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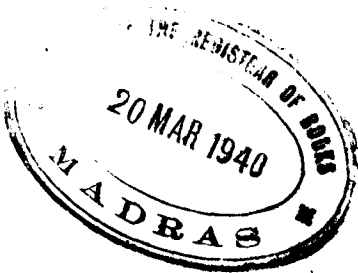
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THE MADRAS



CHRISTIAN COLLEGE
MAGAZINE

" They are slaves who dare not be
In the right with two or three."



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BY

R. RAMIYAR, M.A.

(Lecturer, Govt. College,
Kumbakonam)

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March:



THE MADRAS CHRISTIAN COLLEGE MAGAZINE

MARCH, 1940

THOUGHTS ON THE WAR

MR. E. J. BINGLE, M.A.

(Notes of a Sermon preached in College Church on 21st January, 1940)

It is with some diffidence that I speak to you about the war. Some time after the war began, a friend said to me that nobody was preaching about the war. I have noticed since that our preachers have continued to avoid the subject; where angels have feared to tread, who am I that I should rush in? Yet the war remains, not merely a great political and military upheaval, but the greatest spiritual issue of our time. How are we to think about it?

One way I am sure is wrong. Shortly after the war began some good pious person sent me a tract entitled, *Only a Month to Live*. The story in it had nothing to do with the war, but it was meant to frighten people. To talk about the war in such a way as merely to increase our sense of fear is, I am sure, a very unchristian thing.

Our first feeling about the war must inevitably be one of bitter disillusionment. Those of us who remember the last war can never forget the hopes which stirred men's hearts in 1918—hopes of a new world set free from the fear of war, built on a basis of justice and peace. The British Government set up a Ministry of Reconstruction which issued a number of admirable pamphlets. The League of Nations was hailed and supported

by idealistically minded people as the beginning of a new era. Since then our hopes have crumbled and we have watched the forces of conflict gather themselves together for our common destruction. If ever a war were foreseen, it is surely the present one, which has been before our mind's eye for years past.

We know too that in some degree we are personally responsible for it. We may search for a variety of causes, political, economic and the rest, but here we know that it is the outcome of human sin. The selfishness of individuals, of groups, and nations, the desire for revenge and an impossible security, these are the moral and spiritual causes of our present troubles—and we have had our share in them.

We have to admit further that in our present condition we lack clear guidance on important matters. On the issue of participation in the war the Christian conscience is very seriously divided. There are those who hold that the commands of Christ imply that we should have no part or lot in this evil business. There are others who, admitting the evil, would hold that we cannot contract out of this situation, that we must decide where justice lies and in its support use such weapons as are available to



REV. S. SAMUEL

us. Both these views are conscientiously held and acted upon by Christians; we have no authoritative means of judging between them. Our first duty as Christians must be to learn the obligation of tolerance within our own group; it is not an easy lesson to learn as the passions and hatreds of war rise and threaten to overwhelm us. If we cannot present a united front, we must at least learn to respect the conscience of our brethren.

On other aspects of the war there is perhaps greater unanimity among Christian men and women. There has been a remarkable support for the justice of the allied cause; even here however we need to exercise caution that our views are not merely the result of the pressure of opinion or of evanescent emotions. In any case, it is fatally easy to overemphasise this side of the matter, till we condemn ourselves by our self-righteousness. A much more important matter is our attitude to those who are officially—and to many genuinely—our enemies. We are commanded to love our enemies. Some have argued that this is impossible in war-time and that we had better say so plainly. Such specious honesty would be a betrayal of our deepest insights and experiences. If we cannot see the ultimate implications of Christ's command, we can see some of its more elementary applications. We can at least try to be fair-minded, to remember that our enemies are men of like passions as ourselves, despite (or because of) the enormities reported of them. Such an attitude is not easy to maintain in an atmosphere of passion and crisis, of censorship and propaganda. If the closing years of the last war hold any lesson for us, it is surely this: alongside the high idealism, there was a fierce undercurrent of hate

and destruction which moved men to acts of folly and sin whose results we are now realizing.

These considerations are specially apposite as we remember the question of war-aims and peacemaking. This may sound like counting our chickens; nevertheless the aims we envisage will determine the way in which war is conducted. We do well to remember that the covenant of the League of Nations and the reparations clauses (to 'make Germany pay') were part and parcel of the same treaty of peace. It may be argued that ordinary people like ourselves can have little influence on such great matters. Experience would seem to point in another direction. The passions of ordinary men and women in 1918 and 1919 made the task of idealistic and pacific statesmen, who knew the facts (though they would not openly avow them), peculiarly difficult.

Meanwhile our most urgent business is to find some way of living in these times of crisis and distress upon earth. We bring to these difficult times our resources of spirit as well as of material goods. What are they? Our spiritual resources are simply the things that abide—our faith and hope and love. These, often called the virtues of grace, have two characteristics which we need to remember at this time. One is that they point us away from ourselves. Our faith is faith in God, not in ourselves; so it is with our hope and love, if they are genuine. They point to a life which is rooted and grounded in God. A second mark of these virtues is that they are peculiarly the virtues for a time of crisis. Faith becomes of value when evidence seems to fail us, and men question the existence and purposes of God. Hope

nerve us when things appear hopeless, while love reveals its supreme grace when it is not returned. The more reasonable virtues of prudence will hardly serve us; by these others we must live, if at all.

That means that in a time of crisis men live, not by what they see, but by what they dream. We need for our time a new apocalyptic. In the passage we read as our second lesson (Rev. xxii) the writer dreamt of a new heaven and a new earth. He was not writing for men living in a time of peaceful, ordered progress. He wrote to a community whose very existence was threatened. They must live not by the facts of persecution but by the vision of the lamb which had been slain and which was now seated on the throne. This is the time for us to dream: a new heaven

and a new earth are what we need. We may say that twenty years ago men dreamt and that we can only despair at what has happened to their dreams. We need to remember that, however pitiful the failures of the past may be, our dreams are all that we have left to live by. One other word: dare we suggest that the dreamers of twenty years were not prepared to pay for their dreams? That is where reality tests our dreaming. Our faith was founded in a dream of the Kingdom which was tested in the crucifixion. Our world is in the pangs of some new world-order; what will emerge will be determined not merely by the quality of our vision but also by our willingness to walk the way our Master went.

COLLEGE NOTES

College Day Association

The 49th anniversary of the College Day Association was celebrated on January 13th. At the Public meeting held that evening Mr. S. Satyamurthi, the Mayor of Madras, presided. There was a large gathering of former students, and the senior students of the College were among the guests of the College Day Association this year. The Committee is looking forward to celebrating in a worthy manner the 50th anniversary of the College Day Association a day or two before the third College term begins early in January 1941, and it is hoped that a very large number of former students will be present on that occasion. It is a welcome feature of the College Day celebrations that the Principal makes a review of the work of the College during the previous year, and this year's report showed among other things that in studies, in healthful Hall and College activities, and in athletics the College has had notable successes.

The Retiring Members of Staff

Two of our members, the Rev. S. Samuel and Mr. V. C. Padmanabha Menon, retire this year from service, and we shall miss them greatly. Though both of them joined the Staff rather late in life, they have won a notable place in the regard and the affection of Staff and students, as has been evidenced by the warmth of feeling shown in the farewell functions arranged for them in the College.

The Rev. S. Samuel

Mr. Samuel joined the Staff of the college when in 1933 the Bishop Heber College at Trichinopoly closed the junior classes, and the first step was taken towards the union of the two Colleges. The College has been fortunate in securing the services of such persons as Mr. Wyld, Mr. Samuel and Mr. Platten who have played a notable part in making this process of union smooth and happy, conserving with much success the special traditions of Bishop Heber, and at the same time making the necessary adjustments in a fine spirit of accommodation. From the tributes paid to him by his two colleagues in the recent issue of the *Bishop Heber Hall Magazine*, it is evident how strong is the conviction that the part that Mr. Samuel has played in these important years has been of outstanding value.

Mr. Samuel brought to us rich experience gathered during his long years of service at Trichy as lecturer in logic, politics and religion, and as Warden of Montgomery Hostel. As Sub-Warden of Bishop Heber Hall at Tambaram, as Chairman of the Department of Philosophy on the retirement of Dr. Hogg, as a thought-provoking teacher of religion, and as the Vice-President of the College Union Society, he has exerted an influence in the life of Tambaram which will not be easily forgotten, and he leaves behind him at Tambaram the same warm regard and affection as he was able to win

for himself in his much longer period of service at Trichy. His enthusiasm for knowledge, his simplicity of life, his transparent sincerity, his great love for students, and his readiness to spend himself in the service of his Master and his fellow men are qualities of which his friends will ever cherish the memory, and we wish him years of useful service in the new sphere, whatever it may be, to which the Church will call him.

Mr. V. C. Padmanabha Menon

Mr. Menon joined the staff in 1929 as lecturer in Malayalam, having previously been in the legal profession. He has done much to bring the Malayalee Association to prominence. Under his leadership, the Association did good work not merely academically but also socially, and the Onam Celebrations in the College have become quite an institution. Mr. Menon has been a popular member of staff; and has by his cheerfulness, energy, and humour contributed much to the enlivenment of College life.

The Commemoration Day

The usual service was held at the Anderson Hall on January 26, and the Rev. S. Samuel delivered the Commemoration Address, in which he dwelt on the content of the three words that form the name of the College.

In the afternoon, the Annual Sports were held under the chairmanship of Dr. A. Lakshmanaswamy Mudaliar. It was a pleasure to hear Dr. Lakshmanaswamy speak of the College with the affection so characteristic of many of our alumni.

Supplements to the College Magazine

A long standing demand for inclusion of articles in the vernaculars engaged the attention of the Magazine Committee this year, and it was decided to bring out supplements to this issue of the Magazine in Tamil, Telugu, and Malayalam. The respective Language Associations have borne the main burden of producing these supplements, and we wish to thank the lecturers and the student office-bearers for the time and thought they gave unstintingly. The Malayalam supplement is issued under separate cover as originally planned, but the Tamil and Telugu Associations preferred to have their respective supplements bound with the Magazine so that it might go out as an integral part of the Magazine, and the Magazine Committee hopes this experiment will point the way to making the March number of the Magazine each year a combination of articles in English and in various Indian languages.

The Magazine Committee

We are glad to report that the Magazine Committee has in recent years enlisted the active co-operation of students, who have taken a large measure of responsibility. The Committee is particularly grateful for the warm interest taken by G. H. Jansen who acted as Literary Editor for the past two years, and who put into the work a good deal of time and effort. It is good to know that apart from him, all the members of the Committee will continue to help next year.

Women Students

Thirteen women students enrolled in the B.A., B.Sc., and Honours classes during this year when certain courses were thrown open to women, and eight of them were in residence in a house close to the College Estate. The College has now decided to rent a house in the Staff Colony to the east of the Estate, which will accommodate about sixteen students with a resident tutor.

Mr. Martin

Not long after this Magazine reaches our readers, Mr. Martin will be setting off on furlough, accompanied by Mrs. Martin. The marriage will take place in Madras on the 16th of March. We wish Mr. and Mrs. Martin a safe voyage home, and every happiness in the future, and we shall look forward to welcoming them to their Tambaram home in 1941.

Dr. Adiseshiah

We expect to welcome in June next a new addition to the Economics Department in the person of Dr. Malcolm Adiseshiah, who will take up the position of Professor of Economics. After taking his B.A. degree in Madras with 1st Class Honours in Economics, Dr. Adiseshiah served for some years on the staff of St. Paul's College, Calcutta. About three years ago, he proceeded to London, and after study at the London School of Economics, took the Ph.D. of London University. He is now preparing himself further by study at Westcott House, Cambridge. Dr. Adiseshiah will be attached to Bishop Heber Hall, and both from the Hall and from the College in general, he and Mrs. Adiseshiah and their little daughter are assured of a hearty welcome.



THE PRINCIPAL'S REVIEW OF THE PAST YEAR'S WORK (1939)

Following the precedent laid down last College Day, I propose to make this an occasion for reviewing the life of the College during the past twelve months, not in detail, but so as to notice what is outstanding or specially significant.

I think I have good ground for saying right away that the College has been full of life during the past year. It has certainly been full of students. The Residential Halls have been crammed to capacity, as, indeed, they have been ever since they began their career, and each Hall has a long waiting-list. The total number of students in July was about 830, thirty beyond what we regard as our full complement. That does not mean that we have been crowded out, for the fact is that our accommodation would easily permit of our admitting round about a thousand students. We have, however, fixed 800 as the figure which we do not wish to exceed, on the ground that too great inflation destroys many of the values of College life; and we have covenanted accordingly with the University.

When I used the phrase 'full of life', however, it was not fulness I wanted to stress so much as liveliness. In every department of College life, there have been abundant signs of health and vigour. An almost bewildering number of Societies have been assiduously holding meetings for lectures and debates. The opportunities for outdoor and indoor games have been

more and more fully taken advantage of. And, generally speaking, academic work has been satisfactorily done. In mentioning academic work last, I do not wish to imply that we regard it as only of secondary importance. On the contrary, the steady income which the Cooper Fund enjoys from certain sources would make it plain to any discerning investigator that punctuality and regularity in academic matters are being somewhat rigorously insisted on. It is, however, recognised on all hands nowadays that academic studies are only part of a college education, and life at Tambaram is organised on that assumption. When students who have gone down from Tambaram look back on the years which they spent here, it is certain that they will remember not only, not even chiefly, the hours they spent in the classrooms. I hope they will remember these; I hope they will even go so far as to remember some of the things they heard in the classrooms; classroom experience ought to be in its own way interesting and memorable. But the life they will look back on will be something much more diversified and, in a way, more complicated than a mere long series of lectures and examinations. They will remember lively debates in the Hall theatres on Friday evenings, and even more lively, if less formal, debates in their own, and other people's rooms—but not before 9 a.m. or after

8 p.m. except on Saturdays, Sundays, and college holidays! They will remember hours spent on the playing-fields or on the games courts around the Halls, and occasional Saturday evenings in the open-air theatres. Some of them will remember regular periods of corporate worship which gave tone and direction to everything else that they did. And all of them, I hope, will remember friendships which they formed both with fellow-students and with teachers.

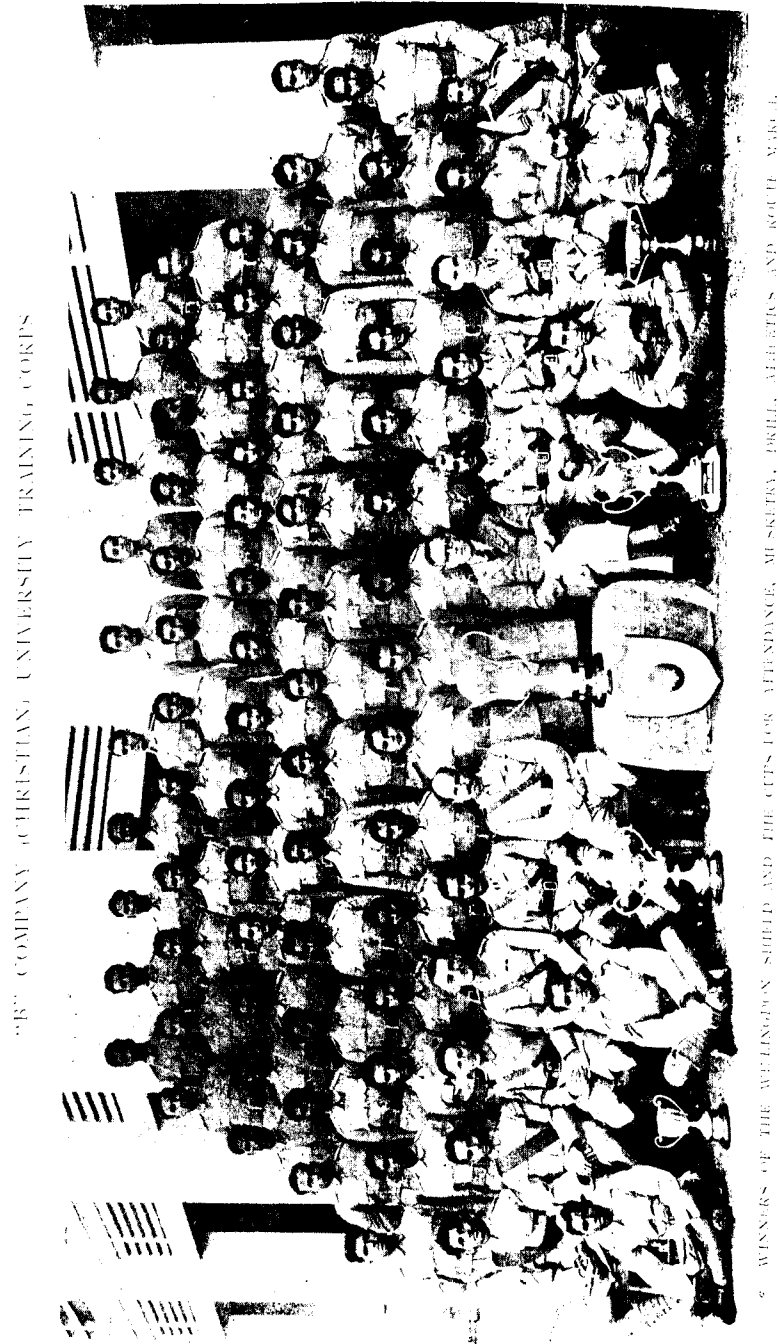
Coming back to details, then, the various societies and associations have been working very vigorously. The premier body is, of course, the Union Society—the lineal descendant of the old Associated Societies—and it has continued to do excellent work, arranging debates, and lectures by distinguished visitors. There have invariably been large attendances, but the largest on record—I think it right to report this, and to leave my hearers to draw their own deductions—the largest audience on record was not drawn by any of our distinguished public men, not even by the Worshipful Mayor of Madras, not indeed by any man at all—but by Miss Shanta Apte, who emptied the three residential Halls and filled the Library Hall at an hour when no mere politician would have got a hearing. (That, however, was more than a year ago). Of equal value with the Union Society, though, in a different way, are the three Hall Debating Societies, which provide a platform, and an audience, not only for the stars but for the rank-and-file of our debaters. In view of the regularity with which debating is carried on, it was no surprise when our team won the

trophy in the inter-collegiate debate organised by Pachaiyappa's College. The various academic Societies—Physical Science, Natural History, Philosophical, Historical, English, Radio, Mathematical, and so on—have all been active, and I have been glad to note a new departure on the part of some of the larger language associations, which have from time to time provided entertainments which were, I think, of considerable value—Malayalam dancing and singing, and Tamil and Telugu music. Among the new societies which have been born in the course of the year, or are now in process of being born, are the Carnatic Music Society, and the Hindustani Premi Mandal (which arose out of certain voluntary classes in Hindi, started in 1937); and I am glad to be able to report that the Dramatic Society has recently been revived.

Turning now to athletics, I am able to report a very satisfactory state of affairs. In this matter, our main aim has always been, not to produce, or collect, a few star players who could win trophies, but to encourage the largest possible number of students to play games for the sake of healthy amusement and healthy exercise. It would be quite possible to win every inter-collegiate trophy one could think of, and yet to be lamentably deficient in the provision of facilities and opportunities for the rank and file, and I want to take this opportunity of placing on record my considered view that the task of those who are interested in collegiate athletics in Madras is not at this stage to organise new tournaments and award new trophies but to find means of encouraging students in general to amuse



MR. V. C. PADMANABHA MENON



CHRISTIAN UNIVERSITY TRAINING CORPS

WINNERS OF THE WILLINGTON SHIELD AND THE CUTS FOR ATTENDANCE, MUSKETRY, DRILL, MARCHING AND ROUTE MARCH

themselves, and exercise themselves, healthfully, even where no prize or trophy is at stake. We have been working hard at this for some years now, and of course the migration to Tambaram has made everything much easier. If a visitor walked round these grounds any evening, I can safely say that he would find at least four different games going on at each Hall, as well as great activity on the College playing-fields. Among the resident students, the number of those who do not play any outdoor game must be very small indeed, and the non-residents also take quite a considerable share in what goes on. This attempt to encourage and organise widespread athletic activity is, as I said, something radically different from trying to get together a few star players who can be successful in inter-collegiate tournaments. It is true, however, that as more players take part, the standard of achievement tends to rise, and the people at the top are put on their mettle. During the past year, our athletes have been notably successful in competitions. Intercollegiate championships have been won in boxing, basketball, and football, (the last-mentioned victory being shared with the Engineering College and the School of Technology). The football team has qualified to represent the city zone in the University tournament, and the second Football Eleven has done something for which there is no precedent, reaching the final of an Intercollegiate Tournament by defeating the First Eleven of another college. The hockey and cricket teams both stand high in their respective tables, both securing a third place, and, when the Intercollegiate

Sports come along, I think, it will be found that our runners and hurdlers and jumpers will give a good account of themselves, and at least keep up the record we have now maintained for many years, of never falling below third place, and always being first at any rate among the Arts Colleges.

The College contingent of the University Training Corps had a very good year. As usual every vacancy was filled, and, as usual, the contingent went to camp with not a single cadet missing. After a somewhat strenuous fight, they regained the Willington Shield for General Efficiency, and along with it they brought back the trophies for Attendance, Musketry, Route Marching, Platoon Drill, and Athletic Sports. We are glad that they were so successful in these inter-contingent competitions, and, I take this opportunity of congratulating the officer commanding the contingent on a very fine performance. But trophies are not very important things, except in so far as they are an index of the spirit and temper of the contingent. I am glad to be able to state, both from my own observation and on the authority of those who have even better opportunities of judging, that the U. T. C. cadets are working strenuously, and acquiring those habits of discipline and cheerful obedience which it is the aim of the Corps to inculcate.

As regards the ordinary academic work of the College, there is not much that I need say. There has been no striking new departure, but a steady effort has been made, through careful tutorial arrangements and, in the case of Intermediate students, constant pressure, to

ensure that every student shall do his work regularly and systematically from the very beginning of his course. This effort appears to have met with considerable success. So far as one can judge by observation, the resident students at any rate are doing justice to their studies, without neglecting the other important things to which I have given pride of place in this report; and, judging by results in University Examinations, very great progress can be claimed. I think the palm must be awarded to the Natural Science students in the B.Sc. Course. The Botany candidates had a 100 per cent. pass, securing eight out of the first ten places in the University, including the first and second places. The Zoology candidates also had a 100 per cent. pass, and gained eight out of the first nine places in the University, again including the first and second. In Physics and Chemistry, the B.Sc. candidates put up a satisfactory performance, in the Mathematics group of the B.A. Class, there was only one failure, and in the Physics group no failures. (In Physics, however, it must be said that the results of the College Selection Examination had barred a certain number from appearing for the University Examination). Lest this recital should give the impression that the scientists had a monopoly of success, I hasten to add that Philosophy and History both had a 100 per cent. pass, and Economics had only seven failures from among thirty-eight candidates. As regards the Intermediate and Honours Examinations, I shall not weary you with details, but shall content myself with recording great progress; in the Intermediate, our students put

up a better performance than in any other year since the present course was instituted.

I think a report of this kind can hardly omit all reference to the work of the College Brotherhood. As most of you know, one of the main functions of the Brotherhood is to interest the students of the College in the life of the people round about them, and to enlist them in some form of social service. This is much more easily said than done. Under modern conditions, a student's life is a very busy life, and, when work is over, it is right that there should be plenty of time for rest and recreation. Nevertheless time can be found for what is really worth doing, and the Brotherhood aims at interesting as many students as possible in the needs of the villages around us. Promising beginnings have been made; a dispensary is regularly carried on at the Tambaram Welfare Centre, medicines are available, students and members of staff attend, and I am informed that nothing is now lacking except a regular flow of patients. It rather looks as if the news that our students were waiting for them have terrified the villagers into keeping healthy! Another group of students has formed a close friendship with the neighbouring village of Irumbuliyur, and regular visits are paid for various purposes. Whether or not these visits will succeed in transforming Irumbuliyur into a model village I cannot say, but I believe they are greatly appreciated by the villagers, and I am sure they will be of benefit to the students. I hope that these associations between the College and the neighbouring villages will be continued and strengthened, so that we

as a College may be privileged to be of some service to the people among whom we live and at the same time to learn the lessons they can teach us.

Finally I think something must be said about the new departure in policy involved in the admission of women students to the College as from the beginning of the present academic year. It is not our intention to become a Women's College. We do not propose to admit women students to the Intermediate classes or to any post-Intermediate courses which are provided by our sister college. We were, however, frequently urged, and we agreed this year, to admit women to Honours Courses, and to certain specified

B.A., and B.Sc. Courses. There are thirteen women students this year, and I hope they have been happy in our midst. They are pioneers, and I think they have had to put up with some of the inconveniences and irritations that all pioneers have to endure. But perhaps there have been compensating advantages, and I hope and believe that things will become easier and easier for them every year. I am not myself a convinced believer in thoroughgoing co-education at all stages, but I believe that the presence of women students in a men's college is a civilising influence on the men, and I believe there are corresponding advantages for the women also.

THE CHAGATAI GARDEN*

E. VAIKUNTAN, *Hous. I, Br. iii*

Ever since mankind has searched for and pondered on the lost site of the garden of Eden the finding of an old site that was once a pleasure has always filled souls with delight. Before the conserving hand of Lord Curzon moved eastwards, you might have roamed about the ill-kept or forgotten gardens. The ruins and remains of the Moghul gardens are the most fascinating things in India. Those Moghul princes were great gardeners. A Chagatai garden relied not on its wealth of flowers but on the beauty of its lay out. Pati was journeying from the ancient city of Jammu to Gilgit far away towards the tumbled mountains that lead to the Pamirs. He was going by a route that no one knew across the Chenab to Akhnoor, all under the slopes of Pir Pinjal, and then into the little principality of Pirneh, and then on to join the great highway to Kashmir, and thence up the snowy passes to Gilgit. He struck to the ancient way of the Moghuls when they journeyed from Lahore in May right over the Pir Pinjal by a cobbled road which rises still to many thousand feet and passes out of the forest to the birch tree and the juniper bush close to the great glaciers and then down into the happy valley.

The Moghuls longed for their central Asian gardens and made them at every stage from Lahore to Srinagar; walled serais with bastions round the garden planted with peaches

and plums and with iris and flowering shrubs and little terraced rills and channels and fountains. When the hills appear, then the central Asian gardener could have his tiny waterfalls and fountains. Their gardens were left to the dragon and the litter to some toothless old keeper, too old to keep the ivy from displacing the carved stones in the summer houses. Here marching from Jammu Pati struck into the first by the old castle of Rampur Rajaori on the river of Rajaori Tawi. He fell a-musing. The pattern of the serai seemed to be scaled; for, one had seen the high archway and the bastioned corners with the umbrella shaped awning in red sandstone wherever the Moghuls had built their pleasures. But this garden was on the side of the hill, and water from a canal could enter it. Down the centre came the long stone water trough and the series of cascades each cut in stone in a different pattern so that the water should ripple contrary-wise in the sunlight and fill the breastlike fountain tops, long dry and silent. Gnarled old apple trees were still in blossom and the almond tree flourished hard by the husk of an arabesque pleasure-house. The iris and the prophets flower peeped out among the gentle banafra, the spring violets. The little pink tulips abounded among the paths and narcissi in crowded profusion sprouted in the side channels and squirrels chattered among the pilasters. He looked for

the canal that should bring the water in and heard it gurgling outside taking the clear hill water to the terraced wheat fields. It pushed masses of fallen leaves along and made its way to the masonried troughs and the channels which lead to the stone cascades; at last it got room to move and opened out over the fluted stone. Then began the music of the long parched rills and the water danced as it danced to the Moghul ladies. He saw among the ruins and watched the apple blossoms fall and smelt the sweet narcissi and wondered; for, he says:

'I love the cities to whose
ruined walls,
The ivied vesture of oblivion
clings,'

and would fain have seen the Turkish ladies of the marching train disporting on the sides of these mountain ripples.

Then he followed the ancient way for fifteen miles and arrived in a dark cool glen under a pine-clad hillside above which towered the snowy peaks of the Pir Pinjal, and against the green back-ground saw the great arch of the serai. Later he strolled down the serai to look for another tangled garden and found outside it a Hindu shrine of severe and very ancient style standing up by a sward of turf. Up and down the green walked a sannyasi grave and austere. Pati accosted him humbly and a flicker of smile played across his smooth lineless face.

'What brings you to the old garden', he asked.

'Curiosity and a love for old places. I would call to memory the times of the Chagatai and see their courtiers and ladies a-marching to Kashmir.'

'I can help you in your quest. The garden is up on the hill.' He led me towards a little shrine of

grey limestone carved outside with a curious pattern. The entrance was through a high pointed arch and the darkness within for the moment was unfathomable. A tiny lamp flickered in front of an image. The looks of the image would penetrate one's deepest thoughts. The sannyasi said, 'That is God Indra. Could you but see as those eyes see, you would know all that you want of the garden of the Turks'.

Above the temple a cobbled stairway led to the face of the hillside and they climbed up on to a plateau which lay at the foot of a wooded hillside. They came by a clump of pine to the Kaiser Darwāza. To Pati's surprise it stood in good order, complete in arch and the polished plaster of marble surface intact instead of peeling. Over the inner gateway was a Persian inscription which means,

'If there is a heaven on earth

It is this! It is this! It is this!'

They entered the garden and stepped on the soft green lawn. And up the centre was a row of Italian cypresses and beyond the marble trough with the fountain at play, Pati could hear the drowsy splash and the rippling of the cascades as they stepped on the grass. The blossom shone in the morning sun and its rays scintillated a hundred lights and colours from the ripples; the tall spangled poplars on the edge of the garden waned and whispered and Pati got a glimpse among the apricots of the goodly wings of the peacock. Not a sound save the murmur of the winds and the whisper of the water, and they came to a terrace and ascended the steps by the side of steeper and more splayed ripples over stone that was cut in the shape of lotus and their leaves.

* This article narrates the imaginary travel of an imaginary character visiting the ruined Moghul gardens in the present State of Kashmir wherein the Moghuls had numerous beautiful gardens which served for them as summer resorts. Chagatai is a word used in India to refer to anything Moghul.

As he looked, came the sound of silver voices, the noise of women prattling and six maidens came down a marble path by an upper row of fountains, lithe figures and pretty faces, with embroidered bodices of plum-colour silk, little pieces of mirrors thereon, which sparkled in the sun like the ripples on the cascade. Their arms and their bodies below the bosom were bare to the waist and below were voluminous skirts of white muslin. And they were carrying crimson rugs and two of them a crimson and gold umbrella. The rugs they spread at one end of the terrace where stood a small marble summer-house, athwart the channel above a cascade and the umbrella they stuck in the lawn; for it was attached to a long gilt pole shod with iron.

As they spread the rugs and arrayed the cushions one of them struck the strings of a zither. The notes twanged across the rippling water, soft, sweet and restful. Down the small path walked a beautiful woman clad much as the maidens save that she wore above her bodice a shawl of embroidered muslin, and on her head a high cap of crimson bound with a gold frame set with turquoise, the head-dress of a Tartar lady of rank. By her side walked a tall olive-faced man with a black beard and a small gold and white turban on his head. His dress was a long yellow gown and round his waist a crimson sash in which was stuck a green velvet, gold-shed, scabbard containing a sword with golden hilt. Behind them two Nubian boys waved fly-whisks gracefully as the royal pair walked. 'That is Jehangir who passes to Kashmir and with him Nur Jehan, the Light of the World'. They sat on the cushions in the summer-house, where

a little balcony projected over the water which ran out on the cascade. Behind them two more women followed with baskets of fruits, green mangoes and melons crystal cold and laid them before them. The Zither sang and Pati hiding behind a cypress hedge fell asleep.

When he awoke the Emperor and women were gone. He saw the plaster had fallen from the gateway and the arch was broken and the cascades and the fountains were there, but dry and choked with dust. The fruit trees were old and twisted though ablaze with blossom. The cascades were chipped and lichen grew in the crevices.

The sannyasi said, 'Thus, the pomp and power of the Moghul are long dead and there is little of what you seek. Many of the marble squares are stolen and all is broken and desecrated.'

'But where is the garden that I saw just now and the maidens and Jehangir and his consort that you showed me?' Pati asked with an eager mind.

'My son, I? No! Perhaps Indra may have brought before you things as they were; for, to him time is nought.'

Pati said good-bye to the sannyasi. To which he replied, 'Peace be with you. Don't dwell too much in the past, for it is all one with the present and future, and the world is *maya*—delusion'.

Pati marched and a peacock ran across his front and for the moment he thought he saw the green and crimson bodices of the girls. He forced his way through a couple of peach trees, but all was silence. As he turned a zither seemed to swang softly behind the rose bushes.

FULL MOON

G. H. JANSEN, *Hons. 5, Br. vii.*

The gods have robbed the gold from all the little stars
And minted from it a bright new shining coin
Which they have flung wearily into the dark smooth-gleaming bowl
Of the vagrant Night, that calm and patient penitent.

Superata tellus, sidera donat

Boethius

The distant stars flicker and spurt, small and hostile, on the dark plain of night.
On which I look over the edge of the world's thought-battered wall
As would a watcher from Troy's battlements down on the line of Grecian fires.

* * * * *

And the image evokes the story of that first war and all those many others
Now with their colours dim, their stuff worn thin like faded red brocade
No more does death glint on a spear's head and grin in the gaping visor
No more the sweat-stained temples and the blood-flecked yellow hair roll in the chariot-rutted dust.

* * * * *

And in the narrow realm of mind I see the story in perspective,
The petty fury, the crude heroes—dim and vain and dead.
Their raging dust slips smoothly through calm fingers.
Earth's conquered!

* * * * *

And thus man's mind rises above himself and assumes a pitying and a godlike calm
Only when woe and age and dreary use have wearied
All that was warm and fine and young and keen.
The dust picks out the pattern.

* * * * *

'Earth conquered gives the stars'—
Those little flickering spurts of feeble light.

THE INSPECTOR ENJOYS HIMSELF

L. M. TURNER, *Hons. 3, Br. iii.*

Inspector G. M. Brown was easily the most worried man in his district. Slow methodical and dogged though he was, he had not those quick flashes of intuitive genius that are the distinguishing mark of a great detective. He had been worried for the past six months by a daring succession of robberies; and now, to complicate matters still further, Sir James Harrington, a pompous old gentleman with a crop of sandy red hair and a ferocious temper, had pointedly refused special police protection for his newly bought collection of oriental jewellery. 'Brown', he had said, 'Your police are a set of worthless scoundrels, I've got a servant here that I have had twenty years. I'd trust him before any of your cowardly constables.' Brown knew that it was useless to argue, the old man was like a rock in his obstinacy. At the same time, however, he made a mental note to post a police guard around the house that night. It was no use disclaiming all responsibility because the old man was pig-headed. If another robbery were to take place in the district all the blame would fall on him, and he shuddered to think of the letters that he would receive from his superiors. 'Thank Heavens! the jewels are leaving for the Madras Museum tomorrow morning' muttered Brown mopping his perspiring forehead, 'they'd drive me mad if they were here a day longer'

Havildar Prem Naik had a supreme contempt for his superior officer. In fact he had once given vent to his feelings so far as to call him an

ignorant old pig dog, but that was only to his brother who was also in the police. Otherwise the Havildar was always reserved and sphinx-like, though he could not refrain from giving a contemptuous sniff each time he crossed the threshold of the inspector's office. Brown knew that sniff, it was always louder on those days when things were going wrong and it enraged him. He grew as red as a beetroot with suppressed anger. 'Havildar', he said sharply, 'I want you to take ten plain-clothes men and post them about Sir James Harrington's house. You will be in charge of them, see that they all keep a good watch and if anything goes wrong report to me. I shall be round to inspect, some time or other'. 'Very well, Sir' said Prem Naik saluting with his usual calm, but inwardly he thought 'Old fool, he'll come round tonight after that dance of his, half-drunk and interfere with everything'. Unconsciously he sniffed again, 'Havildar!' Brown could contain himself no longer 'Will you stop sniffing at everything I say, he shouted angrily and clenched and unclenched his fists in a desperate effort to control himself. Prem Naik did not stay long in the office after that. 'Though one may be a decoit and the descendent of decoits,' he confided to his brother later, 'It does not pay to trifle with an angry pig, even though one has robbed beneath his nose for many months'. 'Yes' agreed his brother with a yawn, 'We who have learnt that cunning is a far better thing than the strength

that our fathers used, have now our last adventure before us. Then we will leave these accursed uniforms and flee to the hills of our home.'

Everyone was amazed at the club dance that night for the usually sober and dignified inspector Brown was as drunk as a lord, but having been refused by all, he contented himself with giving a display of the *ballet Egyptien* in the centre of the ball-room. Now the inspector was not exactly constructed for the delights of ballet-dancing. He had a portliness that was consistent with the dignity of his office but which showed up to disadvantage in his ponderous attempts at gracefulness. 'By gad', said old Sir James Harrington wiping the tears of laughter from his watery blue eyes, 'Brown of all people! Would you believe it!'. Anyway that proves what I was telling you all along, he said turning his expansive shirt front to the neighbour with whom he had been arguing, 'The police are absolutely useless. Thank God I have old Ram Das to guard my jewels.—Hallo! Who's this coming along?'

Through the door came Prem Naik and his brother with signs of unusual agitation showing upon their faces. They stopped short when they saw the dancing inspector and a wide grin spread across the features of Prem Naik's brother: but Prem Naik himself remained serious. 'Sir', he said gravely saluting the drunken man 'Ram Mohan's house near Blair maidan has been robbed, his servant is waiting outside to tell you of it.' 'Come'n have a drink Havildar' was Brown's only reply. 'Fed up with all this,' and he leered friendly across at him. 'Sir' said the Havildar 'It is a robbery.' 'Robbers!' shouted Brown suddenly. 'Thieves,

murderers and pink elephants, gotta catch 'em' and he dashed out into the night singing snatches of drunken song. 'I shall come with you after all brother' said Prem Naik when they had left the house, 'Yon pig is too drunk to be of any harm.' 'I too will come', said the servant of Ram Mohan. 'Let us go.'

Sir James Harrington's house was in darkness save for a solitary light that flickered in the dining-room where the jewel almirah lay. The watching plain clothes guard did not notice that two of its members had left the cordon, followed by a third cat-footed shadow and entered the silent house by the window of the scullery. Here the faithful Ram Das and his two companions lay in drugged sleep. They like almost all servants had a great partiality for their masters' whiskey. Even the great Ram Das had come to look upon it as his privilege that he should have at least one burra peg when his master was out,—and the thieves had known this well. 'Has he got the key, Brother?' asked Prem Naik. 'It will save as much trouble if he has.' 'Yes', said his brother, 'Here it is—Come, the next room'. 'Open the door, Brother' said Prem Naik in a whisper when they stood before the almirah. 'Our dream has come at last!' 'Not yet' snapped a voice behind them. 'Put your hands up please Prem Naik'. There stood Brown outside the cupboard in which he had hidden, as sober as on the day on which he was born. 'I had always noticed', he said triumphantly when he had hand-cuffed the cursing thieves, 'that all these robberies seemed to take place always when I was occupied with other matters than the detection of crime, evidently planned by one who knew my movements well;

and so, after a time my suspicions came to rest on you. 'Therefore, I resolved to dupe you completely' - 'By making a complete fool of yourself' broke in Prem Naik angrily, 'before the whole station'. He knew Brown's weak spot - his dignity. The smooth and triumphant flow of Brown's preon ceased and he grew red

with anger 'Youyou....' he cried, but words failed him. Then a happy thought struck him and he smiled as he pulled the police whistle from his pocket. 'Anyway, your attempt to draw a red herring across my trail failed. I happened to know that Ram Mohan sold his house yesterday.'

THE GRASS-CUTTERS

K. S. SRINIVASAN, P.G.I., *Br. vii*

Chuck; Chuck--They have begun. Almost daily we hear this sound early in the morning. But how many of us have paused to witness this delightful sight? One morning, I drew aside my curtain, my hand shivering with cold, and peeped through my window. Two figures almost wrapped in cloth were sitting on the lawn with scythes in hand. The sun had not yet risen and the figures were silhouetted against the misty background.

The blades whizzed through the air with a rhythmical motion. Chuck; Chuck. The sun rose slowly drawing the golden and violet veils aside; the beams penetrated through the mist and the dew-drops on each blade of grass glistened as if with joy. I saw myriads of quivering suns! The thick

band of mist on the hedges was being gradually melted away by the sun's rays. Chuck; Chuck. The wet scythes gleamed like silver sabres; the arms which swung them moved with harmony and rhythm. At each stroke of the scythe, knots of lush grass flew scattered and the dew on the grass was splashed in a semi-circle. The sun's rays fell on the dew-drops and a seven coloured rainbow glittered and flashed at intervals. The men crawled slow over the lawn like ducks and enlarged the green semi-circle around them while the untrimmed part of the lawn had a hue of white in it, on account of the mist. Chuck; Chuck - they go on. Have we enjoyed the beauty in simple things, in common events?

THE LAST STRAW

G. H. JANSEN, *Hons. 5, vii.*

A comparative examination of the works of Shakespeare, Goethe and Beethoven, the three supreme geniuses of Western civilisation shows a remarkable similarity in thought and mood in the last chapters of the spiritual autobiography of which we get a hint in these works. Just before the final summation of their lives, where we would expect to find an added dominance, an extra mastery, a tightening of the grasp on reality we find instead a nerveless weakening of the grasp, a deliberate renunciation of mastery, a petulant aversion of the eyes and mind from those problems on which they had been previously exercising their genius. In the case of Shakespeare and Beethoven this revolt against the inescapable conclusion to which their whole life has been pressing takes the form either of blustering assertiveness or an escape into a thin, insubstantial etherialised world of pure imagination; in that of Goethe a desperate mocking attempt to laugh his doubts away. They sacrificed all their integrity to their desire for a happy ending.

In the work of these three men we see them progressing to a wider and wider world view till they do ultimately achieve a large comprehension of the whole scheme of things. This comprehension, while not tragic, is not one that brings comfort to the hearts of men in that it reveals the ultimate purpose as indifferent to its creation, man, when not definitely hostile to him. Having arrived at this general con-

clusion these three, for some reason shy from working out its implications in everyday life and particular instances, and find a way of escape in the ways already mentioned. The logical development which we can observe in the rest of their lives is here violently violated; their inner consistency of soul is violently wrenched in order to give another and more 'comfortable' conclusion, which they themselves but half believe in; they win a resounding Pyrrhic victory in preferring pleasant uneasy dreams to reality, however unpleasant.

The works which they produce in their last mood consequently have a decided air of artificiality, spun out by the mere momentum of a powerful imagination forced to assume this task. They move in a world which is charming and coherent and consistent in itself but when compared to the world of the works preceding them it appears false and tragically trivial, the mere product of wishful thinking. The invincible optimism, the unshakeable hope in God and man which they are supposed to exemplify only give added emphasis to the tears at the heart of things since this optimism and hope are obviously the forts of folly erected by a frightened mind against the terror and pity of a conclusive world view which it has itself arrived at but refuses to accept.

This flight and revolt are most clearly seen in Shakespeare who after his Tragedies produces the four Romances--'Pericles' 'Cymbeline'

'The Winter's Tale' and 'The Tempest'. In the mature tragedies he had given of his deepest and best, with the dregs of this best in 'Antony and Cleopatra' and 'Timon'. But to his ultimate questionings he had received no soft answer. The world was either a tale told by an idiot or the product of a force which seemed to be barely good and one that recked little of man: the attitudes one could adopt were either frenzied despair and misanthropy or reconciled tight-lipped despair.

... men must endure

'Their going hence even as their coming hither',

'Ripeness is all'.

As Lear and Timon show he was appalled at the prospect of the general rules he derived from the particular but extraordinary instances of his tragedies being as easily exemplified in the particular but ordinary circumstances of everyday life.

Dissatisfied and disturbed with these conclusions, with the approach of old age and second childishness he began once more to play with infantile fancies and produced the Romances, which lie outside the sphere of ordinary experience and all have happy endings. Admitting that this is a quite different type to anything he had already written, and that, in itself, it was a good type with much fancy and fine writing, (for clever technique had now become his inalienable heritage and he could not but write like Shakespeare) admitting this, these plays are still fatally weak. Shakespeare can still produce excellent material but with his soul not in his work he has lost the power to control and organise. Hence the fat-

uous complexity of 'Cymbeline' and the wasp-waisted construction of 'The Winter's Tale'. He can win happy endings only by going outside reality; hence his heroes and heroines are mere ghosts battling with chance impulses and airy voices and the happiness they win is of no human value since in this world of fancy, there is no connection between injury and reconciliation as in 'Pericles' and 'The Tempest'. Character and circumstance are divorced from one another and the arm of coincidence is very long. In all of them the *deus ex machina* has to descend creaking to knock the heads of the humans together and make them happy. There was not, in the first instance any real reason why Shakespeare should have accepted the Romance form, why he should have descended to this lower plane of reality, unless it was to escape the despair of his own soul. But he pays the penalty for this, since the peace and happiness he portrays is non-human, arbitrary and charming but not comforting.

In Goethe's *Faust* likewise the ending has little connection with the whole moral of the rest of the play. In this struggle between Good and Evil for the soul of man Faust surrenders to the latter and is seen helpless in its grip at the end of the first part of the drama. In the second the tone becomes happier and more mystic with Faust's marriage to Helen and his descent to the 'Mothers' but the problem of deciding whether Good or Evil should triumph still lies ahead. Goethe himself could not make up his mind on this question and for many years laid the drama by unfinished. Then in his old age he decided to be on the side of the

angels. And so Mephistopheles, who has hitherto been the ruling genius behind the action, is cheated of his final reward in a manner which would be amusing if it were not so pitifully and yet pretentiously cynical. While he hovers over Faust's corpse to claim the soul which has always been his, a chorus of fat-bottomed *putti* descend from Heaven, distract his attention by pelting him with roses and sneak away with Faust's soul. So unexpectedly childish and unsatisfying is this colossal anti-climax that we can only wonder whether Goethe did not, by using this device, deliberately try to hide his own incapability to grant the greater power to Good and his reluctance to grant it to Evil. Here again the conclusion is happy but not comforting because it is capricious and unreal and not the work of the man himself.

This difficulty which seems to have crept on Shakespeare and Goethe and caught them surprised and unawares was almost always present with Beethoven and he continually and to the very end shirks an acceptance of the tragic basis of the universe which he had actually perceived. We see the failure beginning in his third (Heroic) symphony, where the fourth and last movement representing the Hero in heavenly bliss is tawdry besides the earlier movements, representing his death and funeral. The breakdown comes a bit earlier in the third movement in his subsequent symphonies. It is so in the Fifth Symphony where after the solemnity of the second movement ending in a prolonged roll of drums, Beethoven, a trifle red in the face, begins shouting his hoarse-voiced defiance at the power which has robbed him of

hearing, and blusters to hide his doubt as to its justice. Similarly in the Seventh he again attempts concealment by a display of immense cleverness combining the slow Pilgrim's song with a violently jovial presto theme with heartless virtuosity. And the biggest failure comes in his Ninth and last Symphony in which he consciously set out, as in all the other symphonies mentioned, to face the problem of tragedy and suffering. He estimates and appreciates it in the first two movements but when he tries to accept it and turn this defeat to glorious gain, when he throws himself on God's goodness and hopes for the best, making Schiller's Ode to Joy his inspiration, there is, as before, a complete falling-off in his musical inspiration. The greatest quality of his music emerges when he sees tragedy and the 'slow, enchanted embassy of death' gives it its final character. But when he tries to overcome tragedy with qualities which do not emerge from it, with joy and hope instead of resolution and endurance then his music ceases to be truly great. He is not content with a limited happiness that breaks down in striving for more.

He blusters as Shakespeare did in *Timon*, or else again like Shakespeare, he escapes into a cool, serene, rarefied atmosphere such as we get in his last quartets, where the emotions are restrained and are of such fineness that only ghostly beings like the characters of the Romances could rest satisfied with them.

There are a few examples of artists, who almost against their wills accepted the limitation of man's stunted powers which it is the purpose of tragedy to teach; who to

the end held to this view and the 'precious odours' of their genius become 'most fragrant where they are crushed'. Such were the two greatest portrait painters of Europe—Franz Hals and Rembrandt: after a long succession of splendid portraits of solid and easy burgomasters they, abandoned, worn out, impoverished, won their greatest triumphs in grim and biting pictures of the scum of humanity painted only in three colours, red and brown and white, because they could not afford any more. They yielded neither their integrity, their vision, nor technique when the general tragedy pressed in on themselves. One other such was Tolstoy who with great agony accepting the transitory nature of all eager human joys lets his *War and Peace*, that immense dynamo of immense creative energy, run down with a long melancholy whine and his characters, once so young and alive, fade away worn out and mediocre into the general

ruck of humanity and his volatile heroine Natalya settles down as a 'contented hen'.

There is perhaps some deep significance in the fact that these three supreme artists forfeit ultimate supremacy when they try to conquer tragedy, which they *must* see but *cannot* accept, not with tragedy's redeeming results but with joy, an assumed carelessness or a hope in beneficent supernatural powers—starved dreams which only mock men's hearts the more. We can perhaps infer that the something which these penetrating minds saw lies at the core of being something very like tragedy: the acceptance of pain, of limitations, of one's own insignificance; and though any one of these might be a last straw the load has to be borne, since the escape from it, as has been shown, leads only to a corroding treachery to one's inner self and a ghastly renunciation of one's finest inner powers.

NIGHT

L. M. TURNER, *Hons. 3, Br. vii.*

Enchantress! See the cold trees feel thy touch
And shudder into silence, whiles thy cloak,
Scant gemmed with hard eyed stars o'erspreads the earth
In chill and awful gloom. O, do not keep
This sombre stillness fill'd with unknown fear,
As though, in hate, thou weavest horrid spells
For mortals grief. All mortals hate thee not
And love thy sister day the golden hair'd;
For some there be, and of them I am one,
That love the magic in thy deep dark eyes,
And glint of stars amid thy raven locks.
Disperse, therefore, this cloud of jealous hate
That stains thy brow, and let the singing winds,
Comfort the still hours and shadow'd silences;
While the little laughing wavelets leap and play
Upon the golden causeway of the moon.

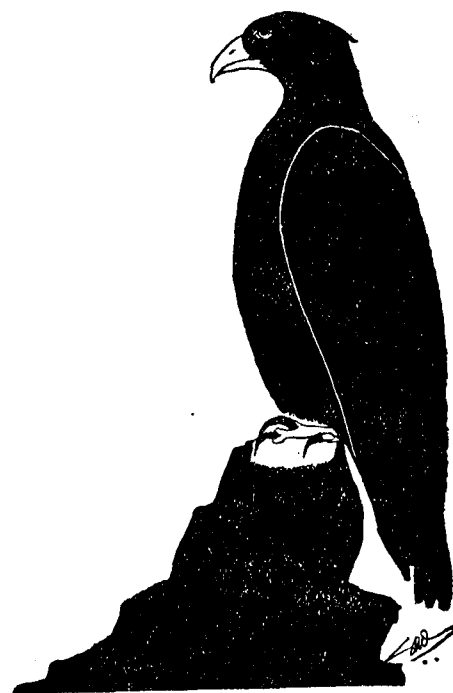
MEMORIES

When I do tread the mazes of my brain
And search its cavern'd deeps with anxious eyes,
For some dim vault that hidden from me lies,
In whose vague glooms through countless years have lain
Slow fading, coloured, heaps of memories,
That sometimes rise to stir to ecstasies
With misty wings of long-lost joy and pain,
The prosy thoughts of day-light miseries,
Then always come I to a door that's barred,
Where gleam the weird gray lights of dim desire,
That mock my searching eyes with sudden fire,
As yearns my soul before that portal starred
Until the fluttering wings of hope do tire
And thoughts of present day come cold and hard.

FALCONRY IN ENGLAND AND INDIA

S. KRUPANANDA REDDI, *Hons. 5, Br. vii.*

About a thousand years ago the sport of falconry or hawking flourished in England as the most favourite pastime of her kings, but today it is only a thing of the past there. The sport was not, however, confined only to the kings and the nobles, but was also pursued by the common folk and later became more or less a national sport. It was also known on the Continent and especially in Denmark and Germany. But today falconry can only be regarded as an ancient sport in all the Western countries. In England it has been dead for a number of centuries, and almost forgotten,



and only referred to at times as a curious and unique sport that once

cheered the hearts of Englishmen. Nevertheless it is not so dead as all that, for although it can be regarded as an ancient sport in the West, it is certainly not ancient in the East. For a simple reason the sport has continued to exist in Eastern countries like Persia, Afghanistan, India and Chinese Turkestan even to this day. The reason for this continued existence is to be sought in the fact that while falcons and hawks have become very scarce and almost extinct in European countries, they are still to be found in plentiful numbers in Eastern countries and have thus provided ample scope for would-be sportsmen to capture them and train them for the field.

It is interesting to note that all the birds in the family *Falconidae* have been trained for the field. In Europe, falcons and hawks were the birds mostly trained; in the Near East and East, hawks and eagles were considered most suitable; while in the Far East, eagles were the fashion.

They all are highly predacious; that is to say all are carnivorous birds of prey, living solely by means of the victims which they are fortunate enough to get now and again. It is easy then to understand the extreme ferocity of these birds, some of which have been known to carry away lambs and foxes and even babes, and how man has turned it to his advantage.

Most of the birds used for falconry in olden-day England came from the Continent while a few were

captured at home during the summer months when falcons came from the East. The method adopted in England in the capture of these birds was a universally popular one, but nevertheless a method which entailed great care and elaborate practice since the birds, with their keen eyes, could not be easily duped. Usually a place was selected which was not far removed from the haunts of these birds. A long slender pole was then driven loosely into the earth and made to hold up, in a vertical position, a large meshy net distended on a hoop about eight feet in diameter. A second pole was then driven into the ground at a distance of about three feet from the first. To this pole was tied some kind of live bait like a fowl or a pigeon fastened at the end of a cord just long enough to allow the bait to flutter vigorously about in an attempt to free itself from its irksome position. Then a string about a hundred yards long was fastened to the top part of the hoop in such a manner as to bring the net flat down on the ground from any distance (not exceeding a hundred yards of course) at any precise moment. The man then went to some distance and took up a position exactly behind the two poles so that all three objects, the pole with the net, the pole with the bait, and the man, were in one straight line, the man all the while lying flat on his belly, and if possible behind some cover, with the end of the long string in his hands, ready to pull the net down when the time arrived. As soon as the falcon noticed the fluttering bird beneath, it would make a few circles in the air to make sure the coast was clear and then with lightning rapidity dart down-

ward on the victim and sever its head. Then it would fly up again, make another circle to be sure there was no danger and then swoop down once more upon its victim. Just as the falcon was seizing its prey the man pulled the net flat down on the falcon and covered it completely beyond all hope of escape. The falcon was then removed carefully out of the net, great attention being paid lest any of the feathers of the wings or tail should break, and a tiny cap placed over its eyes. Thus hoodwinked the captive was ready to be taken to its new surroundings there to be tamed and trained for the field.

The birds were usually so wild that they had to undergo a long period of careful, difficult and patient training. The usual method was to keep them without food, drink, or sleep for at least four consecutive days during which time they were never left alone. This resulted in a definite change in the behaviour of these birds which were now more tame and familiar with their keepers. The birds were then allowed to eat and drink at the hands of their keepers until they were quite familiar with them and had learnt to obey their call. Once they had learnt to obey their master's signals, they were immediately taught to settle on their master's fist, to spring into the air when thrown off from the fist, to recognise their master's voice or whistle, and to return to his fist whenever recalled. During the first week of training, the birds were kept tied with a string measuring about sixty yards in length to prevent them escaping when tossed into the air while being trained to hunt down prey. The bird was thus kept tied till it had

become completely tamed and was ready to return whenever it was called back. To secure such a perfected stage in its training, the bird was lured by means of a block of red wood (to render the block conspicuous from a height) on which was placed the favourite food of the bird along with the claws, wings and beak of the particular bird which it was intended it should hunt down, such as a pigeon, a quail or a wild duck. When the bird was let loose to hunt down a victim, the trainer would give the signal the bird was accustomed to, and at the same time place the lure in a conspicuous place so that the bird would return at the slightest call, at least for the sake of its favourite food on the lure. This was continued until such time as the voice alone sufficed for its return.

This part of the training lasted from three to four weeks and was carried on in some garden or protected enclosure. When the bird had been trained to return at the slightest signal, it was taken to the field, hoodwinked, that is, with a leather cap falling down over its eyes which was designed to prevent it from seeing anything but its prey, while tiny jingling bells, known as hawk-bells were tied to its feet to make its presence more readily perceptible to its owner. Dogs were then used to disturb the game and force them to take wing. As soon as the intended game was on the wing, the falconer uncapped the falcon and tossed it into the air after its prey. The falcon would rush after the prey, and as soon as it had sighted it, it would soar high into the sky just above its victim and then with amazing speed swoop down upon the game and bring it

to its master, safely clutched between strong lean talons. As a reward for its services the falcon was given the neck and entrails of its victim, and this, coupled with the caresses of its grateful master, encouraged it and prevented it from flying away altogether.

In such a sport as falconry an element of barbarity cannot perhaps help being introduced at some stage or other and we meet with two instances which are not only barbarous but shocking. In Mediaeval England there was a cruel and a barbarous custom of training falcons, called 'flying at the fur'. A live hare was taken and one of its legs broken or else a hare skin was stuffed with straw with a piece of flesh attached to it. This bait was fastened to the belly-band of the saddle of a horse by a long string and dragged along the ground. The falcon, mistaking the bait for a real hare, darted upon it. The trick was repeated until the falcon was able to recognise any wild hare and to attack it when required. From Italy comes the second instance. In this case the custom was even more barbarous than the first and prevailed at about the same time. The head of a wild animal was taken and stuffed in such a manner as to make it look alive, while food, consisting solely of the eyes of some beast like a boar or a wolf, was prepared and placed in the empty eye-sockets of the stuffed animal. The falcons in question were given no other food but what they could pick out from these eye-sockets. Naturally they came to look upon the stuffed head as a sort of dish and quickly learnt to settle upon the head in order to pick out the food from the cavities of the

eyes. The stuffed head was then gently moved backwards and forwards while the bird was feeding, to train the bird to fasten itself as firmly as possible upon the head. This was repeated with an ever-increasing motion, to and fro, of the stuffed head until the bird learnt to keep itself firmly fixed on the figure even though the stuffed head was dragged backwards and forwards with a very rapid movement. These preliminary exercises over, the carcass was placed in a cart drawn by a horse in full speed and the falcon living up to expectations, would follow the cart, settle on the head and immediately begin picking out the eyes, unmindful of the swift motion of the cart. After having been thus trained, it was taken to the fields, and as soon as it saw the first animal, it would swoop down upon it, fasten itself upon its head and begin scooping out the eyes from the sockets of the living animal. The poor animal, thrown into great agonies, would render itself an easy prey to the hunters who would approach it swiftly and despatch it without the least danger to themselves.

The sport of falconry can be traced back, in England, to the time of good King Ethelbert who ruled till 760 A.D. and who was in the habit of writing to Germany for falcons 'which would fly at cranes and bring them to the ground'.

From this it is clear that falconry flourished in Germany at about the same time. It is also possible to infer that falconry started earlier in Germany and then spread to England where it soon became such a favourite sport that 'it was thought sufficient for noblemen's sons to wind their horn and to carry their

hawk fair, and leave study and learning to the children of mean people'. In King Edward III's time falconry had established itself as such a recognised sport, that sanguinary laws were passed which made the theft of a hawk liable for capital punishment, while the theft of the eggs rendered persons liable to imprisonment for 306 days plus a fine. In the days of Good Queen Bess, these laws were mitigated and persons, who would have been executed in King Edward III's time, had their sentences commuted to one of life imprisonment; but in cases where security for good behaviour for seven years was obtained, the person in question suffered only a three months' imprisonment. In these modern materialistic days, people are prone to laugh at a death sentence for such a simple offence as a theft of a hawk, but in those days it was a serious matter and no laughing affair for the man convicted of such a theft. How days have changed! In the reign of James I the sport achieved such widespread popularity that it is said, a courtier called Sir Thomas Monson once paid the fabulous sum of £1,000 for a cast of hawks. But kings were exempt from the payment of such high sums if we take as the criterion to judge by a warrant dated January 1621, issued by Sir Anthony Pell, the master falconer, and Keeper of His Majesty's hawks, wherein it is stated that the prices to be paid were 'for a falcon 26s. 8d. . . . for a goshawk 13s. 4d., for a gerfaulkon 13s. . . .' The warrant, incidentally, also prevented the sale of newly-arrived falcons in London City until the King's requirements had been met. All these show the

high esteem in which the sport was held and the royal patronage which was extended to it by the Kings of England. Some people have proved that during these times a substantial portion of the yearly revenues of Iceland were conveniently derived by the sale of Icelandic falcons, a variety greatly in demand and most commonly used in English falconry, to the kinds of Denmark and England.

Although falconry is a dead and forgotten sport in England and other European countries, it is very much alive in the East where it has been in existence from time immemorial. Perhaps it is most widely practised in Chinese Turkestan and to a lesser extent in Persia, Afghanistan and India.

In ancient India falconry was the exclusive sport of the Indian princes who maintained great numbers of falcons and hawks for the purpose. Only selected varieties were chosen and maintained by them and no amount of money was spared in their efforts to get the best species of falcons and hawks. The poor people had little or no chance to engage in the sport as the royal patronage extended by the native rulers to the sport made the purchase of falcons, hawks or eagles possible only at a cost which was prohibitive. The sport was prevalent throughout the districts of Northern India, although today it is confined only to certain districts in the Punjab, Sind and the North-West Frontier Province. Although eagles, vultures, kites and buzzards had been found equally suitable for the sport, the birds most in demand were falcons and hawks which were obtained in plentiful numbers from the Indus Basin and the Himalayan

region where the birds migrated to in the winter season from Europe. The very terms 'falconry' and 'hawking' indicate the kind of birds that were most used. The sport appears to have found its way into India from Persia where in all probability it first originated; and when the great Moghuls of Persia invaded India and set up the Moghul dynasty, it was only natural that falconry should become even more widespread and popular. History records that falconry was one of the exclusive sports with which rulers like Akbar and Aurangzeb amused themselves. Aurangzeb, in particular, kept thousands of falcons and hawks, and even maintained a separate establishment to look after these birds and quite frequently went hawking. Being a universal sport practised in almost every part of the civilised world, new practices in falconry were interchanged between the West and the East now and again, and this explains how the barbarous custom of training falcons to pick out the eyes of their victims found its way from Italy to India, for mention is made in historical records of such a practice being pursued extensively in the region now known as the United Provinces.

Although falconry has long ceased to exist as a sport in the West it has continued to survive in India even to this day. It is true that it has become devoid of much of the royal patronage that had been extended to it formerly but nevertheless it is still alive. There yet remain many Indian princes who count hawking as one of their favourite amusements and these rulers maintain the sport in very much the same condition that it was

kept in by their ancestors. But the sport has fallen from its high pedestal and today it is more or less a sport of the common folk. But in spite of this it is still very popular and greatly encouraged in many districts throughout Northern India and it does not seem likely that the sport will ever die in these places where the game is so extensive.

The River Indus provides a vast feeding ground for falcons, hawks and eagles migrating to the East from the West in the winter, and

thus acts as a perennial source for falconers to secure their birds for training, while the Himalayan region also shelters vast numbers of these birds and is a breeding place for them whenever they come. These areas are therefore a temptation to continue the sport and keep it alive by providing the wherewithal and there is no reason why the sport should cease to exist unless it is banned as a cruel sport by the Government which is not likely.

THE BARGAIN

K. S. SRINIVASAN, P. G. I.

On a Saturday my brother and I went to Madras to make some purchases—sops, a razor, face powder, coat hanger etc., and above all, a timepiece. We were scrutinising the articles in almost every shop and in the end we invariably came to the conclusion that we should try another shop. While we were trying to get a particular kind of bead which our sister had asked for, stopping every hawker, I suddenly lost sight of my brother. At first I thought he had entered some other shop but soon I found that he was really missing. I walked up and down the Esplanade from Pachayappa's College to the High Court in search of my brother. While I was engaged in the excited search, two persons came up and the following conversation ensued.

'Tell me finally, how much will you give for this?' 'I can afford to pay only twelve rupees.' 'Do you think you are justified in quoting such a low price?' Then he turned to me and said, 'Sir, you please judge this matter. I belong to Tinnevely; I came to Madras on some private business and I was stranded here for money. So I am forced to sell this gold watch. I bought it for thirty-five rupees just two years ago. Just because I need some money I sell it; if not, for the whole world, I won't part with my dear watch.' So saying he showed me a gold wrist watch. The other man, without waiting for my judgment went away saying that the price was too much. Then the owner of the watch came nearer to me and said, 'Sir, you seem to be a student; I shall not ask too much. You may take it for fifteen rupees. What do you say?' The offer was tempting. I was reminded of my

need for a watch. A watch worth thirty-five rupees offered for fifteen! Surely even the Reduction sale prices are not so low. I cleverly bargained with the man and finally purchased it for Rs. 10-8-0, postponing the other purchases partly because I had spent a good amount on the watch and partly because my brother had the major part of the money allotted for the purchases.

On my way back I was repeatedly looking at my watch all the time congratulating myself on the remarkable business knack I had. At Mambalam, a member of the staff, a friend of mine got into the electric train. I showed him my watch and said that I would not give it away even if anybody offered Rs. 15 for it. After examining it, my friend knit his brow and suddenly began to laugh uproariously. My disappointment and anger increased. At last he said that it was a brass watch and that the machinery was only worth three or four rupees. He assured me that it would not run for more than a fortnight and that too only with constant shaking. I was extremely disturbed; I had half a mind to scold my friend for having spoken disparagingly of my purchase. With a philosophical resigned attitude, quite common after a humiliation or a failure, I entered my room. My brother jumped from his chair and said 'Where did you vanish? I searched for you everywhere—By the way, we were in need of a timepiece; weren't we? I got a wrist watch very cheap, dead cheap. A man from Tanjore was stranded for money and ' 'Damn him' I shouted unconsciously. My head reeled; I felt I would faint.

WOMAN OF PROPERTY

AMBADY DAMODARAN, *Hons. 4, Br. 1.*

He was a very gentle, quiet and reserved sort of fellow, when I first saw him. He seemed to be completely at ease with himself and the world, an uninteresting bit of flotsam which had drifted unawares into our placid lives. No one knew where he had come from and what he intended to do in such an out-of-the-way village as ours. Even the village gossip Paru had nothing to say about it. Paramu, the postman, who came twice a week with the mail, told us that his name was Pappu Pillai. But that did not help us very much and as days passed by without any incident, we gradually left off wondering about him.

I did not really belong to Kakkanad. Soon after my annual examination that year I had a rather severe bout of typhoid and my father had sent me to his native village to convalesce. I was not, however, new to the place, for I had been there many times in the past with my father. My grandmother loved me very much, but she was too much occupied with the tremendous business of looking after a small house and a smaller household, to spare much time. There was nobody at home except old Komu Nair, a gnarled, dried log of a man, who was a kind of general factotum and Chirutha, the young girl, who came every morning and evening and did all the charing work necessary.

Old Komu Nair was an institution by himself. Nobody but grand-

mother could remember the house without him. His attitude towards his mistress and her home could not really be called love or devotion; it was a blind and unconscious identification of himself with them. He had, as it were, made them a part of his mental texture. His fidelity was a superb egoistic gesture, barbarous, dignified and genial.

Even though I used to spend plenty of my time in talking with my grandmother and old Komu, I still had too much leisure for a normal young man. So I used to stroll about the village, sometimes stopping at Paru's to hear the very latest news about Chathaw's drinking himself to death or Kotha's coming baby.

One afternoon, while I was aimlessly wandering in the outskirts of the village, idly gazing at the small foolish fishes that gambolled in the dirty, muddy water in the green fields, it began suddenly to rain. I ran quickly towards the village. By this time the storm had broken out in all its fury and I made for the nearest house. This happened to be Pappupillai's little cottage.

It was a little cottage, very compact and very unassuming, set back against the grey background of tall, straight arecanut trees. I had noticed it with indifferent curiosity in my previous walks, and it was not without some excitement that I ran up to the door in the pouring rain and called out, 'Please let me in. I am in the rain'. Pappupillai

opened the door and welcomed me with a smile and a hospitable nod. I waited a bit to wring my clothes and after towelling myself vigorously, entered.

It was a warm, cosy, little place. There was no furniture except a single mat, in the single room,—bedroom, kitchen and drawingroom, all rolled into one. There was a steel trunk in a corner, half open and I could see some books and a few clean milk-white *dhothies* inside.

I sat on the mat and looked about the place. Pappupillai seated himself on the trunk, after carefully closing it. He was clad simply in a *dhoti*, tucked in at the waist in true *Malayalee* fashion. A spare man of middle-height, with a pleasant, good-humoured features, he was physically inconspicuous. We talked for half-an-hour on the village topics; it appeared that, for all his reserve, he knew all of us and he asked after my health with true old-world courtesy. He himself was not even middle-aged, but his manners had all the charm and flavour of a bygone generation.

This was but the first of a series of visits I paid to his home. I invited him to my grandmother's place, but he always had some nice excuse. Thus we gradually became friendly, though we never really could be said to have become intimate. The difference in our ages was considerable and moreover, he seemed to shrink into himself at any excessive display of feeling. He appeared to conceal some vital part of himself from the prying world. I mentally compared him to a timid hot-house flower, placed without warning in the open air. This, no doubt excited my curiosity, but I

restrained myself, for I had grown to respect and like him.

In a short time, we formed the habit of climbing the little hill to the east of our village, every evening. When we reached the bald rocky top, where enterprising young boys had scratched their initials on the surface, we used to sit down and talk about 'all these things.' He was very well-read, both in English and Sanskrit, not to say Malayalam, but he tried his best not to talk over my head. I always used to wonder how such a brilliant young man came to have such an uncouth old-fashioned name.

Suddenly in the midst of these long talks, he would become silent and abstracted. An expression of intense sorrow and remorse would pass over his expressive countenance and he would be silent for the rest of the evening. I used to attempt to draw him out but never succeeded. This picqued me not a little, but his charming farewell always brought me around.

One day, he broke his silence by asking me suddenly, 'Balan, do you think that marriage, once solemnised, is indissoluble?' 'No', I replied in all the thoughtlessness of my eighteen years, 'I hold by Judge Lindsay and M. Leon Blum!' He seemed to be very much pained at my reply and talked a lot about 'duty', 'love' and 'enduring one's lot'. 'I will give you a little personal problem,' he said, in the manner of a man who had bottled up his feelings and reached the limit of endurance. 'I know, a fairly well-off young man, who is also a poet. He married three or four years ago. It was what is called an ideal match,—both healthy, rich and cultured. A flawless union, to

the world's eye. But it became a nightmare to the young man. She was not faithless or ill-natured or petty. Indeed, Balan, she was a remarkably intelligent woman, gracious, dignified and cultured. Moreover he loved her to distraction. But there was just one little matter which ruined the whole thing for the husband.' He laughed bitterly. 'Slowly she developed into a "Woman of Property"'. Her husband became just one of her possessions, a physically necessary and pleasant adjunct to her home. Some young men and most young women are satisfied with such a part. But this young gentleman happened, to his own sorrow, to be a poet!' He paused, a hint of some terrible gnawing pain in his voice. The cawing crows had all flown away and the pale misty tropic twilight had fallen over hill and plain alike. From a distant homestead we could just hear the plaintive cry of a calf for its dam and the voices of young children repeating mechanically '*Narayana, Narayana.*'

Slowly, we began to go back to the village, through the straight footpaths which stretched like ribbons across the uniform paddy fields. He was silent for some time and then asked me, 'Will you blame him, Balan, if he preferred being human and individual to existing as an angel's plaything? Will you blame him, if he ran away from the heartlessness of it all and began to live his own life in some remote corner of the country?' I did not answer directly but mumbled something about selfishness. He did not reply at once, but muttered something and began to walk rapidly away from me. I saw that I had pained him and followed him quick-

ly. But he had disappeared in the shades of the night.

Next day we met and talked as usual. But never again did he refer to the incident of that evening.

After another month's stay in Kakkanad, I returned to my town. I took leave of my grandmother and old Komu with a heavy heart. I had grown to love that small village and those paddy fields, now bare and brown, since the harvest was over, with the single hill at the end. I had bidden farewell to Pappupillai on the previous evening. We parted on the best of terms and I left him standing on his doorstep, gazing wistfully after me.

Two long years had passed before I was able to return to Kakkanad. I went down to see my grandmother after taking my degree. The village was not at all changed. Dear grandmother was a little bit weaker and old Komu a little bit crustier. Chirutha had married a rustic swain and was nursing a big bouncing baby. Paru was, if anything, more garrulous than in the old days. That was all.

After I had completed my round of visits and calls, I made for Pappupillai's cottage. But I found it deserted. The windows were shut and the house securely locked up. The little compound was wild and disordered and the general unkempt appearance told me that the house had been uninhabited for at least an year. My heart filled with misgivings, I walked to Paru's small hut. She was vigorously sweeping her newly-cemented floor—unheard of luxury!—when I walked in. I straightaway plunged into my subject and asked her about Pappupillai.

'Oh! you mean that nice gentleman, who used to live in that little cottage near the paddy fields,' she replied. 'Well, it is a long story, but I shall tell it as briefly as I can. You know, it was a very dry season, last *Kumbhom* and I found it very hard to make both ends meet. Your grandmother, the good soul, used to send me some paddy and vegetables every week, but I could not go on for ever like that. So I took to charring in Pappupillai's house and he used to give me ten *panams* every month for cleaning his little cottage.

'One evening,—a fortnight before the *thiyullil*¹ in our temple, I think—I was scrubbing the floor in the single room of the cottage. The master was squatting on a mat in the verandah and writing something, using the steel trunk as a desk. He had been very affable to me that morning and had even promised me a good tip on the coming *Vishu*²! As I was dipping the rag in the water for scrubbing, I heard the sound of a motor car outside the house. Gently I stepped to the small window and peeped out. What, do you think, I saw?

Paru paused dramatically, but I impatiently asked her to proceed. 'It was a lovely young lady, getting down from a fine, grey car. There was a big, burly man in white uniform at the wheel, who was staring straight ahead. She came straight up the narrow path and smiling oddly, went towards

¹ 'Fire-festival' in temples dedicated to goddesses like Kali and Durga.
² Malayalee new-year day.

the master. It was only now that I turned and looked at Pappupillai. He was staring stupidly at the girl as at an apparition. Then he seemed to tremble in every limb and a happy smile enlivened his melancholy face. 'Why! Ammu!' he cried. 'Yes, it is your poor Ammu, who has hunted you out at last.' There was not the faintest hint of a sneer in her fine voice, for she was obviously too well-bred to betray any mortification in public. 'Well, aren't you coming?' 'Yes, er, just wait a minute.' He opened the trunk and took a shirt and put it on. Then his eyes fell on the paper he had been scribbling on; he tore it viciously into pieces and came into the hall. He called me and gave me a ten-rupee note. 'Give five rupees to Velu, the caretaker and keep the rest for yourself,' he said. Quietly, he went out and taking the trunk, followed the lady into the car. No word was spoken. She was sitting rigid and aloof in one corner and he was hunched in the other. Without a word, the big man in uniform started the car and they drove off.

If Paru had been expecting to give me a shock, she was not disappointed. After making a pretence of talking for a minute or two, I left Paru's place.

In the crowded third class carriage, on my return journey, I was still grappling with the problem of Pappupillai's story and this dramatic epilogue. Had the Woman come and claimed her Property? 'Was it the end?' I wondered. I still wonder.

PREM

S. T. APPACHANA, III B.A., *gr. iv b.*

Raghuvir and his wife sat on rattan chairs on the lawn outside their bungalow. A marble fountain splashed and gurgled in the evening sun. Raghuvir was languidly turning over the pages of an illustrated magazine. His wife Pramila was knitting something that showed evidences of shaping into a baby's cap in the near future. From time to time she looked anxiously along the drive. The huge Alsatian that lay stretched at her feet suddenly raised itself and whined. A little pram pushed by an 'ayah' appeared at the gate. Pramila laid aside her work and tripped across to meet the children—one a babe, hardly a year old and the other a three-year-old boy that toddled beside the pram. The dog reached them first and gambolled around delightedly. Holding the younger one to her heart and the boy by the hand, the proud mother walked back to where her husband sat. The babe crowed with joy and the boy rushing forward climbed on to his father's knees. Raghuvir ruffled the child's black locks and gazed wistfully at Pramila's flushed face. 'You are petting them too much Milla; you will make them little tyrants at this rate' he said with a smile. 'No, will I, Usha my pet?' she said pinching the cheek of the chubby creature she held. Suddenly she uttered an exclamation. She held up the right wrist of the child to her husband's gaze. A blue lotus was tattooed there. The boy, Prem, proudly held up his right hand at

this moment and displayed a similar mark. Father and mother turned angrily on the 'ayah'. She whimpered and burst into tears. 'What have you been doing?' asked Raghuvir. 'Master, they do it in my village to protect children from the evil eye. The young ones are so pretty; it did not hurt them master; I did it with the juice of a herb.' The cloud passed from Pramila's face when she found that her dear ones had not suffered any pain in the process; the frown relaxed on Raghuvir's face. The storm did not burst and the ayah withdrew wheeling away the pram.

Raghuvir was the leading barrister in Ishapur. After a hard day's work in stuffy Court-rooms he looked forward to these quiet evenings. He loved to watch the golden shimmer of the evening sun on the river Malati and the long shadows of the lime trees creep across the lawn. The coming of the children was the culmination of the evening. The 'ayah' did not flatter when she said they were pretty. Prem was a sturdy child. As if to guard his rosy face from the evil eye there was a little black mole over his left eyebrow. Usha's dark animated eyes were a source of continual wonderment to the parents.

* * *

It was a fine evening. The baby had caught a chill and was to remain indoors. The ayah was asked to take Prem out as usual. Together they went to the bank of the

Malati, the child running hither and thither chasing the yellow and emerald butterflies. Raghuvir's pleasure-boat swung idly moored to a stone on the bank. The 'ayah' had come from a village on the bank of the Malati and could swim and row like any fisherman. She had often taken mother and children far out on the river. The boat swinging idly at its moorings and the lap of the waters tempted her beyond measure. In a moment nurse and child were gliding on the river. Her supple hands wielded the oars with an easy grace. The child sat in the bottom of the boat laughing as it rocked on the gentle waves. The woman did not notice that the wind was beginning to blow in rude gusts and that the water was becoming choppy. Suddenly she realised that the sunlight did not dance on the waters any more. Looking up, she saw an ugly thickening of the clouds. Eyes dilated with terror the poor woman worked frantically at the oars taking a straight course for the bank. There was a flash followed by a terrific clap of thunder. The child screamed and clung to the 'ayah's' knee. The waters heaved and billowed tossing the little boat as if it were a shell. The girl paused a brief second to bend and console the weeping child. It was fatal. The prow of the boat did not meet an oncoming wave. It caught the boat broadside and in a second nurse and child were thrown into the raging waters. With a sobbing cry, the distraught woman grabbed the child and swam in the direction of the shore. Impeded by her clothes and the child she fought desperately against the waves. As she rose on a rising wave she caught a glimpse of a great barge very

close. Summoning her exhausted energies she screamed for help. The people in the barge heard. Two dark forms leaped into the foaming waters and made for the struggling creatures. The girl's face had become ashy, her eyes strained out of their sockets; her movements became feebler every second, nor did the shouts of the rescuers bring a gleam of hope to her glazed eyes. Her grip over the child relaxed. The men were just in time to seize the child from her lifeless hand. Together they bore the woman and child to the barge. The fainting child revived. But, every effort proved fruitless with the girl. The great soul had burst from its bonds.

Sitting beside the prostrate body, the child gazed in round-eyed wonder at its surroundings. The boat was full of men and women, all dirty, and in rags. Naked children tumbled about on the floor. Two mangy dogs were curled up in a corner. From inside a basket came the cackling of fowls. Huddled in another corner appeared some monkeys chattering in fright as the waves lashed against the boat. They were a band of gypsies on the move. The child piteously cried for its 'Amie'. There was mourning in the house of Raghuvir.

* * *

Twenty summers had sped over the earth. The sun blazed hot on the beautiful city of Ishapur. Life throbbed as usual. A white-haired woman sat on one side of the busy street under a sparse-leaved neem tree and exposed for sale a motley collection of fruits and nuts. The flies swarmed over them. From time to time the woman lifted her

withered hand and whisked the flies away with a rag. Another of the beggar tribe approached this woman. He had matted hair, his eyes hollow, and his cheeks sunken. The rag that was his loin-cloth scarce covered his lean hams. At the end of a string he led a monkey; it had bells at its waist. For a copper coin, the woman gave him a handful of groundnuts. Repairing to a shady corner they sat down to their frugal meal, man and monkey. Gravely the monkey munched its share. Velan—that was the man's name—stretched himself on the ground after drinking from the roadside pump.

'Times are hard, is it not Kitu,' he said addressing the monkey. 'We got one copper this whole morning. People take up their sticks or loose their dogs at sight of us. But we must live too, is it not Kitu?' The monkey blinked and nestled closer. It is all 'Karma' he thought; else why should I have been born in a tribe that tames monkeys and bears and teaches them to dance. Velan looked dreamily at the monkey. This creature ought to be roaming free with its brethren in the forests; but now, it has no more liberty than the length of this string. 'Now, is that your fault Kitu' he said aloud addressing the monkey. The animal gibbered. Velan's eyes wandered to a wailing leper on the roadside. The suffering creature must have been born like that he thought vaguely. 'But why should this have been his lot? Why? God could not be so unjust. Could he Kitu' he asked aloud of his dumb partner. The creature knew these black moments of its master. Creeping up quietly, it became absorbed

in picking the fleas from his matted head. That was its way of expressing sympathy when its master looked troubled.

A long luxurious looking car slid into view at this moment and stopped in front of the big shop across the road. A portly grey-haired gentleman and a girl appeared to be the occupants. 'Come Kitu, we might have luck, we might get silver' said Velan and together they hurried towards the stately vehicle. A liveried chauffeur held the door open and the gentleman stepped out. Velan held out a pleading hand. But the gentleman imperiously waved his stick and ascended the steps of the shop. The chauffeur advanced menacingly towards him and Velan slunk to a distance. He saw the girl watching the scene with wonder and pity in her dark lustrous eyes. She was beautiful beyond measure—like a forest flower. If that fierce looking chauffeur only went away! There was a call from the shop and the chauffeur disappeared into its interior.

Velan crept towards the car. The door was open and the girl was looking out with her chin cupped in her hand. Those dark eyes once again bent upon him causing a strange joy to surge into his heart. 'Mother, see how my monkey can dance and mimic. Come, Kitu, show the lady how a newly married bride behaves before her husband'. The monkey hung its head, minced and played the blushing bride. 'Show how the fat police sub-inspector walks in the streets.' The monkey stuck out its stomach and walked on its hind legs in the most grotesque way. The girl gurgled with laughter. Velan thought she

was the most entrancing creature he had ever seen. He looked fearfully at the shop-front. The girl noticed his alarm and slipped into his hand a gleaming rupee. On her wrist was tattooed a blue lotus. Velan's tongue clove to its roof; the starving wretch was unable to utter a word and mute tears spoke the unspoken gratitude. He beat a hasty retreat as the old gentleman—obviously the girl's father descended the steps of the shop followed by the chauffeur. The car drove off and the beautiful vision vanished leaving Velan in a strange reverie. 'God has not forgotten us, Kitu,' he said addressing the monkey. But, his partner was gazing with a rapt expression at an urchin eating a banana and lost the full force of Velan's remark. 'You greedy creature, that boy will get stomach-ache if you envy him so. This rupee will bring you bananas, and curds and rice for me for a full week. No more begging for a week my pet.'

'That girl was beautiful, too beautiful for this earth,' Velan said dreamily. A wondering expression came into his eye. 'She has a blue lotus tattooed on her wrist very like the one on mine.' He gazed at the mark on his brown emaciated hand. 'Yes, the same mark and at the very same place. I do not know how I came to have it; my gypsy comrades did not have it. But, I remember a little village on the bank of the Malati where the people revere this sign as protection against the evil eye and tattoo their children. That girl full well needs it.'

A month had passed. The scene shifts from the dusty streets to the aristocratic quarters of Ishapur. Long avenues of tamarind and ban-

yan trees cast a cool shade on the smoothly tarred roads. Great cream-coloured houses sprawled on either side surrounded by green lawns and groves of mango and palms. Children romped about on the grass. But what was that creature that limped along the road looking incongruous in such surroundings. It was Velan and with him the monkey. Things had gone wrong with Velan. His eyes were bloodshot, the ribs stared out of the skin. He dragged each pace as though it cost him agonies. A raging fever burned his body. It was typhoid. Why did he not go to a hospital. No, he dreaded it,—no, he would die in the open looking on the sun and the skies. Once, he fell prone. The monkey ran round him chattering in fear. He rose again and painfully proceeded; whither—he did not know, why—he did not know. He stumbled on—he was thirsty—yes, mad for something to wet his parched tongue. Yellow oranges overhanging a garden wall arrested his fevered eyes. Panting, he dragged himself to the spot. Two were within reach. Plucking one, he handed it to the monkey. As he was plucking the other for himself, there was a yell and a khaki-clad 'durvan' pounced on him. A blow on the back of the head knocked the famished creature senseless. The monkey flew on the aggressor screaming like a demented creature, but fled as he lashed out with a stick. Seizing the senseless form, the durvan dragged it to the entrance of the house.

A little family consisting of father, mother and daughter had come out on hearing the commotion. The elderly gentleman who looked prim

in spite of his grey hairs was no other than Raghuvir. The girl was the same from whom Velan had received a rupee. It was Usha grown up. She gasped as she saw the forlorn figure lying on the ground. 'You beast, why did you strike him,' she burst out. 'He is a thief,' the 'durvan' growled. 'Be quick and get some water,' she curtly ordered. The durvan was chary of sympathy. He went to the marble fountain splashing in the sunlight and returned with a cloth dipped in water. The prostrate figure showed no signs of reviving under the influence of his ministrations. The breath came in quick gasps. Suddenly it burst upon them. The miserable youth was dying. Father, mother and daughter drew around the gypsy boy. A flicker of life came into his face, the eyes fluttered and opened. The fevered gaze came to rest on Usha's fair face and then an expression of wonder and then one of utter joy filled them. His lips parted and tried to articulate, but could not and a deep sigh escaped him. A low chattering drew those eyes away. It was the monkey that had crept up unseen on that

scene. Again the lips struggled to articulate. Realising its futility the dying youth with an imploring gaze pointed to his little friend. The eyes again returned to rest on Usha's face. Her great dark eyes were misty; she had never seen death so close. With a last sigh life ebbed out and the light faded from those eyes. The monkey stole up and rumpled his hair for fleas. 'Usha, what ails you child,' said the mother. The girl was staring at the right wrist of the dead boy. There was a blue lotus tattooed on it. 'Look mother,' she cried pointing to the strange sign.

Pramila turned deadly pale. With trembling fingers Raghuvir lifted the lifeless hand. No, his eyes were not deceived. Pramila feverishly brushed aside the matted locks on his forehead. Over the left eye-brow was the little mole which as a child was the only blemish on Prem's lovely face. 'Prem, my own lost child,' the mother moaned and sank swooning. Raghuvir stood turned to stone. The monkey still picked fleas from his master's head. The fountain splashed in the sunlight.

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SOCIETIES

The College Union Society

Since the issue of the report of the Union in the December number of the *College Magazine*, we have had the privilege of having in our midst three distinguished persons. Sri S. Satyamurthy, Mayor of Madras, and an ex-Student of our College, spoke to us brilliantly on 'The Constituent Assembly and the truth about the minority bogey'. Mr. F. E. James, M.L.A., Central, addressed our Union on 'The War and its Implications', from, of course, the Englishman's point of view. Thirdly the Union was indeed very fortunate in securing Sri C. Rajagopalachariar, ex-Premier of Madras, who delivered an address on 'Current Issues'. It was a masterly exposition of the various implications of Dominion Status of the Westminster Variety and complete Independence. Incidentally he gave a very fitting reply to the erroneous leader in *The Times* concerning the introduction of Hindi in this province. From a political point of view, the speech was, perhaps, of the greatest significance, as it was immediately reported in all the North Indian papers and the most important feature was the rumour published in a local daily that H. E. the Viceroy and his entourage were studying it for 'annotations'!!

The proposal regarding the 'Matthews Cup' has at last materialised. The cup is ready and the oratorical competition which is an Inter-collegiate one will take place about the first week of March.

We are, indeed, very sorry that the elections this year have ended in a

fiasco. We grant that the arrangements were not quite adequate, but it should also be admitted that the arrangements could not hold out longer because the circumstances were overwhelmingly unforeseen and embarrassingly extraordinary. Moreover, we consider it very proper, and in the interests of the College, that the re-election has been deferred to next year because, as every one knows, excitement was worked up to a very high pitch and feelings were definitely exacerbated to such an extent as to interfere with the regular academic studies, thus rendering the possibility of a re-election this term highly undesirable.

Rev. S. Samuel, M.A., the Vice-President of the College Union is retiring this year. We record our profound respect and admiration for the eminent services rendered by him to the Union and wish him all happiness and God-speed.

We thank the Staff and students of the College for their co-operation this year and wish our successors all success.

S. PADMANABHAN,
Secretary.

The Christian Union

The Third Annual Camp of the Union was held at Vandalur early in January and was attended by 35 students and most of the Christian members of the staff. The problem of 'Remaking India' was studied at the camp. The College Pudding which was held at the Government Museum Theatre, Egmore, on Saturday, 27th January, 1940, was well

attended by our College students. A devotional service was conducted on Sunday, 28th January, 1940, and Dr. P. D. Devanandan of the United Theological College, Bangalore addressed the students. The study circles are being conducted with renewed vigour and enthusiasm. Many non-Christian students participate in the discussions and make them lively. It can be said without hesitation that the study circles have had a considerable influence in the life of at least a few students.

It has been decided by the provincial committee of the S. C. M. that from the next financial year, April 1940, onwards the membership fee ought to be increased from 8 As. to 12 As. Consequently the membership fee for our Union will have to be raised from 12 As. to Re. 1. The 'silver collection' at the Carol Service which was conducted at the close of last term was Rs. 18 and it was sent to the Headquarters as our College Christian Union contribution towards the China Relief Fund.

The General Committee of the S. C. M. has decided to hold the National Conference at Kandy, Ceylon, during Christmas 1940. Our Union is desirous of sending not more than eight delegates, both men and women. The Eighth Annual Summer Camp of the S. C. M. will be held either at Katpadi or at Chittoor from 22nd April to 26th May, 1940. The first week will be spent in a Retreat and then the whole camp will be divided into groups each of which will carry on 'Rural Service' in a village nearby. Members who intend to join in the work are requested to obtain details of the programme from the S. C. M. Secretary, Mr. S. J. Duraisamy.

On the whole this has been a

successful year for our branch of the S. C. M. and we are fully confident that our College Christian Union will in the coming years grow from strength to strength.

G. GNANASIGAMONY,
General Secretary.

The English Honours Association

Reviewing the work of this year we feel that we have done quite satisfactorily. We have had 11 meetings, out of which two were debates. 'The necessity for Moral Justification of Poetry'; 'The Letters of John Keats'; 'Edward II—Richard II'; 'Why Read Chaucer?'; 'Shakespeare's plays and their representation on the Modern Stage' (debate); 'The Coverley Papers'; 'The Dravidian Element in the English Language'; 'The Influence of English on Tamil'; 'Sir John Falstaff'; 'Is the Study of the Lives of Poets necessary or not?' (debate); and 'Matthew Arnold' were the subjects discussed during this year.

There are two very important items which I should like to mention. The first is the Inter-collegiate Debate with the Presidency College which we held on the 15th of February (in our College)—the first of the kind since the discontinuance of the Inter-collegiate classes.

The second is the choice of linguistic subjects for our meetings. I hope this will prove a fruitful field for future linguistic explorations.

The staff have shown great interest in the Association. Rev. R. S. Macnicol and Mr. K. V. Srinivasa Rao have addressed the audience and Mr. A. F. Thyagaraju has once presided.

Our President, Mr. G. C. Martin has been a great help and inspiration to

the Association throughout. We wish him all happiness in his future married life.

Mr. G. H. Jansen, the Vice-President has been very ably helping me in my duties. He has been a source of enthusiasm and the Association is greatly indebted to him. I hope that the coming year may be even better than the present.

PHILIP JAGANNATHAN,
Secretary.

Madras Christian College Literary Society

During this term were held two interesting meetings. On Wednesday January 31st, 1940, a discussion on 'A Student's Role in the National Struggle' took place. Messrs. V. N. Ramachandra Rao and M. G. George were the main speakers, Mr. E. V. J. Hensman presiding. On Wednesday 7th February 1940, Messrs. N. Swaminathan and Leslie Vigor spoke on 'Spiritual Training'. This meeting was of particular interest, and we had a large attendance. The next meeting will be held on Wednesday 28th February 1940, when Mr. S. T. Suviraj will speak on 'Hindu-Muslim Unity'. This meeting will terminate our programme of activities for the year.

R. R. BENJAMIN,
Secretary.

The College Dramatic Society

Perhaps the most remarkable fact in our year's existence was that we received official sanction to exist only half an hour before we began our annual performance from the College authorities.

For this year's performance which took place on the 23rd February we

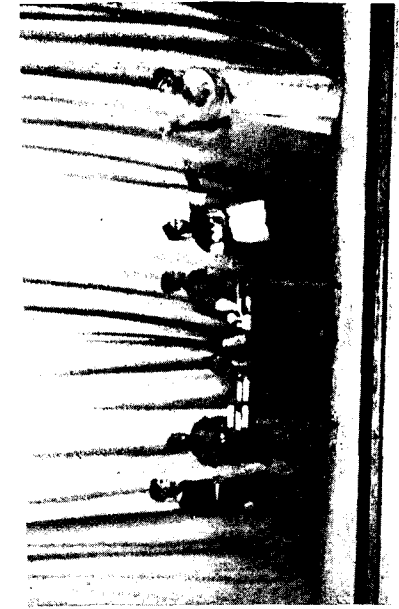
decided to present three short plays by modern authors, two serious and one farcical. They were *X=O* by John Drinkwater; *The Proposal* by Anton Chekov and *The Hour Glass* by W. B. Yeats. We find that the audience appreciated these short plays of varied types and subjects more than they did the performance of *Hamlet* last year. We suggest that the Dramatic Society should for some time stick to these one-act plays, choosing those of real dramatic and literary merit. Nothing could have been more serious than Yeats' play, yet it was surprisingly listened to in silence and very greatly appreciated, which shows that the audience can accept the serious in small doses. And after a few years of this preparation a Shakespearian tragedy will be really appreciated, whereas now it is merely accepted reverently because of Shakespeare's authorship.

The College microphones were as capricious as ever and let us down at the last moment. Though we were using only the front half of the stage, the dialogue was largely inaudible. If this difficulty is to be overcome a really sensitive and dependable microphone is needed and the loud-speakers should be shifted from the front of the Hall, where they are not needed, to the back, where they are.

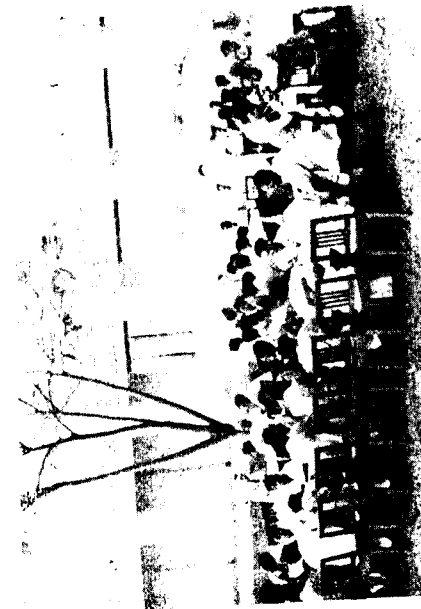
To meet the copyright charges and cost of costumes we had to charge an entrance fee of two annas. We originally intended charging the exorbitant amount of four annas but were compelled to reduce the charge to ensure a large audience. About 350 people attended and the money collected was *not* enough to cover our expenses. The entrance was partially intended as a means of keeping out *agents provocateurs* and it had the



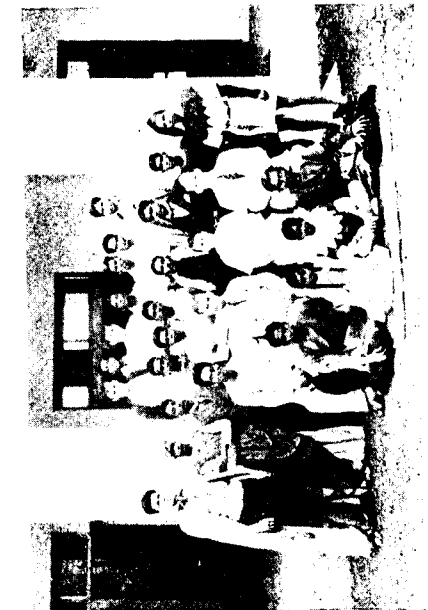
NATURAL HISTORY SOCIETY ANNIVERSARY MEETING



THE LAST SCENE FROM THE HOUR GLASS



NATURAL HISTORY SOCIETY ANNIVERSARY



THE ACTORS, HELPERS AND OFFICIALS OF THE SOCIETY

CRICKET



COLLEGE TEAM AND FORMER STUDENTS

desired effect, for the audience was quite attentive and benevolent.

To come to a short review of each play: the performance started with *X=O*, which with its action, and brilliant costumes and very moving last scene quite gripped the audience. The very beautiful language in which it is written was almost completely inaudible unfortunately. Both the acting and speaking of the actors L. Turner, A. Latif, Visvanathan and Y. Namazie,—was uniformly good though special mention must be made of Turner. This play was chosen because of the topical interest of its subject, the wastefulness of war, and this, with a prefatory explanation, was well 'put across'.

As comic relief we next had *The Proposal* which was greeted uproariously. P. G. Raman was his usual excruciatingly funny self, but, as usual, swallowed half his words, Kadambavanam gave a very smooth interpretation of his role but did not put quite enough life into the eccentricities of the character he was portraying; A. Madhava Menon, as the woman in the play, had very gallantly stepped into a vacancy at a late hour and made the best of a difficult part.

It was feared that after the high-spirits of *The Proposal* the high solemnity of *The Hour Glass* would provide a violent anti-climax. Here also however, a few prefatory words put the audience into a right state of receptivity and this difficult play, as has been said, was a much greater success than anybody expected. Its success was largely due to two actors: Mr. V. Balasundaram, who surpassed himself in a strong and moving interpretation of the principal role; and P. J. Chandran whose portrayal of the Fool was full of emotion and fine

shades of meaning: he did not however always adequately convey the lyrical and poetical side of his part. These two were ably supported by the four scholars: G. Muller, A. S. Paul, B. Eradi and A. Devapriam; and by G. Govindan as the wife. P. Piedpet as the Angel was another late comer and a very successful one also. Special mention must here be made of the two children who were quite amazingly calm and said their pieces very well indeed.

The costumes for the plays were again the work of Mrs. Barnes, with some help from Mrs. Platten. We could hardly overpraise the time and trouble, the unfailing interest and sympathy, which Mrs. Barnes gave to this side of the production.

Two of the plays were under the direction of students, a practice which should be continued, for the society partly exists to give students experience in play production. The Drinkwater play was in the able hands of Mr. Macnicol whom we must here thank.

We must also thank Mr. Martin who as the first President of the new society did much to put it firmly on its feet. The stage hands are to be congratulated on the quick scene-changing and the very short intervals between each play. Mr. F. Manikkam was again in charge of the make up.

At the end of the year's work we see this society a flourishing and independent organism, with its place well-established in the College, and a well-filled property box at its back. Acting on an inter-Hall basis is now an established fact though actors from the three Halls must be more punctual for practices. We hope that the society will continue to develop and continue more experiments in dramatic

taste. Why should it not next year even produce that very popular traditional Chinese play *The Lady Previous Stream*? The society is primarily intended for a select band and in the play-readings of which we had none this year, I hope it will let itself go and be ferociously high brow.

The election of next year's office bearers will, according to the society's rules, take place this term.

There are many others, too numerous to mention, whom I must here thank for help in the year's work.

Stage hands:—S. T. Appachana, Carey, G. Lawless; W. Hensman; T. Nipps; N. Hunt; H. Coultrup; Jacob Cherian (who was in charge of the tickets).

G. H. JANSEN,
Secretary.

The Tamil Sangam

On 22nd November, 1939 Mr. Sivaraju II Class spoke on 'Our Country before and Now', when the Secretary of the Sangam occupied the chair.

Another Meeting was convened on 22nd January, 1940, when Mr. S. Sachidanandham Pillai, B.A., L.T., D. E. O., Nellore, delivered a speech on 'What are Virtues and How to Follow Them', with Mr. T. K. Gopala Iyer, B.A. in the chair.

In connection with the Anniversary meeting of the Sangam, an oratorical contest was held on 30th January, 1940. Messrs. S. D. Sargunar, B.A., Samarapuri Mudaliar, L. N. Subramanya Iyer, M.A., T. K. Rajasekaran, M.A., and Shanmuga Sundaram who acted as judges, declared the following students prize winners:—

Mr. Samuel, III Class—1st Prize.

„ Sivaraju, II Class—2nd Prize.

In the competition among Tamil students who were in B.Sc. and Honours classes, Mr. S. Sundararaman

(III Honours) and Mr. K. S. Srinivasan, Post-graduate, shared the honour between them.

The first two prizes were awarded by Mr. V. A. Ramachandran, ex-student president of the Sangam to whom our thanks are due.

The valedictory address of the above Sangam was delivered by Mr. R. P. Sethu Pillai, B.A., B.L., Lecturer in Tamil, Madras University, when Rao Bahadur P. N. Marthandam Pillai, Advocate, who presided over the function distributed the prizes to the above-mentioned prize winners. The meeting terminated with a veena recital and vocal music by Messrs. Yagana Narayanan and Ramachandaran respectively.

I thank all the members of the Sangam, particularly the lecturers in Tamil for their timely suggestions and guidance in regard to the work of the Sangam. Our thanks are also due to the College Magazine authorities who have helped us to publish a *Tamil supplement* as a part of *The College Magazine*.

T. G. RANGANATHAN,
Secretary.

Andhra Bhashabhi Ranjani Sangham

The valedictory address of our Association was delivered by Sri Adavi Bapi Raju, B.A., B.L., the celebrated artist of Andhra Desa with Srimathi Rukmini Lakshmiipathi, Deputy Speaker of the Madras Legislative Assembly in the chair. After tea the meeting commenced. The address 'The peace in art' was very interesting, instructive and illuminating.

Another welcome feature of our Association is that we have started a Telugu Supplement with the aid of the subscriptions contributed by our members. I thank the members very

much for their willing and ready co-operation. We hope and trust that this supplement will become a regular feature of the March issue of the *College Magazine*.

On behalf of the out-going members I wish the Association every success in future years also.

M. VENKATASWAMY,
Secretary.

The Malayalee Association

Mr. M. P. Damodaram, B.A., M.L.A., delivered a lecture on 18th January at the Selaiyur Hall, the subject being 'Our Country'.

The members of the Association were very active this year. A new feature of our work this year is that we have decided to publish a Malayalam supplement to the *College Magazine* and we are thankful to the College Magazine authorities for encouraging us and two of our sister Associations to realise our wish this year.

The annual day was celebrated under the presidentship of Dewan Bahadur C. Kunhiraman on Saturday 24th February 1940 when a farewell address was presented to Mr. V. C. Padmanabha Menon, B.A. The function began with a tea party at 5 p.m. and the public meeting commenced at 5-45 p.m. After the welcome-speech by the Secretary, Mr. V. Unnikrishnan Nair spoke a few words about Malayalam literature. Messrs. M. Matthew, and A. Damodaram and Dr. J. P. Joshua spoke about the sincerity and other good qualities of Mr. Menon. The president's interesting speech was followed by a vote of thanks by the Assistant Secretary.

Mr. M. Matthew who represented our Association in the inter-collegiate elocution competition (in Malayalam)

at the Law College won the Second Prize, and we congratulate him most heartily.

K. A. VERGHESE,
Secretary.

The Karnataka Bhashabhi Vardhini Sangham

It is a matter for regret that because of the paucity of Kannada speakers the Association often experiences much difficulty in arranging for meetings that are of real value and interest. However, on the 30th of January we had a very interesting speech on 'The Comparative Study of Purandara Das, Thyagaraju and Sarvagna' by Vidwan K. Narasinga Rao, B.A., L.T., when his brother, Pandit K. Devendra Rao, presided. The valedictory address of the Sangham will be delivered at the end of the month.

N. NAGESAPPA CHETTY,
Secretary.

The Sanskrit Association

With the hearty co-operation of the members of the Association and the President, the Association has begun its work again this term. Mr. K. Narasinga Rao, B.A., L.T., has addressed our Association on 29th January 1940, when Mr. U. Venkata Krishna Rao, M.A., presided. The house was packed to capacity. Mr. Narasinga Rao gave an interesting and learned lecture on 'Sanskrit Rupakams' throwing the house into peals of laughter now and then with his characteristic stories.

All the members are eagerly looking for the first valedictory address of the Association after a successful year of work. We are hoping to get Dr. D.S. Sarma, Principal, Pachaiyappa's

College for the valedictory meeting at which our Principal, Mr. Boyd will preside.

K. VENKATESWARA RAO,
Secretary.

The Hindustani Premi Mandal

The above Mandal was formed at a meeting of the staff and students of the College held on 23rd November 1939. The following Office-bearers were elected:—

Patrons:—

- (1) Rev. A. J. Boyd, M.A., Principal.
- (2) Mr. Sundara Krishnamachariar, Hindi Pandit.

President:—

Mr. L. N. Subramanya Iyer, M.A.

Secretary:—

Mr. A. Srinivasan, P.G.L., Br. ii.

Treasurer:—

Mr. N. Isaiah, Bursar's Office.

One representative from each Hall and one from the staff have also been elected. The purpose of the Mandal is to provide all facilities for the staff and students of the College to acquire a knowledge of the Hindustani Language and its literature. An application for the affiliation of the Mandal with the College Union Society has also been made.

The first meeting of the Mandal was held on 17th January 1940 when Mr. K. Santanam, M.L.A., spoke on 'The Place of Language in our Education'.

Swami Satyadev delivered an inspiring lecture on 'Hindi in the Building of the Nation' on 1st February 1940.

The Hindi Classes (Junior and Senior) are held twice in the week

on Mondays and Tuesdays between 5 and 6 p.m. and 6 and 7 p.m. in Room No. 11 of the Arts Block.

We invite the students and the staff of the College to join the classes in larger numbers next June and take a keen interest in the activities of the Mandal.

A. SRINIVASAN,
Secretary.

The Mathematics Association

The lecture by Dr. W. F. Kibble on 'Geometrical Patterns in Moghul Architecture' which was announced in our last report, was well attended and appreciated by students of Mathematics and also students of other departments. The professor analysed the Geometrical formation of various designs found on the floors, walls, parapets, domes and pillars of Moghul buildings such as the Tomb of Itmad-ud-Daula in Agra.

There is yet to be mentioned one more item on our last term's programme of meetings. Mr. S. Meenakshisundaram, Research Student in Mathematics, University of Madras was kind enough to come and give us some interesting ideas on 'Fourier's Series'. He dealt with the problem of convergence of Fourier's Series and showed us how some of the restrictions ordinarily imposed on the development may be relaxed to a certain extent.

This term we had a lecture by one of our tutors, Mr. K. S. Ramanurthi on 'Numbers'. The lecturer began with a historical introduction to the study of infinite numbers by Georg Cantor, explained one-to-one correspondence, and then spoke about the ordered types and the ordinal numbers. He also introduced the concept of cardinal numbers and concluded by

making mention of the *continuum* problem which, he told us, is yet unsolved.

We wish the Association every success and prosperity throughout the coming years.

S. R. MESSIAHDOSS,
Secretary.

Physical Science Society

We were fortunate in getting two distinguished professors to Tambaram in January 1940.

The first meeting was addressed by Professor Dasannacharya of the physics department of the Benares Hindu University, a delegate to the Indian Science Congress. His lecture, though very short, nicely illustrated how physicists can do research work with the simplest of all apparatus available, e.g., the simple pendulum.

Dr. K. S. Krishnan, the President of the Section of Physics in the Science congress was kind enough to address the members of the society. His subject, 'The magnetic properties of crystals' was one in which he had done several important researches, and though slightly technical was characterised by brilliance of exposition.

We hope to hold some more lectures this term.

V. NARASIMHAN,
P. V. MATHEW,
Secretaries.

The Radio Club

Reviewing the present year, we may say that though much has been done on the theoretical side of wireless, there has been little practical set construction. Probably the war raging in Europe is the cause, for interest in set construction is never

lacking. We hope that the situation may improve next year.

We have had several meetings this year when all the popular topics leading to set construction have been discussed. We must express our thanks to Dr. A. V. Moses for the interest he took in giving us interesting lectures, which are bound to be useful to the amateur set builder.

There will be one or two more meetings before the College closes for the summer vacation.

V. NARASIMHAN,
Secretary.

Natural History Society

The new year found the Secretaries busy with the preparations for the 40th Anniversary Celebrations. The commemoration came off on Saturday, 10th February, 1940. Dr. M. J. Santhanakrishna Pillai, Medical Superintendent of the Bernard Institute of Radiology and a distinguished alumnus of our College presided on the occasion. Many have felt that the occasion was worthily celebrated.

On 11th January 1940 Dr. C. E. R. Norman, Chief Medical Officer, S. I. Ry., spoke on 'Defective Colour Perception', a subject in which he has carried out research and invented a contrivance known as the Norman Test Lamp. Mr. B. Bonnell presided on the occasion.

On 27th January, 1940 this society organised an excursion to the 'Bird Sanctuary'—Vedanthangal, a place some seven miles from Madurantakam. The party about forty strong did all the distance to and fro on foot and knew only then how walking a long distance aided digestion. The return journey to Madurantakam, performed after it was dark was an adventure in itself. Three members of

staff including Dr. Joshua our enthusiastic president, accompanied the party.

On 2nd February, 1940 Dr. Ananthanarayana Rao, Professor of Pathology and Vice-Principal, Veterinary College, Madras spoke to us on, 'SCHISTOSOMES'. The lecture was illustrated by lantern-slides. Prof. C. Lakshminarayanan presided.

On 15th February 1940 came off the valedictory address of our Society. Dr. S. G. Manavalaramanujam, Chief Professor of Zoology, Presidency College delivered the address and also spoke to us on 'Evolution and Embryology', illustrating his talk with lantern-slides.

Thus came to a close one of the most interesting years in the annals of the Natural History Society. Our work was quite complete but for dropping the proposed Exhibition. The Secretaries are sure that they will include it in the next academic year's programme of work.

The Secretaries also thank all who have rendered them help where and when necessary without which their efforts would have come to nothing.

V. VENKATESAPERUMAIL,
M. S. SESHACHARI,

Jt. Secretaries.

The Philosophical Association

Dr. T. M. P. Mahadevan delivered the valedictory address on 2nd February. This subject was 'The Spirit of Indian Philosophy'. Dewan Bahadur K. S. Ramasami Sastri presided. On 14th February the members of the association presented a farewell address to Rev. S. Samuel, the President. There were 4 student-speakers each representing a class. Dr. J. F. Butler

spoke on behalf of the philosophy staff and Dr. R. Nagaraja Sarma for friends. The Principal who presided said that in the retirement of Mr. Samuel, the College was losing a successful teacher, a well-read student of theology and an earnest philosophic thinker. An address printed in khadi silk was presented to him and Mr. Samuel replied in suitable terms.

C. R. PAULUS,
Secretary.

History and Economics Association

Towards the close of the last term we had one meeting at which Dr. E. Asirvatham, Reader in Politics and Public administration spoke on 'Communalism, Nationality and Race'. He exhorted the audience to do everything possible to make India a nation. Mr. Cyril Raj presided.

On 16th February Mr. M. Ratnaswamy, Member of the Public Service Commission delivered the valedictory address. Mr. E. J. Bingle presided. In the course of his speech Mr. M. Ratnaswamy stressed that through the party system parliamentary government could be worked most effectively. He also pointed out that the necessary conditions for the operation of the real party system were an agreement on fundamentals and tolerance. In conclusion he said that parties in short were a nuisance and that parties were not necessary for the popular system of government. Mr. Bingle differed from the lecturer and said that it was one of the marks of friendship that friends could disagree, yet remain friends; the healthy state was surely a state where men and women could be different political parties and yet remain loyal citizens and brethren of the state.

On the whole we are happy that the Association has had a very successful year.

S. SUNDARARAJAN,
Secretary.

The Karnatic Music Society

We feel proud to inform our members and well wishers about the successful working of our society ever since it was started. The number of members at present is very promising and we hope more will show interest by enrolling themselves as members in future.

The chief aim of our society is to promote an interest in and appreciation of Karnatic Music among students. We also want to give encouragement to those 'passionate few' who have some musical knowledge and talents to give recitals and performances.

The first meeting of our society held in September last elected the office bearers. We are glad to note that our patrons have promised every possible help to further the cause of our Society.

At a meeting held last September Mr. K. S. Srinivasan, the President gave a talk on 'The Raga and its Beauty'.

Mr. R. Srinivasan of the Presidency College gave a vocal performance with suitable accompaniments last term.

Another performance was held in October last when Mr. Rama Iyer, an A. I. R. Artist entertained the members.

A noteworthy Veena recital was given by Mr. Yegna Narayanan, a student of our college and a radio artist in January. His performance was much appreciated.

On Wednesday the 7th February was held a Veena recital given by

Mr. P. V. Ramaswamy, a student of our College and a radio artist.

The valedictory address was delivered in the last week of February by Professor Sambamurthy of the University of Madras. We thank all those who co-operated with us in our work.

S. SUNDARA RAMAN,
Secretary.

Brotherhood.

Art Exhibition.

One of the activities for which the move to Tambaram opened up the way was a painters' club, for there have long been students with skill and interest in painting and related arts.

It was fortunate that Mrs. Matthews was here and able to give her expert guidance during the opening year. The club, so launched, has this year arranged an open exhibition, to which students have sent paintings and drawings. It was an interesting and useful coordination of the artistic efforts in the college. A great variety of styles was represented, and some work of originality shown, though one would like to see more of the boldness which is creative.

The painting club this year appears to have confined itself almost too exclusively to views in and around the college buildings. It is no doubt true that there are many lovely effects of light and shade on these buildings, and we who live in them, to our constant enjoyment, should certainly try to show others who are not here the beauty of the place we live in, but one hopes nevertheless that the painters will venture on subjects of wider variety. The exhibition gave evidence of student interest in art.

ATHLETICS

Playing Fields

The monsoon was again a failure. There was no rain at all except for a short spell. Consequently, the playing fields have suffered great damage. Even the established grass is fast dying out. During the Christmas holidays the hockey field, on which matches are usually played, was replanted with grass but the odds are heavily against its being fit for play by the beginning of the next term. The cricket pitch, however, is in splendid condition. We are already getting a reputation as having one of the best turf pitches in Madras.

Hockey

The high hopes of annexing the Stokes Shield were shattered early when we were beaten even in the first round. This was unexpected and rather surprising as we were defeated by a comparatively weak team. Bad luck, it seems, was responsible for this reverse. The team, on the whole, did splendidly throughout the season. It is expected that we may have even a better team next year as most of this year's players will still be with us.

Volleyball

We entered the Inter-Collegiate knock-out tournament—the only tournament of its kind, and came up to the finals after defeating the Presidency College and the Law College. The task of building up a first-rate team was not by any means easy, but within the short time before the tournament we managed to get our

best players together and arrange a few practices. With a few more practice-games we could certainly have won the Cup. In the final match we were defeated by a really good team—the Engineering College. It is to be hoped that next year we shall organize the team early enough to make sure of winning this tournament.

Football

The Inter-Divisional tournament conducted by the University was, for the first time, won by the College. As winners of the Madras Division we had to play the Agricultural College, Coimbatore, in the semifinals. The match was played in Madras and was won by us by a comfortable margin of 5—1. The final match was played on the following day against the Government College, Palghat, the winners of the other semifinal. This was also won by us by the wide margin of 6—2.

In the Wilson Cup tournament, however, we were unexpectedly beaten at the semifinal stage by the Y.M.C.A. College, by 2 goals to 1. There are several explanations given for this defeat, but the most likely one is that we were suffering from a little over-confidence. It is rather unfortunate that we missed this trophy, but it has had a chastening effect on the team. After all, even the strongest team must be prepared for such reverses and it is all part of the game.

Cricket

It is seldom that we play cricket during the third term, but this year

we played two matches. The first one was against the Nungumbakkam Recreation Club, one of the leading teams in the city. The second was much more important and far more interesting. For a long time we have been trying to arrange a match with the Old Boys and it was only this year that the plan materialised, thanks to the efforts of Mr. P. Ananda Rau, who captained the college team in 1934—35.

The match was played on Saturday January 20th and it coincided with the St. Thomas's Hall Day. The Old Boys got together a really formidable team and it was feared that they would 'wipe us out' too easily. The result was unexpected, however. The present boys not only put up a good show but actually won the match with several wickets to spare. All the same, the cricket witnessed was of a high standard and the Old Boys, who have a habit of talking about their 'good old days', had to admit that the College is maintaining its old cricket traditions on a high level. They were also pleased and proud—one may add not a little jealous—to see the 'Old College' having a pucca turf wicket on a full size field. On the whole, it was a memorable occasion and everyone expressed the feeling that this match should be made an annual fixture. The Old Boys spent the rest of the day at St. Thomas's Hall partaking of the refreshments and dinner there which were hospitably offered by the Hall authorities.

Track and Field

The third term is mainly devoted to track and field sports. Training in the various items had begun as early as October and Halls were

already busy organizing their teams. Early in January the Selaiyur and the St. Thomas's Halls had their own Hall sports to select their men. The Heats and some Finals were held on Monday 22nd and on Tuesday 23rd January. The Finals were held on Friday 26th January—Commemoration Day. Though there were not many outstanding performances this year the general average was much better than usual. Three new College records were set up. V. T. Titus broke the record for 800 metres race, T. J. Solomon that of the 200 metres race and the third was made by the Selaiyur Hall in the 4 × 100 metres relay race. The Medical College won the Open Relay, 4 × 200 metres, also in record time. It may be mentioned that our College records are not easy to break as some of them are even better than the Inter-Collegiate records. So every improvement in our standard is praiseworthy. Titus deserves special mention as he won the 400 metres and the 800 metres races in good time. T. J. Solomon is another who won two first places—100 metres and 200 metres.

For the Hall Championship the points were scored as follows: Selaiyur 108, Bishop Heber 75, and St. Thomas's 47. Once again the results convinced everyone that for the Hall Championship individual merit alone does not count and that team work and collective effort are needed more. Selaiyur Hall deserves all praise for its splendid organization and team work. The other Halls need to bestir themselves early next year and see that they put up a stiffer fight even if they do not actually win.

Rao Bahadur Dr. A. Lakshmanaswami Mudaliar, Principal of the Medical College and a distinguished

Old Boy of the College, presided on the occasion and distributed the prizes.

The Following are the results:

110 Metres Hurdles.—W. N. C. Hensman, 1; Christadas, 2; G. Abraham, 3. Time: 19.6 secs.

Shot Put.—S. Venkataramadas, 1; S. W. Chandradas, 2; Distance, 29 ft. 9½ in.

800 Metres Race.—V. T. Titus, 1; T. Ratnaswami, 2; C. M. Poullose, 3. Time: 2 mins. 10.6 secs. (New Record for the College).

Pole Vault.—S. Palanivelu, 1; V. T. Titus, 2; Gopalan, 3.

200 Metres Hurdles.—G. Abraham, 1; H. Coyne, 2; S. Palanivelu, 3. Time: 28 secs.

Long Jump.—R. S. Amritharaj, 1; H. Ramiah, 2; R. M. Absalom, 3. Distance: 18 ft. 11½ in.

400 Metres Race.—V. T. Titus, 1; A. Kurien, 2; T. Ratnaswami, 3. Time: 56 secs.

High Jump.—P. V. John, 1; S. Venkataramadas, 2; T. J. Solomon, 3. Height: 5 ft. 5½ in.

200 Metres Race.—T. J. Solomon, 1; A. W. Keir, 2; D. S. Paul, 3. Time: 24.4 secs. (New College Record).

Discus Throw.—Venkataramadas, 1; Leonard, 2; G. Abraham, 3. Distance: 76 ft. ½ in.

1,500 Metres Race.—Ratnaswami, 1; Poullose, 2. Time: 4 mins. 49 secs.

Hop, Step and Jump.—W. N. C. Hensman, 1; R. M. Absalom, 2; H. S. Amritharaj, 3. Distance: 38 ft. 7 in.

100 Metres Race.—T. J. Solomon, 1; A. W. Keir, 2; A. Kurien, 3. Time: 11.8 secs.

Sack Race.—K. T. Thomas, 1; A. Devapriam, 2.

4 × 400 Metres Relay.—Selaiyur

Hall, 1; St. Thomas Hall, 2; Bishop Heber Hall, 3.

Old Boys' Race.—T. B. Cleur, 1; H. A. Spitteler, 2; Ganapathy, 3. Time: 24 secs.

4 × 100 Metres Relay.—Selaiyur Hall, 1; Bishop Heber, 2; St. Thomas Hall, 3. Time: 49 secs. (New College Record).

4 × 200 Metres Inter-College Relay.—Medical College, 1; Engineering College, 2; Y.M.C.A. College of Physical Education, 3. Time: 1 min. 37.6 secs. (New College Record).

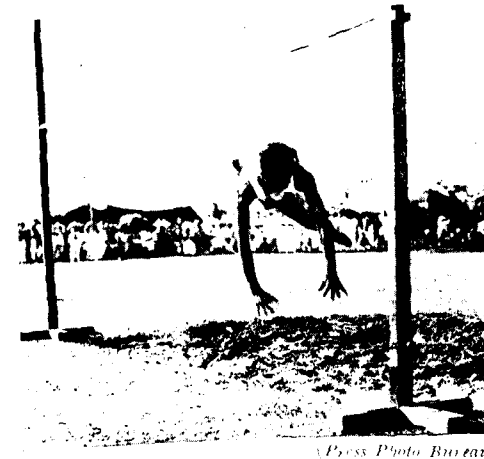
Tug-of-War.—Bishop Heber Hall, 1.

University Sports

The Inter-Divisional Sports conducted by the University were held on Wednesday 24th January. As usual we contributed a good proportion of the Madras team and helped this Division to win the Championship. P. V. John, R. S. Amritharaj, A. Kurien, T. Ratnaswamy, V. T. Titus and T. J. Solomon from this College took part.

Inter-Collegiate Sports

We started training for the Inter-Collegiate sports early but not in great hopes. We knew that we did not have so many outstanding men this year as we had in 1938. The Sports were held this year at the Engineering College on the 16th and 17th February. The competition was very keen as several Colleges had put up strong teams for Championship. We could secure only one first place—by A. W. Keir in the 100 metres race, and we had to be content with third and fourth places in most cases. When the last race was to be run off—4 × 400 metres race, it was found that we could win the Championship



HIGH JUMP—P. V. JOHN



SELAİYUR RECEIVES INTER-HALL CHAMPIONSHIP SHIELD



200 METRES—T. J. SOLOMON WINS



DISCUS THROW—S. VENKATARAMADAS



POLE VAULT—S. PALANIVELU

if we won that event. With grim determination the team went 'all out' for that win. When the last men had started their runs we were led by the Y. M. C. A. College by more than 20 yards, but Titus rose to the occasion. He not only made up the difference but showed a lead of one yard when he breasted the tape. The excitement was very high indeed and almost everyone was on his toes as

Titus clinched the issue. We won the Championship! Our team deserves the highest praise for their performance especially when we remember that it was with our all-round efficiency and not the efforts of a few 'star' men that we won the Championship. The following table is a comparative study of the points scored by the first four Colleges.

		Number of 1st places	Number of 2nd places	Number of 3rd places	Number of 4th places
1.	Madras Christian College—47 points.	2	6	8	3
2.	Loyola College—46 points	5	5	2	2
3.	Y. M. C. A. College—40 points ...	5	4	2	4
4.	Medical College—33 points ...	4	2	4	3

We have won this Shield—The Travancore Shield—only 5 times during the 44 years of its existence. The first was in 1897, a year after the Shield was instituted, and the last time was in 1927, 13 years ago.

Football

It was with great pride that we wrote the last report stating that we won the League Championship. This term, we have every reason to be more proud, since we have won the Zone Championship as well as the University Championship. For the University Championship, we played against the Coimbatore team in the Semi-finals and against the Palghat team in the Finals; we were able to beat both the teams by a good margin, the score being 5-1 and 6-2 respectively. Towards the end of the season,

we participated in the Wilson Cup Tournament. We were very confident of winning it. But, unfortunately, we were beaten by the Y. M. C. A. College team in the Semi-finals.

In the match between combined Colleges and Madras Football Association, four of our players got selected for the former team. P. C. Thomas, Ramamoorthi, G. Manikkam and Kumararaj Joseph deserve our congratulations. T. M. George has shown great improvement during the season and we strengthened our team by putting him in the forward line and taking Kumararaj to the half-back line. Kumararaj proved a mountain of defence.

Our Second XI came up to the Finals in the Jabbar Tournament when they were beaten by the School of Technology team. They are yet

MADRAS CHRISTIAN COLLEGE FOOTBALL TEAM, 1930-31, WINNERS OF THE MADRAS INTER-COLLEGE LEAGUE AND OF THE MADRAS UNIVERSITY INTER-ZONE TOURNAMENTS



worthy of our hearty congratulations.

On the whole, this year we have won great victories, unprecedented in College history in recent years; we have lost only three matches during the whole year. We can proudly say that our success has been due to the harmonious combination of the talents of our players which resulted in good team-work. I wish to thank Mr. Macnicol (President), P. C. Thomas (Vice-Captain) and all the players for the hearty co-operation they have given me.

P. I. GEORGE,
Captain.

Football (Second XI)

The hope of Mr. Macnicol regarding the Second XI was realised, and we did crown his experiment with success, in that we reached the finals in the Jaffar only to be beaten by a better team.

We re-arranged the positions of our players in the team this term. Palanivelu was given left-in, while Poulouse played left-wing. Balan was brought over to right-half, K. John taking his place at back.

We obtained a walk-over in the first match of the tournament against the Law College. Next we met the Medicos in the semi-finals and notwithstanding the great odds against us we showed what grim determination and team-work could accomplish in foot-ball. Against this heavy team we were the first to score and maintained the lead till five minutes to the interval. Soon after resumption we scored another and before the final whistle we netted yet one more. If only our forwards had had greater control over the ball in the goal area, we could have got some more goals to our credit. Thimmayya at goal gave a brilliant display. Our defence was

on the whole good. T. M. George performed the hat-trick in this match.

The long-awaited finals with 'Technology' at last did come, and we went with the firm resolution to play our best; unfortunately we could not put the full team on the field. We were able to hold our opponents till the first-half, the score being 1-1. Balan scored for us. On resumption they netted four quick goals which were shot at very close range. Sometimes our forwards cut through their defence only to shoot wide off the posts. On the whole we put up a good fight which was appreciated by one and all.

Thus we created history by representing the College in a tournament and by reaching the finals in the same. We may be justly proud that while our College First XI are the winners in one tournament, we are the runners-up in another.

A. C. NANJAPPA,
Captain.

Tennis

During this term we have had very good tennis. The tournaments are in full swing. We are having our annual 'Social' in the first week of March.

Though we cannot boast of any achievements in the Inter-Collegiate Tournaments, we can say that this game is very popular among the students of the College, nearly a third of the resident students taking part in it.

With players like Thomas and Ramamurthy we look forward to achieving something next year.

Best wishes to my successor.

JACOB CHERIAN,
Secretary.

Cricket

The last match played during the 2nd term was against the Law College which we won by 6 wickets. Law College batting first scored 205 runs. Thimayya our fast bowler was in grand form, and he bagged 6 wickets including the 'Hat Trick' for 40 runs. With only 2¼ hours to score 206 runs in, our task looked hopeless, but some fast scoring by our batsmen enabled us to beat them just 5 minutes before time. V. Ramakrishnan hit up a brilliant century (104 not out), and also became the first batsman from our College to score a hundred in an Inter-Collegiate match. Harikrishnan played well for his 56 and Bhaskar Rao scored 28. We declared at 214 for 4 wickets, and won the fifth and last of the eight Inter-Collegiate matches.

This term we played two matches. The first was against the Nungambakam Recreation Club which we lost by 60 runs, mainly because of lack of practice, and also because of the fact that 4 of our good players were absent. The second match was against the Old Boys XI which we won by 5 wickets. The Old Boys XI was a very good combination, Mr. R. Spitteler, the All-Madras player and 6 other 'A' Division League players as well as Mr. K. S. Ranga Rao, Secretary of the All-India Cricket Control Board assisting them.

The Old Boys winning the toss batted first and scored 130 runs, J. Subbuswamy being top scorer with 40 runs. Ahmed Ali Khan, who has been doing very well this season bowled magnificently and captured 8 wickets for only 30 runs. It must, in fairness be said that he would have captured all the 10 wickets but for a few catches being dropped off his bowling. We opened next with Bhaskar Rao and Janakiram who

put on 81 runs for the 1st wicket. Bhaskar scored a patient 22 and Janakiram an excellent 40. After the fall of these 2 wickets there was a minor collapse, but George Abraham and Ganesan in a merry 5th wicket partnership carried the score to 170, and won the match. George scored 27 (retired) and Ganesan 27. The score was 170 for 5 wickets, when we declared our innings closed. Mr. R. Spitteler captured 4 wickets for 70 runs. During the lunch-interval the Principal presented a blazer to V. Ramakrishnan on behalf of the members of the First eleven, in appreciation of his brilliant Century against the Law College.

This year, we have had a very successful season, having won 5 out of the 8 Inter-Collegiate matches and 3 out of the 5 practice matches, and the success has been largely due to the excellent team spirit and co-operation of all the members of the Team. I have nothing more to add except to thank our President Mr. C. A. Abraham for his valuable advice, Mr. Harikrishnan, the Vice-Captain for all his help, and the rest of the members of the team for their kind co-operation.

B. BHASKARA RAO,
Captain, First XI.

The Free Looters' Cricket Club

The strength of the Club this year is much greater than it was last year; compared to last year's sixteen, we have now over forty members. The enthusiasm evinced by the new members of the Hall who joined the Club this year leads us to believe that we shall have many more members next year. Anyway we hope that many of the junior members of the Hall who have not yet joined the Club will do so next year.

During this academic year, we have played seven or eight very interesting matches. Our first match against the Teachers' College was very exciting and ended in a time-limit draw. Other exciting matches were against the Nungambakkam Recreation Club and The Tambaram Railway Colony.

From time to time we find that our cricket pitch gets covered over with a thick growth of vegetation. So like the cannibals of old who boiled their stubborn prisoners in boiling oil, we subjugate our stubborn pitch by burning off the vegetation that covers it.

On Wednesday the 21st, we celebrated the second anniversary of our club. Mr. K. S. Ranga Rao, the Secretary of the All-India Board of Cricket Control, very kindly came and presided and after tea gave us a most interesting talk on 'Cricket in India'. In the course of his remarks, Mr. Ranga Rao laid stress on the value of coaching and exhorted the members to cultivate the team spirit. He stressed the necessity of professionalism in India and added that the Board of Control was trying their best to introduce professionalism which would raise the standard of cricket in India.

We are very sorry to lose some of our members who are leaving the college this term. The chief among them is Mr. Philip Mathew who is one of the founders of the Club and has done a great deal for it. Others who are leaving are Messrs. Suryanarayana Moorthy, Rajan, Ambrose John, Kadambavanam and Sivaraman.

We thank Mr. C. M. Karunakaran who was the President of the club last year for all he has done for us. We are also very grateful to Mr. T. K.

Rajasekeran, M.A., our President, for the great interest he is taking our club.

B. G. R. KRISHNAMMA,
Secretary.

The Christian Contingent 'B' Co. 5th (Madras) Bn. U.T.C.

The Contingent's performance throughout the year was remarkable in many ways. The Contingent put up several cadets for Higher and Lower Efficiency Certificates. Though only one got the Higher Efficiency Certificate among those who appeared for that Examination, it is highly creditable to note that he stood first in the whole Battalion, and that was Sergeant, and now Under-Officer, Jacob Chacko. Of the two distinctions in the whole Battalion for the Lower Efficiency Certificate our Contingent was credited with one—Sukinder Singh.

We moved off to Camp with full strength; 1 Officer, 1 Under-Officer, 3 Sergeants, 4 Corporals, 8 Lance-Corporals, and 64 Cadets and Recruits. In Camp, U/O J. Chacko, the 6th Platoon Commander was transferred to the 5th Platoon and Sgt. George Gnanadickam was made the 6th Platoon Commander. We are glad Sgt. Narayana Menon who was the Sergeant of the 5th Platoon was given the Ag. rank of C.S.M. after Camp.

This year (1939-40) we camped as a Battalion at Avadi. The Labour Emigration Depot at Avadi, where we encamped, is a place of distances. Experienced men could tell the Recruits that it was not a Camp this year but more a 'PICNIC'. The spacious barracks, electric lights, flush-out latrines and parks all around did not make us realise that

it was a military camp. Thanks to the Adjutant Major L. G. W. Hamber, the men and Officers were given a real idea of field operations and manoeuvre which was rendered easy by the adjoining forest. We are very sorry to note that he had to leave us within a few months after he had joined our Battalion.

Though a few pitied us before Camp for not having a handful of veteran N.C.O's., who they thought would enable us to snatch some of the trophies, we proved our mettle under the able guidance of our highly talented Officer Lieut. S. Parthasarathy. The men did not perpetually revel in the luxuries of the camp but struggled hard to retain the tradition of the Contingent by winning trophies relating to Platoon Drill, Route March, Recruits Musketry, Camp Attendance, Athletics, and above all, the coveted 'WILLINGDON SHIELD'. The N.C.O's. deserve to be congratulated for keeping up the standard of the men to a high level. We thank our

Principal, the Rev. A. J. Boyd, who though he has severed his connection with the U.T.C., visited us often in camp with his ever smiling face and usual jests. The Rev. R. S. Macnicol also visited us at Avadi. We sincerely thank him for the coaching he gave us in singing which stood us in good stead in the Route March Competition.

We lost our Guard Mounting Cup by a very narrow margin to our noble rival the 'Medicos'. We are also the Runners-up in Football and Hockey tying with two other Contingents. The excellent standard established by the men this year, we are sure, will be maintained in the coming years.

We should here take the opportunity of welcoming Major H. P. Thomas, O.B.E., our new Adjutant, who was formerly of the Baluchi Regiment.

SGT. GEORGE GNANADICKAM.

HALL REPORTS

Selaiyur Hall

With such a variety of functions, sports and socials, the days have passed soon since we returned after the Christmas holidays.

Our activities began with the Hall Sports. Besides the usual items, we had a new one, the Sack Fight, which proved to be very interesting. In the Open Relay, we gallantly allowed St. Thomas's Hall to win, and they returned the compliment later in their own sports. These sports served as a selection of representatives for the College Sports, in which again we were successful, winning with a record number of points. I would like here to congratulate H. Spitteler, an old Selaiyurian, on winning the 400 metres hurdles in the Madras Olympics and on being selected to represent Madras in the All-India Olympics.

We had our Hall Day early in February. Jalal was not quite in form that day, but all other arrangements went quite smoothly. We maintained our tradition of having a short entertainment on this day.

There seems to be a definite air of romance about Selaiyur. Our Warden having set the example the Hall peon, Joseph, has now announced his engagement. I am glad to announce that the infection has not yet spread to the students.

G. ABRAHAM,
General Secretary.

Bishop Heber Hall

'Deep waters run smooth'; and for reasons too deep to be probed into at present, we have had a very smooth and uneventful term. No serious strikes, famines, or impasses in the Hall ministry came in except perhaps some occasional falling off of coat

stands or breaches of the "A.B.C." (Anti-Bathing Club) regulations.

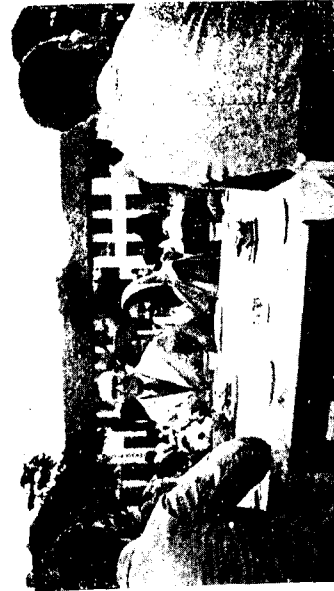
The term began with a vigorous Anti-Bug campaign organised by our Warden and it would have been a pronounced success but for some lack of co-operation on the part of some S. P. C. A. enthusiasts.

The General Body meetings—fitting substitutes for our entertainments—are characterised by a lull. Critics say—we cannot vouch for its truth!—that it is because the 'mischievous elements' have all been absorbed in the Hall committee. 'Set a thief to catch the thief'—so they have done perhaps!

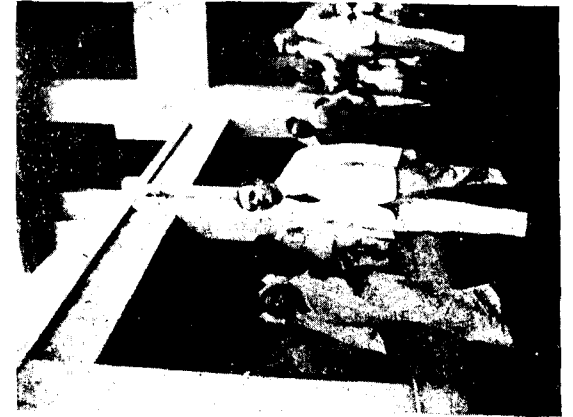
The Debating Society, under its new Secretary has had an 'Asokan Age' (I mean Augustan Age). In part a forum for development of political thought, as well as an unofficial dramatic society, it contributes a good deal to our Hall life.

The war has cast a melancholy shadow on our reading room. The poor Secretary in answering to queries from indifferent members why periodicals take two months to come from England has the responsibility of a war-time minister! But people are not wanting who have a genuine interest in the Front, as evinced by an earnest effort (at least in words!) to contribute money for the relief of suffering Poles.

Very recently the giddy examinations to come have cast their gloom on our otherwise happy-go-lucky life. 'The native wood notes wild' during the so-called study-hours have gradually died down (except perhaps in the 'B' block which continues to be true to its time-honoured custom in spite of the frequent visits and long sermons of our 'Iyyah'). Everywhere is to be heard the rapid swish, of pages to be



THE CHIEF GUEST



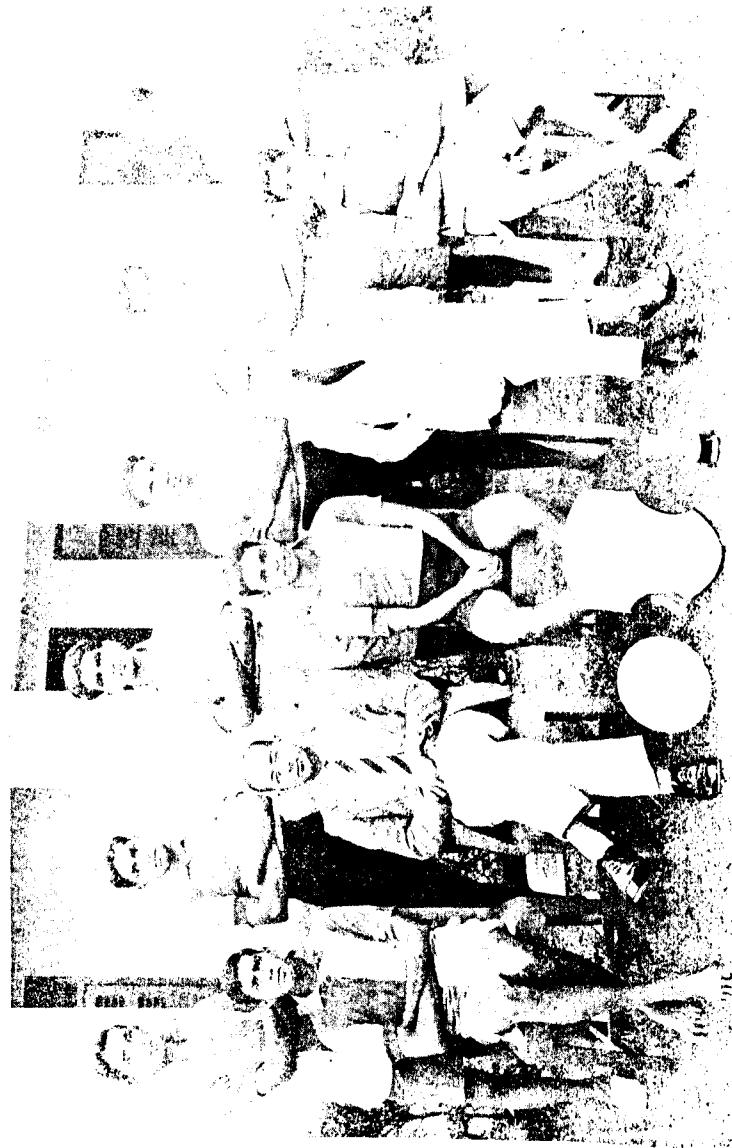
AN EVER-WELCOME EVENT IN HALL LIFE—AN OUTDOOR DINNER



THE GUESTS AT TEA

SELAİYUR HALL

MADRAS CHRISTIAN COLLEGE BASKET-BALL TEAM, 1939-40. WINNERS OF THE FATHER BERTRAM MEMORIAL TOURNAMENT



'entertainingly disturbed' sometimes by the dogged campaign of a candidate coming in 'Hullo Mr. ———, you know how I stand for liberty, equality and fraternity, a stalwart champion of socialism, you would know me as the best of the three seeking———'. 'Seek the door,'—the poor voter murmurs—'but would this get my promotion from Mr. Boyd if he becomes the College Union President?—Far from it'. Such is the crisis at present and so high does the examination fever run that even enthusiasts who clamoured for 'black-outs' in the Hall as a safety measure' can be observed 'burning mid-night bulbs.'

But the best (or the worst) is yet to come. There is the 'sweet sorrow' in store for us when our senior friends will leave us at the end of the term. It will be rendered almost poignant by the retirement of our 'Iyyah', Rev. S. Samuel. A fitting farewell is to be given him on the 2nd of March when the Hall as a whole will meet to bid him *Au Revoir*.

There is nothing left to chronicle except to wish our out-going members a bright and prosperous future in the name of the Hall.

Out-going members off' remind us

We too one day should become
Free from lectures, free from
exam's.

Yet under a boss' or a wife's
thumb!

ERNEST THOMAS,
General Secretary.

St. Thomas's Hall

The year reached its climax on the 20th January 1940, when we celebrated the Hall Day. Dr. Subbaro-

yan was in the Chair. The unique feature of this occasion in the history of our Hall was the illuminations, wherein all the artistic talents and the aesthetic attitude of the Hall were given full expression. With sumptuous dinners, elaborately set forth, with music playing, with the multi-coloured globes twinkling on the well-grown trees, with the sound of laughter and merriment, it required only the fitting wings of angels to convert the place into the domain of Oberon and Titania. Many of our old members were present and the function was nothing short of a 'perfect success', thanks to all who co-operated for its success.

In the midst of all the brilliance and gaiety we did not forget our books and I can confidently say that the flag of our Hall in this respect also will surely be kept flying aloft.

A large number of our members will be leaving at the end of this academic year, leaving behind them many a tradition and many an example which we feel sure those who remain and their successors will cherish and develop. In this connection, I must not fail to express our deep sense of esteem and regard for our Warden who has been throughout of great help and inspiration for us in all our activities.

Lastly, 'The Vandalur Rangers', which has become a living institution of the Hall, concluded its victorious year with a gala social on the 1st of March. We wish it a long and happy life of service to the in-coming members of the Hall.

All success to the Hall and its future inheritors!

JACOB CHERIAN,
Gen. Secretary.

PREACHERS AT THE COLLEGE SUNDAY SERVICE

Third Term 1940

Jan. 7	...	The Rev. T. G. Platten.
„ 14	...	The Rev. R. S. Macnicol.
„ 21	...	Mr. E. J. Bingle.
„ 28	...	The Rev. Dr. J. F. Butler.
Feb. 4	...	The Rev. A. France.
„ 11	...	Mr. G. C. Martin.
„ 18	...	The Deacon K. Joseph.
„ 25	...	The Rev. L. Newbiggin.
Mar. 3	...	Dr. Eddy Asirvatham.
„ 10	...	The Rev. A. J. Boyd.

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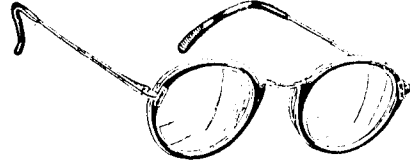
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தமிழ்ப் பத்திரிகை

1939-1940

பொருள் அடக்கம்

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கடவுள் துதி

வானாதி மண்ணாதி வளியாதி ஒளியாதி
ஊனாதி உயிராதி உண்மையுமாய் இன்மையுமாய்க்
கோனாதி யான் எனதென் றவரவரைக் கடத்தாட்டு
வானாதி தின்றாயை என்சொல்லி வாழ்த்துவானே

வாழ்த்துரை

தாம்பரம்,

27-2-1940.

செந்தமிழ்ச் செல்வராய மாணவரே!

ஒரே இடத்தில் இராதவரும், ஒருவரையொருவர் கண்டறியாதவரும், ஒருவரோடொருவர் பேசியறியாதவரும் நன்பராவர் ஒத்த உணர்ச்சி காரணமாக என்பர் பெரியார். அதனால், உம்மோடு கல்லூரியில் நான் இப்போது இல்லாதிருந்தாலும், உம் எல்லாரையும் நான் கண்டறியாதிருந்தாலும், உம் எல்லாரோடும் நான் பேசியறியாதிருந்தாலும், உமக்கும் எனக்கும் பொதுவாக உள்ள தமிழ் உணர்ச்சி காரணமாக நீளிரும் நானும் நண்பரே ஆவோம். ஆகையால், நண்பரே! முதலாவது உம்மை மனமார வாழ்த்துகிறேன்.

இரண்டாவது, காலநிலையை நன்கு உணர்ந்து, இவ்வெளியீடுகளில் தமிழ்ப் பகுதிக்கும் இடம் அருளிய கூரிய மதியும் பரந்த நோக்கமுங்கொண்ட கல்லூரிப் பெரியாரைப் பொதுவாகவும், தமிழ்ப்பற்றில் தலைசிறந்த பதிப்பாசிரியர்களாகிய திரு. ஆசீர்வாதமவர்களைச் சிறப்பாகவும், உம்மோடும் உம் தமிழ்ப் பேராசிரியர் இருவரோடும் நானும் பெரிதும் வந்திக்கிறேன்.

இனி, நண்பரே! உம்மை நான் வேண்டுவது ஒன்று உண்டு. அதாவது, இவ்வாறு அரிதிற்பெற்ற உரிமையின் பெருமையை நீளிரும் நன்கு உணர்ந்து, இவ்வெளியீடுகளுக்கும் கல்லூரிக்கும் எமக்கும் உமக்குமேயன்றி நம் தமிழ்மொழிக்கும் சிறப்பினைத்தரும் அரிய பெரிய பொருள்கள் பற்றி நீவிர் எழுதி அவற்றிற்கு அருளிவருதல்வேண்டும் என்பதே.

தமிழ் வாழ்க!

தமிழ் வளர்ப்பாரும் வாழ்க!

இங்ஙனம்

உம்மோடு நட்புடைய

ச. த. சந்திரன்.

தலையங்கம்

சில நாழிகைக்கெல்லாம் பிரகாசமும் அழகும் குறைந்த கல்மண்டபம் ஒன்று என் முன்னே காணப்பட்டது. பன்னாட்களாக மனிதவாழ்க்கையற்றிருந்த ஓர் வீடு எத்தன்மையதாக இருளடைந்து மாசுபடிந்து இருக்குமோ அத்தகையதாக அம்மண்டபம் காணப்பட்டது. அதனுள்ளே எங்கோ ஓர் மூலையில் ஓர் பெண் மாசுபடிந்த மேனியளாய் கண்களினின்றும் வெம்மை நீர் சொரிய வருந்தி நிற்பதைக் கண்டேன். எனக்கொன்றும் விளங்கவில்லை.

ஓரே இடத்தில் இராதவரும், ஒருவரையொருவர் கண்டறியாதவரும், ஒருவரோடொருவர் பேசியறியாதவரும் நண்பராவர் ஒத்த உணர்ச்சி காரணமாக என்பர் பெரியார். அதனால், உம்மோடு கல்லூரியில் நான் இப்போது இல்லாதிருந்தாலும், உம் எல்லாரையும் நான் கண்டறியாதிருந்தாலும், உம் எல்லாரோடும் நான் பேசியறியாதிருந்தாலும், உமக்கும் எனக்கும் பொதுவாக உள்ள தமிழ் உணர்ச்சி காரணமாக நீளிரும் நானும் நண்பரே ஆவோம். ஆகையால், நண்பரே! முதலாவது உம்மை மனமார வாழ்த்துகிறேன்.

இரண்டாவது, காலநிலையை நன்கு உணர்ந்து, இவ்வெளியீடுகளில் தமிழ்ப் பகுதிக்கும் இடம் அருளிய கூரிய மதியும் பசந்த நோக்கமுங்கொண்ட கல்லூரிப் பெரியாரைப் பொதுவாகவும், தமிழ்ப்பற்றில் நல்கிறந்த பதிப்பாசிரியர்களாகிய திரு. ஆசீர்வாதமவர்களைச் சிறப்பாகவும், உம்மோடும் உம் தமிழ்ப் பேராசிரியர் இருவரோடும் நானும் பெரிதும் வந்திக்கிறேன்.

இனி, நண்பரே! உம்மை நான் வேண்டுவது ஒன்று உண்டு. அதாவது, இவ்வாறு அரிதிற்பெற்ற உரிமையின் பெருமையை நீளிரும் நன்கு உணர்ந்து, இவ்வெளியீடுகளுக்கும் கல்லூரிக்கும் எமக்கும் உமக்குமேயன்றி நம் தமிழ்மொழிக்கும் சிறப்பினைத்தரும் அரிய பெரிய பொருள்கள் பற்றி நீவிர் எழுதி அவற்றிற்கு அருளிவருதல்வேண்டும் என்பதே.

கனவோ நனவோ!

V. A. SIVRAJ, *Class II, Gr. II*

ஐப்பசித் திங்கள் சனிநாள் என்று விரதமிருப்பதென்பதோர் மாடி. அந்நாளில் நீராடி ஒருவேளை யருந்திப் பின்னுள்ள நோக்களை இறைவனது இன்னடிகளையே இறைஞ்சிப் பாமாலைகளையும் பூமாலைகளையும் அளித்து திரு உருவிற்குச் சூட்டிப் பக்திகெறியிலே இருத்தல்வேண்டும் என்பர் எங்குாவர். அவ்விதமே யானும் அந்நாள் முழுவதையும் இறை வழிபாட்டிலே கழித்த பின்னர் பதிபகக்களின் நோட்பைப்பற்றிச் சில ஆராய்வான் மாடி மீதிவந்து சாய்வு நாற்காலியொன்றி லமர்ந்தேன். கதிராவனும் இறையே கருதும்

பொருட்டுத் தனது இருக்கைக்குச் சென்றவன்போல் மேற்றிசை மறைந்தான். கதிரவன் பரப்பியிருந்த செவ்வாடையானது பூமியை விட்டகலவே அந்நிலைமகள் ஆடையின்றி யிருப்பதைப் பொறுத்தாய்த் திங்கள் தனது வெள்ளிய ஆடையைப் பரப்புவான் எழுந்ததுபோல் மேல்தோன்றி நிலவெரிச்சம் தர ஆரம்பித்தது.

அன்று தோன்றிய நிலவுமற்ற நாட்களில் காணப்படுவதைப் பார்க்கிலும் பன்மடங்கு ஒளி மிகுந்ததாகவும், பெரிதாகவும், களங்கமே தன்னிடத்திலாததுபோலவும் விளங்கியது. தென்றல் நிலவொளியோடு கலந்து என் முகத்தில் வந்து இருந்திருந்து செல்வது எனக்கினிமையை யளித்தது.

“என்னே இறைவனின் செயற்கரிய செயல்கள்! என்னே அவனின் அருட்டிறன்! அவன்மேற் குறைகூறும் மாக்களின் அறியாமையை என்னென்பது,” என்றிவ்வாறெல்லாம் எண்ணிய தென் மனம். பின்னர் மணிவாசகப் பெருந்தகையாரின் திருவாசகப் பாக்களை இன்னிசை கலந்து மனமுருகிப் பாடினேன். இறுதியாகப் பாடின பாட்டின் “ஒன்றும் நீ யல்லை யன்றி ஒன்றில்லை” என்ற அடி என் மனத்தை ஒருவழிப்படுத்தி யாட்கொண்டது.

நெடுந்தூரத்தில் வெண்ணிறணிந்து துவரடை யுடுத்தியிருந்த முனிவரொருவர் தம் கையிலிருந்த நூலிலிருந்து சில பாக்களைப் பொருள் விளக்கமாகவும் உருக்கமாகவும் பாடக்கேட்டேன். முனிவரிடஞ் சென்று அளவளாவுதற்கு எனக்கு அவாவிருந்தும் மாசடை மனத்தோடு அவரை நண்ணுதற்கு அஞ்சினேன். ஆனால் அவர் என்னை நோக்கி நடந்துவருவதுபோல் எனக்குத் தோன்றியது. அவரை எதிர்கொள்ளலாமென்றேன் மனமெண்ணியும் என் கால்கள் அசையவில்லை. எனக்கப்பொழுதேற்பட்ட மகிழ்ச்சியின் பெருக்கே என்னை அசையவொட்டாமல் செய்தது. இதற்குள் அவரும் என்னருகே வர யான் என்னையே மறந்து அவர் பாதமலர் சூடி “என்னைக் காத் தருளவேண்டுமென்றிறைஞ்சினேன்.” அவர் என்னைப் பற்றியெடுத்து முதுகில் தைவந்து “அப்பா, ஒன்றுக்கும் அஞ்சாதை” என்று கூறி, என்னை ஓரிடத்திற்கு கைழுத்துச்சென்று “இங்கே அமர்வாயாக” வென்றார். அவரிருந்தபின் யானும் இருந்தேன்.

“அப்பா, என்ன உன் முகத்தில் ஓர் வருத்தக்குறி காணப்படுகின்றது; ஏதாவது கவலைபுண்டோ?” என்றார். “ஆம் அடிகளே” என்றேன். “என்ன வருத்தமென்பதைக் கூறின் யானதனைத் தவிர்க்கவல்லேன், கூறுவாயாக” என்றார்.

“எம் குருவே, இவ்வுலகின்கண் ‘நல்லாரெல்லாம் அல்லவை யுறுதலும் அல்லாரெல்லாம் நல்லவையுறுதலும்’ எங்ஙனம்? இஃது அமைவுடைத்தோ” என்றேன். “அப்பா, இவைகளெல்லாம் அவாவர்கள் முற்பிறப்பிற் செய்த புண்ணியபாவ அளவுக்குந்தக்கவாறு இவ்வுலகில் அவர்கள் நன்மையுந் தீமையு மடைவது. நீ இன்னும் சிறியதை விருத்தலின் விரித்துக்கூறின் நீ தெரிந்து கொள்வது கடினம். இதை விடுத்துப்பின் ஏதாகிலும் கேள். இவைகளைப் பின்னொருகால் விரிப்பேன்” என்று கூறினார்.

“எம்குரவரேறே, நமக்கு இப்பூவுலகின்கண் யாக்கை கிடைக்கப் பெற்றதின் பயன் என்ன? நாம் எவ்வழியில் நடந்தால் நம்மீது இறைவன் அன்பு கொள்வான்” என்றேன். “தம்பீ, தமிழ் நூல்களிலே பல அறநூல்க

ளிருக்கின்றன. அவைகளுள் ‘தமிழ்ப்பறை’ யொன்று. அதனை நன்கு படித்துப் பார்ப்பாயானால் நீ செய்யவேண்டிய கடன்களும் ஒழுக்கவேண்டிய நெறியும் உணரப்பெறுவாய்” என்றார்.

“ஐயனே, நான்மொன்றைரும் போற்றும் எம் தமிழ்மொழியானது இப்பொழுது சீர்குன்றிப் பொலிவிழந்து அம்மொழி மக்களாலேயே அசட்டை செய்யப்பட்டிருக்கின்றதே. இதனைப் போக்க வழியுண்டோ” என்று உசாவினேன். அதற்கவர் “இளைஞனே, பன்மொழித் தெய்வங்கள் பொருந்தி வாழும் இடத்திற்குச் சென்று அவர்களைக் காண விருப்பமுண்டோ” என்றார். “உம் திருவுளப்படியே” என்று சொல்லி யவரின் நடக்கலானேன். அருகில் தெரிந்த ஓர் உயர்ந்த மலைக்கு எறினோம். சில நாழிகைக்கெல்லாம் மலைச் சரிவிலேயுள்ள ஓர் இடத்திற்கு வந்தோம். அப்பொழுதவர் என்னை யுற்று நோக்கி ஏதோ சிலவற்றையுச்சரிக்கலானார். உச்சரித்தபின், “அதோ எதிரே என்ன தெரிகின்றது பார்” என்று எதிரே சுட்டிக்காட்டினார். சற்றுமுன் மேகங்களால் மறைவுபட்டிருந்த நீலவானத்திலிருந்து ஓர் பேரொளி தோன்றலாயிற்று. உடனே ஓர் ஒளி என் செவிப்பட்டது. சில நாழிகைக்கெல்லாம் அந்த இடத்தில் மணிமண்டபமொன் றிருப்பதுபோன்று என் கண்களுக்குத் தோன்றியது. அம்மணிமண்டபம் இரத்தினங்களால் இழைக்கப்பட்டு ஒளி யுருவாய்த் திகழ்ந்தது. அம்மண்டபத்தின் நடுவண் அரியாசனமொன்று நீலம் பச்சை முதலான பல ஒளிகளை வீசி விளங்கியது. அப்பொண்ணு சனத்தில் எழில்வாய்ந்த ஓர் பெண்ணரசி முடிபுனைந்து கோல்தாங்கி வெண்பட்டுக் கொற்றக்குடை நிழலில் எழில்தோன்ற வீற்றிருப்பதைக் கண்டேன். இவ்விதக் காட்சிகளை என்றுமே கண்டறியாதவனாகவின் மனத்தில் எல்லையில் மகிழ்ச்சியும் வியப்பும் விரவ ‘இந்துபேரறியும் கண்களே கொள்ளும்படியாக நோக்கிவின்ற என்னை விளித்து அப்பெரியார் “அப்பா, இவண் பொலியும் பெண்ணரசி யார் தெரியுமா?”’ என்றார். யானறியாததை யுணர்ந்து அப்பெரியார் “அப்பா, இம்மாதூறான் ஆங்கிலமொழித் தெய்வம்” என்று சொல்லி விட்டு “இன்னும் இவ்விதமான பல தேவமாதுகளைக் காண விருப்பமுடைய யாதவின் இதனை மறைத்துவிடுகிறேன்” என்று சொல்லி மறுபடியும் ஏதோ மந்திரங்களை யுச்சரித்தார். இவ்விதமாகப் பல நாட்டுமொழித் தெய்வங்கள் அரியணையில் வீற்றிருப்பதைக் கணாலானேன். ஆனால் முதலில் யான் கண்ட அந்நீர்மையன பிறவாகா என்று துணிபுடன் கூறுவேன். இவ்விதமாக யான் பார்த்துக்கொண்டுவரும்பொழுது “என் என் தமிழன்னாரின் அரியணை மண்டபம் இன்னும் வந்திற்றிலை” என்றெண்ணியெண்ணி என் மனம் கவலையுற்றது. சில நாழிகைக்கெல்லாம் அந்தவசி என்னைக் கூவி “அப்பா, உன் தமிழன்னை யின் திருக்கோலத்தைக் காண அவாவுகின்றனையோ?” என்றார் ‘என்றென் னன்னையைக் காண்பேன்’ என்று கவலையுற்றிருந்த அடியேன் அவர் கூறிய மாற்றத்தைக் கேட்டுக் “காண மிகவும் அவாவுடையனாக விருக்கிறேன்” என்றேன்.

சில நாழிகைக்கெல்லாம் பிரகாசமும் அழகும் குறைந்த கல்மண்டபம் ஒன்று என் முன்னே காணப்பட்டது. பன்னாட்களாக மனிதவாழ்க்கை யற்றிருந்த ஓர் வீடு எத்தன்மையதாக இருளடைந்து மாசுபடிந்து இருக் குமோ அத்தகையதாக அம்மண்டபம் காணப்பட்டது. அதனுள்ளே எங்கோ ஓர் மூலையில் ஓர் பெண் மாசுபடிந்த மேனியளாய் கண்களினின்றும் வெம்மை நீர் சொரிய வருந்தி நிற்பதைக் கண்டேன். எனக்கொன்றும் விளங்கவில்லை.

அதனைப் பொறுது அருகிருந்த பெரியாரிடம் “யான் அவளருகே செல்ல முடியுமோ” என்றேன். “தம்பி, உன்போன்றவர்களால் முடியு”மென்று சொல்லி அங்கே அழைத்துச்சென்றார்.

நாங்கள் வருவதைப் பார்த்து அவ்வன்னை முகமலர்ச்சி தோன்ற வரவேற்றாள். இன்னும் அவள் கண்களினின்றும் பெருகும் நீர்த்தாரைகள் நிற்கவில்லை. அவள் வருத்தத்தைப் பொறுத யான் உடனே ஓவென்றழ வாரம்பித்தேன். அதைக் கண்ட முனி என்னைத் தேற்றினார். யானும் சிறிது நேரத்திற்கெல்லாம் துக்கத்தை நிறுத்திக்கொண்டேன். பிறகு, அவ்வன்னையை நோக்கி, “எம்மாருயிர்க் கின்னமுதளித்திடும் தமிழன்னையே, நீவிர் இவ்வித இன்னல்கட் காளாயின தெங்ஙனம்?” என்றேன். அதற்கவர், “என் மகனே, யான் பெற்றெடுத்த மக்கள் எத்தனையோ கோடி பேர். அவர்களெல் லாம் என்னைவிட்டுப் பிரிந்தனர். அவர்களிருந்த காலத்தில் யான் முடி புனைந்து கோல்தாங்கி அரியணையில் பிடுதோன்ற வீற்றிருந்தேன். ஆனால் இப்பொழுதோ இவ்வித நிலையிலிருக்கிறேன். என் மக்கள் என்னை மதிப்ப தில்லை. யான் பெற்றெடுத்த மக்களே என்னை வெறுக்கின்றார்கள்” என்றாள். மறுமுறையும் ஏதாவது கேட்கவேண்டுமென்றெண்ணி அவளிருந்த புறமாக நோக்கினேன். ஆனால் எதிரே ஓர் பூஞ்செடியும் நிலவொளியுமே தோன்றின. யாரோ ஒருவர் என்னை யழைக்கக் கீழிறங்கிச் சென்றேன்.

தெய்வ வணக்கம்

G. GNANASIGAMONY, Class IV, Gr. i b.

(“செந்தமிழ் நாடெனும் போதினிலே” என்பதன் இசையைத் தழுவியது)

1. விர்தையன் ஏசெனும் பாலகனே—ஆட்டு மந்தையர் போற்றிடு மேலவனே—வாட்டும் நிர்தையர் துன்பங்கள் தீர்த்தவனே—காணுஞ் சிந்தையர் கட்கருள் ஈந்தவனே.
2. உந்திரு நாமொழி கூறிடுமே—எம்முள் வந்தருள் வெள்ளம தூறிடுமே—கெட்ட சிந்தனை வெங்கன லாறிடுமே—யாழு முந்தனை யெத்திடத் தேறுவமே.
3. ஏசுவி னன்பெனும் பாலாறு—மாந்தர் பாவம ழித்திடும் பேராறு—சிந்துந் தேவச் சேயுதிர்ச் சேயாறு—மைந்தர் பாவ மொழித்திடுஞ் சீராறு.
4. தந்தனை நாமமுஞ் சூடிடவே—எந்தன் தந்தை யென்றன்புடன் பாடிடவே—உந்தன் மைந்தரென் றேகமாய்க் கூடிடவே—யுன்னை யீந்தனை யெம்பவம் ஓடிடவே.

5. குதந் தனைந்த குதன் வாழி—மக்கள்
மாதம் விழைந்த மதம் வாழி—இன்பத்
தாதம் நிறைந்த தமிழ் வாழி—எங்கும்
நீதந் தழைத்த நிலம் வாழி.

குறிப்புரை

விந்நையன்—அதிசயமானவன்.
நிந்நையர்—பாவியென்று இகழப்பட்ட
வர்கள்.
குதம்—பாவம்.
சுதன்—தேவ குமாரன்.

மாதம்—பெருமை, சந்தோஷம்.
மதம்—கொள்கை.
தாதம்—கொடை.
நீதம்—நீதி.

கடல் வருணனை

P. RAMASWAMI, *Class III, Gr. ii b.*

மாலேப்பொழுது மங்கிக்கொண்டே வந்தது. கதிரவன் குடநிசையை நோக்கினான். “பகலெல்லாம் உழைத்துக் களைத்துப்போனவன் போன்று,” ஆதவன் ஆர்கலியில் முழுக நினைத்தான். அவனைக் கம்பளியாற் போர்ப்பது போன்று மேகங்கள் முடிக்கொண்டிருந்தன. உலகத்தில் நடக்கும் அக்கிரமங்களையும், அடாத செயல்களையும், பொறுக்கமாட்டாது சினந்தவன் போன்று, தன் செந்நிறக் கிரணங்களை வெளியிட்டுக்கொண்டிருந்தான். “ஹிட்லர் போனால் மற்றொரு பட்டர் வருவான்” என்று கூறும் தற்காலக் கூற்றுக்கொப்ப, உலகத்தை முழுதும் தன்வசமாக்கிக்கொள்ளும் சிந்தனையுடன் வருவது போன்று, ஆதவன் மறைந்தவுடன் அம்புலியானது, பார்த்தவுடன் அன்று பெளர்ணமி என்று அனைவரும் அறிந்துகொள்ளவேண்டும் என்று இச்சைப் பட்டவன்போலத் தன் குளிரந்த கிரணங்களைத் தோற்றுவிக்கலாயினன்.

மதிமேல் காதலுற்றவன்போலக் கடல் எவ்வாறாவது தன் காதலியைக் கட்டியணைக்கவேண்டும் என்ற கருத்து மிக்கவன்போல், தாவித்தாவித் தொட ஏங்கியதைக் காண்பிப்பது போன்றிருந்தது அங்கு உண்டாகும் அலைகள். நேரமாக ஆகத் தன் இச்சை ஓர் முடிவுக்கு வரவேண்டும் என்று கடலும், பன்மடங்கு முயற்சியுடன் தன் பலமனைத்தும் ஒருங்கே சேர்த்து, முயன்று பார்ப்பது போன்று, அதில் ஓர் பெரிய அலை ஒன்று தோன்றியது. அதை நோக்கின யானும் என நண்பனும் நளவெண்பாவில் தோன்றும் அடிகளைச் சிந்தித்தோம்.

“போவாய் வருவாய் புரண்டு விழுந்திரங்கி
நாவாய் குழற நடுங்குவாய்”

என்று நான் கூறுவதற்குமுன், அப்பாட்டின் உண்மையினையும், செவ்விய புலனையும் எங்களுக்கு அறிவுறுத்தக் கருதியதுபோன்று, ஓர் அலையானது உள் சென்று பின் எங்களை வணங்குவதுபோன்று, எங்கள் பாதங்களை அஞ்சலி செய்துவிட்டு, அதை அதன் இனத்தார் அழைப்பதுபோன்று ஓர் அரவம் கேட்க அஃது எங்களைவிட்டு அகன்றது. கடல் நண்டுகள் எங்களைக் கண்

ணுற்று, மருட்கையும் அச்சமும் கொள்வது போன்று வெளியில் வருவதும் பிறகு ஒளிவதுமாய் இருந்ததை நோக்கும்பொழுது,

—“நாதம்

அளிக்கின்ற ஆழிவாய் ஆங்கலவவோடி
ஒளிக்கின்ற தென்னோ வுரை”

என்று வினவலாம் போன்றிருந்தது.

“இவ்வளவு சந்தோஷமாக, நிம்மதியாக ஏன் இவ்விருவரும் இருக்கிறார்கள் என்று ஓர் பிச்சைக்காரன் கருதினானோ யாதோ அறிகலாம்; எங்கள் பின் ஐயா உங்கள் வாய்க்கு வெற்றிலைப்பாக்கு, என் வயிற்றுக்கு ஒரு நாள் சாப்பாடு” என்று ஓர் சத்தம் கேட்கத் திரும்பி நோக்கினோம்.” பார்த்தவுடன் என் மனத்தில் உதித்தது அவனைப் போர்க்கு அனுப்பலாமென்பதே! பலவினர்கள் இந்திய நாட்டில் அதிகம் இலர் என்று கூறுதற்கு, அவன் ஒருவனே போதிய சான்று என்று கூறலாம்போ விருந்தது. இவ்வாறு பிச்சைப் பேர்வழிகள் தோன்றுவதால், உண்மைப் பிச்சைக்காரர்களையும் அங்கவினர்களையும் ஆதரித்தல் இயலாமற் போய்விடுகின்றது.

அவனை அகற்றிவிட்டு இன்னும் சிறிதுநேரம் இருந்து செல்லலாம் என்று தங்கினோம். செம்படவர்கள், கடலை அடக்க முயல்கிறவர்கள்போன்று தத்தம் மரக்கட்டைகளில் ஏறிச் சென்றனர். அதைக் கண்டு செறித்துத் தூக்கி எறிய நினைத்ததுபோன்று, கடல் தன் அலைகளாகிய கைகளை அனுப்ப, “அவைகளுக்கும் அஞ்சோம்” என்று அவ்வீரமக்கள் கடலின் திரவியங்களை முதலில் கொள்ளையடிக்க நினைந்து வலைகளை வீசினர்.

உலக முழுவதையும் தன்மயமாக்கிக்கொண்டிருந்த மதியும் மங்கியது. சேய்மையிலுள்ள இளமரக்காவில் உள்ள மரங்கள், தங்கள் எதிரியான வருணனின் வருகையை எங்களுக்கு எடுத்துக் கூறுவதுபோன்று, தம் தலைகளை ஆட்ட ஆரம்பித்தன. “நான் ஏன் சம்மா இருக்கவேண்டும்” என்று நினைத்து, இடி பெரிய ஆரவாரம் செய்ய ஆரம்பித்தது. அதனுடனே “நீங்கள் இங்கு இராஜீர்கள், இல்லம் புகுமின், நான் வழிகாட்டியாயுள்ளேன்” என்று இறைஞ்சுவதே போன்று மேகங்களினிடையே மின்னல் தோன்றியது. நாங்களும் “கார்பெற்ற தோகையோ, கண் பெற்ற வாண்முகமோ, நீர்பெற்றுயர்ந்த நிறைபுலமோ” என்று ஒப்பாகக் கூறத்தக்க நிலைமை மாறி, வருத்தத்துடன் வந்தவழி நோக்கினோம். எங்களுடைய பரிதாப நிலைமைக்கு வருந்தி மேகங்களும் கண்ணீர் வடிக்க ஆரம்பித்தன.

கதரும் பொருளாதாரமும்

T. G. RANGANATHAN, *Class IV, Gr. iv b.*

ஒருவனுக்கு நாட்டுப்பற்றை ஊட்டவல்ல, நாட்டுமொழி, அந்நாட்டுப் பழக்கவழக்கங்கள், விளைபொருள்கள் முதலிய இன்னோன்ன பிறபொருள்களுள் அந்நாட்டில் நெய்யப்படும் ஆடையுமொன்றும்.

“இழையை தூல் தூற்று நல் லாடை செய் வீரே!
விண்ணினின்றெமை வானவர் காப்பார்;
மேவிப்பார் மிசைக் காப்பவர் நீரே!”

என்ற பாரதியாரின் பொன்மொழிக்கேற்ப நம் நாட்டில் செய்யப்படும் கதராடை நமக்கு நாட்டுப்பற்றினைச் சாலவும் ஊட்டவல்லதாகும். கையினால் கத்தருந் செய்த பருத்தியைக்கொண்டு, கைராட்டினத்தில், கையால் மாற்றுக் கைத்தறியால் செய்த ஆடையே கதராதையெனப்படும்.

இனி, கதருற்பத்திக்கு இன்றியமையாத கருவியாகிய கைராட்டினத்தின் தத்துவத்தை ஆராய்வாம். தென்னிந்தியாவைப்பற்றி ஆராய்ச்சி செய்த, டாக்டர் சிலேட்டர் என்பார் விவசாயிகள் வருடத்தில் ஐந்து மாத காலத்தைத் தான் பயனுடையதாகச் செய்துகொள்ளுகின்றார்களென்றும், மற்ற நாட்களெல்லாம் சோம்பித் திரிகின்றார்களென்றும் கூறியுள்ளார். அவ்வாறு சோம்பிக்கிடக்கும் அம்மக்களின் சோம்பலைப் போக்கி, அன்னார்க்கு ஊக்கத்தையும் ஊக்கத்தையுந் தரவல்லது கதர் நெசவுத்தொழிலேயாம். தற்கால நிலைமக்குத் தகுந்ததும், மக்களால் எளிதில் இயற்றக்கூடியதுமான தொழில் இத்தொழிலே என்று அறிஞர் பலர் கருதுகின்றனர்.

இத்தொழிலை நடைமுறையிற் கொண்டுவருவதற்கு விலையுயர்ந்த கருவிகளும், மிக்க மூலப்பொருளும் அவசியமின்மையான் இது உடனே செய்ய முறையிற் செய்யப்பாற்று. இத்தொழிலை நடாத்துதற்குக் கல்வியறிவற்ற பாமர மக்களின் தொழிற்றிறனும், இயற்கையறிவுமே சாலும். சிறு குழந்தைகளும், முதியோர்களும், நூல் நூற்று அவரவர் குடும்பத்திற்கு அவரவர்களாலான ஊதியம் பெறலாம். நம் நாட்டில் தொன்றுதொட்டு நெசவுத்தொழில் நடந்து வருகின்றமையான் இது நம்மனோர்க்கு ஒரு புத்தம்புதியதாகாது. ஆதாவற்ற அனாதைக் குடியானவனுக்கு உண்ண உணவும், உடுக்க உடையும், படுக்கப் பாயுந் தரவல்ல பொதுவானதும் நிலையானதுமான தொழிலுமிதுவே எனின் மிகையாகாது. பருவக்காற்று, நாட்டின் தட்பவெட்ப நிலை முதலியவைகளின் ஆதரவில் இயங்காதமையான் இத்தொழில் பஞ்சகாலத்தும் இனிது நடைபெறவல்லது. இது, சமூதாய, மதசம்பந்தமான கருத்துக்களை எதிர்ப்பதுமன்று. இத்தொழில் பொருளாதாரக் குழப்பத்திலும் குடியானவன் குடிசையை யணுகி அவன் பசிப்பிணியைப் போக்கி அவனுடைய குடும்பத்தைப் பிளவுபடுத்தாமற் பாதுகாக்கவும் வல்லதென்பது, ஒரு சில ஆலைகளில் தந்தை ஒருபுறமும், மைந்தன் ஒருபுறமும், தாய் ஒருபுறமும், சேய் ஒருபுறமும் தொழில் செய்வதுண்டெனும் தன்மையினின்றும் பெறப்பாற்று. கைராட்டினம் குடிசைத்தொழிலைக் குன்றுபோலுயர்ந்திக் கெட்ட குடிகளை மேன்மைப்படுத்துவதாகும். கோடிக்கணக்கான மக்களுக்குப் பொருளைச் சமமாகப் பகிர்ந்துகொடுக் குந்திறனுமிதற்குண்டெனலாம்.

உலகம் போற்றும் உத்தமராய் கார்த்தியடிகளாரும், இத்தொழிலொன்றே விவசாயிகளுக்கு வேலையில்லாதிருக்கும் நேரங்களில் வேலையளிக் கும் உதவித்தொழிலென்றும் (Subsidiary industry), குறிக்கோளின்றிக் கல்வி கற்றுத் திரியும் இளைஞர்களது வேலையில்லாத் திண்டாட்டத்தையும் போக்கவல்லதென்றுங் கருதுகிறாரெனின், எம்மனோர் இத்தொழிலின் இன்றியமையாச் சிறப்பினைப்பற்றி யாது கூற உளது?

நூல் நூற்றற்றொழில் இதுகாறும் எவ்வளவு தூரம் அதன் பயனை நிறுபித்துள்ளது? சென்னை மாகாணத்தில், நந்தமிழ் நாட்டில் மட்டும் பெண் மக்கள் வருடமொன்றுக்குக் கைராட்டின மொன்றுக்கு ரூ. 15 முதல் 25 வரை சம்பாதித்து வருகின்றன என்றும், பயிர்த்தொழிலில் பெறுகின்ற தொகையும் வருடமொன்றுக்கு ரூ. 50 க்கு மேற் செல்வதாகக் காண்கிலே மென்றும்

அரசியற் றலைவரும், அரசியல் நிபுணருமான திரு. இராஜகோபாலாச்சாரி ஒரு சமயம் கூறியுள்ளார். தற்போது சுமார் 10 லக்ஷ மக்களுக்கு உணவளித்து நாட்டிற்கு வேண்டிய மூன்றிலொரு பங்கு கதராதையைத் தருமித்தொழிலுக்கு வேண்டிய ஊக்கமளித்தால் நம் நாட்டு மக்கள் 40 கோடிக்கும் வேண்டியதெல்லாந் தரவல்லதென்பதை அறுதியிட்டுக் கூறலாம்.

இருப்பினும் கதர் விற்பனை குறைவாயிருப்பதேன்? இதற்கு, மின்னலொளி வீசி, மாந்தரை மயக்கவரும் அன்னிய நாட்டு ஆடையின்பால் நாம் கொண்ட ஆசை ஒரு காரணமாகும். புறப்புண்ணை யாற்றலாம், இம்மனப்புண்ணை மாற்றலரிது. முக்கிய காரணமாகக் கருதப்படுவது கதராடைக்கும் மற்ற ஆடைகட்குமுள்ள விலையின் வேறுபாடாம். கதருற்பத்தி அதிகரிக்க அதிகரிக்க, அதன் விலையுங் குறையுமன்றோ? அப்போது இக்குறை நீங்கும். மிகுதியான மாந்தர் விலைக்கு வாங்கினாலன்றோ கதருற்பத்தியு மதிகமாகும். ஆகலின் அதிக விலை கொடுத்துப் பொருளை வாங்குஞ் சக்தி (Purchasing power) அதிகரிக்கும் வரையிலாவது இத்தொழில் முன்னேற்றத்திற்கு அரசாங்கப் பொருளுதவி (Subsidies and bounties) வேண்டற்பாற்று.

கதரின் முன்னேற்றத்திற்கு ஊண் உறக்கமின்றி உழைத்துவருகின்ற கார்த்தியடிகளார், இதன் முன்னேற்றத்திற்கே சிறப்பாக அரசியலில் ஒரு மந்திரி இருக்கவேண்டுமென்று சொல்லியுள்ளார். ஒவ்வொரு குடும்பத்தினரும், கதர் வாங்குமாறு, தேச ஊழியர்களும், கற்ற மக்களும் ஆங்காங்கே சொற்பொழிவுகள் நிகழ்த்திப் பாமர மக்களுக்கு அறிவித்தல் வேண்டும்.

குடியானவர்கட்கு இதனினும் ஊதியமளிக்கும் வேறு வழிகள் இல்லாதவரை, சிறிதளவேனும் ஊதியமளிக்கும் இக்கதர் நூல் நூற்றற்றொழில் அன்னார்க்குச் சாலவும் இன்றியமையாதது. ஏழை மக்களின் பசிப்பிணியகற்றி, நம் நாட்டுப்பொருளாதார நிலையை யுயர்த்தி, மக்களால், மக்களுக்கு, மக்களின் ஆட்சியாகிய ஜனநாயகத்தை நிலைநாட்டும் இக்கதர் நெசவுத் தொழில் நம்நாட்டில் இன்றும், என்றும் நன்று தழைப்பதாக.

ஆசிரியப்பா

கற்பனா சக்தியைக் காட்டுவான் வேண்டி
மாந்தர் திருமனம் மயக்கும் பலருளர்
இதையறி யாதே இரங்குவ தழகோ
ஆராய்ச்சி யின்றி அடிமைக ளானோம்
கல்வியிற் சிறந்த கவிஞர் பலரும்
நாட்டுப் பற்று நாளு மோங்கக்
கதரின் நிலைமையைக் கணிக்கப் புகுந்தாம்
காட்டுதும் வழிகள் காணப் பலரும்
நாட்டுதும் கதரை நிலையாயென்றும்.

தமிழ் நாடு, பண்டும் இன்றும்

K. S. YERRA CHETTI, Class II, Gr. i a.

பழந்தமிழ் நாடு வடக்கே வேங்கடமலை முதல்தெற்கே கன்னியாகுமரி வரையிலும், கிழக்கிலும் மேற்கிலும் கடல் வரையிலும் பரவியிருந்தது. இப்

பொழுது தமிழ் நாடென்றழைக்கப்படுவது, சென்னைமண்டிலத்தின் தென் கீழ்ப் பகுதியேயாகும்.

தமிழர்கள் தொன்மை வாய்ந்தவர்கள் என்பதில் சிறிதும் ஐயமின்று. தமிழர்களது தொன்மையை ஒருகால எல்லைக்குள் கட்டுப்படுத்தல் இயலாது; அது சரித்திர காலத்தையுங் கடந்து செல்வது. இமயம் நீரிடை மூழ்கிக் கிடந்தபோதும் இந்துமா சமுத்திரம் நிலப்பரப்பாக இருந்தபோதும் தமிழர்கள் வாழ்வு நடாத்தினார்கள் என்று நிலநூல், நீர்நூல், உயிர்நூல் முதலியவற்றில் எல்லாந்தம் ஆராய்ச்சிகள் சான்று பகர்கின்றன.

தமிழ் நூல்களில் தொன்மைவாய்ந்த தொல்காப்பியத்தின் மொழி நடையும், உன்னுறையும் தமிழரின் தொன்மைக்கும் நாகரிகத்துக்கும் சிறந்த சான்றுகளாக விளங்குகின்றன. தொல்காப்பிய மொழி மிகவும் வளமும், மென்மையும், மெல்லோசையு முடையது; அது விழுமிய கருத்துக்களையுடையது. தொல்காப்பியத்தில் அகம்புறம் என்னும் வாழ்வுக் கூறுபாடு, அகத்துக்கும் புறத்துக்குமுள்ள தொடர்பு, அரசு, போர்முறை, காதல் நாட்பம், உய்த்தேற்றி, மெய்ப்பாடு, உன்னுறை இறைமாட்சி, இன்னொன்றான பிறவும் சொல்லப்பட்டிருக்கின்றன. இந்நாகரிகத்துறைகள் எத்துணை எத்துணை நூற்றாண்டுகட்கு முன்னர் அரும்பி, மலர்ந்து, காய்ந்துக் கனிந்து தொல்காப்பியத்தில் இடம் பெற்றிருத்தல்வேண்டும்?

பண்டைத் தமிழ்மக்கள் பெண்ணுரிமையைப் போற்றிவந்தனர். பெண்கள் கல்வி கேள்விகளில் தேர்ச்சியுற்றுச் சிறந்த வாழ்க்கைத் துணைவிகளாய்த் திகழ்ந்தனர். களவு மணமெனும் காதல் மணத்தையே பழந்தமிழர் வாழ்விடைப்புருத்தி இன்புற்றிருந்தனர்.

“திரைகடலோடியுந் திரவியந் தேடு” என்னும் முதுமொழிக்கிணங்க, பழந் தமிழர் கடல்கடந்து அந்திய நாடுகளுடன் வாணிபஞ் செய்தனர். அவர்கள் கப்பல் கட்டுந் தொழிலிலும், மந்தைக் கைத்தொழில்களிலுஞ் சிறந்துவிளங்கினர்.

பண்டைத் தமிழர்கள் அனைவரும் ஒரு கொள்கையுடையவரல்லர். அவருள் சைவர், வைணவர், அருகர், புத்தர் முதலியோரிருந்தனர். எனினும், அவர்கள் கருத்து சமயவேற்றுமை மீதும், பிறவேற்றுமை மீதும் சென்றதில்லை. அனைவரும் தங்களைத் தமிழர்கள் என்று ஒருமைபுளங்கொண்டு சகோதர நேயத்துடன் வாழ்ந்தனர்.

இன்று, நம் அருமைத் தமிழ்நாட்டை நோக்குவோம். அது சின்ன பின்னமாகச் சிதறுண்டு கிடக்கிறது. தமிழர்களுக்குள் சாதிச் சண்டை, சமயச் சண்டை தலைவிரித்தாடுகின்றன. இவை காரணமாக, எரிப்பும், பகையும், பூசலும் தமிழ் நாட்டை அலைத்து அரித்துப் பாழ்படுத்துகின்றன. தமிழர்கள் தங்கள் தாய்மொழியாம் தமிழை ஒம்பாது, அந்திய மொழிகளின் மாயவலையி லகப்பட்டு அலைகின்றனர். அவர்கள் கைத்தொழில்களும் பிறவும் அந்திய அரசர்களால் அழிக்கப்பட்டன; அழிக்கப்பட்டும் வருகின்றன. அவர்கள் தங்களைத் “தமிழர்கள்” என்பதை மறந்துவிட்டனர். அவர்கள் தங்கள் தற்கால இழிநிலையை எண்ணாது, பழம் புகழ்களைப் பாடி மகிழ்கின்றனர்.

தற்காலப் பெண்ணுலகை எடுத்துக்கொள்வோம். கண்ணகியென்ற கற்புக்கரசியையும், காரைக்காலம்மையெனும் தெய்வப் பெண்மணியையும் ஈன்ற நந்தமிழ்நாடு, இப்பொழுது அடிமை வாழ்வுக்கு அடைக்கலம் புருந்த

பேய்களை யன்றோ பெறுகிறது? அவர்கள் என்புதோல் போர்த்த காமக்கூடுக ளென்றல்லவோ எண்ணப்படுகின்றனர். தெய்வமணங் கமழும் நந்தமிழ்ப் பெண்கள் எங்கே போந்தனர்? “போரில் புறங்காட்டியோடி இறந்தான் நின் மகன்,” என்று கூறக்கேட்டு அவனுக்குப் பால் கொடுத்து வளர்த்த தன் மார்பை அறுக்கத் துணிவுகொண்டு கையில் வாளுடன் போர்க்களம் நோக்கிச் சென்ற வீரத்தாய்மார்கள் எங்கு மறைந்தனர்? காதல் மணம் வீசிய தமிழ் நாட்டில், இப்பொழுது கட்டாய மணம் புகுத்தப்பட்டிருக்கிறதென்று சொல்லவும் வேண்டுமா? பெண்கள் ஆணுலகுக்கு அடிமையாகித் தங்கள் உரிமையிழந்து கலங்குகின்றனர்.

இங்ஙனம், சீரும் சிறப்புமிழந்த நந்தமிழ்நாடு, மறுபடியும் பெரும் புகழ் பெறவேண்டுமானால், தமிழ்நாட்டு மக்களைவரும் தங்களைத் “தமிழ்ச் சகோதரர்கள்” என்பதை மறத்தலாகாது. பலதிறப்பட்ட சாதியினரும், சமயத்தினரும், கொள்கையினரும் ஒற்றுமைப்பட்டு, சுதந்திர உணர்ச்சியுடனும் சகோதர நேயத்துடனும் தாய்நாட்டுக்காக உழைக்கவேண்டும். பெண்களுக்கு உரிமையும் கல்வியும் தந்து காக்கவேண்டும். இல்லையேல், பண்டைத் தமிழ்நாட்டின் புகழ் பகற்களவுபோல் பறந்துவிடுமென்பது கண்கூடு.

கோபமே கொடும் பகை

G. GNANASIGAMONY, Class IV, Gr. i b.

தமக்கேனும் தம்முடைமைக்கேனும் பிறரால் ஊறு விளைக்கப்படுங் காலத்துத் துயருடன் இயல்பாக உள்ளத்தில் நிகழும் உணர்ச்சி கோபமாகும். இவ்வுணர்ச்சி மக்களிடத்தும் மாக்களிடத்தும் வெவ்வேறு அளவில் பல்வேறு தன்மையுடன் காணப்படுகின்றது. அவதத்தை அடித்தால் அஃது சீற்றங் கொள்ளுகின்றது. ஒருவனை இகழ்ந்துரைத்தால் அவன் எவ்வகையிலேனும் தன்னை நிகழ்த்தார்க்குத் தானும் ஊறு செய்ய முயல்கின்றான். பார்த்தல் உடம் பிற்கும் மாந்தர் மதிப்பிற்கும் பங்கம் நேர்ந்துழி நிரலே நிகழ்கின்ற சீற்றத் திற்கும் பதிலுறுக்குங் காரணமாய் நிற்பது அவர்களாகத்து நிகழ்கின்ற வெகுளியேயாம். எப்பொருளால் தீங்கு நேரினும் விலங்கு புள்ளாதியன ஒரே யளவிற் சினங்கொள்ளுகின்றன. மக்களோவெனின் இன்னல் இழைத்தார் நிலைக்கும் அஃது இழைக்கப்பட்ட காரணத்திற்கும் ஏற்ற வளவிலேயே சின மெய்துவர். இவ்வேற்றுமைக்குக் காரணமாய் நிற்பது மக்கள் பெற்றுள்ள பகுத்தறிவேயாம். சிலகால் இன்னல் விளையினும் அறிவு முதிர்ந்தோர் அகத்து அணுவேனும் முனிவு தோன்றுகிறதில்லை. எனவே, அறிவுணர்ச்சி வன்மையுறுக்காலத்து நேரும் துன்பத்தின் பலனாய் எழும் தீயவுணர்ச்சி சினத்தின்பாற்படும்.

உள்ளத்து நிகழ்ச்சியாகிய சினம் ஆற்றப்படாவிடின், நிலத்தில் ஆழ விழு விதை முளை வெளிக்காட்டுவது ஒப்ப அச்சினம் தன் செயல்களை வெளிக்காட்டும். சினமென்னும் வித்து முளைத்து வளர்ந்து சினம் மூட்டியார் மாட்டு வெறுப்பரும்பிப் பகை மலர்ந்து பழிபாவமெனும் நச்சுக்கனி பயக் கும். சினம் பயந்த பகையன்றி வேறு பகையுளதோ வெனின் உண்டாம். சுயநலம், பொருளாசை, அழுக்காறு முதலிய இழிகுணங்களானும் பகை

நேரும். இவ்வாறுண்டாகும் பகைக்கும் முனிவால் வினையும் பகைக்கும் மிக்க வேறுபாடு உது. வேற்றுமையேருப்பினும் இவ்விருவிதப் பகைகளால் விளைவது அவ்விதாத் நிமையேயாம்.

இப்பகைகளிற் கொடியி யாது? சினந்தாலுண்டாவதே என்பது தேற்றமாகும். மது வகைகட்டு அமைந்துள்ள மதி மயக்குங் குணம் சினத்திற்கும் அமைந்திருப்பதால், முனிசுன்றவன் முழுமையோடும், தெளிந்த அறிவோடும், ஆழ்ந்த ஆராய்ச்சியோடுஞ் செய்வன செய்யான். ஆதலின் தான் செய்வன தன் விருப்பிற்கு மாறியிருத்தலுஞ் சாலும். ஒருவன் சினந்து செய்வதொழி லால் செய்கின்றவனுக்கே கேடு நேரினும் நேரும்.

“தன்னைத் தான் காக்கிற் சினங்காக்க காவாக்காற் றன்னையே கொல்லுஞ் சினம்.”

ஆனால், மற்ற முறையால் பகையுண்டமாயின், பகைவர்க்கு இன்னல் இழைக்க வுன்னுவோர் நன்கு ஆய்ந்து, இடை நேர்வன துணிந்து, தம் வலியும் மாற்றன் வலியுந் தேர்ந்து செய்வன செய்வதால் தமக்கு இடுக்கண் வருவியார். அவ்வாறு ஆராயும்பொழுது தம்முடைய வலிக்குறைவையேனும் தமக்கு நேரக்கூடிய இடையூறுகளின் பெருக்கையேனும் அவர்கள் உணரக்கூடும். அங்ஙனம் உணரும்போது தீத்தொழிவினின்று தாமே விலகலுங் கூடும். மேற் கூறிய துற்குணங்களால் நேர்ந்த பகையில் ஈடுபடும் இருதிறத்தாரும் ஒருவ ருக்கொருவர் கேடு இழைப்பதால் அவர்களில் வெகுளித் தீ விளைகின்றது. அவ்வெகுளியால் பகையெழும்பிக் காட்டுத்தியேன வளர்கின்றது. தீயின் கொடுமையினும் பெருங் கொடுமை புரிகின்றது. இவ்வாறு துருவியாராயும் நெறிக்கண், கோபத்தால் உண்டான பகையே கொடுமையானது என்று நாம் துணிகின்றோம்.

சாதிச் சமயப்போர்கள் பல்க வுண்மைக்காரணம் யாது? ஆயுமிடத் துக் கோபமே காரணம் என்று அறியலாம். ஒவ்வொரு சாதியினரும் மதத் தினரும் தத்தம் சாதிமதங்களின் மேன்மைகளை மட்டிலும் பெரிதாக்கொண்டு வீறடைகின்றனர். வெவ்வேறு குலத்தார் சமயத்தாருடைய நெஞ்சில் வேய் போல் வளர்ந்த வீறு ஒன்றற்கொன்று உராயுங்கால் கோபம் என்னும் கொடுந் தீ கொழுந்துவிட் டெரிகின்றது. இக்கொடுந் தீ எழும்பின் நாட்டையும் நாட்டு நன்மைகளையும் எரித்தழிக்கின்றது. இவ்வாறு நாட்டிற்கும் தனிப் பட்ட மக்கட்கும் ஒருங்கே ஊறு விளைப்பதும் நாட்டின் வாழ்விற்கு முட்டுக் கட்டை போல்வதுமான பொல்லாக் கோபத்தையன்றி வேறு எதனை இதனி னுங் கொடும்பகை என்று கூறுவது?

வல்லவனுக்கு வல்லவன் வையகத்துண்டு. இக்கொடும் பகைக்கும் பகையுண்டு. எலிக்குப் பகை பாம்பாயின், பாம்பிற்குப் பகை கருடன் உண்டு. கோபத்திற்குப் பகை பொறையுடைமை யன்பு, ஆகிய நற்குணங் களே. அன்பு பொறையேனு மிருமங்கையரும் நடனம்புரியுங் கல்லூரியரங் கில் வாழும் மாணவர் சாதிமத வேறுபாடின்றி யுறைதல் கண்கூடன்றே! கல்லூரியில்மட்டும் நடிக்கும் இந்நங்கையர் உலக வரங்கிலு மிறங்கி நடிப்பரேல் வெகுளியென்னும் வீணன் எளிதின் இரீயும் என்பது நிண்ணம்.

“சினத்தைப் பொருளென்று கொண்டவன் கேடு நிலத்தறைந்தான் கைபிழையா தற்று.”

ஸ்ரீ தியாகராஜர்

K. S. SRINIVASAN, B.A.

கர்னாடக சங்கீதம் மிகவும் மறைந்து கிடந்த சமயத்தில் அதற்குப் புத்துயிர் அளித்து அது ஒரு கலை என்று உலகத்தோருக்கு எடுத்துக் காட்டியவர் தியாகராஜர். அவர் 18-ம் நூற்றாண்டில் இருந்துவந்ததாகத் தெரி ளுறது. மேல்நாட்டில் உவர்ட்ஸ்வர்த், ஷெல்லி முதலிய கவிிகள் இருந்த காலத்தில் தென்னிந்தியாவில் தஞ்சாவூரை யடுத்த திருவையாற்றில் இவர் வசித்து வந்தார்.

தியாகராஜர் மிகவும் கம்பீரமுள்ள புருஷர். மெலிந்த சரீரம், கருணை யும் பக்தியும் நிறைந்த பார்வை; எல்லோருடைய மனத்தையும் கவரக்கூடிய ஒரு புன்சிரிப்பு, இவைகளே அவருடைய முக்கிய சின்னங்கள். அவர் வாழ்க் கையில் மிகவும் கஷ்டப்பட்டவர். பிறவியிலேயே எளிய குடும்பத்தைச் சேர்ந்தவர். அவருடைய தமையனார் ஒருவர் அவரை மிகவும் துன்புறுத்திய தாகவும் ஒரு சமயம் அவரை நையப் புடைத்துவிட்டதாகவும்கூட நமக்குச் செய்தி கிடைத்திருக்கிறது. உடம்பெல்லாம் ரத்தக்காயங்கள் ஏற்பட்டு அவஸதைப்பட்டுக் கொண்டிருக்கும்போது இரவில் “ஏ ராமா, என்மேல் விழுந்த ஒவ்வொரு அடியும் உன்மேல் விழுந்ததுபோலல்லவா?” என்று சுதறி னார். உடனே ஸ்ரீராமன் அவர்முன் தோன்றித் தன் முதுகின்மேல் ரத்தக் காயங்களைக் காண்பித்தார். தியாகராஜருக்கு ஸ்ரீராமனும் நரதரும் பிரத் யக்ஷமாகத் தோன்றினார்கள். நாரதர் அவருக்கு “ஸ்வராண்வம்” என்னும் நூலை அளித்தபின் தான் அவர் மிகவும் அழகாகப் பாட்டுக்கள் இயற்றலானார்.

ஒரு சமயம் தியாகராஜருடைய அண்ணன் அவர் பூஜை செய்து வந்த விக்ரஹங்களைக் காவேரியாற்றில் எறிந்துவிட்டார். மறுநாள் பூஜைக்கு வந்து பார்த்தபோது விக்ரஹங்களைக் காணாமல் தவித்தார். ஞானோதயத் தால் காவேரியாற்றில் விக்ரஹங்களிருப்பதை யறிந்தார். ஆற்றில் ராம னுடைய விக்ரஹத்தைக் கண்டெடுத்ததும் ஆனந்தத்தால் “கனுகொண்டினீ” என்னும் பாட்டை பிலஹரி ராகத்தில் பாடினார். வேறொரு சமயம் அவரு டைய திறமையைப்பற்றிக் கேள்விப்பட்ட தஞ்சாவூர் அரசன் அவருக்கு மோஹராக்களையும் பவுன்களையும் அனுப்பித் தனது அரசாங்கத்தில் வித் வானுயிருக்கும்படி வேண்டினான். அப்போதுதான் ஐயர்வாள் “திதித்ஸால ஸுகமா” என்னும் கல்யாணிராகப் பாட்டைப் பாடியது. “ராமபத்தியே ஸுகம்” என்று சொல்லி அரசனின் தூதர்களைத் திருப்பி யனுப்பிவிட்டார்.

இவ்வளவு மேன்மை நிறைந்த ஒரு கலைஞருடைய பாட்டுகளைப்பற்றிக் கொஞ்சம் கவனிப்போம். அவருடைய கீர்த்தனங்களிலெல்லாம் பக்திரஸம் ததும்பியிருக்கும். ஆனாலும் அவைகள் சந்யாசிகளுக்காகவும், துறவிகளுக் காகவும் பாடப்பட்டவைகளல்ல. உலக வாழ்க்கையி லீடுபட்ட பாமா மக்கள் அனுசரிக்கக்கூடுமான விஷயங்களையே அவர் போதித்தார். அவரே ஒரு கிருஹஸ்தர்; துறவியல்லர். ஸ்ரீராமனை தெய்வமாகவும், குழந்தையாக வும், சுந்தரவாலிபனாகவும், தோழனாகவும் பாவித்துப் பாடியிருக்கிறார். அவ ருடைய உபமானங்களெல்லாம் தினசரி வாழ்க்கையிலிருந்தே எடுக்கப்பட்டவை. “ராமா நீ எட” என்னும் கீர்த்தனத்தில் “நாடகத்தில் பெண்வேடந் தரிப்பவனுக்குப் பதிவிரதையின் நடத்தை தெரியுமா? புலி பசுத்தோல்

போர்த்தால் அழும் குழந்தைக்குப் பால் கொடுக்குமா? அதுபோல, ராமா, உன்விடம் அந்நியந்த பிரேமையில்லாதவர்களுக்கு உன்னுடைய பெயரிலிருக்கும் மஹிமையும் குகியும் தெரியுமா?" என்று அழகாகப் பாடியிருக்கிறார். இன்னொரு முக்கியமான விஷயமென்னவென்றால், அவர் பாட்டின் அர்த்தத் துக்கு ஏற்றபடி, ராகத்தைப் பொறுக்கியெடுத்துக் கீர்த்தனங்களை அமைத் திருக்கிறார். பக்தி ரஸத்துக்குக் காம்போதி, தந்யாகி முதலான ராகங்களையும், வேதாந்த சம்பந்தமான பாட்டுக்களுக்கு நாதநாமக்ரியா போன்ற ராகங் களையும், அளவுகடந்த ஆனந்தத்தைக் காட்ட பிலஹரிபோன்ற ராகங்களையும், கம்பீரம், ராஜஸம் முதலான பாவங்களுக்கு தோடி, தர்பார்போன்ற ராகங்களையும், சிங்கார ரஸத்துக்கு மோஹனம் முதலான ராகங்களையும் பொறுக்கியெடுத்து அமைத்தார். மத்யமாவதியில் “அலகல்லல்” என்னும் பாட்டைக் கேட்கும்போது ஸ்ரீராமன் நடந்து செல்லும் காட்சி நம் கண்முன் நிற்கிறது.

இத்தகைய ஒரு தென்னிந்திய ரத்னத்தைப்பற்றிச் சமீபத்தில் மேல் நாட்டு சங்கீத நிபுணரான மார்கரெட் கஸின்ஸ் சொன்னார். “தியாகராஜ ருடைய களங்கமற்ற பக்தி தனம்பும் கீர்த்தனங்களைவிட மேலானவைகள் எந்த தேசத்திலுமில்லை. மிகவும் சிரமத்துடன் ஒரு உதாரணம் வேண்டுமானால், ஜெர்மனி தேசத்தைச் சேர்ந்த பெதோவன்ஸ் ஒருவரைத்தான் இவருடன் ஒப்பிடமுடியும்.”

ஆகர்ஷண சக்தியும் நமது புதிய கிரகங்களும்

V. NARASIMHAN, B.A.

தொன்றுதொட்டு மனிதர்கள் ஆகாயத்தையும் அதிலுள்ள நட்சத் திரங்களையும் கவனித்துக் கடவுளின் மாட்சிமைபொருந்திய சிருஷ்டியை வியந்துள்ளனர். நாள் தவறாமல் கிழக்கே உதித்து மேற்கே செல்லும் சூரியன், சந்திரன், அநேக கிரகங்கள் மற்றும் நட்சத்திரங்கள் இவைகளைக் கவனித்த நம் முன்னோர் வெகுநூற்றாண்டுகளுக்கு முன்பு பூமிதான் இப்பிரபஞ்சத் தின் மையப்புள்ளி எனக் கருதினர். கிரீஸ் தேயத்து விஞ்ஞான சாஸ்திரிகளும், பிளேடோ, அரிஸ்டாடில் முதலிய அறிவாளிகளும் இதே எண்ணத் துடன் இருந்துவந்ததால் வானசாஸ்திரம் முன்னேற்றவில்லை. கவிலியோ என்னும் பைசா நகரத்து வானசாஸ்திரி தான் செய்த தூரதரிசனியைக் கொண்டு (Telescope) அக்காலத்திய ஜனங்களுக்குப் பூமியும் மற்ற கிரகங் களைப்போன்று சூரியனைச் சுற்றிவருகிறது என்று போதித்தபோது ஜனங் கள் அவரை வெகுவாக இம்சுத்தனர். இவ்வாறிருக்குங்கால் சாஸ்திரம் எவ்வாறு முன்னேற்றமடையும்?

நாட்கள் செல்லச் செல்ல நியூடன், கெப்ளர் முதலிய பௌதிக சாஸ்திரிகள் வானசாஸ்திரத்தில் ஆராய்ச்சிகள் செய்ததன் பயனாக கவிலியோ கி. பி. 16-ம் நூற்றாண்டில் கூறிய விஷயங்கள் மெய்யாயின. அக்காலத்தில் மனிதர்கள் நம் சூரியனைச் சுற்றி வருவன என்று கிரகங்கள் என்று எண்ணினர். அவையாவன:—புதன், சுக்கிரன், செவ்வாய், குரு, சனி. அவர்கட்கு பூமியும் மற்றவைகளைப்போல ஒரு கிரகம் எனத் தெரியவில்லை.

நாம் இக்காலத்தில் கற்கும் கணிதம், பௌதிகசாஸ்திரம் முதலிய இரு பெரும் சாஸ்திரங்கள் நியூடனால்தான் விருத்தியடைந்தன. மாத்தி விருந்துகீழே விழுந்த ஒரு ஆப்பிளைக் கவனித்த அவர் “பூவாகர்ஷணம்” (gravity) என்ற இயற்கையின் விதியைக் கண்டுபிடித்தார். அதன்படி ஒவ்வொரு பொருளும் அதன் பக்கத்திலோ அல்லது தூரத்திலோ உள்ள பொருள்களை ஆகர்ஷிக்கும் (attract) அந்த ஆகர்ஷண சக்தி (force of gravi- tation) அப்பொருள்களின் கனத்தையும் தூரத்தையும் பொறுத்த ஒரு சாம்மியமாகும் (equation). இப்புதிய விதி வானசாஸ்திரத்தில் ஒரு பெரும் புரட்சியை உண்டாக்கியது. அது எவ்வாறென்பதை இப்போது கவனிப் போம்.

நாம் நமக்கு சுமார் 200 வருஷங்களுக்கு முன் தெரிந்த கிரகங்கள் ஐந்து எனக் கூறினோம். இவைகளில் சூரியனிடத்திலிருந்து வெகுதூரத்தி லுள்ளது சனிக்கிரகமாகும். நம் முன்னோர் சனிக்கிரகம் சூரியனை ஒருதரம் சுற்றி எத்தனை நாட்களாகும் எனக் கணக்கிட்டனர். அதன்படி அக்கிரகம் ஒரு குறித்த தினத்தில் ஆகாயத்தில் ஒரு குறித்த இடத்தில் இருக்க வேண்டும். ஆனால் அது அக்குறித்த இடத்தில் காணப்படவில்லை. ஏன்? ஒரு உதாரணத்தை எடுத்துக்கொள்வோம். நம்மிடத்தில் மணிக்கு எட்டு மைல் செல்லும் குதிரைவண்டி ஒன்று இருக்கிறது எனக் கொள்வோம். அந்த வண்டி இங்கிருந்து எட்டு மைல் தூரத்தில் உள்ள மற்றோர் இடத் திற்குச் செல்ல ஒரு மணி யாகும். ஆனால் குதிரையின் முன் கால்களைக் கட்டி விட்டால் அவ்வண்டி குறிப்பிட்ட இடத்திற்குச் செல்ல ஒரு மணிக்குமேல் ஆகும். அதேமாதிரி சனிக்கிரகத்திற்கும் தடங்கள் ஏற்பட்டது. தெரியாத மற்றொரு கிரகத்தின் ஆகர்ஷண சக்தியில் இழுபட்ட சனிக்கிரகம் குறிப்பிட்ட இடத்திற்கு குறிப்பிட்ட நேரத்தில் வரமுடியவில்லை. வானசாஸ்திரிகள் அநேக வருஷங்கள் பிரயாசைப்பட்டு இப்புதிய கிரகத்தைக் கண்டுபிடித்து அதற்கு “யுரேனஸ்” எனப் பெயரிட்டனர்.

பிறகு யுரேனஸும் மற்றொரு கிரகத்தின் ஆகர்ஷண சக்தியிலீடுபட்ட தாக வானசாஸ்திரிகள் அறிந்தனர். ஏனெனில் அது தன் பாதையில் செல்ல வில்லை. வானசாஸ்திரிகள் மற்ற கிரகங்களின் ஆகர்ஷண சக்தியைக் கணக் கிட்டு இந்த கிரகத்தின் பாதையை நிர்ணயித்தனர். தன் பாதையில் செல் லாததால் அவர்கள் மற்றுமொரு கிரகம் யுரேனஸை ஆகர்ஷிக்கவேண்டும் என்று தீர்மானித்தனர். இக்கிரகத்தைக் கண்டுபிடிக்க முயன்ற கணித சாஸ்திரிகளில் முக்கியமானவர்கள் கேம்பிரிட்ஜ் நகரத்து ஆடம்ஸ் என்ப வரும், பாரிஸ் நகரத்து லெவரியர் என்பவருமாவர். யுரேனஸின் போக்கை மாற்றிவரும் புதிய கிரகத்தை அவர்களிருவரும் கண்டுபிடித்து அதன் போக்கையும் நிர்ணயித்தனர். அவர்கள் விதித்த இடத்தில் புதிய கிரகமாகிய “நெப்டியூன்” காணப்பட்டது.

இப்போதாவது யுரேனஸ் தன் பாதையில் செல்லுமென்று விஞ்ஞானி கள் நம்பினர். ஆனால் திரும்பவும் யுரேனஸ் தன் பாதையைவிட்டு விலகிச் சென்றது. இக்காலத்தில் (கி. பி. 1915) தூரதரிசனிகள் வெகுவாக முன் னேற்றமடைந்தன. அதனால் யுரேனஸின் பாதை எளிதில் தென்பட்டது. இச்சமயம் மற்றுமொரு புதிய கிரகத்தைக் கண்டுபிடித்துக் கூறிய பெருமை அமெரிக்கா கண்டத்தில் அரிஸோனா கலாசாலையிலுள்ள வானசாஸ்திரியான

“லொவெல்” என்பவருக்குச் சென்றது. அவர் கண்டுபிடித்து நிர்ணயித்த கிரகம் சுமார் பதினைந்து வருஷ நீவிர் ஆராய்ச்சியின்பேரில் காணப்பட்டது. ஆனால் இதற்குள் லொவெல் இறந்துவிட்டார். இப்புதிய கிரகம் கண்டுபிடிக்கப் பட்டது 1930-ம் வருஷம். இதன் பெயர் “ப்ளூடோ.” இது சூரியனைச் சுற்றி ஒருதரம் வர 250 வருடங்களாகும். இது சூரியனிடத்திலிருந்து 372 கோடி மைல் தூரத்தில் உள்ளது. இந்த தூரத்தில் சூரியவெப்பம் மிகக் குறைவாதலால் இக்கிரகத்தில் ஒருவித ஜீவராசிகளும் உயிர்வாழ முடியாது. இம்மூன்று கிரகங்களும் நம் சூரியகுலத்தில் புதிதாகக் கண்டுபிடிக்கப்பட்டன வாகும்.

இதிலிருந்து நாம் நியூடன் கண்டுபிடித்த ஆகர்ஷண சக்தியின் உதவியை நன்கு அறிகிறோம். புதிய கிரகங்கள் இச்சக்தியின் உதவியால் தான் கண்டுபிடிக்கப்படுகின்றன. ஏன் நாம் இச்சக்தியின் உண்மையை நம்புதல்வேண்டும் என்று கேட்டால் கீழ்க்கண்ட பதில் வரும்.

“ஏனெனில் இச்சக்தி புதிய நட்சத்திரங்களையும் கிரகங்களையும் கண்டு பிடிக்க உதவுகின்றது.”

கடற்கரைக் காட்சி

P. KALATHI, Class I, Gr. i b.

(நேரிசையாசிரியப்பா)

மலர்தலை யுலகில் மன்னிடும் துணையாய்
இலகுறும் இறைவன் இயற்றிடும் இயற்கை
மாண்புறு செயலின் மாண்பென் புகல்வேன்!
காணற் குற்ற கடற்கரைக் காட்சியின்
விளங்குறு வினோதம் விளம்பலும் தருமோ!
நளிர்கடல் செலுத்திய நலங்கொள் நாவாய்
களிற்றுப் படையெனக் கரையிடைக் குறுகின
தௌளிய அலைநீர் நீந்தும் கவின்பெறு
காளையர் களிப்புக் கடலுள் ஆழ்ந்தனர்.
வெண்மணல் வெளியிடைத் தண்கால் நுகர்ந்து
நண்பர் குழாத்துடன் நனிமகிழ் வெய்தினர்.
ஒல்லென ஒலிக்கும் கடலுள் ஒளியுடன்
விளங்கும் கதிர்மணி விழுந்தென மிகவும்
நலிவுறும் அமரர் நாடுதற் கெடுத்த
அஞ்சுடர் விளக்கென அங்கண் வானிடை
விஞ்சிய ஒளியுடன் விளங்கின தாரகை.
ஆழ்கடல் செல்வனும் ஆருயிர்த் துணைவியர்
குழந்து தெண்ணீர் குடைந்தா டலின்கண்
இகலின் எறிந்த மென்மலர்ப் பந்தென
அங்கண் வானத் தணிநிலா விரிக்கும்
திங்களஞ் செல்வன் தோன்றினன் மன்னோ
கொங்கு விரிமலர்ப் பொங்கு குழலுடைக்

கொவ்வைச் செவ்வாய்க் கொடியிடை மாதர்
செவ்விளங் கொழுநரைச் சேர்ந்து தாவா
இன்பம் துய்த்தனர் இனிதே இயற்கை
இன்பம் கொழிக்கும் இன்சொற் புலவன்
அளப்பருந் தன்மை வளப்பெருங் காட்சி
இயற்றிய இறைவனை இறைஞ்சியே
இனிதே ஒருசிறை இருந்தனன் மன்னோ.

நம்மனோர் நிலை

D. THIRUNAVUKARASU, Class I, Gr. ii.

நம் இந்திய நாடு இப்பொழுது மிகவும் சீர்கேடான நிலையில் உள்ளது என்பது பலரும் அறிந்ததே. சங்க காலங்களிலும் அதற்கு முன்னரும் வெகு உன்னத நிலையிலிருந்தது. நகர பரிபாலன முறையிலும், வாணிபத்திலும், கடவுள் வழிபாட்டிலும், இல்லறத்திலும், தறவறத்திலும், நம் நாடு தலைசிறந்து விளங்கியது என்பது மிகையாகாது. ஆனால் இந்நாளில் கண்ணீர் விடவேண்டிய நிலையிலுள்ளது. உண்ண உணவின்றி, உடுக்க ஆடையின்றி, உடலில் உரமின்றி, வெறும் நடைப்பிணங்களாய்த் திரியும், அடிமையான நிலையை எண்ணுந்தோறும் எண்ணுந்தோறும் எவர் நெஞ்சம்தான் துணுக் குறுது.

முன்னாளில் இருந்த செல்வநிலை இந்நாளில்லாமையாலும், பிறநாட்டினருக்கு அடிமைப்பட்டிருப்பதாலும், நாடு நல்ல சீர்திருத்தம் பெருமையாலும், ஆயிரக்கணக்கான உயிர்கள் வருடந்தோறும் மரிக்கின்றன. நாடு நல்ல முறையில் பாதுகாக்கப்படாமையால் பலவித இன்னல்கள் உண்டாகின்றன. சீர்பெற்ற முறையின்மையால் மக்கள் தங்களுக்குள் சண்டையிட்டுக்கொள்ளவும், சண்டையின் காரணமாக நீதிமன்றங்களில் ஆயிரக்கணக்கான பொருளை இழக்கவும் நேருகின்றது. மேலும் நல்ல சுகாதாரமுறையின்மையால் பயங்கரமான வியாதிகள் நாடெங்கும் பரவி உயிர்களைக் கொள்ளை கொள்கின்றன. ஆகவே நன்முறையில்லா நாடு முன்னேறுவது அரிது என்பது விளங்குகின்றதன்றோ?

ஓர் நாட்டின் வாழ்வும், தாழ்வும் அந்நாட்டினரைப் பொறுத்திருக்கின்றது. ஆகவே நாம் குலம், சமயம் முதலிய வேற்றுமையின்றிச் சகோதரர்களாய் பாரதத்தாயின் புதல்வர்களாய், தாயின் சிறப்பினுக்காகத் தொண்டாற்றவேண்டும். நம்முடைய பொறுப்பை நாம் நன்குணர்வேண்டுவது இன்றியமையாததன்றோ? எதற்கும் நன்றாகத் தெளிந்த கல்வியும், ஞானமும், விடாமுயற்சியும் வேண்டுவது அவசியம். ஆண்களே அன்றிப் பெண்களும் நன்முறையில் கல்வி பயின்று, நாட்டின் நன்மைக்காகவும், முன்னேற்றத்திற்காகவும், அத்தைப் பயன்படுத்தவேண்டும். சகோதர, சகோதரிகளாகிய நாம் வாழ்கையில் உயரிய நோக்குடன், எளிய தூய்மையான வாழ்வு நடத்தவேண்டும். எளிய மக்களுக்கு நம்மாலான உதவிகளைப்புரிய முற்படல்வேண்டும்.

நம் நாட்டில் சீர்திருத்தமானது மிகவும் குறைந்த அம்சத்தைப் பெற்றுள்ளது. ஜவகதி மிகக் குறைவு. கிராமங்களில் கிணறுகளுக்குக்கூடப்

பஞ்சபாயிருக்கின்றது. கிராமங்களின் நிலையை எண்ணுங்கால் மனத்திற்கு அதிக வருத்தத்தைத் தருகின்றது. நல்ல செப்பனிட்ட பாதைகள் மிகக் குறைவு. நல்ல விளக்குகள் இல்லை. உழவர்கள் செய்யும் வேலைக்கான ஆயுதங்கள் மிகவும் மோசமானவைகள். எருதுகளோ எலும்புக்கூட்டுடன் காட்சி அளிக்கின்றன. மக்களின் கல்வி அறிவோ மிகமிகக் குறைவு. பாடசாலைகள் இல்லை; இருப்பினும் நல்ல முறையில் கற்பிக்கப்படுவதாயில்லை. மக்கள் கல்வியில் உலக்கமின்றிக் காட்டுமிராண்டுகளைப்போல் அநாகரிகர்களாய் வாழ்கின்றனர். கல்வியின்மையால் பல முடநம்பிக்கைகளுக்கு ஆளாயுள்ளனர் அன்றார். ஒழுக்கம் என்பதை அவர்கள் அறவே கைவிட்டுவிட்டனர். அவர்கள் கண்ட இடங்களில் செய்யும் ஆபாசங்களினின்று அவர்களுடைய ஒழுக்க ஈனமான செய்கைகள் வெளிப்படுகின்றன. மேலும் மேனாட்டவரின் முறையைத்தழுவி நாகரிகம் என்று சொல்லித் திரிகின்றனர். மேல்நாட்டவரிடம் இருந்துகொள்ளத்தக்கன கொள்ளாது, நகரத்தனகொண்டு சீர்கேடு உறுகின்றனர். ஊர்களில் வாழும் மக்கள் கிராமத்தவரின் ஒழுக்கினத்தில் ஒரு கிறிதும் நாமுந்தவர்கள் அல்லர்.

நம் தாயை முன்போல் ஒளியுடன் அரியாசனத்தில் ஏறச்செய்ய வேண்டுமானால் நாம் முதன்மையாகச் செய்யவேண்டிய வழி என்னவெனில் குலம், மதம் முதலிய வேற்றுமையை அறவே ஒழித்து, “எல்லோரும் ஒரு குலம்; எல்லோரும் ஒருதாயின் மக்கள்” என்று எண்ணி ஒற்றுமையுறவேண்டும். பேதங்களைக் கடந்த நமக்குத் தீண்டாமை யேது? ஆண், பெண் இருபாலரும் மக்களின் முன்னேற்றத்திற்காகப் பாடுபடச் சித்தமாதல் அவசியம். ஆங்காங்கு பாடசாலைகளை ஏற்படுத்தி மக்களுக்குக் கட்டாயக்கல்வி போதித்தலும், தண்ணீர் வசதி ஏற்படுத்தலும், சுகாதார ஒழுக்கங்களை மக்களிடையே பரப்பலும், கைநொழிலுக்கும், வாணிபத்திற்கும் வேண்டிய பற்பல நூதனமான வசதிகளைக் கண்டு உதவுதலும், ஆலயங்களைச் சீர்திருத்தி வேற்றுமையின்றி யாவரும் வழிபடுவதற்காகச் செல்வை செய்தலும், அதிக வரிகளைப் போடாமலும், கடன் தொல்லைகள் மக்களை யணுகாவண்ணம் பாதுகாத்தலும் ஆகிய இவைகளே மக்களின் முன்னேற்றத்தை நாடுவன. மேற்கூறிய பற்பல துறைகளிலும், நாம் ஒன்றுகூடி விடாமுயற்சியுடன் தொண்டாற்றினால் நம் இந்திய நாடு சீர்ப்படும் என்பது திண்ணம். யாவற்றிற்கும் நம்முடைய ஒற்றுமையும், கூட்டுறவும், அன்பும், விடாமுயற்சியும் பெரிதும் வேண்டற்பாலது. ஒற்றுமையிருந்தால் உண்வொழலாம். பூவுலகமே விண்ணுலகமாக மாறுமெனில் அது மிகையாகாதன்றோ?

வீட்டு ஈ (House Fly)

J. SAMUEL RAJ, B.A.

நமது வீடுகளில் நமது கட்டளையின்றி சீவிக்கும் பூச்சிகள் பலவுளவன்றோ? இப்பூச்சிகள் வீட்டைச் சுத்தம் செய்வதுடன், அவை எப்போதும் மனிதருக்குத் தொந்தரவு செய்துகொண்டே வருகின்றன. பொது விபாய் கரப்பான்பூச்சி, வீட்டுத் தெறிப்பூச்சி (House-cricket), வெள்ளியீன் (Silver-fish) முதலிய பூச்சிகள், தங்கள் அலகுகளால் புத்தகங்களையும் வேறு சாதனங்களையும் கடித்து மக்கட்கு விளை

விக்கும் தீங்குகளை நாம் நன்கறிவோம். ஈக்கள் மக்களிடையிலும் வேறு பிராணிகளிடையிலும் பலவித நோய்களைப் பரப்புகின்றன. இவ்விதம் நோய்களைப் பரப்பும் ஈக்கள் பலவற்றுள் எண்ணிக்கையில் மிக்கது வீட்டு ஈ. வீட்டு ஈக்களை நாம் சமையலறைகளிலும், உண்ணும் வஸ்துக்களிலும், வேறு அழுக்கான பதார்த்தங்களிலும் காணலாம். அரசர் அரண்மனைகளிலும் காணலாம்; எளிய குடில்களிலும் காணலாம். சூரிய வெளிச்சத்தை நாடும்¹ பூச்சிகளிலொன்று வீட்டு ஈ. வேளிற் காலங்களில் சும்பல் சும்பலாக வீடுகளிலும் வெளியிடங்களிலும் காணும் இப்பூச்சிகளைப் பனிக்காலங்களில் காண்பதரிது. இக்காலத்தில் ஈக்கள் வீட்டுச் சுவர்களின் இடுக்குகளில் மறைந்திருப்பதாகவும், புழுக்கள் (Larvæ) உறங்கும் பருவத்தை யடைவதாகவும் கூறப்பட்டிருக்கிறது. ஆனால் இக்காலத்தில் அநேகம் புழுப் பூச்சிகள் மரணமடைகின்றன. வீட்டு ஈ, ஈக்கள், கொசு இவற்றின் குடும்பத்தைச் சார்ந்ததாகும். இக்குடும்பத்து அங்கத்தினரனைவருக்கும் பின்ஜோடி இறக்கைகள் கிடையா.

ஈக்கள் இறக்கைகளைப் பெற்றபின் வளருவதில்லை. இறக்கைகளைப் பெற்று உறங்குகூட்டி (Pupal case) விருந்து வெளிவந்ததும் ஈ பூரண உருவமடைந்தாயிற்றென்று சொல்லவேண்டும். பூச்சிகள் வீட்டு ஈயின் வளர்ச்சி சாதாரணமாக வளர்ச்சி நாட்களில் அநேகம் பருவங்களைக் கடந்து செல்கின்றன. ஈயானது முட்டைப்பருவம் (Egg stage), புழுப் பருவம் (Larval stage), உறங்கும் பருவம் (Pupal stage), பூரணப் பருவம் (Imago) என்று நான்கு பருவங்களைக் கடந்து செல்கின்றது. பெண் ஈ சாணியிலும், மலத்திலும், அழுக்கிலும் முட்டையிடுகின்றது. சூரிய வெளிச்சம் செல்லாத இடங்களில் ஈக்கள் முட்டையிடுவதற்காகச் செல்வதில்லை. ஒருதடவை ஒரு ஈ நூற்றிற்குமேல் முட்டைகளிடுவதாகவும் இவ்வாறு மீண்டு அல்லது ஆறுதடவை இடுவதாகவும் கூறப்பட்டுள்ளது. ஈயின் முட்டை வெண்மையாயும் நீண்ட முட்டை வடிவத்தைப்பெற்று மிருக்கிறது. வேளிற் காலத்தில் முட்டைகள் சீக்கிரம்² பொரித்துப் புழுக்கள் வெளிவருகின்றன. முட்டையிலிருந்து வெளிவரும் புழுவானது சாணியிலும் வேறு அழுக்கான இடங்களிலும் காணப்படுவதால் சாணிப்புழு (Maggot) எனப் பெயர் பெறும். சாணிப் புழுக்களுக்குக் கால்களொன்றுமில்லை. கம்பளிப் புழுக்களுக்கிருக்கும் பொய்க்கால்களும் (Pseudo-legs) இதற்கில்லை. சாணிப்புழு வளர்ந்து வரும்போது இரண்டுதடவை தோலை உரிக்கின்றது. நன்றாக வளர்ந்த³ சாணிப்புழுவானது சூரிய வெளிச்சத்தைக்கண்டதும் ஒளித்துக்கொள்ளும். இப்புழுவின் உடலின் முன்பக்கம் கூர்மையாகவும் பின்பக்கம் விரிந்து மிருக்கக் காண்கிறோம். வெளித்தோற்றத்திற்கு இப்புழுவானது தலையில்லாப் புழுவெனக் காணப்படுகிறது. பூச்சி சாஸ்திர நிபுணர் புழுவின் உடல் 12 பங்குகளாலாக்கப்பட்டிருக்கிறதென்பர்.⁴ வாயினருகில் வளைந்த பல்லொன்று காணப்படுகிறது. இதை மேலுதடென்றும், மேல் அலகுகளென்றும் பலவிதமாகக் கூறுவார்கள். இரண்டாம் பங்கின் இருபக்கத்திலுமாக இரண்டு சவாசத் துவாரங்களிருக்கின்றன. வேறு

¹ Positively heliotropic.

² முட்டைகளிட்டு 8 முதல் 24 மணிக்கு கழிந்து புழுக்கள் வெளிவரும்.

³ நன்றாக வளர்ந்த சாணிப்புழு அரை அங்குலம் நீளம் இருக்கும்.

⁴ இரண்டாம் பங்கு இரண்டு கிறு பங்குகளாலாயதால் மொத்தம் 18 பங்குகளுண்டென்பாருமுனர்.

இரண்டு சுவாசத்துவாரங்கள் புழுவின் கடைசிப் பங்கில் வைக்கப்பட்டிருக்கின்றன. மேலும் புழுவின் கடைசி 8 பங்குகளின் அடிப்பாகத்தில் வளைந்த முட்கள் வளர்ந்திருக்கக் காண்கிறோம். இம்முட்களாலேயே புழு நகர்ந்து செல்கின்றது. பூண வளர்ச்சியை யடைந்ததும் புழு உடலைச் சுருக்கி உறங்கும் பருவத்தைப் பெறுகின்றது. இப்பருவத்தில் புழுவின் உறுப்புக்கள் யாவும் நிலைகுலைந்து, ஈயின் உறுப்புக்கள் உற்பத்தியாகின்றன. இரண்டு அல்லது மூன்று வாரம் சுழிந்ததும் உறங்கும் புழுவின்குடு வெடித்து வீட்டு ஈ வெளிவருகிறது. கூட்டிலிருந்து வெளிவந்த ஈக்கள் இரண்டு வாரத்திற்குள் முதிர்ந்து, திரும்பவும் முட்டையிட ஆரம்பிக்கும்.

ஈயின் துதிக்கை, உடல், கால்கள், இவைகளில் ரோமங்களடர்ந்திருப்பதால், நோய்களைப் பரப்பும் அணுக்களையும், வேறு கெடுதி விளைவிக்கும் புழுக்களின் முட்டைகளையும் வீட்டு ஈ நமது உணவில் கொண்டு முடிவுரை வருகின்றது. இவ்வாறு மக்கள் பல்வேறு குடல் வியாதிகளால் கஷ்டப்படுகின்றனர். இதுபோலவே புண்களும் ஒரு வரிடமிருந்து மற்றொருவருக்குப் பரவுகின்றன. கடைவெளிகளில் வைக்கப் பட்டிருக்கும் பழங்கள்மூலம் மக்களடையும் துன்பம் அளவிலடங்காது. குடல் வியாதிகள், கண்ணோய், குஷ்டம் முதலிய அநேகம் நோய்கள் வீட்டு ஈ வழிப் பரவுகிறதாக நவீன பூச்சிசாஸ்திரம் கற்பிக்கின்றது. மேற்கூறிய நோய்களிலிருந்து தப்பவேண்டுமானால் ஈக்களை அழிப்பது அவசியமென்று தோன்றுகிறது. பறவைகள், பச்சோந்தி, தவளை, சிலந்தி முதலிய அநேகம் பிராணிகள் ஈக்களைப் பிடித்துண்டு வாழினும், அவை எண்ணிலடங்காத தொகையாக வளர்ந்து பலுகிப் பெருகிவருகின்றன. ஆகையால் பொறிகளாலும், விஷத்தாலும் ஈக்களை அழிக்கவேண்டும். மேலும் சாணி, அழுக்கு முதலானவைகளை மூடிவைத்து, நாமும் சுத்தமாயிருத்தல் இன்றியமையாததாகும்.

வறுமையின் கொடுமை

N. VELLAIYAN, Class II, Gr. i b.

1. நள்ளிரவு. கழுதுமஞ்சம் இரவென்னலாம். செடி கொடிகளும், அச்சத்தினால் நடுங்குவனபோன்று மெல்ல அசைந்துகொண்டிருந்தன. அமைதியினிடையே, ஆந்தைகளின் அலறல் ஊடுருவிச் சென்றது. ஆங்கோர் காளிகோயில். அதன் முன்னால் ஒரு சிறு தீபம் ஒளிவிட்டுக்கொண்டிருந்தது. கோயிலின் பின்னால் ஒரு அடர்ந்த தோப்பு. தோப்பின் பக்கத்தில் வறுமையை மக்களுக்கு விளக்கி்கூற வந்ததென நின்றது ஒரு எளிய குடிசை. குடிசையின் வாயிலில் வறுமையே உருவெடுத்து வந்ததெனச் சொல்லத்தக்க ஒருருவம் உட்கார்ந்திருந்தது. அஃதுதான் நம் கதாநாயகன் கருப்பன். கருப்பன், அவன் அரையில் அணிந்திருக்கும் அரை முழம் கந்தல் இல்லை யெனில், பிறந்தமேனியாய் இருந்தான் என்னலாம். அவன் அரைவயிற்றுக் கஞ்சி குடித்து இரண்டு இரவுகள் கடந்து மூன்றாம் இரவும் வந்துவிட்டது. அவன் மனைியோ பசிப்பிணியினால் வாடிக் குடிசையின் உள்ளே மயங்கிக் கிடந்தாள். இரண்டு நாளாக வேலைக்கு அலைந்து திரிந்தும், கருப்பனை அழைத்து வேலை கொடுப்பார் யாருமில்லை. கருப்பன் தன் நிலையை நினைந்து

வருந்திக்கொண்டிருந்தான். மறுநாளோ தீபாவளி. அந்தோ! எத்துணை மக்கள் தீபாவளியன்றுங்கூட வாடிவதங்குகின்றனர். திடீரென இரவின் அமைதியைப் பிரிட்டுக்கொண்டு வந்தது ஒரு அழுகூரல். கருப்பன் எழுந்து உற்றுக்கேட்டான். ஆம் அது ஒரு அழுகூரலே. ஒரு சிறுவனின் அழுகூரல். கருப்பன் சத்தம் வந்த திக்கைநோக்கிச் சென்றான். ஆறுவயதுப் பாலன் ஒருவன் அழுதுகொண்டிருந்தான். அவன் கழுத்திலும் காதுகளிலும் சில அணிகள் ஒளிவிட்டுக்கொண்டிருந்தன. கருப்பன் அவனைத் தூக்கிக்கொண்டு குடிசை சேர்ந்தான்.

2. சுப்பய்யர் மணிபுரத்தில் ஒரு மிராசதார். அவருக்கு நான்கு குழந்தைகளுண்டு. அவர்களுள் இளையவன் சாமா. அவனுக்கு ஆறு வயது இருக்கலாம். வெளியிற் சென்றிருந்த சுப்பய்யர் வரவை எதிர்பார்த்துக் கொண்டு, அவர் குழந்தைகள் களித்துக்கொண்டிருந்தனர். மறுநாள் தீபாவளியாகையால், ஐயர் குழந்தைகளுக்கு ஆடையும் பிறசாமான்களும் வாங்கி வரச் சென்றிருந்தார். இரவு எட்டு மணிக்கு மூட்டைகளுடன் வீடுவந்து சேர்ந்தார். குழந்தைகளெல்லாம் ஆளுக்கொரு மூட்டையாக எடுத்துப் பிரித்தனர். சாமா முகம் வாடிற்று. அவன் கேட்டிருந்த ஆடை அவன் தந்தை வாங்கி வரவில்லை. சிறு குழந்தையாதலால் துக்கம் தாங்காது கீழே புரண்டு அழ ஆரம்பித்தான். ஐயரும், வெளியிற் சென்று களைத்துவந்தவராதலால், கோபத்தினால் சாமாவை அடித்துவிட்டார். உடனே சாமா, விம்மி விம்மி அழுதுகொண்டு யாரு மறியாவண்ணம் மணிபுரத்தின் வீதிகளைக் கடந்து சென்றுவிட்டான். குழந்தைகள் ஆடைகளைப் பார்த்து, ஒருவாறு மகிழ்ந்து முடிந்தவுடன் சர்ப்பிட உட்கார்தனர். சாமாவைக் காணவில்லை. மூலைக்கொருவராய்த் தேடினர். பயன் யாது? சாமா மணிபுரத்தைக்கடந்து சுமார் ஒரு மைல் தூரம் சென்றுவிட்டான்.

3. காட்டின் கண் கருப்பன் கண்ட பாலன் சாமாவே என்பது நண்பர்களுக்குச் சொல்லாமலே விளங்கும். கருப்பன் சாமாவைக் குடிசைக்கு எடுத்துச் சென்றான். சாமாவும் விரைவில் துயில் கொண்டான். கருப்பன் சாமாவைக் குடிசையில் கிடத்திவிட்டு, அவனையே உற்றுப்பார்த்துக்கொண்டிருந்தான். பற்பல எண்ணங்கள் அவன் நெஞ்சத்தை ஊடுருவிச் சென்றன. 'ஆம், அதுவே தகுந்த வழி' எனத் தனக்குள் சொல்லிக்கொண்டான். சாமாவின் அணிகள் இருப்பின், கருப்பன் தன் வயிற்றைக் குளிரச்செய்யலாமே. கருப்பன் சாமாவின் அணிகளைக் கழற்றினான். தனது குடிசையின் மூலையிலுள்ள ஒரு பாணியில் வைத்து மூடினான். ஏனோ அவன் கால்கள் மீசைகளும் அவ்வாறு நடுங்கின? அவன் சற்று நிதானித்தான். முடிவில் துணிந்து விட்டான். பஞ்சமாபாதகங்களில் ஒன்றினைச் செய்துவிட்டு, மற்றொன்றைச் செய்ய முற்பட்டான். ஆம். சிறுவனைக் கொலை செய்யத் துணிந்துவிட்டான். அவனை அவ்வாறு தூண்டியது அவன் வறுமையே. சிறுவனைத் தூக்கிக் கொண்டு குடிசையைவிட்டு வெளியே வந்தான். அவன் கால்கள் தடுமாறின. குடிசைக்கே திரும்பலாம் என எண்ணினான். ஆனால் கால்கள், அவனை அறியாமல் காளிகோயில் குளத்தை நோக்கிச் சென்றன. தடாகத்தின்படியை அடைந்தான். சுற்றுமுற்றும் பார்த்தான். ஒரே இருள். கூளிகளின் கூவல் கருப்பன் செய்ய முற்படும் கொடூரச் செய்கையை நினைந்து அவனைப் பழிப்பதுபோல் தோன்றிற்று. அவன் கால்கள் படிகளைக் கடந்து நீரை அடைந்தன. அவனது நெஞ்சம் கட்டுக்கடங்காமல் துடித்தது. அவனது செயலை

மனச்சாட்சி ஒறுத்தது. ஆனால்.....! வறுமை மனச்சாட்சியை எதிர்த்துப் போரிட்டது. வறுமைக்கும் மனச்சாட்சிக்கும் ஒரு நிமிடம் போர். முடிவில் மனச்சாட்சி வென்றது. கருப்பன் சாமாவைத் தூக்கிக்கொண்டு குடிசை சேர்ந்தான். அவனது அணிகளைத் திரும்பவும் அணிவித்தான். சுப்பய்யரைக் கருப்பன் அறிவானுகையால், அவரிடம் சாமாவை ஒப்படைக்கச் சாமாவுடன் சென்றான்.

4. காலை மணி நான்கு. மணிபுரத்தின் வீதிகளில் ஒன்றில் ஏழ்மையால் பிடிக்கப்பட்ட ஒருவன் சிறுபாலனொருவனைத் தோளில் சுமந்துகொண்டு வந்தான். அலுத்து நம் கருப்பனே என்பது நண்பர்கள் அறியத்தக்கது. கருப்பன், தான் ஒருவர் இழந்த பொருளை மீட்டும் அளிக்கச் செல்வோனாதலால், மகிழ்ச்சியுடன் சென்றுகொண்டிருந்தான். திடீரென்று அவன் கழுத்தின் இருபுறங்களிலும் இரண்டு கசங்கள் நெருக்கிப்பிடித்தன. ஒருவன் கருப்பன் முன்வந்து, சிறு துப்பாக்கி ஒன்றினை முகத்துக்கெதிரில் பிடித்த வண்ணம் நின்றான். கருப்பன் திகைத்தான்; ஏன் கதையை வீணில் வளர்த்து வானேன்? கருப்பன், மணிபுரத்தில் காவல் (ரோந்து) காக்கும் இரு செந்தலை வீரர்களால் பிடிக்கப்பட்டு நீதிமன்றத்துக்கு அழைத்துச் செல்லப்பட்டான். நீதிமன்றத்தில் கருப்பன், எவ்வளவோ மன்றாடியும் கேட்பார் யாருமில்லாமல், குழந்தையை அணிகளைக் கவரும் வண்ணம் தூக்கிச்சென்ற குற்றத்திற்காக நீந்து வருடக் கடுங்காவல் விதிக்கப்பெற்றான். சாமாவைச் சுப்பய்யரிடம் அளித்தனர்.

5. இரண்டு நாட்கள் கடந்தபின் மணிபுரம் தினசரியில் கீழ்க்கண்ட விஷயம் கொட்டை எழுத்துக்களில் வெளியாயிற்று.

“தற்கொலை!! தற்கொலை!!

இந்நகர்ச் சிறையில், கருப்பன் என்னும் கைதி, சென்ற இரவு தற்கொலை செய்துகொண்டான்.”

கருப்பனின் ஆத்மாசாந்தி அடையுமா? மறுபிறவியிலாவது கருப்பனுக்குக் கதியுண்டா? என்னே! வறுமையின் கொடுமை!!



கைரஜி குமாரி

KAIRALI KUMARI



விஷய விவரம்

- | | |
|------------------------|--------------------------|
| 1 கொஜி மஹாஜாவு திருமன | 9 பஞ்சபாதஞ்ஞம் |
| ஸ்திரீலெ ஸநேசம் | 10 புஷ்பவாதி |
| 2 பூஸாவன | 11 மனோரமாரமணன் |
| 3 ராஜஸேவகபஷைகம் | 12 பூஜாயிபத்யுஸிலாந்தவம் |
| 4 வேற்பாசு° | ஸோஷ்யலிஸவம் |
| 5 போரம் | 13 கைரஜிவிலாபம் |
| 6 ஹெக்யுகேரஜம் | 14 விபாரண |
| 7 நேதாவ° | 15 பாஸ்யாத்யுதெ பராஜயம் |
| 8 கைரஜியஸம் பரிதூகலயம் | 16 ரிஷோத்° |

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മദ്രാസ് ക്രിസ്ത്യൻ കോളേജ്
മലയാളി അസോസിയേഷൻ

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അസി: സിക്രട്ടറി

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„ എം. പാപ്പി

„ ഭാഗ്യവൽനായർ

„ ജേക്കബ്ബ് ചെറിയൻ

„ എ. മാധവമേനോൻ

„ കെ. പി. കുമാരമേനോൻ

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ചന്ദ്രാധിപർ—കെ. എ. വരഗീസ്



കൊച്ചി

മഹാരാജാവു തിരുമനസ്സിലെ
സന്ദേശം

മഹാരാജാവു തിരുമനസ്സിലെ നിയോഗപ്രകാരം ഈ സന്ദേശം അയക്കുന്നു. മദ്രാസ് ക്രിസ്ത്യൻ കോളേജിൽ ഇദംപ്രഥമമായി ഒരു മലയാളമാസിക (വാഷികം) പ്രസിദ്ധപ്പെടുത്തുവാൻ തീരുമാനിച്ചിരിക്കുന്നു എന്നറിയുന്നതിൽ തിരുമേനിക്കു് അത്യധികം സന്തോഷമുണ്ടു്. ഭാരതത്തിന്റെ വിവിധഭാഗങ്ങളിലുമുള്ള കേരളീയവിദ്യാർത്ഥികളുടെ പ്രവർത്തനങ്ങളെ താല്പര്യത്തോടുകൂടി തിരുമേനി അന്വേഷിക്കാറുണ്ടു്. അനർഘമായ കേരളീയകലാനിധിയേയും, കൈരളിയേയും പ്രസ്തുത പ്രസിദ്ധീകരണം വഴിയായി മദ്രാസ് ക്രിസ്ത്യൻ കോളേജിലെ മലയാളീവിദ്യാർത്ഥികൾ സജീവം നിലനിർത്തിക്കൊണ്ടുപോകുമെന്നാണു് തിരുമനസ്സിലെ ആശം. നിങ്ങളുടെ ഈ നവോദ്യമത്തിന്നു് സർവ്വവിജയങ്ങളും തിരുമേനി ആശംസിക്കുന്നു..

പി. രാമൻ മേനോൻ (ഒപ്പ്)
സർവാധികാൽക്കാരം.

പ്രസ്താവന

മദ്രാസ് ക്രിസ്ത്യൻ കോളേജിൽ ഇടപ്രഥമമായി മലയാളത്തിൽ ഒരു വാർഷികപ്രതിപ്പു പ്രസിദ്ധപ്പെടുത്തണമെന്നുള്ള കേരളീയവിദ്യാർത്ഥികളുടെ അഭിപ്രായത്തെ ആദരിച്ച് ഈ പ്രസിദ്ധീകരണം കോളേജ് മാസികയുടെ വിശേഷാൽപ്രതിയാക്കിരിക്കുന്നതിന് അനവാദം നൽകിയ കോളേജ് മാസികാധികൃതന്മാർ അഭിനന്ദനീയരത്രെ. ഈ നവോദ്യമത്തെ മറ്റു നാട്ടുഭാഷാസംഘങ്ങളും അനുകരിയ്ക്കുവാൻ തീരുമാനിച്ചിരിക്കുന്നു എന്നറിയുന്നതു മലയാളികൾക്കു ഏറ്റവും അഭിമാനകരമായ ഒരു സംഗതിതന്നെയാണ്. കേരളീയകലാപരിപോഷണത്തിനായും കൈരളിയുടെ അഭിവൃദ്ധിക്കും മാത്രമല്ല, വിദ്യാർത്ഥികൾക്കു മാതൃഭാഷയോടുള്ള സ്നേഹം വർദ്ധിപ്പിക്കുന്നതിനും ഈ മാസിക ഉപകരിക്കുമെന്നാണ് ഞങ്ങളുടെ പരിപൂർണ്ണബോധ്യം.

ആത്മാർത്ഥമായ ഒരു സന്ദേശം അയച്ചതനു് ഞങ്ങളെ അനുഗ്രഹിച്ച കൊച്ചിമഹാരാജാവ് തിരുമനസ്സിനോടു ഞങ്ങൾക്കുള്ള അകൈതവമായ നന്ദിയേയും ഭക്തിയേയും ഇവിടെ രേഖപ്പെടുത്തിക്കൊള്ളട്ടെ.

ലേഖനങ്ങൾ തിരഞ്ഞെടുക്കുന്നതിലും, മറ്റു പത്രാധിപജോലികളിലും, എന്നെ സഹായിച്ചു വന്യഗുരുക്കന്മാരായ ശ്രീ. വി. സി. പത്മനാഭമേനോൻ ബി. എ.; ശ്രീ. ടൈറസ് വർഗ്ഗീസ് എം. എ. എന്നിവരടേയും, മാസികാസമിതി അംഗങ്ങളെന്ന നിലയിൽ കഴിവുപോലെ സഹകരിച്ച ശ്രീമാന്മാർ. എം. ശ്രീ

നിവാസൻ, എം. യു. മാത്യു, എ. ദാമോദരൻ, കെ. പി. ഫിലിപ്പ് എന്നിവരടേയും സേവനങ്ങൾ പ്രസ്താവശോഭ്യങ്ങളാണ്. നമ്മുടെ മഹാപാശാലയെ സംബന്ധിച്ചേടത്തോളം ചരിത്രപ്രാധാന്യമേറിയ ഈ പ്രസിദ്ധീകരണത്തെ ഡയറക്ടറുസമക്ഷം സമർപ്പിക്കുന്നു.

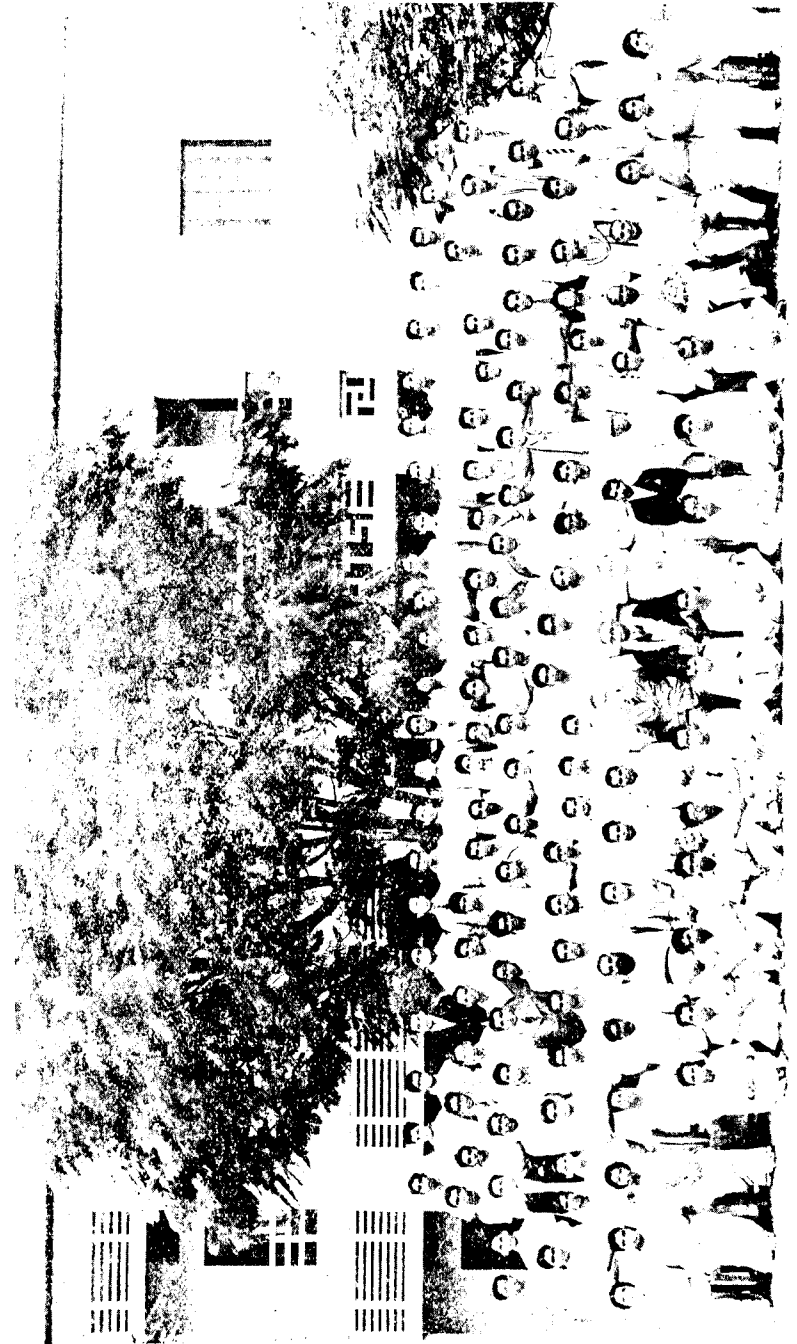
ശ്രീ. വി. സി. പത്മനാഭമേനോൻ അവർകൾ ബി. എ.

ശിഷ്യവാത്സല്യം എന്ന മഹനീയഗുണം കളിയാടുന്ന ഹൃദയവേദിയിൽ തന്റെ ശിഷ്യഗുണങ്ങളെക്കുറിച്ചുള്ള ആനന്ദദായകമായ സ്മരണയെ പ്രതിഷ്ഠിച്ചുകൊണ്ടു ശ്രീ. പത്മനാഭമേനോൻ അവർകൾ ഈ വർഷാവസാനത്തിൽ നമ്മുടെ മഹാപാശാലയോടു യാത്രപറയുകയാണ് എന്ന സംഗതി മലയാളവിദ്യാർത്ഥികളെ കഠിനമായി വ്യസനിപ്പിക്കുമെന്നതിനു സംശയമില്ല. സരസമായ സംഭാഷണംകൊണ്ടു എല്ലാവരേയും സന്തോഷിപ്പിക്കുവാൻ അദ്ദേഹത്തിന് അനന്യസാധാരണമായ സാമർത്ഥ്യമുണ്ട്. അഭിഭാഷകവൃത്തിയെ ഉപേക്ഷിച്ചിട്ടു ഇവിടെ മലയാളഭാഷാപണ്ഡിതരായി ജോലിനോക്കുവാൻ അദ്ദേഹത്തെ പ്രേരിപ്പിച്ചതു മലയാളഭാഷയോടുള്ള സ്നേഹം ഒന്നു മാത്രമാണ്. എത്ര ശ്രമിച്ചാലും അദ്ദേഹത്തിന്റെ ക്ലാസ്സുകളെ മറക്കുവാൻ സാധിക്കയില്ല. സുഖകരമായ ദീപ്തയുസ്സിനെ ജഗദീശപരൻ അദ്ദേഹത്തിനു പ്രദാനംചെയ്യട്ടെയെന്നു ആശംസിക്കുന്നു.

പത്രാധിപർ.



THE MADRAS CHRISTIAN COLLEGE
MALAYALEE ASSOCIATION
1939-40



രാജസേവകപഞ്ചകം

സർദാർ കെ. എം. പണിക്കർ.

സേവോക്തിചൊല്ലുമളവിൽ ചതുരാനന്തപാൽ
വിത്തം ഹരിപ്പതിനെഴുന്ന ചതുർഭുജതപാൽ
കണ്ഠോവഹിപ്പൊരു വിഷേന സദാശിവതപാൽ
മുന്തിരയത്തൊടു ജയിപ്പിതു രാജസേവൻ.

വാരാഹനാസദസിയമ്പ സഹസ്രനേത്രൻ
നല്ലാസവാസപദനവേളയിലാദിശേഷൻ
കണ്ഠോഴവാങ്ങുമളവിൽ കൃതവീര്യപുത്രൻ
സമ്മാനനായ്ഭവി ജയിപ്പിതു രാജസേവൻ.

തൻതിണ്ണയിൽ പെരുമയാൽ ദശകണ്ഠുലുൻ
ചന്തംപെട്ടം സഭകളിൽ ബത കംഭകണ്ഠൻ
സ്വന്തംമിടുക്കു പറയുന്നതിൽ മേഘനാദൻ
രക്ഷോവരക്തരചനാണിതു രാജസേവൻ.

ശ്രീനാരദൻ പെരിയൊരേഷണിവിദ്യയിങ്കൽ
തൻചിത്തവൃത്തിയതിലമ്പെഴുമഷ്ടവക്രൻ
കംഭോത്തവൻ സകല ഓർവവാരിധിക്കു-
മമ്പോ മഹാഷിവരനാണിതു രാജസേവൻ.

നഞ്ചംവമിക്കുമതിൽ വാസുകി, വൻചർത്തൻ
പിൻതാങ്ങലാൽ കൊടിയതക്കുകനഗ്രമുന്തി
കാർക്കോടകൻ സുജനദേശനവേളയിങ്കൽ
സർവ്വാരോഗപ്രതിമനാണിതു രാജസേവൻ.

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വേർപാട്

എ. ഓമോരേൻ.

“പോകട്ടെ, ഞാൻ”, “ശരി, ഗമിച്ചു, ദോഷം ന്റെ പുത്തൻ	പട്ടിൽപൊതിഞ്ഞ കനൽ, സ്വർണ്ണവിശിഷ്ട പാറ—
പ്രേമം മനോഹരം, മതിനിവച്ചോ വിരൂപ!	പാത്രത്തിൽവച്ചുവീണ, മന്വിഷിയികലകം,
പ്രേരണാവേണ്ടി മമഭേദനിദാനപുതം	ഈയുഷ്ഠിയിൽ സമനോഹരഗാത്രമേവം
മാ, മാഹാരത്തിൽ ഗ്രഹിണീമണിശോഭ നാശ്വ!	മരീ! ഷഡ്കാമനിലയം—ഇതുമെന്റെ കരണം!
ജീവാപ്പണം പ്രണയവേദിയിലാചരിപ്പാ—	എന്നാലുമാ സസുഖജീവിതഭാവവിക—
നാണീയെന്നിങ്ങ, പ്രകൃതിസഖി തന്ന മന്ത്രം	ലിനീമരിച്ച പരിഭോമച്ചമായ രാഗം,
പ്രേമം മനോജ്ഞമനവദ്യസുഖാനഭോഗം,	ഒന്നോത്തുനോക്കുകിൽ, ചോന്റെവിനീതഭാവി
ലാവണ്യലോല, മതിരമമുഗ്ദ്ധചിത്രം!	സംതൃപ്തയായ്,—പ്രിയ, നമുക്കു പിരിഞ്ഞു പോകാം.”

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പോരു !

എം. ശ്രീനിവാസൻ.

പോരുമീ പഴംപാട്ട്, പോരുമീ പഴംപാട്ട്,	യൗസാ മതിയാക്കു പഴഞ്ചൻകഥകവെ!
രാഗലീലകൾ ചൊല്ലും പാട്ടുകൾ മതിയാക്കു.	അഴഞ്ഞ കമ്പിതന്നെ മീട്ടി നീ പാടീടൊ
പുനിലാവെളിച്ചവും, തുമ്പനാസങ്ങളും,	ഒല്ല,
ഭൂവിനെവിണ്ണാക്കുന്ന സുന്ദരയാമങ്ങളും;	കഴങ്ങി! മതി, മതി, കേൾക്കുവാനാച്ചില്ലായായ്,”
“പൂഞ്ചോലവക്കിലെന്നും തഞ്ചവുനോക്കിനി	താച്ചവുതെറ്റിപ്പോയി, രാഗവുംപകന്നുപോയ്”
ല്ലം”;	മേച്ചുമില്ലായായി; ഗാനത്തെ മാറാറായി.
“നെയ്യിടിപ്പെന്നുമല്ല”, “യഞ്ചിതമാകും	‘പുത്ത’നില്ലെങ്കിൽ വേണ്ട, പാടേണ്ട, പോരും,
പെണ്ണും”;	പോരു,—
അഞ്ചലി! യഞ്ചീടുനേ, നഞ്ചമ്പൻകഥകളെ—	മിത്തരം കേട്ടു, കേട്ടു, ചിത്തവും മടുത്തുപോയ്.”



ഐക്യകേരളം

വേദശിരോമണി എം. എ. ബി. എൽ.

സുദീർഘവും തടസ്സങ്ങൾ നിറഞ്ഞതുമായ ചരിത്രത്തിന്റെ അതിപ്രധാനമായ ഒരു ഘട്ടത്തിൽ കൂടി ഭാരതവർഷം ഇപ്പോൾ കടന്നുപോവുകയാണ്. വിഭാഗിതമായ ഭാരതത്തിന്റെ നാനാഭാഗങ്ങളേയും പ്രബലമായ ആംഗ്ലേയ രാഷ്ട്രീയ സൂത്രങ്ങളാൽ ബന്ധിച്ചതുമൂലം ഭാരതീയ ഭരണകൂടം ബ്രിട്ടീഷ് ഭരണകൂടത്തിന്റെ ആജ്ഞാവാത്തിയായി മാത്രമാണ് ഇപ്പോൾ പെരുമാറുന്നത്. ദേശീയമായ സംഘടനകളുടെ പ്രശംസനീയമായ പ്രക്ഷോഭണപ്രകടനങ്ങളുടെ ഫലമായും ലോകത്തിന്റെ പൊതുവേയുള്ള രാഷ്ട്രീയ ഗതിയുടെ വ്യത്യാസംനിമിത്തമായും, ഭാരതീയഭരണകൂടത്തിലും ചില പുരമായ വ്യത്യാസങ്ങൾ വരുത്തുവാൻ സ്വദേശികളും വിദേശികളുമായ പല രാജ്യതല വിശാരദന്മാരും പരിശ്രമിച്ചുവരുന്നു. ഈ സന്ദർഭത്തിൽ കേരളം ഏതൊരു പരിഷ്കാരത്തിന് വിധേയമാകുവാൻ പോകുന്നു എന്ന പ്രശ്നം അസംഗതമല്ല. മലയാളഭാഷ സംസാരിക്കുന്ന നൂറുനൂറുവയസ്സിലുള്ള ജനങ്ങൾക്കു എന്തു സംഭവിക്കുവാൻ പോകുന്നു? വിദൂരമായ മദ്രാസ് പുരിയിലും, അന്നത്തു പുറത്തും, എറണാകുളത്തും ഓരോ ഭരണകൂടങ്ങൾ സ്ഥാപിച്ച ഈ ജനങ്ങളെ എന്തെന്നേക്കുമായി വേർപെടുത്തുവാൻ തന്നെയാണോ ഭാവിക്കുന്നത്.

സംസ്കാരം, ഭാഷ, ഭൂപ്രകൃതി, മുതലായി വിവിധപ്രകാരേണ അഭിന്നമായി ജീവിതം നയിക്കുന്ന കേരളീയരെ മൂന്നു ഭരണകൂടങ്ങളാൽ വിഭജിക്കപ്പെടുന്നത് യുക്തമാണോ? തിരുവിതാംകൂറും കൊച്ചിയും ബ്രി: മലബാറും മൂന്നു വിധത്തിലുള്ള രാഷ്ട്രീയനയങ്ങൾക്ക് വിധേയമായിരിക്കുന്നു എന്ന് മാത്രമല്ല, അന്യോന്യം ഹാനികരമായുള്ള രീതിയിലുമാണ് പ്രവർത്തിക്കുന്നുവെന്നുള്ളത് ഏറ്റവും സങ്കടകരമത്രേ. ഉത്തരവാദരണം കേരളത്തിലാകമാനം സ്ഥാപിക്കപ്പെടുന്നപക്ഷം ഈ പ്രയാസങ്ങൾ യാതൊന്നും ഉണ്ടാകുവാനിടയില്ല.

മൂന്നു സംസ്ഥാനാതിർത്തികളിലും ചുങ്കം കൊടുക്കേണ്ടിയിരിക്കുന്നതിനാൽ വ്യാപാരം വേണ്ടതുപോലെ അഭിവൃദ്ധിയെ പ്രാപിച്ചിട്ടില്ല. ആഭ്യന്തരമായി ഹോക്കുന്നതായാൽ ജലമാഗ്ഗമായും, യാത്രാസൗകര്യമുള്ള റോഡുകൾ വഴിയായും വ്യാപാരം വളരെ പുഷ്ടിപ്പെടുത്താവുന്നതാണ്. ആവശ്യമുള്ള അസംസ്കൃത പദാർത്ഥങ്ങൾ (Raw Materials) കേരളത്തിൽതന്നെ ഉള്ളതിനാൽ വ്യവസായത്തിന് ശ്രേയസ്സരമായ ഒരു ഭാവി ഉണ്ടെന്നു പ്രതീക്ഷിക്കാം. പദ്യത്തിനും, സമപ്രദേശം, സമുദ്രതീരം നദികൾ, കായലുകൾ, തുറമുഖങ്ങൾ എന്നീ ഗുണങ്ങളുടെ ഒരു സമേച്ഛനും കേരളത്തിന് പ്രത്യേകമായിട്ടുള്ളതാണ്. കൊച്ചി തുറമുഖം, തിരുവിതാംകൂറും കൊച്ചിയും ബ്രി: ഗവണ്മെന്റുകൂടി ഭരിക്കുന്നതിനേക്കാൾ ഒരു ഐക്യകേരളം അതിനെ ഭരിക്കുന്നതു എത്രയോ സൗകര്യപ്രദമാണ്. കൊച്ചി തുറമുഖത്തുനിന്നും തിരുവിതാംകൂറിലേക്കു കച്ചവടസാധനങ്ങൾ കൊണ്ടുവരണമെങ്കിൽ രണ്ടു ഗവണ്മെന്റുകളേയും ഉദ്യോഗസ്ഥന്മാരാൽ സുദീർഘവും സുസൂക്ഷ്മവുമായ പരിശോധനക്കുശേഷമേ സാധിക്കൂയുള്ളൂ. ഇത് വ്യാപാരഗതിയെ സാരമായി ബാധിക്കുമെന്നുള്ളതിന് സംശയമില്ല.

ഒരു കേരളസർവ്വകലാശാലയുടെ ആവശ്യകത എല്ലാവർക്കും മനസ്സിലാക്കാവുന്നതത്രെ. മാതൃഭാഷയായ മലയാളംമേഖല ഗാന്ധിജിയുടെ മറും പഠിപ്പിക്കുന്നതു കൂടുതൽ ഫലവത്താണ്. നല്ല ഒരു നിഖണ്ഡു ഇതേവരെ മലയാളത്തിൽ ഉണ്ടായിട്ടില്ല. ഇപ്രകാരം പല പല ഗുണങ്ങൾ കേരള സർവ്വകലാശാലയിൽനിന്നും ലഭിക്കാവുന്നതാണെങ്കിലും ഐക്യകേരളം ഭരണവശത്തിലും പ്രാശ്നാഗികമാകാത്തതിടത്തോളം കാലം കേരളത്തിന് പൊതുവായുള്ള ഉന്നമനം സിദ്ധിക്കുന്നതല്ല. ഐക്യകേരളം ഉണ്ടാകുന്നപക്ഷം കേരളീയർ അതുതങ്ങളെ പ്രവർത്തിക്കുമെന്നാണ് എന്റെ പരിപൂർണ്ണവിശ്വാസം. അന്യോന്യസഹകരണമില്ലാത്ത മൂന്നു ഭരണകേന്ദ്രങ്ങളാൽ ഭരിക്കുന്ന

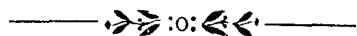
കൈരളി കുമാരി

പ്പെടുന്നിടത്തോളംകാലം കേരളീയർക്ക് ഉന്മേഷവും സന്തോഷവും ഉണ്ടാകുവാൻ പ്രയാസമാണ്. കേരളത്തിന്റെ ഭൂപടം രണ്ടാമതു വരെയ്ക്കുപ്പെടണം. കന്യാകുമാരി മുതൽ ഗോകുണ്ഠവരെ നീണ്ടുകിടക്കുന്ന മഹാരാജ്യത്തിൽ നിവസിക്കുന്ന ജനങ്ങളിൽതന്നെ അവരുടെ രാഷ്ട്രീയരണത്തെക്കുറിച്ച് തീരുമാനിക്കുവാനുള്ള അധികാരം നിക്ഷിപ്തമായിരിക്കേണ്ടതാണ്.

കേരളീയരുടെ പുരോഗതിക്കു അത്യന്താപേക്ഷിതമായ കാര്യങ്ങളിൽ ഒന്നു, തീരുവിരാജ്ഞ, കൊച്ചി, എന്നീ സംസ്ഥാനങ്ങളിൽ വെച്ചു നെയ്യുള്ള ഭരണം ഇല്ലാതെയൊക്കുകയാണ്. അതായത് കേരളം മുഴുവനും ഒരു ഭരണത്തിൻ കീഴിൽ കൊണ്ടുവരണം. രാജ്യത്തോടുള്ള ഭക്തിയെ മാത്രമേ സാക്ഷാൽ രാജഭക്തിയെന്നു പറയാൻ സാധിക്കുകയുള്ളൂ.

ഐക്യകേരളം എങ്ങിനെയാണ് സൃഷ്ടിക്കുന്നത് എന്നുള്ള പ്രശ്നത്തിനുള്ള പരിഹാരമാർഗ്ഗം ഉത്തരവാദരണത്തെ ആശ്രയിച്ചിരിക്കുന്നു. ഉത്തരവാദരണം നഷ്ടപ്പെടുന്നതായാൽ ഐക്യകേരളം ഉണ്ടാകാതെയിരിക്കുവാൻ പ്രയാസമാണ്.

ഇപ്പോൾ രാജ്യഭക്തി ഒരു പ്രത്യേക സംസ്ഥാനത്തോടുമാത്രം സങ്കീർണ്ണമായി ബന്ധിക്കപ്പെട്ടിരിക്കുന്നു. എന്നാൽ ഉത്തരവാദിത്വഭരണം സംസ്ഥാപിതമാകുമ്പോൾ ജനങ്ങളുടെ വീക്ഷണശക്തി വിപുലീകൃതമാകുന്നതും ഈ ദോഷം അതിനാൽ പരിഹരിക്കപ്പെടുന്നതും ആണ്.



ഭൂമിശാസ്ത്രം പഠിപ്പിക്കുന്ന ക്ലാസ്സിൽ,

അദ്ധ്യാപകൻ—ഗോകുണ്ഠവും കൊച്ചവും തമ്മിൽ എന്തുകലം ഉണ്ട്?

(കുറേ സമയത്തേയ്ക്ക് ആരും ഉത്തരം ഒന്നും പറയാതിരുന്നപ്പോൾ),

ഒരു കന്യതി വിദ്യാർത്ഥി—സാധാരണ വലിപ്പമുള്ള പശുക്കുട്ടാണെങ്കിൽ ഏകദേശം മൂന്നു മുഴത്തോളം അകലം വരും.

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ഒരാൾ—(തന്റെ പ്രേമഭാജനത്തോട്) ഓമനേ! ആ സ്ത്രീയുമായി സംഭാഷണം ചെയ്യുന്ന വിശുപനായ മനുഷ്യൻ ആരാണ്?

പ്രേമഭാജനം—അതെന്റെ സഹോദരനാണ്.

അയാൾ—ഓ ക്ഷമിക്കണം. ഞാൻ മുഖസാദൃശ്യം അത്ര ശരിയായി സൂക്ഷിച്ചില്ല.

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മകളുടെ പാഠവിവരങ്ങളെക്കുറിച്ച് ഹെഡ്മിസ്റ്റർസ്സിൽനിന്നു ഒരു ഏഴത്തു കിട്ടിയതിനു ശേഷം അച്ഛൻ മകളോട്:—

നിന്റെ ഹെഡ്മിസ്റ്റർസ്സിൽനിന്നു എനിക്ക് ഒരു ഏഴത്തു കിട്ടി.

മകൾ—കൊള്ളാം. ഞാൻ അമ്മയോട് പറയുന്നില്ല.

നേതാവ്

എം. ഇ. മാത്യു.

“മഹാജനങ്ങളെ! ഒന്നാംതരം നരനീണ്ടിസത്ത്. ഇതിൽ മായമില്ല, മന്ത്രമില്ല, തന്ത്രമില്ല. പനി, പിത്തം, ക്ഷയം, തലവേദന, പല്ലുകുത്ത്, വാതം, കൈകാൽതളുപ്പ്, നെഞ്ചെരിച്ചിൽ, ആണി ഇളക്കം, കാൻസർ, കവിതയെഴുത്തു മുതലായ അറുപത്തിനാലു മഹാരോഗങ്ങൾക്കും കൈകണ്ടു ഔഷധം. യാതൊരു മറിമായവും ചേർക്കാത്ത സ്വന്തമു നരനീണ്ടിസത്ത്. ഒരു കുപ്പിയ്ക്ക് ഒരു രൂപ; രണ്ടു കുപ്പിയ്ക്ക് ഒന്നരരൂപ. ഹേയ് സാർ! ഒരു കുപ്പി ഇരിക്കട്ടെ.” എന്നു വിളിച്ചുപറഞ്ഞു കൊണ്ടു് ആ നരനീണ്ടിസത്തുവില്ലനക്കാരൻ എന്റെ കാലിനു ഒന്നു തട്ടി. യാത്രാക്ഷീണം കൊണ്ടു് അവശനായി എറണാകുളം വെയ് ററിങ്ങ് മിൽ സാമാന്യം ദേമമായ ഒരു ബെഞ്ചിൽ തല ചായിച്ചു ഞാൻ ഒന്നറങ്ങാൻ ഭാവിച്ചുവായിരുന്നു. തലയ്ക്കൽ ഇരുന്ന സൂട്ട് കേസ് മൂലം അന്യന്മാർ മോഷ്ടാക്കളായിത്തീരണ്ടു എന്നുള്ള ഉദാരമനസ്ഥിതിയാലും, പുതിയ “ആനമാക്ക്” കൂട കരണാലൂക്കി സ്ഥന്തമായി ഉപയോഗിച്ചാൽ കൊള്ളാമെന്നുള്ള ആഗ്രഹത്താലും ഉറക്കം അശേഷം വന്നില്ല. എന്നാൽ യാചകന്മാർ, പത്രവില്പനക്കാർ, അംഗവൈദ്യന്മാർ തുടങ്ങിയ പരോപദ്രവികളുടെ ശ്രദ്ധയ്ക്കു വിഷയീഭവിക്കേണ്ട എന്നു വിചാരിച്ചു സഹാറയിലെ ഓസ്റ്ററീച്ചുപക്ഷികളെപ്പോലെ കണ്ണു മുറുകെ അടച്ചു് ഞാൻ അവിടെ കിടന്നപ്പോഴാണ് നരനീണ്ടിസത്തുകച്ചവടക്കാരൻ എന്നെ നിർമ്മൂഢമായി അഭിവാദനം ചെയ്തതു്. ഒന്നു ദേഷ്യപ്പെട്ടു ഇയാളെ ചേൾ പറഞ്ഞയച്ചു രക്ഷ നേടാമല്ലോ എന്നുള്ള സന്തോഷത്തോടുകൂടി ഞാൻ പെട്ടെന്നു് എഴുന്നേറ്റു, “എന്തെന്താ മയ്യാദേകേട്. മാനുന്മാക്ക് ഒരിടത്തും ഇരിക്കാൻ വയ്ക്കുന്നോ? അധികപ്രസംഗത്തിന്റെ അങ്ങേ അററം എന്നല്ലാതെ അത് പറയുന്നതു്” എന്നു കോപരോഗം പിടിപെടുന്നവർ പറയുന്നതുപോലെ ഒരു ശ്വാസത്തിന്നു് ഉച്ചത്തിൽ പറഞ്ഞുതീർത്തു.

നരനീണ്ടിസത്തുകച്ചവടക്കാരൻ: സാർ! വെറുതേ വിളിച്ചു എന്നേയുള്ളു. ഇതു ഇമിറേഷൻ നരനീണ്ടിസത്താണ്. ഞാനോരു കച്ചവടം ഇതിനില്ല. നരനീണ്ടിസത്ത് എന്നു പറയുന്ന ഈ ദിവ്യഔഷധം പനി, പിത്തം, ക്ഷയം, തലവേദന, പല്ലുകുത്ത്, ആണി ഇളക്കം, വാതം, കൈകാൽതളുപ്പ്, കഥകളി മുതലായ അറുപത്തിനാലു—

ഞാൻ:—എടോ! തന്റെ പ്രസംഗം ഒന്നു നിറുത്തണം. തന്റെ ദിവ്യഔഷധം സേവിക്കാൻ ഇവിടെയാക്കും ആണി ഇളക്കം ഇല്ല. ഏതായാലും തന്റെ പ്രസംഗം വളരെ നന്നായിരിക്കുന്നു. നല്ല വാചാലത, ശബ്ദംഗീ, അർത്ഥപുഷ്ടി, സ്വരമാധുര്യം, പലോച്ചിത്യം, എന്നീ ഗുണവിശേഷങ്ങൾ തന്റെ പ്രസംഗത്തിൽ വഴിഞ്ഞൊഴുകുന്നു. താൻ ഈ ജോലി ഉപേക്ഷിച്ചുവെച്ചു് വല്ല രാഷ്ട്രീയരംഗത്തിലും ഉറങ്ങി പ്രവർത്തിച്ചാൽ പൊതുജനങ്ങൾക്കു ഉപകാരപ്രദമായിരിക്കും എന്ന് എന്നിക്കു തോന്നുന്നു.

ന. ക.:—സാർ പിന്നെ എന്താണ് വിചാരിച്ചതു്? ഞാൻ വെറും നരനീണ്ടിസത്തുകച്ചവടക്കാരനെന്നോ? കൊള്ളാം! മനുഷ്യരുടെ തെറ്റിദ്ധാരണ പോയ പോക്കു നോക്കണം! ‘വീരയുനു മനുഷ്യനേതിനോ—തിരിയാ ലോകരഹസ്വമാക്കുമേ’ എന്നു മിസ്റ്റർ ആശാൻ പാടിയതു് എത്രയോ വാസ്തവമായിരിക്കുന്നു. ഞാൻ ഒരു നേതാവാണ് ഇനിയെങ്കിലും മനസ്സിലാക്കിയാൽ കൊള്ളാം.

ഞാൻ:—നേതാവോ! നേതാവെന്നുവെച്ചാൽ സൈന്യാധിപനോ മറ്റൊരു ആയിരിക്കുമല്ലോ. ബ്രിട്ടീഷ് സർവ്വീസിൽ ആണെന്നു വിശ്വസിക്കുന്നു. ക്ഷമിക്കണം.

ന. ക.:—സാറിന്നു മനസ്സിലായില്ല. നേതാവെന്നു പറഞ്ഞാൽ കോൺഗ്രസ്സ് നേതാവെന്നാണ്. ഞങ്ങൾ പലരുണ്ടു്. മധുവർജനും ആണു് ഞങ്ങളുടെ ഇപ്പോഴത്തെ പ്രവർത്തനപരിപാടി. സാർ! നരനീണ്ടിസത്ത് എന്നു പറ

കൈരളീ കുമാരി

യൂന ഈ ദിവ്യഗുണധര പനി, പിത്തം, ക്ഷയം, തലവേദന—

ഞാൻ:—എന്തോ! ഞാൻ ഇത്ര അക്ഷമനായൊരു ലെത്തിയൊരാളാണ്. “പാശുനാത്” കേൾക്കണം. അപ്പോൾ ഞാൻ ഈ—

ന. ക:—എന്നെ ‘എന്തോ’, ‘താൻ’ എന്നൊക്കെ വിളിക്കുന്നത് എന്റെ അഭിമാനത്തിന് യോജിച്ചതല്ലെന്നോർക്കണം. ഞാൻ ഒരു നേതാവെന്നുള്ളത് മറക്കരുത്.

ഞാ:—ക്ഷമിക്കണം. അപ്പോൾ നിങ്ങൾ ഈ ജോലിക്ക് ഇറങ്ങി പുറപ്പെട്ടാൽ കാരണമെന്താണെന്നു മനസ്സിലാക്കുന്നില്ല.

ന. ക:—ശരി. അതു പറയാം. മധുവർജ്ജനയോഗങ്ങൾ എന്നും ഉണ്ടായി എന്നു വരികയില്ല. അല്ലാത്തദിവസങ്ങളിൽ എന്തെങ്കിലും ഒരു ജോലി വേണമല്ലോ എന്നു വിചാരിച്ചു മാത്രം ഇതിന് ഇറങ്ങിപ്പുറപ്പെട്ടെന്നുള്ളൂ. സാർ! വാസ്തവം പറയണമെങ്കിൽ ഈ നരനീണ്ടിസത്ത് അമൂല്യമായ ഒരു ഔഷധമാണ്. മീൻനെയ്യും മറ്റും ഇതിന്റെ വാലേൽ കെട്ടാൻ കൊള്ളുകയില്ല. ഈ ദിവ്യഗുണധര, പനി, പിത്തം, ക്ഷയം, തലവേദന, കൈകാൽ തളച്ചു—

ഞാ:—ഹേയ്! നിൽക്കണം. നേതാക്കന്മാരായ നിങ്ങൾ ഒക്കെ ഈ തൊഴിലിന് ഇറങ്ങിയാൽ പൊതുജനങ്ങൾക്ക് നിങ്ങളിലുള്ള മതിപ്പ് കുറഞ്ഞുപോകുമല്ലോ.

ന. ക:—നിങ്ങൾ മഹാത്മാഗാന്ധിയുടെ പ്രസംഗങ്ങൾ വായിച്ചിട്ടില്ലെന്നു തോന്നുന്നു. യാതൊരു തൊഴിലും ഓരോഭിമാനകരമല്ലെന്ന് മഹാത്മജി തെളിയിച്ചുപറയുന്നുണ്ട്. എന്റെ കൂട്ടുകാർ മൂന്നു നേതാക്കന്മാരാണ്. ഒരാൾ മധുരനാരങ്ങാചില്ലറക്കച്ചവടം ചെയ്യുന്നു. വേറെ രാൾക്ക് കരിപ്പട്ടി ഫോൾസേൽ വ്യാപാരമാണ്. മൂന്നാമൻ ബോട്ടിൽ ടിക്കറുവിലുറക്കാരനത്രെ. വെച്ചിൽ ‘കോട്ടപ്പുറം, കോട്ടപ്പുറം’ എന്നു ഉൽഘോഷിക്കുന്നത് എന്റെ തൃതീയസഹനേതാവാണ്. സാർ! സമയം പോയി. വേഗം പണമെടുക്കണം. അടുത്ത മധുവർജ്ജനയോഗത്തിൽ ഒരു സ്ലീപ്പ് നടത്തണമെന്ന് കാൽപ്പാർ എന്നോട് ആവശ്യപ്പെട്ടിട്ടുണ്ട്.

ഞാ:—സ്വപ്നം കൂടി നിൽക്കണം. നിങ്ങളുടെ പ്രവർത്തനപരിപാടി ഒന്നു ഭയമായി പറഞ്ഞാൽ കൊള്ളാം.

ന. ക:—മധുവർജ്ജന മഹായോഗങ്ങളെക്കുടി ജനങ്ങളെ മദ്യം കുടിക്കുന്നതിൽനിന്നും വിമുക്തിപ്പെടുത്തണം എന്നുള്ളതാണ് ഞങ്ങൾ തൽക്കാലം ആഗ്രഹിക്കുന്നത്. യോഗങ്ങളിൽ സ്ലീപ്പ് നടത്തി മധുവർജ്ജനപ്രസ്ഥാനത്തിന്റെ ശക്തി ജനങ്ങളെ മനസ്സിലാക്കണമെന്നാണ് ഞങ്ങളുടെ ഉദ്ദേശം. സാർ നാലുപേർ കറുപ്പുതന്നാൽമതി. സമയം അതിക്രമിക്കുന്നു. അതിനിടയ്ക്ക് ഡ്രൈ ഒരുകാൽപ്പം വോട്ടിച്ചുകൊള്ളട്ടെ. ഈ ‘സ്ലീപ്പ്’ നടത്തുക, ‘സ്ലീപ്പ്’ നടത്തുക എന്നു പറഞ്ഞാൽ എന്താണ്?

ഞാ:—കൊള്ളാം! അതു അറിയാൻ വരിയ്യ.

ന. ക:—നല്ല നിശ്ചയമില്ലെന്നേയുള്ളൂ. ഞാൻ നേതാവായിട്ടു അധികമൊന്നുമായില്ല.

ഞാൻ:—ശരി. പറയാം. സ്ലീപ്പ് നടത്തി മധുവർജ്ജനപ്രസ്ഥാനത്തിന്റെ ശക്തി ചൊതുജനങ്ങളെ മനസ്സിലാക്കണമെന്നല്ല ഉദ്ദേശം. സ്ലീപ്പ് നടത്തുക എന്നുവെച്ചാൽ ശുദ്ധവസ്ത്രം ധരിച്ച് മോട്ടോർ സൈക്കിളിന്റെ വേഗത്തിൽ യോഗസ്ഥലത്തിന്നു മുന്നേറ്റം പ്രദക്ഷിണം ചെയ്യുക എന്നാണ്.

ന. ക:—അയ്യോ! സാർ നമ്മെക്കൊണ്ടാവില്ല. ഒരു പ്രാവശ്യം ഓടിത്തീരുന്നതിന് മുമ്പ് എന്റെ കൈകാലുകൾ കഴഞ്ഞുപോകും. വെറുതെയെന്നോ ആളുകൾ നേതാക്കന്മാരാകാൻ മടിക്കുന്നതും.

ഞാ:—അതു സാരമില്ല. നിങ്ങളുടെ നരനീണ്ടിസത്ത് ഒരു അരക്കുറ്റി എടുത്താൽ മതി. കൈകാൽ തളച്ച് അതു ഒന്നാമ്പരമാണല്ലോ. ഒരു ‘ഡോസ്’ എടുത്താൽ ഓട്ടം മൂന്നും തികയ്ക്കാം.

ന. ക:—ഓട്ടംകൊണ്ടുണ്ടാകുന്ന തളച്ചയ്ക്കും ഈ ദിവ്യഗുണധര കൊള്ളുകയില്ല. ഏതായാലും കഴിവതു ശ്രമിയ്ക്കുക. ‘അണ്ണാൻകുഞ്ഞു തന്നാലാവതു’ എന്നല്ലേ പഴമൊഴി. സാർ നരനീണ്ടിസത്ത് എന്നു പറയുന്ന ഈ ദിവ്യഗുണധര, പനി, പിത്തം, ക്ഷയം, തലവേദന, പല്ലുതളുപ്പ്, വാതം, കൈകാൽതളച്ചു—

ഈ പ്രസംഗം പൂർത്തിയാകുന്നതിന്നു മുമ്പ് നേതാവ് മിന്നൽപിണർവേഗത്തിൽ പുറത്തേയ്ക്കുമാടി ഇറങ്ങുകയാണുണ്ടായത്. എതിർവശത്തുള്ള വാതിലിൽ ഒരു ചുമന്ന തൊപ്പിക്കാരനെ കണ്ടപ്പോൾ എനിയ്ക്കു അതിന്റെ കാരണം മനസ്സിലായി. ‘സ്ലീപ്പ്’ നടത്തുന്നതിന്റെ അർത്ഥം മനസ്സിലാക്കിക്കൊടുക്കാൻ സാ

കൈരളീ കുമാരി

ധിച്ചില്ലല്ലോ എന്നുള്ള സങ്കടത്തോടുകൂടി ഞാൻ അവിടെനിന്നും എഴുന്നേറ്റു ശരിയായി ശ്വാസോച്ഛവാസം ചെയ്തു. സമയം രാത്രി ഏഴുമണിയോളമായി. അടുത്ത ബോട്ടിനു പിന്നെയും അരമണിക്കൂർ സമയം കഴിയേണ്ടിയിരുന്നു.

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സാധാരണ നീളത്തിലുള്ള ദിവസങ്ങൾ ചിലതു കഴിഞ്ഞു. ‘കുമാരപുര’ ഗ്രാമത്തിൽ അന്ന് ഒരു മഹായോഗമായിരുന്നു. ഉദ്ദേശം മൂന്നുമണിമുതൽ യോഗസ്ഥലത്തേക്ക് ജനക്കൂട്ടങ്ങൾ നാനാഭാഗത്തുനിന്നും ധാരധാരയായി പ്രവഹിച്ചുകൊണ്ടിരുന്നു. നാലുമണി ആയപ്പോൾ ആ മൈതാനപ്രദേശം, മനുഷ്യശിരസ്സുകളുടെ മഹാസമുദ്രമായി മാറി. യോഗസ്ഥലത്തു സമുദ്ര പ്രശാന്തത വ്യാപിച്ചിരുന്നു. അദ്ധ്യക്ഷൻ പ്രസംഗത്തിന്നുഴന്നുറപ്പോൾ അന്തരീക്ഷം ജന്മാഘോഷങ്ങളാൽ മുഖരിതമായിത്തീർന്നു.

അദ്ധ്യക്ഷൻ:—മാന്യമഹാജനങ്ങളേ! നാം ഇന്നു ഇവിടെ സന്നിഹിതരായിരിക്കുന്നത് ഒരു മഹൽക്കാര്യത്തിന്നാണെന്നു നിങ്ങൾക്കറിയാമ

ല്ലോ. മദ്യപാനംകൊണ്ടുണ്ടാകുന്ന ദാരിദ്ര്യം, അസാന്നാഗ്രികത്വം, രോഗം മുതലായ ദുഷ്ടങ്ങൾ പാടെ വിപാടനംചെയ്യണമെന്ന് ഞങ്ങൾ ആഗ്രഹിക്കുന്നു. അതിനു ആദ്യമായി ഇതുപോലെയുള്ള മഹായോഗങ്ങൾക്കുടി മധുവർജ്ജനപ്രസ്ഥാനത്തിന്റെ മഹാത്മ്യം നിങ്ങളെ മനസ്സിലാക്കണമെന്നാണ് ഞങ്ങളുടെ പ്രധാനമായ ഉദ്ദേശം. ഞാൻ ഉപക്രമപ്രസംഗം അധികം ദീർഘിപ്പിക്കുന്നില്ല. അടുത്ത സ്ലീപ്പിനായി ഞാൻ മിസ്റ്റർ——നെ ക്ഷണിച്ചുകൊള്ളുന്നു.

അദ്ധ്യക്ഷൻ അവസാനത്തെ വാക്കു പറഞ്ഞു തീരുന്നതിനുമുമ്പു പ്രസംഗപീഠത്തിന്റെ അടുത്തു ഒരു വലിയ തിടും തിരക്കും പ്രത്യക്ഷമായി. തിങ്ങിക്കൂടിയിരുന്ന ആളുകൾ രണ്ടു വശത്തേക്കും തുരുതരെ മറിയുന്നതു കണ്ടു. ഞാൻ സൂക്ഷിച്ചുനോക്കിയപ്പോൾ നമ്മുടെ നരനീണ്ടിസത്തു വില്ലനക്കാരൻ, പ്രസംഗപീഠത്തിൽനിന്നും ഇറങ്ങി ആളുകളെ ശക്തിയോടുകൂടി രണ്ടു വശത്തേക്കും തട്ടിമാറ്റിക്കൊണ്ടു, വായുവേഗത്തിൽ മുന്നോട്ടു പാഞ്ഞു, ജനക്കൂട്ടത്തെ ചുറ്റി ഒരു പ്രദക്ഷിണം പൂർത്തിയാക്കാനായിരുന്നു.

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ഡോക്ടർ—മകളേ! വേഗം എന്റെ ഹാൻഡും, സൂട്ടുകേസും ഇങ്ങെടുക്കൂ. എന്നെക്കൂടാതെ ജീവിതം അസാധ്യമെന്നു് ഒരാൾ ടെലിഫോൺ മുഖേന എന്നെ ഇപ്പോൾ അറിയിച്ചിരിക്കുന്നു.

മകൾ—അച്ഛൻ ബദ്ധപ്പെടേണ്ട. സാധാരണ ഈ സമയത്തു് ഞാനല്ലെ ആ മുറിയിൽ ഇരിക്കാറുള്ളതു്.

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ഫിററ്റ് ലറെ ഭയന്നു് ഒരു ജർമ്മൻകാരൻ സ്വദേശത്തുനിന്നു ഒളിച്ചോടി സ്വീറ്റ്സർലണ്ടിൽ താമസിച്ചിരുന്നു. ജർമ്മൻ ന്യൂനപക്ഷനായേന അയാൾ താമസിക്കുന്ന ഡിസ്ട്രിക്റ്റ് മുഴുവനും ജർമ്മനിക്ക് വിട്ടുകൊടുക്കണമെന്നു് ഫിററ്റ് ലർ സ്വീസ്സ് പ്രധാനമന്ത്രിയോട് ആവശ്യപ്പെട്ടുനോക്കി.

സ്വീസ്സ് പ്രധാനമന്ത്രി—ഞാൻ എന്റെ നാവികവക്താവ് മന്ത്രിയുമായി ആലോചിച്ചു മറുപടി പറയാം.

ഫിററ്റ് ലർ—എന്തു്? നിങ്ങൾക്കു് നാവികസൈന്യം ഇല്ലാത്തപ്പോൾ പിന്നെ അതിന് മന്ത്രി എന്തിനാണ്?

സ്വീസ്സ് പ്രധാനമന്ത്രി—അങ്ങേയ്ക്കു് നീതിന്യായപരിപാലനമന്ത്രിയും, മുസ്സലീനിക്ക് ധനകാര്യ മന്ത്രിയും ഉണ്ടു്. എന്നാൽപിന്നെ എനിക്ക് ഒരു നാവികവക്താവുമന്ത്രിയും ആയിക്കൂടെ?

കേരളീയരുടെ ചരിത്രകലയും

പി. ടൈറസു ചന്ദ്രസെ എം. എ.

പാശ്ചാത്യസംസ്കാരത്തിന്റെ പ്രാരംഭകാലത്തുതന്നെ എന്ന് ഐതിഹ്യം നേടിയിട്ടുള്ള പുരാതന യവനന്മാരുടെ ഇടയിൽ ചരിത്രകലയും അതിപ്രധാനമായ ഒരു സ്ഥാനമുണ്ടായിരുന്നു. കവിത, സംഗീതം, നർത്തനം ആദിയാലുള്ള സുകൃതകലകളോടൊപ്പംതന്നെ ചരിത്രവും ഒരു ദേവിയുടെ പ്രത്യേക പരിലാഭനത്തിനു വിധേയമാണെന്നു അവർ ഗണിച്ചുവന്നു. നവകലകളിൽ ഒന്നായിട്ടാണ് അവർ അതിനെ പരിഗണിച്ചത്. “ചരിത്രത്തിന്റെ ജനനീതാവു” എന്ന അപരനാമം സിദ്ധിച്ചിട്ടുള്ള ഹിറഡോട്ടസ്, അദ്ദേഹത്തിന്റെ പിൻഗാമികളായ തുസികലൈഡീസ്, പ്ലൂട്ടാക്കു മുതലായ പല ചരിത്രകാരന്മാരും ഗ്രീസിൽ ജീവിച്ചിരുന്നു. അവർ വിപുലമായ തോതിൽ രചിച്ചിട്ടുള്ള ചരിത്രപ്രബന്ധങ്ങൾ ഇന്നും വിദഗ്ദ്ധജനങ്ങളുടെ ശ്രദ്ധയേർപ്പിച്ചു പഠനമായി സ്ഥിതിചെയ്യുന്നു.

സംസ്കാരവ്യവസ്ഥയനുസരിച്ച പാശ്ചാത്യജാതിക്കാർ മാത്രമല്ല പൗരസ്ത്യരാജ്യങ്ങളിൽ പ്രാബല്യത്തോടെ അധിവസിച്ചിരുന്ന മുസ്ലിമാർ വർഗ്ഗക്കാരും ചരിത്രനിർമ്മാണത്തിൽ വേണ്ട പോലെ ശ്രദ്ധ പതിച്ചിരുന്നു.

ഭാരതീയരപ്പോൾ പരമ്പരാഗതപക്ഷം പൊതുവെ അവർ ചരിത്രവിഷയത്തിൽ അനാസ്ഥയാണ് പ്രദർശിപ്പിച്ചിട്ടുള്ളത്. ഭാരതവണ്ഡത്തിൽ പുരാതനകാലത്തു ജീവിച്ചിരുന്ന പണ്ഡിതശ്രേഷ്ഠന്മാർ പ്രാചീന ആഖ്യാനവികാസങ്ങളിൽനിന്നും ശ്രദ്ധപതിപ്പിച്ചിരുന്നതാണ് ഇതിനുള്ള പ്രധാനകാരണം. വേദശാസ്ത്രപാരംഗതന്മാരായ ആ മുനിവർണ്ണന്മാരെക്കുറിച്ച് മഹാകവി വള്ളത്തോൾ പറയുന്നത് ഇങ്ങനെയാണ്.

“ഭാരതവർണ്ണത്തിലെപ്പൂർവ്വരാജാവിന്ദ്രന്മാർ പാരിനുള്ളടിക്കല്ലു പാത്തുകണ്ടറിഞ്ഞവർ, യോഗൈകനിരതന്മാർ, ഭോഗനിസ്സ്പാർ, പരിതൃപ്തഗൈരവിനന്മാർ..... അമ്മഹാശയന്മാരും മുമിമാരനുവേലം ബ്രഹ്മനിശ്ചലധ്യാനം നിർത്തി വിശ്രമിക്കുമ്പോൾ”

മാത്രമാണ് അവർ എന്തെങ്കിലും കാവ്യം രചിച്ചിട്ടുള്ളതു. ചരിത്രപ്രബന്ധങ്ങൾ ‘എഴുതിത്തള്ളിവിടുന്നതിന്’ അവർ താല്പര്യം തോന്നാതിരുന്നത് അതിശയിപ്പാനില്ല. എങ്കിലും അതു സാരമായ ഒരു ഭാഗ്യദോഷംതന്നെ ആയിരുന്നു എന്നു ചരിത്രവിദ്യാർത്ഥികൾക്കു തോന്നുന്നതു ക്ഷണവ്യക്തമാണല്ലോ.

കേരളത്തെ സംബന്ധിച്ച പറയുന്നപക്ഷം അവിടെയും സ്ഥിതി ഇതുതന്നെ. ചോളരാജ്യം, പാണ്ടിയാരാജ്യം മുതലായ തമിഴ്നാടുകളുമായി സമ്പർക്കത്തിൽ വരുന്നതിനുമുമ്പുള്ള സ്ഥിതിഗതികളെപ്പറ്റി അറിയുന്നതിനു തക്കതായ തെളിവുകൾ ഒന്നുമില്ലെന്നാണ് പല ആധുനികചരിത്രകാരന്മാരുടെയും അഭിപ്രായം. സുപ്രസിദ്ധമായ “കേരളോല്പത്തി” ചരിത്രദൃഷ്ടിയോടുകൂടി പരിശോധിക്കുന്ന സഹൃദയന്മാർക്കു ശാസ്ത്രീയമായ ഒരു ചരിത്രമുതിർന്നതായി തോന്നുകയില്ല.

കേരളത്തിൽ പുരാതനചരിത്രരേഖകൾ സമൃദ്ധമായിട്ടില്ല; ഉള്ളവയെന്നും പശ്ചാത്തലകന്മാരുടെ ദൃഷ്ടിയിൽ വേണ്ടപോലെ പെട്ടിട്ടില്ല. ഉഗ്രമായ വർഷം പലപ്പോഴും ഉണ്ടാകാറുള്ള ജലപ്രളയം ചിതൽ മുതലായ ജന്തുക്കളുടെ

കേരളീകരരി

ശല്യം, മുതലായ പ്രകൃതിവൈപരീത്യങ്ങൾ കൊണ്ടു പ്രാചീനരേഖകൾ പലതും നശിച്ചു പോകുന്നുണ്ട്. എങ്കിലും ധാരാളം താഴ്ചയോലഗ്രന്ഥങ്ങൾ ഇപ്പോഴും വെളിച്ചംകാണാതെ കിടക്കുന്നതായി അറിയുന്നു. കൂടാതെ ഭൂമിയിൽ മണ്ണിറടിയിലും മുകളിലുമായി പഞ്ചഭൂതങ്ങളുടെ ആക്രമണത്തെ ജയിച്ചു നാളിതുവരെ സ്ഥിതിചെയ്യുന്ന അനവധി കല്ലും ലോഹവും കൊണ്ടുള്ള സ്തംഭങ്ങളും ഇനിയും ചരിത്രകാരന്മാരുടെ സൂക്ഷ്മനിരീക്ഷണത്തിനു വിധേയമാകുമെന്നാശിക്കാം. ഗവൺമെന്റുപുരസ്കാരപ്രാപ്തർ ഈ വിഷയത്തിൽ പ്രവൃത്തിക്കുവാൻ തുടങ്ങിയിട്ട് ചീർഘോഷങ്ങളായിട്ടില്ല. ഒരു ബ്രിട്ടീഷ് സിവിലിയനായിരുന്ന മിസ്റ്റർ ലോഗൻ, തിരുവിതാംകൂർ സ്റ്റേഷൻ ആക്ടിയോളിജിസ്റ്റായിരുന്ന മിസ്റ്റർ ഗോപീനാഥാചാരി മുതലായ ചില ഗവേഷണപടക്കൾ ഏതാദ്യശയമായി ചെയ്തിട്ടുള്ള സേവനങ്ങൾ എന്നാലും സ്മരിക്കപ്പെടേണ്ടവരാണ്. എന്നാൽ പലപ്പോഴും സർക്കാർശമ്പളം പറ്റിക്കൊണ്ടിരിക്കുന്ന വിദഗ്ദ്ധന്മാർ സാക്ഷാൽവിദഗ്ദ്ധന്മാർതന്നെയാണെന്നു സംശയിക്കേണ്ടിയിരിക്കുന്നു. വല്ല കോണിലോ മൂലയിലോനിന്നു ചില പ്രതിമകളും ശിലകളും എടുത്തു അവർ തങ്ങളുടെ കണ്ടുപിടുത്തത്തെക്കുറിച്ച് അതിശയോക്തിപരമായ റിപ്പോർട്ടുകൾ ചമച്ചു പണ്ഡിതന്മാർക്കു കണ്ണിൽ മണ്ണിടുകയല്ല ചെയ്യുന്നതു എന്നു ചിലപ്പോൾ സംശയം തോന്നിപ്പോകാം.

കേരളരാജ്യചരിത്രത്തെപ്പറ്റി പശ്ചാലോചിക്കുമ്പോൾ പെരുമാക്കന്മാരുടെ ഭരണകാലത്തിനുമുമ്പുള്ള കാലഘട്ടത്തെക്കുറിച്ച് നമുക്കു ലഭിച്ചിട്ടുള്ള അറിവു തുലോം തുച്ഛമാണ്. മിസ്റ്റർ കെ. പി. പത്മനാഭമേനോൻ, ടി. ചാൻസ്ലർ മുൻ നാഗമയ്യ മുതലായ പണ്ഡിതന്മാർ എഴുതിയിട്ടുള്ള ചരിത്രഗ്രന്ഥങ്ങൾ തീച്ചയായും അഭിനന്ദനാർഹംതന്നെയാണ്. എങ്കിലും ഗവേഷണഫലമായി ലഭിച്ചിട്ടുള്ള തെളിവുകളെ ശാസ്ത്രീയമായ രീതിയിൽ നിരൂപണമെഴുതുന്നതിനായിട്ടുള്ള ചരിത്രകൃതികൾ ഇനിയും പ്രസിദ്ധീകൃതമാകണം.

മുൻപു എഴുതിയിട്ടുള്ള ചരിത്രംതന്നെയും മറിച്ചെഴുതണമെന്നു അഭിപ്രായമുള്ളവരും ഇക്കാലത്തു ധാരാളമുണ്ട്. വിശ്വാസയോഗ്യമായ തെളിവുകളെ ആസ്പദമാക്കി അങ്ങിനെ ചെയ്യുന്നതു സാധ്യമാകുമെങ്കിലും അതേതെങ്കിലും

വർഗ്ഗക്കാർക്കു മാനമോ മാനഹാനിയോ വരുത്തുന്നതിനായിമാത്രം അങ്ങിനെ ഉത്തമവിശ്വാസരഹിതമായി ചരിത്രം “പൊളിച്ചെഴുതുന്നതു” ആ ഉൽകൃഷ്ടകലയെ വ്യഭിചരിക്കുക മാത്രമാണ്. അതു തീച്ചയായും പ്രതിഷേധാർഹമത്രെ.

രാജ്യചരിത്രം മാത്രമല്ല സമുദായങ്ങളുടേയും, സ്ഥാപനങ്ങളുടേയും, കുടുംബങ്ങളുടേയും ചരിത്രങ്ങൾ നവീനരീതിയിൽ രചിക്കേണ്ട ആവശ്യം ഉണ്ട്. പ്രാബല്യമുള്ള പല സമുദായങ്ങൾ കേരളത്തിലുണ്ടെങ്കിലും അവയുടെ ശരിയായ ചരിത്രങ്ങൾ വേണ്ടപോലെ രേഖപ്പെടുത്തിയിട്ടില്ലെന്നു തോന്നുന്നു. സുറിയാനി ക്രിസ്ത്യാനികളുടെ ചരിത്രത്തെ അധികരിച്ചു ഏതാനും ഗ്രന്ഥകാരന്മാർ പ്രബന്ധങ്ങൾ രചിച്ചിട്ടുണ്ട്. അടുത്ത കാലത്തു ഈഴവ (തീയ)സമുദായചരിത്രം എഴുതുന്നതിനു ചില സഹൃദയന്മാർ ഒരുമ്പെട്ടുവരുന്നതും ആശ്വാസകരം. നിഷ്പക്ഷമനസ്ഥിതിയോടെ സമുദായചരിത്രം എഴുതാൻ പ്രാപ്തിയുള്ളവർ തുലോം ചുരുങ്ങും. സപ്രവർഗ്ഗസൗഹൃദം സാക്ഷാൽവിശ്വാസപരതീനോവേണ്ടി സമുദായചരിത്രം സൃഷ്ടിക്കുന്നതു നിഷിദ്ധമായ ഒരേപ്പാടാണെന്നു വിശ്വാസമുള്ളവർ ഏവരും സമ്മതിക്കും. ഈ ദൃഷ്ടിയിൽ ഇല്ലായ്മയെന്നതിനു പശ്ചാത്താപമുള്ള ഒരു മാർഗ്ഗംകൂടി ഇവിടെ നിർദ്ദേശിച്ചുകൊള്ളട്ടെ. വിവേചനാശക്തി ധാരാളമുള്ള ഏതാനും വിദഗ്ദ്ധജനങ്ങളെ ഒരു കമ്മിറ്റിയായി രൂപീകരിച്ചു അവരുടെ പൊതുചിന്തയുടേയും അനേകപക്ഷത്തിന്റേയും പരിശോധനയുടേയും ഫലമായി ചരിത്രം എഴുതുന്നപക്ഷം അതു കൂടുതൽ സ്വീകാര്യമായിത്തീരുന്നതിനു ഇടയുണ്ട്.

കേംബ്രിഡ്ജ് സർവ്വകലാശാലക്കാർ അടുത്ത കാലത്ത് പ്രസിദ്ധപ്പെടുത്തിയ ചില ചരിത്രഗ്രന്ഥങ്ങൾ ഈ രീതിയിലാണ് രചിച്ചിട്ടുള്ളത്. പ്രസ്തുത കമ്മിറ്റിയുടെ അദ്ധ്യക്ഷനായിരിക്കുന്നയാൾ ഭിന്നാഭിപ്രായക്കാരായ അംഗങ്ങളെ കൂട്ടിയിണക്കിക്കൊണ്ടുപോകുവാൻ പ്രാപ്തനായിരിക്കണം. ഇങ്ങിനെയുള്ള വിദഗ്ദ്ധസമിതികളെ നിയമിക്കുവാൻ ഗവൺമെന്റും, സർവ്വകലാശാലയോ, സമുദായമേധാവികളോ പുറപ്പെടുവിക്കുക സാധിക്കും. ഒരു രാജ്യത്തിൽ നിവസിക്കുന്ന എല്ലാ വർഗ്ഗക്കാരെയും ബാധിക്കുന്ന സെൻസസ്കറീസ്റ്റാർട്ട് എഴുതുന്ന ചുമതലയും ഒറ്റ വ്യക്തിയെ ഭരമേല്ക്കിക്കൊണ്ടു ഒരു വിദഗ്ദ്ധസമിതിയെ ഏല്പിക്കുവാൻ നല്ലത്.

കൈരളീ കുമാരി

രാജ്യത്തിന്റെ ചൊതുചരിതംകൂടാതെ ഓരോ ദേശത്തിന്റേയും ഗ്രാമത്തിന്റേയും ചരിതംകൂടി എഴുതി സൂക്ഷിക്കേണ്ടതാണ്. “സ്ഥലച്ചുരുക്കങ്ങൾ” എന്ന പേരിൽ പുസ്തകംകൊണ്ടു സെപ്റ്റംബർ, തമിഴ് മുതലായ ഭാഷകളിൽ എഴുതപ്പെട്ടിട്ടുള്ള കൃതികൾ ഇപ്പോഴും ചരിത്രകാരന്മാർക്ക് സഹായകരമായിരിക്കുന്നുണ്ട്. ബ്രിട്ടീഷ് ഇന്ത്യയിലെ “ഡിസ്ട്രിക്ട് മാനുവൽ” ഏകദേശം ഈ ഉദ്ദേശ്യം നിവൃത്തിയാക്കേണ്ടതിനുള്ള പദ്ധതികൾ ഉണ്ടായിട്ടുണ്ട്. കേരളത്തിൽ ചരിത്രപ്രസിദ്ധപ്പെടുത്തിയ അനേകം ഗ്രന്ഥങ്ങൾ, പട്ടണങ്ങൾ, കോട്ടകൾ, തീർത്ഥാടനങ്ങൾ മുതലായവയുടെ ചരിത്രങ്ങൾ ഇനിയും എഴുതപ്പെട്ടിട്ടില്ല. പല സ്ഥലങ്ങളിലും ഇപ്പോൾ വാസിക്കുന്ന ജനങ്ങൾക്കു അവരുടെ ദേശത്തിന്റെ പുസ്തകചരിതം അറിയാത്തതിനാൽ ജിജ്ഞാസയുണ്ടെങ്കിലും ശരിയായ അറിവു ലഭിക്കുന്നതിനാൽ മാത്രമല്ലാതെ കഴിഞ്ഞു ഇക്കാലത്തു ഐശ്വര്യവും, പരിഷ്ക്കാരവും പ്രാപിച്ചിട്ടുള്ള പല സ്ഥലങ്ങളും പുരാതനകാലത്തു കാട്ടുജന്തുക്കളുടെ വിഹാരംഗമോ, കിരാതന്മാരായ പറമ്പർ, പുലമ്പർ, മലമ്പേടർ മുതലായ ജാതിക്കാരുടെ നിവാസസ്ഥലങ്ങളോ ആയിരുന്നു. അതിനുള്ള ചില ലക്ഷ്യങ്ങൾ ഇപ്പോഴും കാണാൻ സാധിക്കും. ചിറ്റാട്ടുപുഴയിൽ ഉണ്ടായിട്ടുള്ള വൃതിയാനങ്ങൾ ഗ്രാമീണനായ എത്ര രസകരമാണ്.

കുടുംബങ്ങളുടെ ചരിത്രം എഴുതി സൂക്ഷിക്കുന്ന വഴിക്കും കേരളീയരുടെ ഇടയിൽ സാധാരണ ഉണ്ടെന്ന് തോന്നുന്നില്ല. മിക്ക കുടുംബക്കാർക്കും മൂന്നുനാലു അഗ്രവാ, എട്ടുപത്തു തലമുറകൾക്കു മുമ്പു ജീവിച്ചിരുന്ന തങ്ങളുടെ പുരപ്പേരുകളെപ്പറ്റി ധാരണയോടുകൂടി ഇല്ലാതെയാക്കിയിരിക്കുന്നത്. ഉപജീവനമാർഗ്ഗം തേടിപ്പോയി, “പടപേടിച്ചോ” ഒരു ദിക്കിൽനിന്നു മറ്റൊരേയ്ക്കുള്ള വേറൊരുദിക്കിലേക്കു കുടിയേറിപ്പോകുന്ന പതിവു ധാരാളമുണ്ടായിരുന്ന നമ്മുടെ രാജ്യത്തു പുരപ്പേരുകളുടെ നാമപ്പെടുത്തലോടുകൂടി കൂടുതൽ സൗകര്യമുണ്ട്. ഇംഗ്ലണ്ടു മുതലായ രാജ്യങ്ങളിലുള്ള മിക്ക നഗരങ്ങളിലും, വിവിധ കലാനുകൂല്യങ്ങൾക്കു, തങ്ങളുടെ വിശദമായ വംശാവലിയും, കുടുംബചരിത്രവും ഉണ്ടെന്നു മാത്രമല്ല ആർക്കുവേണ്ടിയും മുദ്രപിടിക്കുകയും ചെയ്യുന്നു. ഒരു ഇംഗ്ലീഷ് പ്രഭുവിന്റെ വസതിയിൽ ചെന്നാൽ തന്റെ പുരപ്പേരുകാരെ

ചരിത്രങ്ങൾ, അവർ ഉപയോഗിച്ചിട്ടുള്ള പടക്കോപ്പുകൾ ആഴിയാലു സാധനസാമഗ്രികൾ, അവരുടെ എഴുത്തുകൾ മുതലായവ അദ്ദേഹം അഭിമാനപൂർവ്വം തന്റെ അതിഥികളെ കൊണ്ടുവന്നു കാണിക്കുക പതിവാണ്. കുടുംബചരിത്രങ്ങൾ എഴുതിയുണ്ടാക്കുന്നതിന്നു—അവരവരുടെ മനോധർമ്മം അനുസരിച്ചല്ല, ശരിയായ രേഖകൾ ശേഖരിച്ചു—നമ്മുടെ ജനങ്ങൾ ഇനിയും മെങ്കിലും തുനിഞ്ഞാൽ കൊള്ളാം.

ഇനിയും വിദ്യാലയങ്ങൾ, യാത്രാസ്ഥാപനങ്ങൾ, ആതുരശാലകൾ മുതലായവയുടെ കാര്യം ആലോചിച്ചാലും അവയുടെ ചരിത്രം രേഖപ്പെടുത്തിവെക്കേണ്ടതാവശ്യമാണ്. പല സ്ഥാപനങ്ങളും സംഘങ്ങളും ജൂനിയറിയോ, സെൻറിനോറിയോ ആലോചിക്കാൻ കാലമാകുമ്പോഴാണ് അവയുടെ ചരിത്രം എഴുതിയുണ്ടാക്കാൻ അധികൃതന്മാർ ഒരുമ്പെടുന്നത്. ശരിയായ റിക്കാർട്ടുകൾ സൂക്ഷിക്കാതെ ഇതു വേണ്ടപോലെ നിവൃത്തിയാക്കുന്നതിന്നു സാധിക്കുന്നതല്ല. മതസ്ഥാപനങ്ങളോടു കേരളീയർക്കു ധാരാളം പ്രതിപത്തിയുണ്ടെങ്കിലും കേവലങ്ങളുടേയും പള്ളികളുടേയും ചരിത്രം എഴുതി സൂക്ഷിക്കുന്നവിഷയത്തിൽ സമുദായനേതാക്കന്മാർ കൂടുതൽ ശ്രദ്ധപതിക്കേണ്ടതായിട്ടാണ് ഇരിക്കുന്നത്. “പരശുരാമന്റെ കാലംമുതൽ” സമീതിചെയ്യുന്ന ചില ഹൈന്ദവക്ഷേത്രങ്ങളും, ആയിരം വർഷത്തിനുമേൽ പഴക്കമുള്ള ക്രിസ്തീയപള്ളികളും മലയാളക്കരയിൽ കാണാനുണ്ട്. എന്നാൽ അവയെക്കുറിച്ചുള്ള ചരിത്രരേഖകൾ തുലോം കുറവാണ്. പുരാതനവും പ്രസിദ്ധവും പ്രതിവർഷം ആയിരക്കണക്കിനു തീർത്ഥാടകന്മാരെ ആകർഷിക്കുന്നതുമായ ശബരിമലക്ഷേത്രത്തിന്റെ ഉത്ഭവത്തെപ്പറ്റി ഈയിടെ തിരുവിതാംകൂറിലെ ഒരു വർത്തമാനപത്രത്തിൽ എഴുതിക്കണ്ട ഭിന്നഭിന്നപ്രായങ്ങൾ ഇതിന്നു മതിയായ ഒരുഭാഹരണംതന്നെയാണ്.

ചരിത്രരേഖകൾ രൂപീകരിക്കുന്നതുപോലെതന്നെ ഐതിഹ്യങ്ങളും പാരമ്പര്യങ്ങളും ശേഖരിച്ചു പഠിക്കേണ്ടതാണ്. പുരാണപുരുഷന്മാരേയും, സംഭവങ്ങളേയും, സ്ഥലങ്ങളേയുംപറ്റി കേരളത്തിലുള്ള ഐതിഹ്യങ്ങൾ മറ്റേതു രാജ്യത്തുള്ളതിനേക്കാൾ കുറവല്ലെന്നു നമുക്കു അഭിമാനിക്കാം. പരേതനായ കവിതലകൻ കൊട്ടാരത്തിൽ ശങ്കുണ്ണി അവർകൾ ഐതിഹ്യങ്ങൾ ശേഖരിക്കുന്ന വിഷയത്തിൽ വള

കൈരളീ കുമാരി

രെ പ്രവർത്തിച്ചിട്ടുണ്ട്. എന്നാൽ ഇനിയും ശേഖരിക്കേണ്ടവ ധാരാളം ശേഖിച്ചിട്ടുള്ളതിനാൽ മറ്റു ചിലരും ഇതിനായി ഒരുമ്പെടേണ്ടതാണ്. കൂടാതെ ഈ പുരാണകഥകളിൽ എത്രമാത്രം ചരിത്രസത്യം അന്തർഭവിച്ചിട്ടുണ്ടെന്നു ചർച്ചചെയ്തു കണ്ടുപിടിക്കേണ്ട ചുമതല ചരിത്രകാരന്മാർക്കുള്ളതത്രെ. ഉഷ്ണാസ്ഥമായി, പഞ്ചപാണ്ഡവന്മാരെപ്പറ്റിയുള്ള പല ഐതിഹ്യങ്ങൾമധ്യതിരുവിതാംകൂറിൽ തിരുവല്ലാതലക്കിലും മറ്റും തലമുറതലമുറകളായി പറഞ്ഞുവരുന്നു. ഉമിക്കുന്ന്, പാണ്ഡവൻപാറ, കവിയൂർപുത്ത, അഞ്ചിലവു മുതലായവ അവരുടെ നാമധേയത്തോടു സംബന്ധപ്പെട്ടിരിക്കുന്നതിൽ വല്ല സത്യവും ഉണ്ടോ എന്നു ആർക്കു പറയാം? കേരളം ഒട്ടുക്കു പ്രചാരമുള്ള—വടക്കൻ മലയാളത്തിൽ മാത്രമല്ല—നാടോടിപ്പാട്ടുകളിലും ധാരാളം ഐതിഹ്യങ്ങൾ അന്തർഭവിതമായി കിടക്കുന്നു. ഈ പാട്ടുകളെ ശേഖരിച്ചു പ്രസിദ്ധപ്പെടുത്തുന്ന വിഷയത്തിൽ ചേലനാട്ട് അച്ചുതമേനോൻപ്രഭുവിനും ചെമ്പുവരുന്ന പ്രയത്നങ്ങൾ മറക്കാവതല്ല. കേരളത്തിലെ ആദിമനിവാസികളായ പുലമ്പർ, പാണർ മുതലായവർക്കുവേണ്ട പാട്ടുകൾ പരിശോധിക്കുന്നപക്ഷം ധാരാളം ചരിത്രശകലങ്ങളും ഐതിഹ്യങ്ങളും അവയിൽ ഉള്ളതായി മനസ്സിലാക്കാം. അവയുടെ പ്രാചീനഭാഷാരീതി, തമിഴ് മലയാളവും കൂടിക്കലർന്നിട്ടുള്ള പദപ്രയോഗം, ശൈലികൾ മുതലായവ പഠിക്കേണ്ടവതന്നെയാണ്. മിക്കവാറും എല്ലാ സമുദായക്കാർക്കും അവരുടെ സ്വന്തം

പാട്ടുകളും പാരമ്പര്യങ്ങളും പുരപ്പേരുകാരിൽനിന്നും ലഭിച്ചിട്ടുണ്ട്. എന്നാൽ ശാസ്ത്രീയമായ രീതിയിൽ ഐതിഹ്യങ്ങൾ പരിശോധിച്ചു ‘കഥയും കാളവും’ തമ്മിൽ തിരിച്ചെടുക്കുന്നതിന്നു വിജ്ഞാനസമ്പന്നരായ വിമർശകന്മാർക്കു മാത്രമേ സാധിക്കുകയുള്ളൂ.

രാജ്യങ്ങളുടേയും സമുദായങ്ങളുടേയും ചരിത്രം പഠിക്കുന്നതുപോലെതന്നെ ദേശീയനേതാക്കളുടേയും സമുദായോദ്ധാരകന്മാരുടേയും ജീവചരിത്രവും പാരായണംചെയ്യേണ്ടതത്രെ. ചരിത്രപ്രസിദ്ധരായ മഹാത്മാക്കളുടേയും മഹതികളുടേയും ജീവിതകഥകൾ എഴുതി സൂക്ഷിക്കുന്ന വിഷയത്തിലും കൂടുതൽ ശ്രദ്ധപതിയേണ്ടതാവശ്യമാണ്. ഇതിന്നുപുറമെ, യഥാർത്ഥമായ മഹാത്മ്യം സിദ്ധിച്ചിട്ടുള്ള വീരപുരുഷന്മാരുടെയും പ്രധാനപ്പെട്ട ചരിത്രസംഭവങ്ങളുടേയും സ്റ്റാറുകൾക്കു പ്രതിവർഷം കൊണ്ടാടുന്നതു അഭിലാഷനീയമാണെന്നു ഏവരും സമ്മതിക്കും. അതു കൊണ്ടുള്ള പ്രയോജനത്തെപ്പറ്റി ഉപന്യസിക്കേണ്ട ആവശ്യംതന്നെയില്ല. ഈ സംഗതിയിലും മലയാളികളുടെ ശ്രദ്ധ കൂടുതൽ പതിയുമെന്നു ആശിക്കാം. ദേശീയബോധവും സമുദായാഭിമാനവും സ്വാതന്ത്ര്യചിന്തയും പുഷ്ടമായി വർദ്ധിച്ചിരിക്കുന്ന ഇക്കാലത്തു ചരിത്രകലയുടെ പ്രാധാന്യം എന്റെ വായനക്കാർ കൂടുതൽ മനസ്സിലാക്കി, ആ വിഷയത്തോടുള്ള അഭിരുചി അവരിൽ സ്ഥലമായിട്ടെങ്കിലും വർദ്ധിക്കുന്നപക്ഷം ഞാൻ തികച്ചും കൃതാർത്ഥനായി.

ഡോക്ടർ—(ഒരു രോഗിയുടെ സമീപത്തു നിന്നുകൊണ്ട് നേഴ്സിനോട്) രോഗി മരിച്ചുപോയെന്നു തോന്നുന്നു.

രോഗി—(പെട്ടെന്നു കണ്ണുതുറന്നു തലപൊക്കിക്കൊണ്ട്) ഇല്ലെങ്കിലാണോ! ഞാൻ മരിച്ചിട്ടില്ല. നേഴ്സ്—മിണ്ടാതിരിക്കട്ടോ. അനാവശ്യം പറയുന്നോ? തനിക്ക് അന്നോ നിശ്ചയം അതോ ഡോക്ടർക്കു അന്നോ നിശ്ചയം.

പത്രസ് പാത്രം

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പി. എ. വരഗീസ്.

മനുഷ്യാവസ്ഥയെക്കുറിച്ചുള്ള പുരോഗമനത്തിനും പരിഷ്കാരത്തിനും അത്യന്താപേക്ഷിതമായ സംഗതികളിൽ അഗ്രിമസ്ഥാനത്തെ അറിയിക്കുന്ന ഒന്നാണ് പൗരസ്വാതന്ത്ര്യം. ഇതിന്റെ ഒരു അവിഭാജ്യഘടകമായിട്ടാണ് പത്രസ്വാതന്ത്ര്യത്തെ ഇന്നു ലോകം ഗണിച്ചുപോരുന്നത്.

നമ്മുടെ അഭിപ്രായങ്ങളെ പത്രപ്രമാണമായും തുറന്നു പറയുന്നതിനുള്ള സ്വാതന്ത്ര്യത്തേയാണ് ഞാൻ ഈ പത്രസ്വാതന്ത്ര്യം എന്നു വിളിക്കുന്നത്. യുദ്ധം മുതലായ ചില അപൂർവ്വാവസ്ഥകളെ ഒഴിച്ച് മറ്റെല്ലാകാലത്തും പൂർണ്ണതപത്രങ്ങൾക്കു നിരങ്കുശമായ സ്വാതന്ത്ര്യം ഉണ്ടായിരിക്കേണ്ടതാണെന്നുള്ളത് എല്ലാ പരിഷ്കരണങ്ങളും സ്വീകരിച്ചുകഴിഞ്ഞിരിക്കുന്ന ഒരു തത്വമാണ്.

പ്രസംഗസ്വാതന്ത്ര്യം, സേചരപരമായിട്ടുള്ള അറിയിപ്പുകളിൽനിന്നുള്ള രക്ഷ മുതലായവയെ പ്രത്യേകിച്ചും പരിപാവനമായിട്ടാണ് കണക്കാക്കിയിരിക്കുന്നതെന്നു സുപ്രസിദ്ധ രാഷ്ട്രീയ ചിന്തകനായ പ്രൊ. ലാസ്ലിയും, പത്രപ്രശ്നമാണ് ജനകീയതയുടെ സ്വർണ്ണപ്രധാനമായ പ്രശ്നമെന്നു 'ടൈം'ന്റെ അധ്യക്ഷനായിരുന്ന വിക്ടോറിയയും അഭിപ്രായപ്പെട്ടിരിക്കുന്നു. പ്രാതിനിധ്യഭരണം പ്രസംഗസ്വാതന്ത്ര്യം തുടങ്ങിയ പൗരസ്വാതന്ത്ര്യത്തേയാണ് പ്രസ്താവിക്കുന്നത്. വിമർശനസ്വാതന്ത്ര്യം വ്യക്തിസ്വാതന്ത്ര്യത്തെ സുരക്ഷിതമാക്കാനുള്ള ഒരു മാർഗ്ഗമാണ്. അതു ഗുണഭോക്താവിന് വേദനകൊണ്ടു ജനങ്ങളുടെ ജനവാസനയേയും ബുദ്ധിയേയും സംസ്കരിച്ചു പരിപൂർണ്ണതയുടെ പാരമ്യത്തിൽ എത്തിക്കുന്നു. അതിൽ അറിവിന്റേയും ഉൽഗതിയുടേയും ഉത്ഭവസ്ഥാനം സ്ഥിതി ചെയ്യുന്നു. വർത്തമാനപത്രങ്ങളാണ് ഒരു ജനതയുടെ ജീവൻ. ഏതുകാലത്തും ന്യായമായരീതിയിൽ വാർത്തകൾ അറിയിക്കുകയും നിർവ്വീര്യമായി അഭിപ്രായങ്ങൾ തുറന്നുപറയുകയും ചെയ്യുന്ന പത്രങ്ങൾ ഏകാധിപതികളുടെ വഴുപ്പയെ ഏറ്റവും ഫലവത്തായിത്തീർക്കുന്നതിനു പൊതുക്കായ് പ്രയത്നിക്കുന്ന ഒരു ജനതയെ നിസ്സീമമായി സഹായിക്കുന്നു.

മനുഷ്യാവസ്ഥയെക്കുറിച്ചുള്ള പുരോഗമനത്തിനും പരിഷ്കാരത്തിനും അത്യന്താപേക്ഷിതമായ സംഗതികളിൽ അഗ്രിമസ്ഥാനത്തെ അറിയിക്കുന്ന ഒന്നാണ് പൗരസ്വാതന്ത്ര്യം. ഇതിന്റെ ഒരു അവിഭാജ്യഘടകമായിട്ടാണ് പത്രസ്വാതന്ത്ര്യത്തെ ഇന്നു ലോകം ഗണിച്ചുപോരുന്നത്. നമ്മുടെ അഭിപ്രായങ്ങളെ പത്രപ്രമാണമായും തുറന്നു പറയുന്നതിനുള്ള സ്വാതന്ത്ര്യത്തേയാണ് ഞാൻ ഈ പത്രസ്വാതന്ത്ര്യം എന്നു വിളിക്കുന്നത്. യുദ്ധം മുതലായ ചില അപൂർവ്വാവസ്ഥകളെ ഒഴിച്ച് മറ്റെല്ലാകാലത്തും പൂർണ്ണതപത്രങ്ങൾക്കു നിരങ്കുശമായ സ്വാതന്ത്ര്യം ഉണ്ടായിരിക്കേണ്ടതാണെന്നുള്ളത് എല്ലാ പരിഷ്കരണങ്ങളും സ്വീകരിച്ചുകഴിഞ്ഞിരിക്കുന്ന ഒരു തത്വമാണ്.

വിമർശനത്തെയും വിവിധാഭിപ്രായ പ്രചരണത്തെയും അനവധിയാക്കിത്തന്നു കൊണ്ടിരിക്കുകയും, ഒരേ മനോഭാവത്തോടെയല്ലാത്ത ജനസമുദായത്തെ സൃഷ്ടിക്കുകയും, "ശാരീരികമായും മാനസികമായും ഒരുപോലെ" ജനതയെ സൃഷ്ടിക്കുകയാണു ഒരു രാജ്യത്തിന്റെ കടമ" എന്നു ഹിറ്റ്ലർ പ്രഭുവികൾ ഉൾക്കൊള്ളുന്നു. വിശ്വത്തിനു സുഖഭാഗ്യം ഏകപ്രകാരമാണോ, അതുപോലെയാണ് ഒരു സമുദായത്തിനു പ്രസംഗസ്വാതന്ത്ര്യമെന്നുള്ള സോക്രട്ടീസിന്റെ മഹത്തായ ഉപദേശത്തെ അദ്ദേഹം തുണവൽഗണിച്ചതിൽ അത്ഭുതത്തിനവകാശമില്ല. പരിപൂർണ്ണപത്രസ്വാതന്ത്ര്യം ഒരു രാജ്യത്തെ കിലും ഉണ്ടോ എന്നു ബലമായി സംശയിക്കേ

കൈരളീകുമാരി

ണ്ടിയിരിക്കുന്നു. ബ്രിട്ടൻ, ഫ്രാൻസ് മുതലായ രാജ്യങ്ങളിൽപ്പോലും പത്രങ്ങൾ ചില നിയമങ്ങൾക്കു അധീനമാണ്. എന്തും യഥേഷ്ടം തുറന്നുപറയുന്നതിനുള്ള സ്വാതന്ത്ര്യത്തിനു പല ഗുണവശങ്ങൾ ഉണ്ടെങ്കിലും അതു കേവലം ഭോഷരഹിതമെന്നു പറഞ്ഞുകൂടാ. ഒരു ജനതയുടെ മനസ്സിനെ ദുഷിപ്പിക്കുന്നതിനോ നന്നാക്കുന്നതിനോ പത്രങ്ങൾക്കു എഴുപ്പം സാധിക്കുന്നു. ലക്ഷോപലക്ഷം ജനങ്ങളെ അപകടകരവും അബദ്ധസമ്പന്നവുമായ ഉപദേശപരമ്പരകൾക്കൊണ്ടു നാശഗർഭത്തിലേക്കു ആനയിക്കുവാൻ അവർക്കു സാധിക്കുമെന്നുള്ളതിനു ആധുനികകാലത്തെ അനവധി സംഭവങ്ങൾ സാക്ഷ്യം വഹിക്കുന്നുണ്ട്.

പത്രങ്ങൾ പൊതുജനജീവിതമാണ്; പൊതുജനസേവകരാണ്. പത്രത്തിന്റെ നയത്തിനു യോജിച്ചതല്ലാ എന്നുള്ള ജൂഗുപ്താവനയായ കാരണത്താൽ പ്രസിദ്ധീകരണത്തിനു അ

ർത്ഥയുള്ള ഏതെങ്കിലും വാർത്ത പ്രസിദ്ധം ചെയ്യാതിരിക്കുന്നത് പത്രധർമ്മത്തിനു യോജിച്ചതല്ലെന്നു മാത്രമല്ല, ഗർഭണീയമായ ഒരു അധർമ്മം കൂടെയാണ്. കൊടുക്കുന്ന വാർത്തകൾ പരമാർത്ഥവും പറയുന്ന അഭിപ്രായം ഹൃദയംഗമവും ആപൽരഹിതവുമായിരിക്കണമെന്നു പൊതുജനങ്ങളും പത്രപ്രവർത്തകന്മാരും തമ്മിൽ അഭിപ്രായം പരോക്ഷവുമായി ചെയ്തിരിക്കുന്ന ഉടമ്പടി അവർ ആപാദിച്ചു. നിവേദനത്തിലായിരിക്കുന്നു. ഈ ഉടമ്പടിയേയും സ്വാതന്ത്ര്യത്തേയും വ്യഭിചരിച്ചിട്ടാൽ മുതിരുന്ന പത്രങ്ങളെ നിശിതമായ വിമർശനംകൊണ്ടും മറ്റും സഭയെയും നിരോധിക്കേണ്ടതു് ചുമതലാബോധമുള്ള മറ്റു പത്രങ്ങളുടേയും പൊതുജനങ്ങളുടേയും കടമയാണ്. ഇതു മഹത്തായ പത്രസ്വാതന്ത്ര്യത്തെ, അതിനെ ധ്വംസിക്കുകയോ ദുരുപയോഗപ്പെടുത്തുകയോ ചെയ്യുന്നവരിൽനിന്നു സുരക്ഷിതമാക്കാതിരിക്കുന്നതു രാജ്യത്തിനു പൊതുവെ ക്ഷേമകരമല്ല.

പുഷ്പവാടി

കെ. എ. ജേക്കബ്.

[പാ ന .]

ചെമ്പരത്തി, അശോക, മിലഞ്ഞിയും, ചെമ്പകം, മുല്ലയന്തി മലരിയും, തിങ്ങിനില്ക്കുമൊരാമത്തിങ്കലേക്കുചെന്നു ഞാനന്തിയണഞ്ഞപ്പോൾ. മന്ദമാരുതൻ പുഷ്പസുഗന്ധിയായ് മന്ദമായെന്നെവന്നെതിരേറു ഹാ! ഗന്ധമേറു മനസ്സു കൂട്ടുതു ഞാനന്തിയിൽ അങ്ങ ചെല്ലുന്ന വേളയിൽ, തുള്ളിയങ്ങ ചെറുമുല്ലവള്ളിയെന്നുള്ളിലാനന്ദമേററി വിശേഷമായ്. കണ്ണിനാനന്ദമേകും ശലഭങ്ങൾ വിണ്ണിലാകെ പറ്റിക്കുന്നതു കണ്ടാൽ പുക്കുതന്നിതൾ ചാത്തുകൾ കാരത്തുമേൽക്കുമേൽ ചിതറുന്നതായ് തോന്നിടും. കണ്ടതൊക്കവേ ജല്ലിച്ചുകൊണ്ടങ്ങ മണിടും മദ്യസേവകരെപ്പോലെ

പുഷ്പവൃണ്ട മത്ത ചിരേന്ദങ്ങൾ മുളലോടു പറന്നു നടക്കുന്നു. "ഈവിധമുള്ളൊരാമമൊന്നിലേ ജീവിതമെത്രമേം സുഖപ്രദം" എന്ന ചിന്തയും പുണ്ടുഞാനനേരം ചെന്നതിൻ നടുക്കുള്ള സരസ്സിക്കൽ. തങ്ങൾതൻ നാമനോടിപ്പടിഞ്ഞാറു പൊങ്ങിയോറ്റിക്കപ്പറം പുകവേ താമരസ്രീകളാനനം മുടിക്കൊണ്ടാമന്ദം തലതാഴ്ന്നിന്നിടിനാർ. കാമുകനായോരമ്പിളി വന്നതൻ കാമിനികളാം കൈരവങ്ങൾക്കുപോ മാനസാനന്ദമേറിയ നേരത്തു മാനമാൻ വിടത്തി മുഖങ്ങളെ.



മനോരമാരമണൻ

കെ. എ. വി.

ചെറുശ്ശേരിയുടെ ഗാനവും എഴുത്തച്ഛന്റെ ഭക്തിസംവാദംകൊണ്ടുയർന്നു വന്നു. നവോത്ഥാനത്തിന്റെ ആദ്യകാലങ്ങളിൽ സാഹിത്യരംഗത്തിൽ നീന്തിക്കൊണ്ടിരുന്ന ഒരു ബാലൻ, മലയാളഭാഷയിൽ എഴുതപ്പെട്ടിട്ടുള്ള എത്ര ഗ്രന്ഥവും വായിക്കുന്നതിൽ തല്പരനായിരുന്ന ഒരു വിദ്യാർത്ഥി, തന്റെ സഹപാഠികളുടെ ഇടയിൽ കവിതകാരനെന്ന പേരിനാൽ അറിയപ്പെട്ടിരുന്ന ഒരു യുവാവിനെ, പിന്നീട് “മലയാളമനോരമാരമണൻ” എന്ന നാമത്താൽ സുപ്രസിദ്ധനായിത്തീർന്നു. വിദ്യാഭ്യാസാനന്തരം നമ്മുടെ സ്മരണയ്ക്കു കൈരളി വേട്ടുള്ള സ്റ്റോറിയകൾകൊള്ളാത്തതിനാൽ “കേരളചരിത്രം” മുദ്രാലയത്തിന്റെ ഉടമസ്ഥനായ ചോജി ഭീമജിയുടെ സഹകരണത്തോടുകൂടി പ്രസ്സിന്റെ പേരിൽതന്നെ ഒരു പത്രം (1881 ജനുവരി 1-ാം തീയതി) ആരംഭിച്ചു. രണ്ടുകൊല്ലത്തോളം ഈ ജോലി തുടർന്നുകൊണ്ടിരുന്നു. പത്രപ്രവർത്തനവിഷയത്തിൽ അന്നു ഓരോ വാരികയ്ക്കും അഭിമുഖീകരിക്കേണ്ടിവന്നിട്ടുള്ള പ്രശ്നങ്ങൾക്കെല്ലാം കേരളചരിത്രം പത്രാധിപരായിരുന്ന കഞ്ഞിരാമമനോരമൻ ആദിയാലയത്തിൽ എഴുത്തുകുറിപ്പുകളിൽനിന്നും മനസ്സിലാക്കുന്നതാണ്. പത്രപ്രവർത്തനത്തിന്റെ ഗുണങ്ങളെക്കുറിച്ച് സാധാരണ ജനങ്ങൾക്കുള്ള അറിവിലായും, ലേഖകന്മാരുടെ ദുർല്ലഭ്യതയും, ഇംഗ്ലീഷ് പഠിച്ചവർക്ക് മാത്രമേയുള്ളൂ വിശദമായി, സംസ്കൃതത്തിലും ഭാഷയിലും പരിജ്ഞാനമുള്ളവർക്ക് ഗദ്യമെഴുതുന്നതിലുള്ള പരിശീലനക്കുറവ് ഇതെല്ലാം പ്രാരംഭശ്രമങ്ങളായിരുന്ന പ്രശ്നങ്ങളാണ്. “ചില സന്ദർഭങ്ങളിൽ ഗോപ്യരൂപത്തിലുള്ള വർത്തമാനങ്ങളും പ്രസിദ്ധപ്പെടുത്തേണ്ടിവന്നിട്ടില്ലെന്നില്ല.” ഇപ്രകാരം വൈഷമ്യപ്പെടുത്തേണ്ട പ്രാപിച്ച കൈരളിയെ സമീകരിക്ക

* കേരളചരിത്രം തുടങ്ങിയത് 1884-ലാണ്.

നതിനോണ്ടി “കേരളചരിത്രം” വഴിയായി അക്ഷീണപരിശ്രമം തുടർന്നുകൊണ്ടിരുന്ന വാഗ്മീസ് മോറ്റിവിൽ പതിവായി നിന്നുവന്നുവന്നു. ഒരു സർക്കാർജോലി സ്വീകരിക്കുന്നതിന് തീരുമാനിച്ചതിലേക്കുവേണ്ടി. എന്തൊരു സിദ്ധാർത്ഥത്തിനുമായിരുന്നെങ്കിലും സ്വതന്ത്രനായി കോട്ടയം കോളേജിൽ കുറച്ചുനാൾ ഭാഷാപണ്ഡിതനായി ജോലിനോക്കി. സാഹിത്യസേവനത്തിലുള്ള അത്യാവൃത്തി നിമിത്തം വീണ്ടും അദ്ദേഹം പത്രപ്രവർത്തനരംഗത്തിൽ പ്രവേശിച്ചു.

കൊല്ലവർഷം 1065-മാണ് മനോരമ പത്രം തീയതി മലയാള മനോരമ കോട്ടയത്തുനിന്നും പ്രസിദ്ധപ്പെടുത്തിയതെങ്കിൽ, മനോരമയുടെ നാലാംവർഷം കവിതാപരമായി ഉപയോഗിച്ചുവന്നു. കെ. കൊല്ലങ്ങൾ കഴിഞ്ഞു ഒരിക്കൽ പദ്യങ്ങൾ പോരാതെവരികയാൽ നാലാം വർഷത്തു് ഗദ്യം പ്രസിദ്ധപ്പെടുത്തുവാൻ ഇടയായി. അപ്പോൾ കവികളുടെ പ്രതിനിധിയെന്ന നിലയിൽ കഞ്ഞിക്കുട്ടൻതമ്പുരാൻ അയച്ചതായ “സങ്കടപഞ്ചകം” അന്നു ഭാഷാവിഷയത്തിൽ കവികൾക്കു സിദ്ധിച്ചിരുന്ന പ്രോത്സാഹനത്തിന്റേയും അവർക്കു അതിലുണ്ടായിരുന്ന താല്പര്യത്തിന്റേയും ഉത്തമലക്ഷ്യമാണ്. സങ്കടപഞ്ചകത്തിലെ ഒരു ശ്ലോകം താഴെ ചേർക്കുന്നു:-

പന്തിരാണ്ടോരുപോലെ ഞങ്ങൾ സന്ദർശനം
തൻ കൈവശം വെച്ചുവോ
മുന്തിട്ടുരുചിയോടു പദ്യകൃഷിയും
ചെന്തേറ്റുകണ്ടങ്ങളും
എന്തിനാണ്ടുതീക്കു് ഗദ്യരചനക്കാർവന്നു
കൈയോളുവാൻ
വെന്തിട്ടു മനസ്സൊടൊരിക്കലിടം
ച്ചീട്ടുന്നതീ സങ്കടം.

കേരളവർഷം, അനന്തപുരത്തു മുത്ത കോയിത്തമ്പുരാൻ, എ. ആർ. രാജരാജവർഷം, എം. ചക്ര



KANDATHIL VERGHESE MAPPAI

കൈരളീകമോരി

പാണിവാദ്യർ, കെ. സി. കേശവപിള്ള, കോമത്തു കണ്ണുപണിക്കർ, കട്ടക്കുഴൽ മെറിയാൻമാപ്പിള, വെണ്മണി ചന്ദൻ, കൊടുങ്ങല്ലൂർ തമ്പുരാക്കുമാർ, നടുവത്തു നമ്പൂതിരിമാർ, ചാത്തക്കുട്ടിമന്നാടിയാർ, ഒടുവിൽ കണ്ണുകൃഷ്ണമേനോൻ, മാനവിക്രമപ്പുത്തൻതമ്പുരാൻ, പുനശ്ശേരിനമ്പി നീലകണ്ഠൻ, കടത്തനാട്ടു ഉദയവർമ്മ, കെ. സി. നാരായണൻനമ്പ്യാർ മുതലായവർ മനോരമാക്ഷരിയിൽ അദ്ധ്യാസം നടത്തിയിട്ടുള്ളവരാണ്.

“നമ്മുടെ മാതൃഭാഷയായ മലയാളത്തിന്റെ പരിഷ്കാരവിദ്യലിപ്പിക്കായി തന്റെ ആയുഷ്കാലത്തെ ദത്തമാക്കി സർപ്പാത്മനാ നിരന്തരപരിശ്രമം ചെയ്തുകൊണ്ടിരുന്ന മഹാനാസ്തനായ കെ. എ. വർഗീസ് മാപ്പിളയവർകൾ സാഹിത്യവിഷയത്തിൽ അന്യന്മാരെ പ്രോത്സാഹിപ്പിക്കുകയും പ്രേരിപ്പിക്കുകയും, പരിശീലിപ്പിക്കുകയും മാത്രമല്ല യഥാവസരം സ്വയമേവ പ്രവർത്തിക്കുകയും കൂടി ചെയ്തുകൊണ്ടിരുന്നതെന്നുള്ള വാസ്തവം “ഗ്ലേവിഷ്ചേം” ആട്ടക്കഥ, “കലഹിനീദമനകം” (The Taming of the Shrew) ‘എബ്രായക്കുട്ടിനാടകം’ ‘കീർത്തനമാല’ മുതലായ പുസ്തകങ്ങൾകൊണ്ടു എല്ലാവർക്കും അറിയാവുന്നതാണ്. മലയാളഗദ്യം ഈ വിധത്തിലേക്കിലും എഴുതുന്നതിന് എന്റെ ഗുരുസ്ഥാനം വഹിച്ചിട്ടുള്ളത് പ്രസ്തുത പുസ്തകത്തിന്റെ കർത്താവായ ആ മഹാനാണെന്നുള്ള വാസ്തവം എനിക്ക് ഒരിക്കലും വിസ്മരിക്കാവുന്നതല്ല” എന്നും വർഗീസ് മാപ്പിളയാൽ രചിക്കപ്പെട്ട “സച്ചരിത്രശതകം”ത്തിന്റെ അവതാരികയിൽ വിഖ്യാതനായ കൊട്ടാരത്തിൽ ശങ്കുണ്ണി പ്രസ്താവിച്ചുകാണുന്നു. കൊട്ടാരത്തിൽ ശങ്കുണ്ണിയുടെ ഈ അനുകൂലം നമ്മുടെ സാഹിത്യകാരന്മാരിൽ പലരുടെയും അനുഭവത്തിൽനിന്നും വ്യത്യസ്തമല്ല.

ശ്രീമൂലം തിരുനാൾ മഹാരാജാവു തിരുമനസ്സിലെ പ്രത്യേകവാത്സല്യം നേടിയ ചരിത്രനായകൻ ഉദ്യോഗസ്ഥന്മാരെയും മറ്റും ഭയംകൂടാതെ വിമർശിച്ചുകൊണ്ടിരുന്നതിനാൽ രാഷ്ട്രീയമായ അഴിമതികൾക്ക് ഒരു ശമനം സിദ്ധിച്ചു.

മനോരമ ആപ്പീസിൽ വെച്ചു 1067-ാമാണ്ടു വർഗീസ് മാപ്പിള ഒരു കവിസമാജം വിളിച്ചു കൂട്ടി. രണ്ടാമത്തെ സമ്മേളനം തൃശ്ശിവപേരൂരിൽവെച്ചു കൂടുകയും അന്ന് സമാജത്തിന്റെ പേര് “ഭാഷാപോഷിണിസഭ” എന്നു മാറുകയും ചെയ്തു. സഭയുടെ വകയായിട്ടാണ് ഭാഷാപോഷിണി മാസിക നടത്തിവന്നിരുന്നത്. കോഴിക്കോട്, തിരുവനന്തപുരം, കോട്ടയം, തലശ്ശേരി മുതലായി പല സ്ഥലങ്ങളിൽവെച്ചും വിജയകരമാംവണ്ണം പല സമ്മേളനങ്ങളും നടന്നിട്ടുണ്ട്.

വർഗീസ് മാപ്പിളയുടെ മരണശേഷം ചൈതന്യരഹിതമായിത്തീർന്ന ഭാഷാപോഷിണിസഭയെ ചില ഭാഷാസ്നേഹികൾ വീണ്ടെടുക്കുകയും അതിന്റെ പേര് സാഹിത്യപരിഷത്തു് എന്നു മാറുകയും ചെയ്തു. 1079 മിഥുനം 22-ാംനാളെന്റെ 47-ാമത്തെ വയസ്സിൽ “സഭയുടെ ജീവനാഡിയായിരുന്ന വർഗീസ് മാപ്പിള ദിവംഗതനായി. അതോടുകൂടി ആധുനികഭാഷാസാഹിത്യത്തിന്റെ അനഭിചിന്തചക്രവർത്തി കേരളവർമ്മ വലിയ കോയിത്തമ്പുരാന്റെ ക്ഷണിഹസ്തം മരുന്നപ്രായമായിപ്പോയി” (ഉള്ളൂർ) “വാസ്തവം പറഞ്ഞാൽ കേരളകാലിദാസന്റെയല്ല കൈരളിയുടെ വലതുകൈയാണ് ഒടിഞ്ഞുപോയത്.” (എ. ഡി. ഹരിശർ.)

“ഒരു ശ്ലോകത്തിന്നു ഒരു രൂപ രണ്ടു രൂപാ” എന്ന മട്ടിൽ പീടികസാമാനങ്ങൾക്കു വില കല്പിക്കുന്നതുപോലെ ഇടപാടുചെയ്യാത്തപക്ഷം കവിതാകാമിനി നമ്മുടെ കവിശ്രേഷ്ഠന്മാരിൽ ചിലരെ അനുഗമിച്ചുകാണുന്നില്ല. ശിവശിവ അതിരിക്കട്ടെ. ഇവരുടെ കൂട്ടത്തിൽ വർഗീസ് മാപ്പിളയെ ഉൾപ്പെടുത്താൻ പാടില്ലെന്നു മാത്രമാണ് എന്റെ അഭിപ്രായം. “ആ സാഹിത്യപ്രണയിയുടെ ഭൗതികശരീരം മണ്ണിനടിയിലായിട്ടു കൊല്ലം വളരെയൊക്കിലും അദ്ദേഹത്തെ സംബന്ധിച്ച പവിത്രസ്മരണകൾ ഇന്നും സാഹിത്യപ്രണയികളെ രോമാഞ്ചം കൊള്ളിച്ചുകൊണ്ടുതന്നെയിരിക്കുന്നു. ഇത്തരത്തിലുള്ള മഹാനായയല്ലെ വാസ്തവത്തിൽ അമർത്തുവാൻ എന്നു പറയേണ്ടതു്?”

പ്രജാധിപത്യ സിദ്ധാന്തവും സോഷ്യലിസവും

വി. ടി വാകരറവു.

പ്രജാധിപത്യഭരണത്തിന്റെ തിരശ്ശീലയെ പിടിച്ചിപ്പിന്തി, ഹാസിസവും നാസിസവും യൂറോപ്പിൽ നഗ്നമായി നടമാടുന്നു. ഇതൊക്കെ ഞാൻ കൂടാതെ കണ്ടുകൊണ്ടിരുന്ന സാമ്രാജ്യത്വവും മുതലാളിത്വവും, തങ്ങളുടെ താല്പര്യങ്ങൾക്കു കോട്ടം തട്ടുമെന്ന സ്ഥിതിവന്നപ്പോൾ, പ്രജായത്തത്തിന്റെ മൂടപടം കൂടുതൽ മൂർച്ഛി സ്വാതന്ത്ര്യപംസനം ചെയ്യുന്ന ആ ഭൂതങ്ങളെ ലോകരംഗത്തുനിന്നു നിഷ്കാസനം ചെയ്യാൻ കച്ചകെട്ടി പുറപ്പെട്ടുകഴിഞ്ഞു. “പ്രജാധിപത്യം വെൽവുതാക” എന്നുള്ള അവരുടെ ആഹ്വാനങ്ങൾ നമ്മുടെ നാട്ടിലും മാറ്റൊലിക്കൊള്ളുന്നു. അതോടൊപ്പം നമ്മുടെ സ്വാതന്ത്ര്യത്തു പുഷ്പാധികമായിട്ടുണ്ട്. ഈ അവസരത്തിൽ, ബ്രിട്ടനിലും അമേരിക്കയിലും കാണുന്ന ഒരുതരം പ്രജായത്തഭരണം സ്പുഹണിയമല്ലെന്നും, യഥാർത്ഥമായ പ്രജാധിപത്യഭരണം സോഷ്യലിസ്റ്റ് സമുദായഘടനയിൽ കീഴിൽ മാത്രമേ സാധ്യമാകുകയുള്ളൂ എന്നും സ്ഥാപിക്കുവാൻ ശ്രമിക്കുന്നതു അനൗചിത്യമൊന്നുമല്ല.

ഒരു രാജ്യത്തിലെ രാഷ്ട്രീയകാൽപ്പങ്ങൾ അവിടത്തെ നിവാസികൾതന്നെ നിർവ്വഹിച്ചാലാണല്ലോ പ്രജാധിപത്യഭരണമുണ്ടാകുന്നതു. ജനങ്ങളുടെ രാഷ്ട്രീയപ്രവർത്തനപരിധിയുടെ വിപുലതയെ ആശ്രയിച്ചിരിക്കും പ്രജായത്തഭരണത്തിന്റെ ഉൽകൃഷ്ടം. ഒരു ഭരണകൂടത്തിന്റെ കർത്തവ്യം എത്രത്തോളം ചുരുങ്ങിയതാണോ, അത്രത്തോളംതന്നെ കുറഞ്ഞതായിരിക്കും ജനങ്ങൾക്കു രാഷ്ട്രീയകാൽപ്പങ്ങളിലുള്ള അധികാരം. ഭരണകൂടത്തിന്റെ കർത്തവ്യം വിപുലീകരിച്ചാൽ മാത്രമേ പൊതുജനങ്ങളുടെ രാഷ്ട്രീയപ്രവർത്തനപരിധി വിശാലവും ജനകീയഭരണം സമ്പൂർണ്ണമായിത്തീരുകയുള്ളൂ. രാഷ്ട്രീയപ്രവർത്തനപരിധി വിസ്തൃതമാക്കുന്നതോടുകൂടി,

സ്വകാൽപ്പസ്ഥാപനങ്ങളും ഉൽപാദനോപകരണങ്ങളും പൊതുസ്വത്തായിത്തീരുകയും, തന്മൂലം പൊതുജനങ്ങൾക്കു ഉപവിപുലതാല്പര്യങ്ങൾ വർദ്ധിക്കുകയും ചെയ്യുന്നു. ഇവയുടെ നിരന്തരകാൽപ്പങ്ങളിൽ ഇടപെട്ടു അഭിപ്രായപ്രകടനം ചെയ്യാൻ പൊതുജനങ്ങൾക്കു കഴിഞ്ഞതുകിൽ മാത്രമേ പ്രജാധിപത്യം അതിന്റെ വികസിതരൂപത്തെ കൈക്കൊള്ളുകയുള്ളൂ. ഏതു കാൽപ്പത്തിലും സംഘടിതമായി പ്രവൃത്തിക്കുവാനും ഉത്തരവാദിത്വത്തോടുകൂടി വിമർശനം ചെയ്യാനുമുള്ള സ്വാതന്ത്ര്യം പൗരവാക്കുണ്ടെങ്കിൽ മാത്രമേ അവർ കാൽപ്പബോധവും ഉത്തരവാദിത്വവുമുള്ളവരായിത്തീരുകയുള്ളൂ. അപ്പോഴാണ് പ്രജായത്തഭരണം പരിപൂർണ്ണതയുടെ പാരമ്യത്തെ പ്രാപിക്കുന്നതു.

പ്രജാധിപത്യസമ്പ്രദായം ഒരു ജനപ്രതിനിധിസഭയെ സൃഷ്ടിച്ചുവെക്കുകയുണ്ടാകുന്നതല്ല; ‘പ്രജായത്തനിയന്ത്രണം’ സമുദായമാകമാനം പടർന്നുപിടിച്ചാൽ മാത്രമേ അതു സാധ്യമാകുകയുള്ളൂ. “ഇംഗ്ലീഷുകാർ ഏഴു കൊല്ലത്തിലൊരിക്കൽ, തിരഞ്ഞെടുപ്പുകാലത്തു, മാത്രമേ സ്വാതന്ത്ര്യമുള്ളവരാകയുള്ളൂ” എന്നു റൂസോ പറഞ്ഞതു എത്രയും വാസ്തവമാണ്. അന്തരഭരണത്തെ തുണവൽഗണിച്ചുകൊണ്ടു പാട്ടി നിർദ്ദേശങ്ങൾ വഴങ്ങിയാണ് മിക്ക സമത്രിദായകന്മാരും ‘ഓട്ടു’ ചെയ്യുന്നതു. ഇതു കൂടാതെ മുതലാളികൾ ഒരു വലിയ ജനവിഭാഗത്തിന്റെ ‘ഓട്ടുകൾ’ വിലക്കു വാങ്ങുന്നു. തന്നിമിത്തമായിരിക്കാം ജോൺസ്റ്റോച്ചി “സാധാരണയായി ആഴ്ചയിൽ രണ്ടുപ്രാവശ്യം നമ്പ് 10 ഡൗണിങ്ങ്” തെരുവിൽ വെച്ചു കൂടുന്ന കമ്മിറ്റിമീറ്റിംഗ് ഗേറ്റ് ബ്രിട്ടൻ കമ്പനി ലിമിറ്റഡിന്റെ ഡയറക്ടർമാരുടെ ബോർഡ് മീറ്റിംഗ്” ആണെന്നു പറഞ്ഞിരിക്കുന്നതു. ഇക്കാരണങ്ങൾക്കൊണ്ടു് അ

കൈരളി കുമാരി

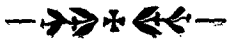
വിടങ്ങളിലെ പ്രാതിനിധ്യം കേവലം ശേഷിയേറോ, ശേഷിയേറോ മാത്രം അടിസ്ഥാനപ്പെടുത്തിയുള്ളതല്ല. അഥവാ ആണെങ്കിൽതന്നെ പ്രതിനിധികൾ സമത്രിദായകന്മാരുടെ അഭിപ്രായങ്ങളെ പ്രതിഫലിപ്പിക്കുമെന്നു പറയാൻവയ്ക്കാ. “പാർലിമെൻറി” സമ്പ്രദായം രാഷ്ട്രീയകാൽപ്പങ്ങളിൽ ജനങ്ങൾക്കുള്ള തൃപ്തിയെ അനിവാര്യമായി ഉദ്ദീപിപ്പിക്കുവാനോ, അല്ലാ, നിലനിൽപ്പുവാൻ തന്നെയോ പര്യാപ്തമല്ല. കാരണം, പാർലിമെൻറിലെ വാദപ്രതിവാദംകൊണ്ടു് “പ്രജായത്തനിയന്ത്രണം” സാധിക്കുകയില്ല. എന്നുമാത്രമല്ല പ്രജാധിപത്യസിദ്ധാന്തത്തിന്നു എതിരായി “പാർലിമെൻറി” സമ്പ്രദായത്തിൽ ഉത്തരവാദിത്വവും അധികാരവും ഏകസ്ഥാനത്തു കേന്ദ്രീകരിച്ചിരിക്കുന്നു. ഇക്കാരണങ്ങൾക്കൊണ്ടാണ് പാർലിമെൻറിസമ്പ്രദായം യഥാർത്ഥപ്രജാധിപത്യമാകാതിരിക്കുന്നതു.

ഇതിൽനിന്നെല്ലാം, മുതലാളിത്തസമുദായഘടനയിൽ കീഴിൽ പ്രജാധിപത്യഭരണം സാധ്യമല്ലെന്നു വരുന്നു. “സമുദായവ്യവസ്ഥയുടെ പ്രേരകശക്തിയാണ് രാഷ്ട്രീയകാൽപ്പങ്ങളിൽ ജനങ്ങൾക്കുള്ള ശ്രദ്ധോന്തിയേയും പൊതുനിയന്ത്രണത്തെയും നിജപ്പെടുത്തുന്നതു.” അതുകൊണ്ടു വ്യക്തവ്യത്യാസങ്ങളുടെ അസ്തമനമാണ്, പ്രജായത്തനിയന്ത്രണത്തിന്റേയും സാമൂഹ്യപ്രവർത്തനത്തിന്റേയും ഉദയം. മുതലാളിയും തൊഴിലാളിയുമെന്ന നിലതന്നെ പ്രജായത്തസിദ്ധാന്തത്തിന്റെ നിഷേധമാണ്.

യഥാർത്ഥമായ പ്രജാധിപത്യത്തിന്റെ പ്രവർത്തനം മനസ്സിലാക്കണമെങ്കിൽ റഷ്യയിലേയ്ക്കു തിരിയുക. ‘സോവിയറ്റ്’ മൂലമാണ് അവിടെ ജനാധിപത്യം സാധിച്ചിരിക്കുന്നതു. സോവിയറ്റ്കളും പൊതുസ്ഥാപനങ്ങളും കൂടക്കൂടെയുള്ള തിരഞ്ഞെടുപ്പുകൾ മൂലം പുതുക്കിയും, അവയിലെ അംഗങ്ങൾക്കു സാമൂഹ്യമായ വിമർശനത്തിന്നു സ്വാതന്ത്ര്യം നല്കിയുമാണ് അവിടെ ജനസാമാന്യത്തിന്റെ രാഷ്ട്രീയപ്രവർത്തനപരിധി ഹ്രസ്വമുള്ള രാജ്യങ്ങളിലേക്കൊരം വിസ്തൃതമാക്കിയിരിക്കുന്നതു. രാജ്യവിഭാഗങ്ങളെ അടിസ്ഥാനപ്പെടുത്തിയുള്ള നിയോജകമണ്ഡലങ്ങളല്ലാ, അവിടെയുള്ളതു; വ്യാവസായികനിയോജകമണ്ഡലങ്ങളാണ്. “ഓട്ടു”ണ്ണൽ കൊണ്ടുമാത്രം തീച്ചപ്പെടുത്തുന്ന പ്രാതിനിധ്യഭ

രണം മാത്രമല്ല അവിടെയുള്ളതു; ജനങ്ങളുടെ അവശതകളേയും അഭിപ്രായങ്ങളേയും തുറന്നു പ്രസ്താവിക്കുന്നതിനായി ജനസാമാന്യത്തിനടിയിൽ നിന്നുതന്നെ പ്രത്യക്ഷമായുരുവിച്ച “സോവിയറ്റ്”കളുടെ ഭരണം കൂടിയാണ്. അവിടെ ഒന്നിലധികം പാട്ടികളില്ലാത്തതുകൊണ്ടു് പ്രജായത്തഭരണമില്ലെന്നു വാദിക്കുന്നവരുണ്ടു്. മുതലാളികൾ തൊഴിലാളികൾ എന്ന വ്യത്യാസമോ, സ്ഥാപിതതാല്പര്യങ്ങളോ ഇല്ലാത്തതുകൊണ്ടാണ് അവിടെ ഒന്നിലധികം കക്ഷികളില്ലാതിരിക്കുന്നതു. പാട്ടിയുടെ പ്രേരണയുടെ അഭാവം നിമിത്തം കാൽപ്പ്രാപ്തിയുള്ള ആളുകൾ മാത്രമേ തിരഞ്ഞെടുക്കപ്പെടുന്നുള്ളു. റഷ്യൻ സോവിയറ്റ്സമ്പ്രദായത്തെപ്പറ്റി സ്ഥൂലമായ ഒരു വിവരണത്തിന്നു ഇവിടെ സ്ഥലമില്ല. എന്നാൽ ഒരു കാൽപ്പകൂടി പറയേണ്ടിയിരിക്കുന്നു. റഷ്യയിൽ പൗരസ്വാതന്ത്ര്യമില്ലെന്നു പറയുന്നതു അവാസ്തവമാണ്. സമുദായജീവിതത്തിന്റെ അടിക്കല്ലിലൂടെവാൻ ശ്രമിക്കുന്ന ചില സ്വാർത്ഥികളും കണ്ഡലികളും ഏതു സമുദായത്തിലുമുണ്ടാകും. അവരുടെ ആശാസ്യമല്ലാത്ത പ്രവർത്തനങ്ങളെത്തടയുന്നതു പൗരസ്വാതന്ത്ര്യത്തിന്റെ നിഷേധമാണെങ്കിൽ റഷ്യയിൽ പൗരസ്വാതന്ത്ര്യമില്ലെന്നു പറയാം. ഈ അവസരത്തിൽ “നിയന്ത്രിതമായ സ്വാതന്ത്ര്യം മാത്രമേ അനുഭവയോഗ്യമാകയുള്ളൂ” എന്നുള്ള ബക്സിന്റെ ആ പ്രശസ്തവാക്യത്തെ ഇവിടെ ഉദ്ധരിച്ചുകൊള്ളട്ടെ.

പ്രജായത്തഭരണം യഥാർത്ഥമാകണമെങ്കിൽ പൗരന്മാർ പ്രവർത്തിക്കുന്ന എല്ലാ സ്ഥാപനങ്ങളിലും പ്രജാധിപത്യമുണ്ടായിരിക്കണം. “ജനാധിപത്യം, രാഷ്ട്രീയവും സാമുദായികവും സാമ്പത്തികവുമായ സ്വാതന്ത്ര്യത്തിലും സമത്വത്തിലും കെട്ടിപ്പടുത്താൽ മാത്രമേ ഇന്ത്യക്കു സ്വീകാർത്ഥമാകയുള്ളൂ” എന്ന ശ്രീനിവാസയ്യങ്കാരുടെ വാക്കുകളെ ഇവിടെ ഉദ്ധരിക്കുന്നതു അസംഗതമല്ലെന്നു വിശ്വസിക്കുന്നു. ഇതിന്നു വിപ്ലവതമായി നില്ക്കുന്നതു മുതലാളിത്വവും അതിന്റെ താല്പര്യങ്ങളെ നിലനിർത്താനുള്ള അതിന്റെ ഭരണയന്ത്രവുമാണ്. ഇവ രണ്ടിനെയും ഉന്മൂലം ചെയ്തു വ്യക്തമായ ഒരു നവലോകസൃഷ്ടിക്കായി യുവാക്കന്മാർ അവിശ്രാന്തം പരിശ്രമിക്കേണ്ടതാണ്.



കൈരളിവിലാപം

എം. രാഘവമേനോൻ.

ആഗ്രഹമെന്തെന്നും യോഗത്തിൽ ഓരോരും
ഭംഗിയിലുള്ള പാദരിന്ദ്രാലേ
അതാൻ ചൊല്ലാൻ സ്നേഹപ്രദപൂർവ്വം
മെന്തെങ്കിലും നിങ്ങൾ കാണുന്നില്ലേ?

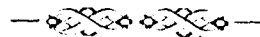
മാതൃപ്രഭാവമെന്തെന്നായിട്ടുപിന്നെ
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മാതൃപ്രഭാവമെന്തെന്നായിട്ടുപിന്നെ

നിഷ്പ്രഭാവമെന്തെന്നായിട്ടുപിന്നെ
നിഷ്പ്രഭാവമെന്തെന്നായിട്ടുപിന്നെ
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നിഷ്പ്രഭാവമെന്തെന്നായിട്ടുപിന്നെ

കഷ്ടമെന്തെന്നായിട്ടുപിന്നെ
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മജിസ്ട്രേറ്റ്—താൻ സാക്ഷിപാത്രമായി ഒരു തൊഴിലാളി സ്വീകരിച്ചിരിക്കുന്നു എന്നുതോന്നുന്നു.
സാക്ഷി—ഇല്ലെങ്കിലാണെന്ന്, ഞാൻ ആദ്യമായിട്ടാണ് സാക്ഷിത്തത്തിൽ കയറുന്നത്.”
മജിസ്ട്രേറ്റ്—(കോപാധിപരമായി) കള്ളം പറയുന്നോ? തന്റെ മുമ്പെ എനിക്ക് വെളിച്ചം പരിചിതമായിത്തോന്നുന്നല്ലോ.
സാക്ഷി—ഇല്ലെങ്കിലാണെന്ന്, ഞാൻ ട്രാൻസ്ലേഷൻ ചെയ്തുകൊടുത്തതാണ്.

വിചാരണ

റാവുസാഹിബ് കെ. എം. ചെറിയാൻ

മഹാപുരോഹിതൻ ചോദിച്ചു “ഈ കഥകൾ ഒക്കെയും സത്യമല്ലേയോ? അല്ലയോ സ്നേഹമാനോസേ! മഹാനായ മോശയ്ക്കു വിപരീതമായും—ആ മോശ നല്ലീയ വ്യവസ്ഥാശാസ്ത്രത്തിന് വിപരീതമായും—ദൈവത്തിന്റെ നഗരമായ യരുശലേമിൽ പ്രതാപപൂർവ്വം നില്ക്കുന്ന യഹൂദവിജയസ്തംഭമായ ദൈവാലയത്തിന് വിപരീതമായും—ദുഷണം പറഞ്ഞു പറയുന്നതാണ് എന്നു—മൂന്നു ആരോപണങ്ങളാണ് നിന്റെമേൽ നില്ക്കുന്നത്. നീ ഇവയെ സംബന്ധിച്ച് എന്തു പറയുന്നു?” സ്നേഹമാനോസ് സ്വന്തം നിലയെ ഇങ്ങനെ വിശദീകരിച്ചു—“അല്ലയോ സഹോദരന്മാരേ! പിതാക്കന്മാരേ! ഈ മൂന്നു ആരോപണങ്ങളെ സംബന്ധിച്ചു എനിക്ക് പറയുവാനുള്ളത് ഞാൻ പറയാം. മറുപടി സ്വല്പം വിസ്തരിയ്ക്കേണ്ടതുണ്ട്. നാം ഒക്കെയും വിശ്വാസപൂർവ്വം ബഹുമാനിച്ചുപോരുന്ന വംശപിതാവായ അബ്രാഹാമിന്റെ സ്വദേശം ഈ വിശുദ്ധനാടല്ല എന്നു—ദൈവദത്തമായ നമ്മുടെ ചരിത്രത്തിൽ നാം വായിക്കുന്നതാണല്ലോ. നമ്മുടെ പിതാമഹൻ—അബ്രാഹാം—ഹാരാനിൽ ചെന്നു താമസം ആരംഭിക്കുന്നതിനും മുമ്പുതന്നെ മെസപ്പോത്തമിയായിൽ—കൽദയക്കാരുടെ “ഉർ” എന്നു പേരായ നഗരത്തിൽ—ദൈവത്തെ അറിയാത്ത ആ ചന്ദ്രാരാധകന്മാരുടെ ഇടയിൽ, ദിവസങ്ങളെ കഴിക്കുവെതന്നെ—പ്രതാപാത്മകനായ ദൈവത്തിന്റെ ദർശനം ലഭിക്കുവാൻ അനുഗ്രഹീതനായി. ദൈവം ഇങ്ങനെ ആജ്ഞാപിച്ചു: “അബ്രാഹാമേ! നീ ഈ ദേശത്തെയും ജാതികളെയും സ്വജനങ്ങളെയും വിട്ടു, യാത്ര പുറപ്പെടുക. നീ എവിടെ ചെന്നുവേണമെന്നു ഞാൻ പറയുക അറിവില്ലാതെ.” വാക്യം 4: ഈ ദൈവാലയം നിർമ്മിതമാകുന്നതിന്നു എത്രയോ വർഷങ്ങൾക്കുമുമ്പ്—വ്യവസ്ഥാശാസ്ത്ര പ്രഭാതാവായ മോശ ജനിക്കുന്നതിന്നു എത്രയോ വർഷങ്ങൾക്കുമുമ്പ്—അനുഗ്രഹീതനായ നമ്മുടെ പിതാവ്—കേവലം പ്രതിമാരാധനാഭയമായ

ഒരു രാജ്യത്തുവെച്ചു, ദൈവദർശനംകൊണ്ടു അനുഗ്രഹിക്കപ്പെട്ടുകയും, വാശാനം വാങ്ങുകയും ചെയ്യുന്നു. ഇതിനെ നിങ്ങൾ സൂക്ഷിക്കുക. ഇങ്ങനെയാണ് നമ്മുടെ വംശത്തിന്റെ ഉത്ഭവം. നമ്മുടെ വംശം—മോശ, വ്യവസ്ഥാശാസ്ത്രം, യരുശലേം, ദൈവാലയം, എന്നു പരിധിയിൽ ഒതുങ്ങുന്നതല്ല. അബ്രാഹാമവെട്ടെ, ബാബിലോൺ എന്ന നഗരം തലസ്ഥാനമായ കൽദയനാടിനെ ചെടിഞ്ഞു—ഹാരാനിൽ ചെന്നു താമസിച്ചു. അതിന്റെയും ശേഷമാണ്, ദൈവം നമ്മുടെ പിതാമഹനെ—നിങ്ങൾ ഇപ്പോൾ അധിവസിച്ചുപോരുന്ന നാട്ടിലേയ്ക്കും—കടത്തിയത്. എന്നാൽ ഈ നാട്ടിൽ കടന്നു എന്നതിനാൽ—അബ്രാഹാം വാശത്തം അനുസരിച്ചു നാടിന്റെ നായകനായി എന്നു നിങ്ങൾ തെറ്റി വ്യാഖ്യാനിയ്ക്കരുത്. അബ്രാഹാമിനു അല്ല ഭൂമി മേലേകിലും—ഒരു ചുവടുഭൂമിമേൽ എങ്കിലും—അധികാരം ലഭിച്ചിരുന്നില്ല. സന്തതി ഇല്ലാതിരുന്ന അക്കാലത്തു് ആ ദേശം തനിക്കു സന്തതിക്കും അവകാശപ്പെടും എന്നു—കേവലമായ വാശാനം മാത്രമാണ് നമ്മുടെ അഭിവന്ദ്യനായ പൂർവ്വഗന്ധ ലഭിച്ചത്. ദൈവവും മനുഷ്യനും തമ്മിലുള്ള ഏല്പാടിൽ പ്രാധാന്യം വിശ്വാസത്തിനാണ് എന്നതു—ദൈവത്തിന്റെ പ്രത്യേക പ്രജകളെന്നു അഭിമാനിയ്ക്കുന്ന നിങ്ങൾ—കാണുക. വാക്യം 6. എന്നാൽ ആ വാശാനത്തെ നിറവേറ്റുന്നതിന്നു മുമ്പായി—ഇസ്രായേലന്മാർ പരിശീലനം സമ്പാദിയ്ക്കേണ്ടതു ആവശ്യമായിരുന്നു. അതിനാൽ ദൈവം ഇങ്ങനെയും അരുളുകയുണ്ടായി. “അവന്റെ വംശം നാനൂറു വർഷം പരദേശത്തു അടിമത്തനത്തിൽ പീഡിപ്പിയ്ക്കപ്പെടും.” എന്നാൽ—ദൈവം തുടൻ പറഞ്ഞു:—“ഇവരെ അടിമത്തനത്തിൽ പീഡിപ്പിക്കുന്ന ജാതിയെ, ഞാൻ ദണ്ഡിക്കും: അതിന്റെശേഷം അവർ പുറപ്പെട്ടു വന്നു ഈ സ്ഥാനത്തു എന്നെ ആരാധിക്കും.” ദൈവം തപകമേ

കൈരളീ കുമാരി

ഓം എന്ന ആചാരത്തെ എടുപ്പുത്തീ, അബ്രാഹാമോടു ഉടമ്പടി ചെയ്യുകയും ചെയ്തു. അതിന്റെ ശേഷമാണ് ഇസ്രാഹാക്ക് പിറന്നത്. ഇസ്രാഹാക്ക് ഉടമ്പടിയുടെ മുദ്രയായ തിരുമുദ്രയെ, ജനനശേഷം എട്ടാംനാളിൽ അനുഷ്ഠിച്ചു. ഇസ്രാഹാക്കിന്റെ പുത്രൻ യാക്കോബും, യാക്കോബിന്റെ പന്ത്രണ്ടു പുത്രന്മാർ നമ്മുടെ പന്ത്രണ്ടു വംശങ്ങളുടെ ജനനീതാക്കന്മാരായി. വാക്യം 9. ഈർഷ്യ ഭൂഷിതന്മാരായ നമ്മുടെ പിതൃകുലപതികൾ സഹോദരനായ യോസപ്പിനെ എന്താനും വിസരന്മാർക്കു വില്പിക്കുകയുണ്ടായി. നമ്മുടെ പിതാക്കന്മാർ അകാരണമായും, അന്യായമായും ഉപേക്ഷിച്ച യോസപ്പാകട്ടെ, ദൈവത്താൽ നിരന്തരം അനുഗ്രഹിതനായി; സർവ്വ ക്ലേശങ്ങളിൽനിന്നും മോചനം പ്രാപിച്ചു് രാജാവായ ഫറൊന്റെ ദ്രാപ്പികളിൽനിന്നു കൃപ സമ്പാദിച്ചു. ദൈവദത്തമായ പ്രാജ്ഞത കൊണ്ടു സമ്പന്നനായ യോസപ്പ്—മിസരദേശത്തിന്റെയും ഫറൊന്റെ രാജധാനി കാത്തുണ്ടുളളയും, വൈസറോയി സ്ഥാനത്തേക്കു—ഉന്നമിതനായി. അക്കാലത്താണ്, മിസരദേശത്തിന്റെ സർവ്വ ഭാഗങ്ങളിലും കനാനിലും വലിയ ദുർഭിക്ഷവും അതുനിമിത്തം വിവിധ സങ്കടങ്ങളും ഉണ്ടായത്. നമ്മുടെ പൂർവ്വപുരുഷന്മാർ താമസിച്ചത്, വാഗത്തനാടായ കനാനിൽ തന്നെ ആയിരുന്നു. എങ്കിലും അക്കാലത്തു യാതൊരു പ്രത്യേകതയും കൂടാതെ, ഇതരന്മാരെപ്പോലെതന്നെ—ക്ഷണത്തിന്നു വകകാണാതെ ക്ലേശങ്ങളെക്കൊണ്ടു്—വിവശന്മാരായി. കനാൻനാട്ടിൽ താമസിച്ചിരുന്നത് അവിടെ മെച്ചമായില്ല. മിസരദേശത്തു ഗോതമ്പു വില്പിക്കുവാനുണ്ടു് എന്നു യാക്കോബു് എങ്ങിനെയോ അറിഞ്ഞു. യാക്കോബു് പുത്രന്മാരെ മിസരദേശത്തേക്കു അയച്ചു. ഇതു മിസരദേശത്തു അവരുടെ ഒന്നാംപ്രവേശം ആണ്. അവർ തിരികെ വന്നു: രണ്ടാംപ്രാവശ്യം മിസരദിക്കിൽ ചെന്നു. ആ അവസരത്തിൽ—യോസപ്പ് ആരാണ് എന്നു—യോസപ്പിൽനിന്നുതന്നെ അവർ ഗ്രഹിച്ചു. യോസപ്പിന്റെ ജാതിയെക്കുറിച്ചു ഫറൊൻ അറിവുകിട്ടി. യോസപ്പു ആദ്യയച്ച അച്ഛനേയും സർവ്വജാതികളേയും മിസരദേശത്തേക്കു കൊണ്ടുപോന്നു. അന്നു മിസരദേശത്തേക്കു ചെന്നവർ എഴുപത്തഞ്ചുപേരാണ്. അങ്ങിനെ യാക്കോബിന്റെ താമസം മിസരദിക്കിൽ ആയി.

യാക്കോബും നമ്മുടെ പന്ത്രണ്ടു് പിതൃകുലപതികളും ഈ പരിശുദ്ധനാട്ടിലേക്കു തിരികെ വന്നില്ല. അവർ ചരമം കണ്ടതു മിസരദേശത്തുതന്നെ. കാലശേഷം അവരുടെ അവശേഷങ്ങൾ ശേഖരിച്ചുകൊണ്ടുപോകപ്പെട്ടുകയും, ശേഖരംകാരനായ ഫരോന്റെ പുത്രന്മാരോടു അബ്രാഹാം വിലയ്ക്കു് വാങ്ങിയിരുന്ന നിലത്തു, ശവാശാരത്തിൽ നിക്ഷേപിക്കപ്പെട്ടുകയും, ഉണ്ടായി. നാം എന്നും ധിക്കരിച്ചുപോരുന്ന ഗമ്യദേശത്തുള്ള ശേഖരിച്ചാണ് നമ്മുടെ വംശപുർവ്വഗന്മാർ ഇന്നും വിശ്രമം കാണുന്നത്. വാക്യം 17: നമ്മുടെ അഭിവന്ദ്യ പിതാവായ അബ്രാഹാമാകട്ടെ—ഇസ്രാഹാക്ക് യാക്കോബു് എന്നിവരാകട്ടെ—നമ്മുടെ പന്ത്രണ്ടു് കുലപതികളാകട്ടെ—ദൈവം നൽകിയ വാഗ്ദാനത്തിന്റെ പരിണാമത്തെ—കേവലം ദുരഭ്യാസം ചെയ്യുകമാത്രമാണ്—ചെയ്തത്. അവർ വിശ്വാസത്തെ—നിങ്ങൾ ഓർത്തു കേൾക്കണം—വിശ്വാസത്തെമാത്രം അവലംബിച്ചു ആയുസ്സിനെ നയിച്ചു. എന്നാൽ ദൈവം നൽകിയ വാഗ്ദാനം ഫലത്തെ പ്രാപിക്കേണ്ടതാണല്ലോ. ദൈവാനുഗ്രഹംകൊണ്ടു് നമ്മുടെ ജാതി മിസരദേശത്തു എണ്ണത്തിൽ പെരുകി. അതിനിടയ്ക്കു നമ്മുടെ കുലപതിയായ യോസപ്പിന്റെ ചരിമയെ ഗ്രഹിച്ചിട്ടില്ലാത്ത ഒരുവൻ ഫറൊന്റെ സ്ഥാനത്തു കയറി. ആ രാജാവു നമ്മുടെ ജാതിക്കു വിരോധമായി ഉറച്ചുനിന്നു. ഇതരദേശീയന്മാരായ നാം എണ്ണത്തിൽ പെരുകാതിരിക്കുമാറു് ഫറൊൻ നമ്മുടെ വംശത്തെ പീഡിപ്പിച്ചു. ജനിക്കുന്ന ജനിക്കുന്ന കുട്ടികൾ ഉടനെ മരണംകാണുമാറു്—പരിത്യജിക്കപ്പെടണമെന്നു ചട്ടമായി. അല്ലയോ ശ്രോതാക്കളേ! മോശയെ—വ്യവസ്ഥാശാസ്ത്രം നമുക്കു സമ്പാദിച്ചതന്നു മോശയെ—നമ്മുടെ സമുദായം—നിങ്ങളുടെ പിതാമഹന്മാർ—മാനിക്കുകയും അനുവർത്തിക്കുകയും ചെയ്തു രീതിയെ—ഞാൻ വിവരിക്കുന്നതു നിങ്ങൾ കാതുവിരിച്ചു കേൾക്കണം. മോശക്കു എതിരായ ഭൂഷണമാണല്ലോ എന്റെ പേരിൽ ഒന്നാമതു നില്ക്കുന്ന ആരോപണം. കഠിനനായ ആ ഫറൊന്റെ കാലത്താണ്, നമ്മുടെ ഉദ്ധാരകനും മഹാനായ ജനനേതാവും ആയ മോശയുടെ ജനനം. പരമസുന്ദരനായ ശിശു! ഉപേക്ഷിക്കുവാൻ മനസ്സുവരാത്ത മാതാവു്, ശിശുവിനെ മൂന്നുമാസം അച്ഛന്റെ ഗൃഹത്തിൽ

കൈരളീ കുമാരി

ഒളിവിൽ വെച്ചു. ഗതികാണാത്ത മാതാവു, ശിശുവിനെ ഉപേക്ഷിച്ചു. ഉപേക്ഷിക്കപ്പെട്ട ശിശു, ഫറൊന്റെ പുത്രിയുടെ കൈവശം ചെന്നുചേർന്നു. മോശ രാജധാനിയിൽ ഫറൊന്റെ പൊതുനായി വെച്ചു. രാജപാലിതനായ മോശയുടെ വിദ്യാഭ്യാസം മുറയ്ക്കു് നടന്നു. മോശ മിസരദേശക്കാരുടെ സർവ്വവിജ്ഞാനങ്ങളിൽ സുശിക്ഷിതനായി, വാക്കുകളിൽ ശക്തിമാനായി, കർമ്മങ്ങളിൽ വിക്രമനായി, നാല്പതു വർഷങ്ങൾ കടന്നു. അങ്ങിനെ ഇരിക്കെ സ്വസഹോദരങ്ങളായ ഇസ്രയേൽ സന്താനങ്ങളുടെ യഥാർത്ഥമായ അവസ്ഥ,—എങ്ങനെയെന്ന് എന്നു് അന്വേഷിച്ചുറിയണമെന്നു് മോശയുടെ ഹൃദയാകാശത്തിൽ ഒരു ചിന്ത ഉദിച്ചു. മോശ, ഇസ്രയേലന്മാർ താമസിച്ചുപോന്ന മിസരദേശത്തു്, ചെന്നുചേർന്നു. അടിമകളായ സഹോദരന്മാർ കാഠിന്യപീഡകൾ അനുഭവിച്ചുപോന്ന ദയനീയമായ ദർശനമാണ്—മോശയുടെ കണ്ണുകൾ കണ്ടതു്. ഒരു മിസ്രയീംകാരൻ—കേവലം അന്യായമായി—ഒരു ഇസ്രയേലനെ അടിക്കുന്നു. മോശ അതുകണ്ടു സഹിച്ചില്ല. അപകർത്താവായ മിസരദേശീയനെ തല്ലിക്കൊന്നു്—കണ്ടു അപകാരകർമ്മത്തിനു് പരിഹാരം നിർവ്വഹിച്ചു. അല്ലയോ ശ്രോതാക്കളേ! മോശ ഇങ്ങനെ ചെയ്തതു, സാധാരണമായ സ്വജാതിസ്നേഹചോദനം കൊണ്ടല്ല, ദൈവം നല്കിയ പ്രേരണനിമിത്തമാണ്. “താൻ ഇവരുടെ പരിത്രാതാവായി ഭവിക്കുമാറു് ദൈവം സംഗതികളെ സംഭവിപ്പിക്കുമെന്നു്,” പീഡിതന്മാരായ സ്വസഹോദരന്മാർ അറിയുക.” എന്നായിരുന്നു മോശയുടെ ആശയം എന്നാൽ കഷ്ടം! ഇസ്രയേലന്മാർ—നിങ്ങളുടെ പിതാക്കന്മാർ—ആ വാസ്തവം ഗ്രഹിച്ചില്ല. പിറേറനും മോശ ഇസ്രയേലന്മാരുടെ താവളത്തിൽ ചെന്നു. അന്നു മോശ കണ്ടതു, രണ്ടു ഇസ്രയേലന്മാർ തമ്മിൽ അടിപിടിക്കുന്നതാണ് അവരെ രാജിപ്പെടുത്തണം എന്നു കരുതിപ്പറഞ്ഞു. “അല്ലയോ പ്രിയന്മാരെ നിങ്ങൾ സഹോദരന്മാരല്ലയോ? നിങ്ങൾ ഇങ്ങനെ തമ്മിൽത്തമ്മിൽ പിണങ്ങുന്നതു് എന്തിനു്?” ആ ഇരുവരിൽ അക്രമി ഇങ്ങനെ പറഞ്ഞു:—ഹെതു്! അങ്ങനെ ഇവിടെ വിധികർത്താവായി ആരെങ്കിലും വിളിച്ചുവോ? ഇവിടെ ന്യായം പറയുവാൻ അങ്ങയ്ക്കു അവകാശം എന്തു്? മനസ്സി

ലായി, അങ്ങു് ഇന്നലെ ഒരു മിസരയിമുനെ തല്ലിക്കൊന്നു കഴിച്ചിട്ടു. ഇന്നു് എന്നെന്നുവായം എന്നു വിചാരിക്കുകയാണ്. അല്ലേ! ഒരുവനെ—“ഒരു മിസരയിമുനെ—കൊന്നു എന്നു വർത്തമാനം പരസ്യമായാൽ—ഭവിക്കാവുന്ന ആ പത്തുകളെ ഓർത്തു്—മോശ—പിന്നെ അവിടെ നിന്നില്ല. അല്ലയോ ശ്രോതാക്കളേ! നിങ്ങൾ ഓർത്തുകേൾക്കണം. ഇസ്രയേൽവംശത്തിന്റെ അഭിമാനസ്തംഭമായ മോശ—നിങ്ങൾ നിരന്തരം അഭിമാനിക്കുന്ന വ്യവസ്ഥാശാസ്ത്രം സമ്പാദിച്ചതന്നു മോശ—രാജധാനി വിട്ടുവാൻ ഇടയായതു്, ഇസ്രയേലന്മാർ സ്വീകരിക്കാത്തതുകൊണ്ടും, ധിക്കരിച്ചതുകൊണ്ടും, തന്നെ. മോശ രക്ഷ അന്വേഷിച്ചു പോയതു്, നാം നമ്മുടേതു് എന്തു്മാനിക്കുന്ന കനാൻ നാട്ടിലേക്കു് അല്ല—സർവ്വയഹൂദന്മാർക്കു ഇന്നും നിന്ദാകാരണമായ മിടയാനിലേക്കു് അത്രെ. അവിടെ മോശ വിവാഹം ചെയ്തു: രണ്ടു പുത്രന്മാരുടെ പിതാവായി. മോശ അവിടെയും നാല്പതു വർഷങ്ങളെ പിൻതള്ളി. അങ്ങനെ ഇരിക്കവേ, ഒരിക്കൽ സർവ്വങ്ങളുടെ സ്വാമിയുടെ ദൂതൻ, സീനാഗിരി മരുഭൂമിയിൽ മുറപ്പെടുത്തിനാക്കുകളിൽ മോശയ്ക്കു് ദർശനം അനുഭവിച്ചു. കണ്ടു കാഴ്ചകണ്ടു മോശ വിസ്മിതനായി. അതു് എന്താണ് എന്തു നോക്കുവാൻ സമീപിക്കവേ പ്രഭുവിന്റെ ശബ്ദം ഇങ്ങനെ കേൾക്കായി. “ഞാൻ നിന്റെ പൂർവ്വപുരുഷന്മാരുടേ ദൈവം ആകുന്നു. അബ്രാഹാമിന്റെ ദൈവവും യാക്കോബിന്റെ ദൈവവും ഇസ്രാഹാക്കിന്റെ ദൈവവുതന്നെ” മോശ അടിതൊട്ടു മുടിയോളവും വിറച്ചു. മുറപ്പെടുപ്പിനെ നോക്കുവാൻതന്നെയും വളരെപ്പേടിച്ച്. പ്രഭു തുടർന്നു് അരുളി. “കാലിൽനിന്നു നീ ചെരപ്പുകളെ അഴിച്ചുമാറുക. നീ നില്ക്കുന്ന സ്ഥലം പരിശുദ്ധമാകുന്നു. മിസരദേശത്തു എന്റെ ജാതികളുടെ ദീഡനത്തെ ഞാൻ വേണ്ടവണ്ണം കണ്ടിരിക്കുന്നു. അവരെ ഉദ്ധരിക്കുവാനായി ഞാൻ ഇവിടെ അവതരിച്ചതാണ്. നീ ഇപ്പോൾതന്നെ സന്നദ്ധനാവുക. ഞാൻ നിന്നെ മിസരദേശത്തേക്കു് അയയ്ക്കുകയാണ്” അല്ലയോ ശ്രോതാക്കളേ! നിങ്ങൾ ഇവിടെ ശ്രദ്ധിക്കേണ്ടതുണ്ടു്. “നീ ഞങ്ങൾക്കു് ശാസകനല്ല, ന്യായകർത്താവല്ല, എന്നു്, ഇസ്രയേലന്മാർ ധിക്കരിച്ചു മോശയെ ആണ്—പരമനായ പ്രഭു—മുറക്കാട്ടിൽ തെളിഞ്ഞ ദൂതൻ മുഖം

കൈരളി കുമാരി

ന്തിരം—ആജ്ഞകൊടുത്തു്—ഇസ്രയേലന്മാരുടെ ശാസകനായും ന്യായകർത്താവായും—അയച്ചതു്. അതെ ആ മോശയെ ആണു്—അല്ലാതെ ഇസ്രയേലന്മാർ സമനാശം തിരഞ്ഞെടുത്ത ഒരു മോശയെല്ലാമെന്ന നായകനോ അല്ല—മിസ്രദേശത്തിലും മെങ്കുലിലും മരുഭൂമിയിലും—നാല്പതു വർഷക്കാലം—അതുതന്നെപ്പോലും അടയാളങ്ങളേയും ചെയ്തുകൊണ്ടു്—നിങ്ങളുടെ പുരപ്പിതനായെ അടിമത്തനത്തിൽനിന്നു്, വിടർത്തിയതു്.

അല്ലയോ ഇസ്രയേലന്മാരെ! നാം ഇപ്പോൾ ഏതൊരു നാട്ടിലും കരുതിപ്പോരുന്ന മോശ—ഇസ്രയേൽസന്താനങ്ങൾ കേൾക്കുവാനും ഗ്രഹിക്കുവാനും ആയി ചെയ്ത—ഒരു പ്രാഥമികത്തെ—ഞാൻ ഇവിടെ ഉദ്ധരിക്കട്ടെ. അതിന്റെ സാരത്തെ ഇസ്രയേൽസന്താനങ്ങളായ നിങ്ങൾ ആരാണു് കൊള്ളാം. മോശ ചെയ്ത പ്രാഥമികം ഇങ്ങനെയാണു്. “കേവലം അസാരമായ എന്തെങ്കിലും ഉന്നതമായ സ്ഥാനത്തേക്കു് നിങ്ങളുടെ ദൈവം ഉയർത്തി. ആ ദൈവം, നിങ്ങൾക്കു വേണ്ടി, നിങ്ങളുടെ വംശത്തിൽനിന്നു്, ഒരു പ്രവാചകനെ ഉത്താപനം ചെയ്തും. ആ പ്രവാചകന്റെ വാക്യത്തെ നിങ്ങൾ അനുസരിക്കേണ്ടതത്രെ.” ഇസ്രയേലന്മാരെ! അവിത്തുമാഹിമാ വായ മോശയെ നിങ്ങൾ അനുസരിക്കേണ്ട

യോ? മോശയുടെ മാഹിമയെ നിങ്ങൾ ചിന്തിക്കുകതന്നെ. സീനായി മലയിൽ താമസിക്കുന്ന കാലത്തു്, നമ്മുടെ പിതാക്കന്മാർ ഒരു ഭാഗവും ദൈവത്തിന്റെ ദൂതൻ മൂലാഗവും നില്ക്കുമ്പോൾ—മദ്ധ്യസ്ഥനായി നിന്നുകൊണ്ടു്—നമുക്കു് നല്കുവാനായി ജീവിതാവഹങ്ങളായ വാക്കുകളെ വാങ്ങിയവൻ—ഈ മേശയത്രെ. ഈ മഹാപ്രഭാവത്തിന്റെ വാക്കുകളെ നാം അനുസരിക്കേണ്ടതല്ലയോ? എന്നാൽ ഞാൻ വ്യവസ്ഥാശാസ്ത്രത്തെ വിരോധിക്കുന്നു എന്നു വിധിക്കുന്ന നിങ്ങളുടെ പിതാക്കന്മാർ എന്താണു് ചെയ്തതു്?

ഞാൻ വ്യവസ്ഥാശാസ്ത്രത്തെ വിരോധിക്കുന്നു എന്ന അപരാധം എന്റെ മേൽ ചുമത്തുന്ന നിങ്ങൾ ഈ ഭാഗം സ്മരിക്കുന്നതു് കൊള്ളാം. നിങ്ങളുടെ പിതാക്കന്മാർ മോശയുടെ ആജ്ഞകളെ അനുകരിക്കുവാൻ സന്നദ്ധനായില്ല. അവർ മോശയെ മറയ്ക്കുകൊണ്ടു് മരുഭൂമിയിലേക്കു് തിരികെപ്പോയാൽ എന്തു് എന്നു് പരിഭ്രമിച്ചു. പിന്നെക്കും പിന്നങ്ങിയ അവർ അഹറോന്റെ സന്നിധിയിൽ ഇങ്ങനെ ക്ഷോഭ

പ്രകടനം ചെയ്തു. “അങ്ങനെയൊക്കെ മിസ്രദേശത്തെ നിർമ്മിച്ചതരിക. അവിടെത്തന്നെ മൺപെട്ടിട്ടുണ്ടു്. ഞങ്ങൾ അവിടെനിന്നു് വന്നുകൊള്ളാം. മിസ്രദേശത്തുനിന്നു പുറത്തേക്കു് അടിച്ചിറക്കി, ഞങ്ങളെ ഈ മരുഭൂമിയിൽ കേൾപ്പിക്കുന്ന മോശയ്ക്കു്, എന്തു ദോഷമുണ്ടു്? അതൊന്നും അറിഞ്ഞുകൂടാ”. അവർ ഇങ്ങനെ ആവാശ്യപ്പെട്ടുക മാത്രമല്ല ചെയ്തതു്. അവർ ഒരു ശോചനീയപ്രതിമയെ നിർമ്മിച്ചു. ആ മൂർത്തിയെ ഉദ്ദേശിച്ചു നമിക്കത്തക്ക ശീലിച്ചു. സന്തം കൈകൊണ്ടു് തീർത്ത ദൈവത്തിന്റെ മുമ്പിൽ ധൃതം നാമ്പിച്ചു്, ചാട്ടുചാടി, ആനന്ദംകൊണ്ടു് ആനന്ദിച്ചു. ദൈവത്തിന്റെ മുമ്പിൽ നിന്നു്, വ്യവസ്ഥാശാസ്ത്രം വാങ്ങി വന്ന മോശ, കണ്ടുകാട്ടി ഇതാണു്. ആയതിനാൽ ദൈവം അവിടെനിന്നു് മൂലം തിരിച്ചുകയറേണ്ടതു്. നിങ്ങളുടെ പിതാക്കന്മാർ നമേക്കും ആകാശസേനകളെ ആരാധിക്കുമാറു് ദൈവത്തിൽനിന്നു് ത്യജിക്കുകയായി. അല്ലയോ ഇസ്രയേലന്മാരെ ഇതു നമ്മുടെ മാഹിമയിൽ ഒരു അല്പ സംഭവമല്ല. നമ്മുടെ പ്രവാചകന്മാർ രേഖപ്പെടുത്തിയിരിക്കുന്നതു് നിങ്ങൾക്കു അറിവുള്ളതല്ലയോ?

ശ്ലോകം:

“മാന്വലിംഗത് സമാ ത്വാതം കിം മഹ്യം പ്രാപ്തരേ ബലീൻ കിം നൈവേദ്യോനി വാ ദത്ത യുതം ദോ ഇസ്രയേൽ കല മോലകസ്യുപി ദുഷ്ത രിഹൻ ദേവസ്യ താരകാം യാഷ്യാദിർ നിർമ്മിതാഃ പൃഷ്ഠാ അന്യ ശ്വാവഹ താകൃതീഃ തത്ത്വോഹം ബാബിലാഃ പാരം വോ നേഷ്യാപി പ്രവാസയൻ”

“അല്ലയോ ഇസ്രയേൽ വംശമേ! നിങ്ങൾ മരുഭൂമിയിൽ ചരിച്ചു നാല്പതു വർഷക്കാലത്തിൽ—നിങ്ങൾ എന്നെ ഉദ്ദേശിച്ചു ബലികളെ അർപ്പിച്ചുവോ? നൈവേദ്യങ്ങളെ നിവേദിച്ചുവോ? ഇല്ല. നിങ്ങൾ അങ്ങിനെ ചെയ്തില്ല. നിങ്ങൾ കൂടെ കൊണ്ടുനടന്നതു, മോലോക്കിന്റെ കൂടാരത്തെയും, നിങ്ങളുടെ ദേവനെന്നു പൂജിച്ചുപോന്ന രഹ്മാന്റെ നക്ഷത്രരൂപമായ മൂർത്തിയെയും തന്നെ. നിങ്ങൾ അവയെ നിർമ്മിച്ചു, അവ

കൈരളി കുമാരി

യെ വന്ദിപ്പുകയാണു്, ചെയ്തതു്. ആയതിനാൽ ഞാൻ നിങ്ങളെ ബാബിലോണിന്റെ അപ്പുറത്തേക്കു് അടിമത്തനത്തിൽ അയയ്ക്കും.” വാക്യം 44. അല്ലയോ ശ്രോതാക്കളേ! നിങ്ങൾ ഇനിയും കേൾക്കുക, മോശ, കനാൻനാടു എന്നു വരുന്ന പശ്ചാത്തലത്തിൽ നിങ്ങൾ അഭിമാനിക്കുന്ന വ്യവസ്ഥാശാസ്ത്രത്തെക്കുറിച്ചു, നിങ്ങൾക്കുള്ള മാനത്തിന്റെ കഥ ഇങ്ങനെയായി. ഇനി ഞാൻ ദൈവാലയത്തെക്കുറിച്ചു പ്രസ്താവിക്കാം. ദൈവാലയ ദൂഷണവും എന്റെ മേൽ നില്ക്കുന്ന അപരാധങ്ങളിൽ ഒന്നാണല്ലോ. മരുഭൂമിയിൽ നമ്മുടെ പിതാക്കന്മാർ നടക്കുന്ന കാലം നമ്മോടു ഒരുമിച്ചുണ്ടായിരുന്നതു എന്താണു് എന്നു് നിങ്ങൾക്കു അറിയാമല്ലോ. അതു ഈ യുഗലോം ദൈവാലയമല്ല. ഒരു സ്ഥലത്തു ഉറച്ചുനില്ക്കുന്ന വേറൊരു ദൈവാലയവും അല്ല. മോശ കണ്ട ദർശനം അനുസരിച്ചു പണി തീർന്നു, നമ്മോടൊരുമിച്ചുണ്ടായിരുന്നതു്—ഒരു സാക്ഷ്യകൂടാരമാണു്. മോശയ്ക്കു ദൈവാലത്തെ ലഭിച്ചതു—മോശ ദർശനത്തിൽ കണ്ട രീതിയ്ക്കു—ഒരു കൂടാരം പണിയണം എന്നാണു്. വാക്യം 45. അതു പണിയപ്പെട്ട കാലത്തുണ്ടായിരുന്നവർ ഒക്കെയും മരിച്ചുപോയതിനാൽ—അടുത്ത തലമുറക്കാർ സാക്ഷ്യകൂടാരത്തെ ഏറ്റു വാങ്ങി. ഏറ്റുവാങ്ങിയ പിതാക്കന്മാർ, അതിനെ ചുമലിൽ ചുമന്നുകൊണ്ടു, മോശയുടെ അടുത്ത നായകനായ യോശുവായെ അനുഗമിച്ചു. അക്കാലത്തു ഈ കനാൻ നാടു ഇതരജാതീയന്മാരുടെ സ്വത്തായിരുന്നു. അവരെ ദൈവം ആട്ടിപ്പോയിച്ചു. നാം സാക്ഷ്യകൂടാരത്തോടുകൂടെ കനാൻ നാടു പിടിച്ചു. നമുക്കു കനാൻ നാടു പിടിച്ചതെന്നതു ദൈവാലയം അല്ല. നാം കനാൻ പിടിച്ചശേഷവും നമ്മുടെ ജാതി ഒന്നിന്നൊന്നു കയറി. ദാവീദു മഹാരാജാവു സർവ്വലോകബഹുമാനത്തെ സമ്പാദിച്ചുകാലം വരെയ്ക്കു്—നമുക്കു തുണയായി നിന്നതു്, ദൈവാലയം അല്ല; ഈ സാക്ഷ്യകൂടാരം മാത്രമാണു്. അതു ആളുകൾ ചുമന്നു എവിടെയും കൊണ്ടുപോകുക പതിവായിരുന്നു. ദൈവാരാധനം ഒരു പ്രത്യേക സ്ഥലത്തായിരിക്കണമെന്നു, യാതൊരു വിധിയെയും—ദിഗ്വിജയം ചെയ്ത നമ്മുടെ പിതാക്കന്മാർ അറിഞ്ഞിരുന്നില്ല. ദൈവത്തിൽ പരമാനുഗ്രഹീതനായിരുന്ന നമ്മുടെ മഹാരാജാവു്—ദാവീദു്—യാക്കോബിന്റെ ദൈവത്തിന്നു ഒരു വാസസ്ഥാനം നിർമ്മിക്കണമെന്നു് കാംക്ഷി

ച്ചു. പ്രവാചകനായ നാഥാൻ, ആ ആശയത്തെ അനുകൂലിച്ചു. എന്നാൽ അതു സംബന്ധമായ പ്രാർത്ഥനകൾക്കു ദൈവത്തിങ്കൽനിന്നു ലഭിച്ചതു—അനുകൂലമായ ആജ്ഞകളല്ല. ദൈവാലയം നിർമ്മിച്ചതു് ദാവീദിന്റെ പുത്രൻ—പ്രതാപവാൻ—എന്നാൽ പില്ലാലത്തു് അധഃപതിച്ചുപോയ ശലോമോൻ—അത്രെ. പരാല്ലാസ് ആലയം ആരു നിർമ്മിക്കും? സർവ്വജഗത്തിന്റെ സ്വാമിയെ ചുമക്കുകയുടെ ഉള്ളിൽ ഒരുക്കുവാൻ ആരു? ആലയം നിർമ്മിച്ച ശലോമോൻ തന്നെയും, സർവ്വവ്യാപകനും പരമനും ആയ ദൈവം ആലയത്തിൽ ഒതുങ്ങുമെന്നു് കരുതിയില്ല. ദൈവാലയനിർമ്മാണം എന്ന സ്വകൃത്യത്തിൽ വിചിത്രമായ ആശയത്തിന്റെ സങ്കീർണ്ണമായ അംശത്തെ—കൺകൊണ്ടെന്നതുപോലെ കണ്ടുകൊണ്ടു്—ദൈവാലയത്തിന്റെ ഉൽപ്പാദനാവസരത്തിൽ—ആ മഹാരാജാവു് ദൈവത്തിന്റെ പരമതയെ, ഇങ്ങനെ പ്രശംസിക്കുന്നു. വിനയത്തിന്നു പ്രത്യേക പ്രസിദ്ധി സമ്പാദിച്ചിട്ടില്ലാത്ത പ്രതാപവാനായ ശലോമോൻ—നൂതനദൈവാലയത്തിൽ അത്യുന്നതന്റെ ഹോമവേദികയുടെ സമീപം നിന്നുകൊണ്ടു്—ആകാശത്തേക്കു കൈകളെ മലർത്തി ഇങ്ങനെ കേഴുന്നു. “ഇസ്രയേലിന്റെ പ്രഭോ! പരമപ്രഭോ! മേൽ സ്വർഗ്ഗത്തിലാകട്ടെ കീഴ്ഭൂമിയിലാകട്ടെ നിന്തിരുവടിയ്ക്കു് സമനായ ഇതരദേവൻ ഇല്ല. സർവ്വാനുകൂലങ്ങളെക്കൊണ്ടു നിന്തിരുവടിയുടെ കൺമുമ്പിൽ വിധേയന്മാരായ നിന്തിരുവടിയുടെ ദാസന്മാരെ ഉദ്ദേശിച്ചു—നിന്തിരുവടി നിയമങ്ങളെ പാലിക്കുന്നു. പ്രീതിയെ പ്രദാനം ചെയ്യുകയും ചെയ്യുന്നു. ഇസ്രയേലിന്റെ പ്രഭോ! പരമനായ ഈശ്വര! നിന്തിരുവടിയുടെ ദാസൻ—അടിയന്റെ അച്ഛൻ—ആയ ദാവീദിനോടു്—നിന്തിരുവടി ചെയ്ത പ്രതിജ്ഞ ഇപ്പോൾ സാധിയ്ക്കുമാറാകണമേ! ദാസനായ ദാവീദു—നിന്തിരുവടിയുടെ കൺമുമ്പിൽ നടന്നതുപോലെ—ദാവീദിന്റെ സന്താനങ്ങളും നടക്കുമെങ്കിൽ—ഇസ്രയേലിന്റെ സിംഹാസനത്തിൽ ഇരിക്കുവാൻ ദാവീദിന്റെ വംശത്തിൽ ആൾ ഉണ്ടാകാതെ വരികയില്ല എന്നു്—നിന്തിരുവടി കൃപാപൂർവ്വം—കല്പിച്ചതാണല്ലോ. ഇസ്രയേലിന്റെ നാഥ! നിന്തിരുവടിയുടെ ദാസനായ അടിയന്റെ അച്ഛനു്—നിന്തിരുവടി നല്കിയ വരം ശരിപ്പെടുവരണമേയെന്നു്—അ

കൈരളീ കുമാരി

ടിയൻ പ്രാർത്ഥിക്കുന്നു. എന്നാൽ പരമപ്രഭുവായ നിന്ദിതവടിയ്ക്കും ഭൂമി നിവാസസ്ഥാനമോ? സ്വർഗ്ഗമാകട്ടെ സ്വർഗ്ഗാധിപസ്വർഗ്ഗമാകട്ടെ നിന്ദിതവടിയെ ധരിയ്ക്കുവാൻ അർഹമല്ല. അടിയൻ നിർമ്മിച്ച ഈ പാഴ്കടൽ, നിന്ദിതവടിയെ എങ്ങനെ ഉൾക്കൊള്ളും? പ്രഭോ! പരമോന്നതനായ പ്രഭോ! അടിയൻ തിരുമനസ്സറിയിക്കുന്നതു ഒന്നു മാത്രമാണ്. നിന്ദിതവടിയുടെ ഓസനായ അടിയൻ പ്രാർത്ഥിക്കുന്നു: നിവേദനം ചെയ്യുന്നു. അവയെ നിന്ദിതവടി കേൾക്കുമോ? കനിവേണമേ! ഈ സ്ഥലത്തു അടിയൻ സമർപ്പിയ്ക്കുന്ന പ്രാർത്ഥനകളും, നിന്ദിതവടിയുടെ പ്രജകളായ ഇസ്രയേൽ വംശം സമർപ്പിക്കുന്ന പ്രാർത്ഥനകളും—നിന്ദിതവടി കേൾക്കേണമേ! നിന്ദിതവടിയുടെ നിവാസം സ്വർഗ്ഗത്തിൽതന്നെ. എന്നാൽ സ്വർഗ്ഗത്തിൽ ഇരുന്നുകൊണ്ടു നിന്ദിതവടി അടിയങ്ങളുടെ പ്രാർത്ഥനകളെ കേൾക്കേണമേ! കേട്ടു അടിയങ്ങളെ ക്ഷമിക്കേണമേ!” അല്ലയോ ഇസ്രയേലിന്റെ ഉപദേശാക്കന്മാരെ! യരുശലേം ദേവാലയത്തിൽ ദൈവം ഒതുങ്ങുകയില്ല എന്നതിലേയ്ക്കും—ഇതിനെ അപേക്ഷിച്ച് അധികമായ സാക്ഷ്യം ആരു തീരും? ഈ ദേവാലയത്തിൽ ചെയ്യപ്പെടുന്ന പ്രാർത്ഥനകൾ ദൈവം കേൾക്കണം എന്നുമാത്രമാണ്—അല്ലാതെ ഈ ദേവാലയത്തിൽ മാത്രം പ്രാർത്ഥനകൾ ചെയ്യപ്പെടണമെന്നല്ല—പ്രതിഷ്ഠാപകനായ ശലോമോൻ അപേക്ഷിക്കുന്നത്. വാക്യം 48. പരാലുൻ കൈപ്പണിയായ ആലയങ്ങളിൽ വസിക്കുന്നില്ല നിശ്ചയം: ശലോമോൻ ചെയ്ത പ്രസ്താവം അബദ്ധമല്ല; കേവലം വിനയസൂചനയും അല്ല. നമ്മുടെ പ്രവാചകൻ ഇങ്ങനെ പ്രവചനം ചെയ്തിരിക്കുന്നു.

ശ്ലോകം:

മമ സിംഹാസനം സ്വർഗ്ഗാ മമ പാദാസനം
ച ഭൂ:

പ്രഭു രാഹു ഗുഹം കീട്ടു വിനിർമ്മാസ്യമ
മത്കൃതേ

മദ് വിശ്രമാർത്ഥം സ്ഥാനം കുത്ര വാ ലക്ഷ്യ-
യിഷ്യതേ

മാമകീന കര ശ്വേദം സാകല്യം കിം ന സൃഷ്ടു-
വാൻ”

പ്രഭു അരുളിച്ചെയ്യുന്നു “സ്വർഗ്ഗം എനിക്കു സിംഹാസനം, ഭൂമി എനിക്കു പാദപീഠം! എ

നിക്കു വേണ്ടി നിങ്ങൾ എങ്ങനെത്തന്നെ ആലയത്തെ പണിയും? ഞാൻ വിശ്രമിക്കുവാൻ അർഹമായ സ്ഥാനം എവിടെ? ഇക്കാരണത്താൽ സർവ്വ പ്രപഞ്ചം എന്റെ സൃഷ്ടി അല്ലയോ?” അല്ലയോ ശ്രോതാക്കളേ! അരുപൻ, അപ്രമേയൻ, സർവ്വങ്ങളുടെ സ്വാമി, ആയ ഈശ്വരൻ—ഈ മൺപുവർക്കുരക്കീഴിൽ ഒതുങ്ങുമെന്നോ? വാക്യം 51. കുറിയൊക്കെത്തന്നെ തപസ്സുചെയ്തവരായ സർവ്വദാ പ്രശംസിക്കുന്ന നിങ്ങൾ—അത് കുറിയെന്ന ഈശ്വരവിയേതയെ—സർവ്വാംശങ്ങളിൽ ഉപേക്ഷിച്ചിരിക്കുന്നു. ഹൃദയങ്ങളിൽ ചർമ്മരേണിന്റെ യാതൊരു ഗുണവും കാണിക്കാത്തവർ! കാതുകുട്ടിൽ ഈശ്വരഹൃദയം കടക്കുവാൻ അനുവദിക്കാത്ത സേപാഹനീതന്മാർ! മാനുഷമായ മോശയെ അനുസരിക്കാത്ത നിങ്ങൾ—ക്രിസ്തുവിനെ കുരിശിൽ ആണികളെ കൊണ്ടു അറഞ്ഞ നിങ്ങൾ—നിങ്ങൾ അന്നുമുതൽ ഇന്നുവരെയ്ക്കു പരമാത്മാവിന്റെ സർവ്വ പ്രേരണകൾക്കു പ്രതികൂലം പ്രവർത്തിക്കുന്നു. നിങ്ങൾ പുവ്വഗന്മാർ യോജിച്ച അനുഗാമികൾ തന്നെ. നിങ്ങളുടെ പിതാക്കന്മാർ ഉപദ്രവം ചെയ്യാതിരുന്ന ഒരു പ്രവാചകന്റെ എങ്കിലും പേരു പറയുവാൻ നിങ്ങൾക്കു കഴിയുമോ? യഹൂദസമുദായം പ്രതീക്ഷിക്കുന്ന നീതിമാന്റെ ഭാവ്യാഗമനത്തെ കുറിച്ച് പ്രവചനം ചെയ്ത സർവ്വന്മാരെ അതതു തലമുറയിലുള്ള യഹൂദന്മാർ—നിങ്ങളുടെ അച്ഛന്മാർ—കൊല്ലുകയാണ് ചെയ്തത്. ആ നീതിമാൻ അവതരിച്ചു. നിങ്ങൾ—പിതാക്കന്മാർക്കു യോജിക്കുന്ന പുത്രന്മാരായ നിങ്ങൾ—ആ നീതിമാനെ ദ്രോഹിച്ചു. കുരിശിൽ തറച്ചു കൊന്നു. കഷ്ടം! ആരും മുതൽ അവസാനം വരെയ്ക്കു പാപദൃഷ്ടമായ ചരിത്രംകൊണ്ടു ദൃഷ്ടമായ സമുദായം: സ്വർഗ്ഗഭൂതന്മാരൽ നിർദ്ദീഷ്ടമായ നിയമം കൈയിൽ വന്നശേഷം—അതിനെ തട്ടിക്കളഞ്ഞു—ദൃഷ്ടതകൊണ്ടു സംപൂർണ്ണമായ യഹൂദസമുദായം.”

[ഈ ഉപന്യാസം ഹൈന്ദവധർമ്മസുധാകരകർത്താവായ റാവുസാഹിബ് ഒ. എം. ചെറിയാൻ എഴുതിയിരുന്ന “ക്രൈസ്തവധർമ്മവനീതം” എന്ന പുസ്തകപരമ്പരയിൽനിന്നും ഉദ്ധാരണമാണ്. ഉദ്ധൃതഭാഗം പ്രവർത്തനപുസ്തകം 7-ാം അദ്ധ്യായത്തിന്റെ പരിവർത്തനമത്രെ. സ്റ്റേഫാനോസ് പ്രതിസ്ഥാനത്തു നിന്നുകൊണ്ടു സന്നദ്ധി കോടതിയിൽ ചെയ്യുന്ന പ്രസംഗമാണ് വിഷയം. എന്നാൽ 7-ാം അദ്ധ്യായം വായിച്ചാൽ അതു ഒരു യഹൂദസമുദായ ചരിത്ര സംക്ഷേപം ആണെന്നല്ലാതെ അപരാധാരോപണങ്ങൾക്കു മറുപടിയാണ് എന്നു വ്യഞ്ജിക്കുവിഷമമാണ്. മി. ചെറിയാൻ ചെയ്യുന്ന പരിവർത്തനത്തിലാകട്ടെ, ആരോപിതങ്ങളായ അപരാധങ്ങളും അവയ്ക്കു യുക്തിയുക്തങ്ങളായ മറുപടികളും തെളിവായിക്കാണാം. വ്യവസ്ഥാശാസ്ത്രം നൽകപ്പെട്ട സന്ദർഭത്തിൽ ദൈവദൂതന്മാരുടെ സാന്നിദ്ധ്യം ഉണ്ടായിരുന്നുവെന്നത് യഹൂദപുരാണത്തിൽനിന്നാണ്. ശലോമോൻ ചെയ്ത പ്രാർത്ഥനപഴയനിയമത്തിൽനിന്നു ഉദ്ധാരണമാണ്. ഏഴാം അദ്ധ്യായത്തിൽ ആ പ്രാർത്ഥന അല്പമാത്രമായിക്കാണുന്നത്—സ്റ്റേഫാനോസ് ബലപ്പാടിൽ ഏതാനും വരികളെങ്കിലും ഉദ്ധരിച്ചതുകൊണ്ടോ, പ്രവർത്തനപുസ്തകകാരൻ പുസ്തകത്തിൽ പ്രസംഗസംക്ഷേപംമാത്രം യോജിപ്പിച്ചിരിക്കുന്നതുകൊണ്ടോ—ആയിരിക്കാം. പത്രോസ് പൗലസ് മുതലായവരുടെ പ്രസംഗങ്ങളിൽ ഉപസംഹാരം “ആയതിനാൽ വിശ്വസിച്ചു ജ്ഞാനസ്നാനം ഏല്ക്കുവിൻ” എന്നിങ്ങനെ അർത്ഥമായ ഏതെങ്കിലും വാക്യ

കൈരളീ കുമാരി

ങ്ങളെക്കൊണ്ടായിരിക്കും. ഈ പ്രസംഗത്തിൽ അങ്ങിനെയൊരു ഭാഗം കാണുന്നില്ല. യരൂശലേം ദൈവാലയത്തെക്കുറിച്ച് നിന്ദാവചനം കേട്ടിട്ടു കോപിഷ്ടന്മാരായ യഹൂദന്മാർ—, നിന്ദാശതവാഗ്വചം ചെയ്ത സ്റ്റേഫാനോസിനെ പിടിച്ചു കെട്ടുകയോ, തല്ലുതടങ്ങുകയോ, ചെയ്തിരിക്കും എന്നതിനു സംശയമില്ല. 51-ാം വാക്യം “കുറിയൊക്കെത്തന്നെ” എന്ന് ആരംഭിക്കുന്നതു നോക്കുക. പ്രാണായാമത്തിനു മുമ്പു സ്റ്റേഫാനോസ് ബലപ്പാടിൽ പറയുന്ന വചനങ്ങൾ അവിടെ ആരംഭിക്കുന്നു എന്നു പ്രത്യക്ഷം. പ്രസംഗം അവസാനിച്ചിട്ടില്ല. അവസാനപദം “സമുദായം” എന്നു നില്ക്കുന്നതു കാണുക. അത്രയുമായപ്പോഴേയ്ക്കു ബോധക്ഷയമോ മരണമോ ആ പരിശുദ്ധൻ ഭവിക്കുകയും ചെയ്തിരിക്കും. ഇത്രയും സംഗതികൾ മി. ചെറിയാൻ ഇവിടെ അയച്ചു തന്ന എഴുത്തിൽ കണ്ടതാണ്. പുസ്തകത്തിന്റെ പേര് ക്രൈസ്തവധർമ്മവനീതം എന്നായിരിക്കെ ഈ ഏഴാമദ്ധ്യായത്തിനു ഇത്ര പ്രാധാന്യം സിദ്ധിച്ചത് എങ്ങനെയാണ് എന്നതിനെക്കുറിച്ച് എഴുത്തിൽ പരാമർശം ഇല്ല.

പത്രാധിപർ]

പാശ്ചാത്യരുടെ പരാജയം

എം. ജി. ജോജ്.

പരിവർത്തനത്തിന്റെ പാഠ്യപ്പെടുത്തണി എന്ത്? ഭാഗ്യകാലിയെ നിരീക്ഷിച്ച് ഭാഗവാൻ സാഗരതീരത്തിൽ നിലകൊള്ളുന്ന ആധുനിക ലോകത്തിൽ പാശ്ചാത്യസംസ്കാരഭണ്ഡാശാരമായി പരിലാസിക്കുന്ന യൂറോപ്പിന് അഥവാ സ്വാതന്ത്ര്യം, സമത്വം, സാഹോദര്യം എന്നീ സകാരതയങ്ങളുടെ സാധ്യതക്കുറവേണ്ടി സഹനം സമർപ്പിക്കുന്ന പാശ്ചാത്യസംസ്കാരത്തിന്, നാം ഇന്ന് എന്തു സ്ഥാനം ആണ് കല്പിക്കേണ്ടത്? ഈ സംസ്കാരം മാനവസമുദായത്തിന്റെ പുരോഗതിയ്ക്കും—അതിന്റെ ആധുനികനില എന്തെന്നെ ആയാലും ശരി—നന്മയോ പ്രത്യേകതയോ പ്രദാനംചെയ്യും? ചുരുക്കിപ്പറഞ്ഞാൽ പാശ്ചാത്യസംസ്കാരം ഒരു വിജയമോ, ഒരു തോൽവിയോ?

പതിനാറാം നൂറ്റാണ്ടിന്റെ ആദിമഘട്ടങ്ങളിൽ ഭൂജാതമെല്ല പാശ്ചാത്യപരിഷ്കാരം അതിന്റെ പൂർണ്ണരൂപത്തിൽ പ്രത്യക്ഷപ്പെടുന്നത് ഇന്നത്രെ. ഈ ദീർഘകാലങ്ങൾക്കുള്ളിൽ ഇത് പല ഘട്ടങ്ങളിൽ കൂടി കടന്നു പല അപരിഷ്കൃതരേയും പരിഷ്കൃതരെന്നെണ്ണുമാറാക്കി; പല കഷ്ടതകളും സഹിച്ചു; മാനവീയഭിനങ്ങളും ഉന്നതസ്ഥാനമാനങ്ങളും ആസ്വദിച്ചു; പല സാമ്രാജ്യകളുടേയും അവരുടെ സാമ്രാജ്യങ്ങളുടേയും, പല രാജ്യതന്ത്രജ്ഞന്മാരുടേയും അവരുടെ രാജ്യതന്ത്രജ്ഞന്മാരുടേയും, പല ശാസ്ത്രജ്ഞന്മാരുടേയും അവരുടെ ശാസ്ത്രീയപരിവേഷണങ്ങളുടേയും സ്റ്റേറ്റ് മേറിയ ലാലനക്ക് പാത്രീഭൂതമായി. പല യോദ്ധാക്കളും അവിടെ പടവെട്ടി വീരസ്വർഗ്ഗംപ്രാപിച്ചു. പല പരാക്രമികളുടേയും ക്ഷേത്രംഗമായിമാറി. എന്നാൽ ഇവയിൽനിന്നെല്ലാം രക്ഷപ്പെട്ട്, വിശ്വവിഖ്യാതരായ ഇവരുടെ എല്ലാവരുടേയും ശൂശ്രൂഷയുടെ ഫലമായി

ഒരു മാനവീയ സംസ്കാരം, ലോകത്തിന് പ്രദാനം ചെയ്യപ്പെട്ടു. ഒരു വിലാപിപ്പിച്ച സത്യം ലോകത്തിന് തെളിയിച്ചു കാണിച്ചുകൊടുത്തു. മനുഷ്യന്റെ മുൻപിൽ വിജ്ഞാനത്തിന്റേയും, വികാസത്തിന്റേയും ഉപഹാരം സമർപ്പിച്ചു. ഇവയിൽ എല്ലാം ഉപരിയായി ഒരു അനുഭവശക്തിയിലേയ്ക്കു അനന്തര വിജ്ഞാനശക്തിയിലേയ്ക്കു ലോകത്തിന്റെ ശ്രദ്ധയെ തിരിച്ചു. അതാണല്ലോ യൂറോപ്പിന്റെ വിജയം.

എന്നാൽ ഈ വിജയത്തിന്റെ പ്രത്യക്ഷഫലങ്ങൾ എന്ത്? ഇന്നു ലോകം വെല്ലുന്ന ആ വിജ്ഞാന ദേവത മാനവസമുദായത്തിന് എന്തെല്ലാം വരങ്ങൾ നല്കി? മനുഷ്യനെ ബാഹ്യവും ആഭ്യന്തരവുമായ എല്ലാ ചങ്ങലകളിൽനിന്നും വിടുത്തി, സത്യനിഷ്ഠ, നീതിപരീപാലനം, മനുഷ്യസമുദായത്തിന്റെ ഉന്നമനം ഇവ സാക്ഷാത്കരിക്കുവാൻ ഈ വിജ്ഞാനശക്തിയ്ക്കു സാധിച്ചിട്ടുണ്ടോ?

ധർമ്മത്തിന്റെ ശാശ്വതനിയമത്തിൽ വിശ്വാസമറിച്ച് ദുർമോഹത്തിന്റെ വെട്ടുംകയറുകൊണ്ടു ആത്മാവുകൾക്കൊരുങ്ങുന്ന ഈ പരിഷ്കാരമഹിമ കഷ്ടം! അതിനെ എങ്ങിനെ അഭിനന്ദിക്കാൻ കഴിയും! അതിന്റെ സത്യനിഷ്ഠയും ന്യായനീയവും എല്ലാം വെറും കച്ചിവാക്കുകയാണെന്ന് അതു സ്വയം തെളിയിക്കുന്നു. ഈ സംസ്കാരം സൃഷ്ടിച്ച മാനവനസ്സന്മാരാൽ രൂപീകൃതമായ (കാവുന്ന) സന്ധികളും കരാറുകളും ഭൗതികശക്തിയാൽ പ്രേരിതരായി അവരാൽത്തന്നെ ലംഘിച്ച മാനവസമുദായത്തേയും അതിന്റെ മഹനീയതയേയും കച്ചകപങ്കിലമാക്കിത്തീർക്കുന്നു ഈ വിജ്ഞാനധൂമത്തിന്റെ ജാലജലധൂകിരണങ്ങൾ ഇന്നു പാശ്ചാത്യനഭോമണ്ഡലത്തിൽ പ്രകാശിക്കുന്നു. അതു യൂറോപ്പിനെ ഇച്ഛിക്കുമിട്ടു ശ

കൈരളീ കുമാരി

ബ്ലായമാനമായ ഒരു ക്രൂരവ്യാഘ്രത്തെപ്പോലെ ആക്കിത്തീർത്തു. ദുസ്ത്രലന്റെ ഭീഷാടനത്തിനുള്ള ഓട്ടപാത്രത്തിൽ ദാഹശമനത്തിന് ജലം ചോദിച്ചപ്പോൾ സാമ്രാജ്യവ്യാമോഹത്തിൽ മുഴുകി മതിമറന്ന മുതലാളനാരായ സർപ്പാധിപതികൾ ഒഴിച്ചുകൊടുത്തതോ! രക്തം!

ഈ പരിഷ്കാരം ഭൗതികസമ്പത്തിനെ ലക്ഷ്യമാക്കി. മൃഗീയശക്തിയെ അവലംബിച്ചു നന്ദോദയത്തിൽ മുൻപോട്ടു പോയെന്നു. ഹിംസ അക്രമം, അനീതി, ലോഭം, രാജ്യതന്ത്രം ഈ ഭൂതങ്ങൾ പരിഷ്കൃതമെന്നറിയപ്പെടുന്ന മഹാസാമ്രാജ്യങ്ങളിൽ സേപമരപോലെ വിഹരിക്കുന്നു. മനുഷ്യന്റെ ജനാവകാശമായ സ്വാതന്ത്ര്യത്തെ ഭയാനകമായവിധത്തിൽ വെടിവെച്ചു വീഴ്ത്തുന്നു. ചിന്താശക്തിയുള്ള മനുഷ്യന്റെ ദുർമോഹങ്ങൾ ഇത്രമാത്രം ഉഗ്രമായ രൂപം പൂണ്ടു് ഇതുവരെ പ്രത്യക്ഷപ്പെട്ടതായി അറിവില്ല. രാഷ്ട്രങ്ങളെല്ലാം സ്വാർത്ഥലാഭത്തിനുവേണ്ടി

“ലോകോദ്ധത്തിനുള്ള പ്രധാനമാർഗ്ഗം നീയല്ല ഞാനെന്നു്.....”

പറഞ്ഞു് അന്യോന്യം വെട്ടിമരിക്കുന്നു. ആ വിജ്ഞാനത്തിന്റെ വിജയം അതിന്റെ സ്രഷ്ടാക്കൾക്കുതന്നെ നാശഹേതുക്കമായി പരിണമിക്കുന്നു. ദൈവദത്തമായ വ്യക്തിസ്വാതന്ത്ര്യത്തെ മാനുഷശക്തിയ്ക്കു അധീനമാക്കാൻ ശ്രമിച്ചതിനാൽ സ്വാതന്ത്ര്യംതന്നെ നശിച്ചു. അതോടുകൂടി സമുദായപുരോഗമനം നിലച്ചു. ലോകം പുരോഗമനത്തിനായി വാഞ്ചമിച്ചു. അതിനുള്ള വഴികൾ തേടി. പ്രജായത്തഭരണരീതി ഇതിനു അപ്രാപ്തമെന്നു കണ്ടു. അപ്പോൾ ഏകാധിപതികൾ ആവിർഭവിച്ചു. സമുദായപുരോഗമനത്തിന്റേയും സംസ്കാരസംരക്ഷണത്തിന്റേയും ചുമതല വഹിക്കുവാൻ അവർ നിർദ്വന്ധിതരായിത്തീർന്നു. താൻ മനുഷ്യാകൃതിയിലുള്ള സമുദായമാണെന്നും, താൻ പറയുന്നതെല്ലാം സമുദായത്തിന്റെ ഉടമയാണെന്നും അതിനു വിപരീതമായി നടത്തുന്ന വിമഗ്നങ്ങൾ തന്നോടും താൻ പ്രതിനിധീകരിക്കുന്ന രാഷ്ട്രത്തോടും ഉള്ള

ദ്രോഹമാണെന്നും പറഞ്ഞു അവർ ഓരോരുത്തരും ഹിംസയെ കൂട്ടുപിടിച്ച് സ്വാതന്ത്ര്യത്തെ ചവുട്ടിത്താഴ്ത്തി. ഒരു രാജ്യത്തിന്റെ കലയും, ശാസ്ത്രവും, മതവും, വിദ്യാഭ്യാസവും, ഭരണവും എല്ലാം സ്വാതന്ത്ര്യാധികൃത്താൽ മതിമാക്കുന്ന ഒരു സേപമരാധികാരിയുടെ അധീനതയിൽ അകപ്പെട്ടാൽ അനന്തരകഥ പറഞ്ഞറിയിക്കണമോ? ഒരു ജനസമൂഹത്തിന്റെ അത്യുന്നതമായ ജീവിതം സ്ഥിതിചെയ്യുന്നതു അതിന്റെ ആത്മീയവും ബുദ്ധിപരവും സാമൂഹ്യവും, രാഷ്ട്രീയവും ആയ സ്വാതന്ത്ര്യത്തിലല്ലേ? അതോ, സകലസ്വാതന്ത്ര്യസൂക്തങ്ങളേയും സ്വാർത്ഥലാഭത്തിനായി വെല്ലുവിളിക്കുന്ന സേപമരാധികാരിയിലാണോ?

അവിലാബയത്തെ അടക്കിഭരിക്കാനുള്ള അവകാശം തനിക്കു ജനസമൂഹമെന്നുള്ള മിഥ്യാബോധത്തിൽനിന്നും ഉളവാകുന്ന അധികാരപ്രമത്തതയാൽ പ്രചോദിതനായി, ആയിരമായിരം സംവത്സരങ്ങൾക്കുള്ളിൽ നിർമ്മിതമായ മാനവസംസ്കാരക്കോട്ടയെ, അഥവാ ആയിരമായിരം ജീവസ്സുകളുടെ പട്ടുകപാത്രങ്ങളെ തട്ടിത്താറുമാറാക്കുന്നതിന്നു തയ്യാറാകുന്ന മൃഗീയതൃഷ്ണയേറിയ മനുഷ്യന് സ്രഷ്ടിച്ച പാശ്ചാത്യസംസ്കാരമേ നിന്റെ വിജയം എവിടെ? ആത്മീയശക്തിയെ അടിച്ചമർത്തി, ഭൗതികശക്തിയെ മുറുകെപ്പിടിച്ച് അതിനെ ലക്ഷ്യമാക്കി തപരിതഗമനംചെയ്യുന്ന പാശ്ചാത്യഭൂഖണ്ഡമേ! നീയോ ലോകത്തിന്റെ ദീപം!

“അതിദൂരേമേ വിനാപിഃ
അത്യാസന്നഃ വിനാശമാഃ
സേവാ മദ്ധ്യമഭാഗേനഃ”

എന്ന പൗരസ്ത്യസൂക്തങ്ങൾ യൂറോപ്പ് ഇതുവരെ മനസ്സിലാക്കിയതായി തോന്നുന്നില്ല. ഇന്നു നടമാടുന്ന ക്രൂരയുദ്ധം യൂറോപ്പിനു ഈ സൂക്തങ്ങളിൽ അടങ്ങിയിരിക്കുന്ന തത്വത്തെ തെളിയിച്ചുകൊടുക്കുമെങ്കിൽ ഭാവിയിലേക്കുറിച്ചു നിരാശയ്ക്കു വകയില്ല. അല്ലാത്തപക്ഷം പാശ്ചാത്യ പരിഷ്കാരം ശാശ്വതമായ ഒരു തോൽവിയിൽ കലാശിച്ചതായി കരുതാം.



മദ്രാസ് ക്രിസ്ത്യൻ കോളേജ് മലയാളി അസോസിയേഷൻ റിപ്പോർട്ട്

വിവിധസംഭവങ്ങളാൽ ഈ വർഷത്തിൽ നമ്മുടെ മലയാളീസമাজം ഒരു നവയുഗത്തിൽ പ്രവേശിച്ചുകഴിഞ്ഞിരിക്കുന്നു. സാഹിത്യപരമായും സംസ്കാരപരമായുമുള്ള പുരോഗമനത്തെ ലക്ഷ്യമാക്കി പ്രവർത്തിച്ചുകൊണ്ടിരുന്ന അസോസിയേഷൻ കോളേജുകാരികളാൽ അനുഭവിച്ചിട്ടുള്ള പരിധിക്കുള്ളിൽനിന്നുകൊണ്ടു ആദ്യശ്രദ്ധിയോടുകൂടി പെരുമാറി ഉദ്ദേശസിദ്ധിയെ പ്രാപിച്ചിട്ടുണ്ട് എന്നു സധൈത്യം പറയാൻ സാധിക്കും.

സാമൂഹികമായും ദേശീയമായും ഓണത്തിനുള്ള പ്രാധാന്യത്തെ ആസ്പദമാക്കി സർവ്വസമാജാംഗങ്ങളുടേയും ഉത്സാഹപൂർവ്വമായ സഹകരണത്തോടുകൂടി 1939-ആഗസ്റ്റ് 26-ാം-നും ഓണം സാഘോഷം കൊണ്ടാടപ്പെട്ടു. ഉച്ചക്ക് സർവ്വവിഭവങ്ങളോടുകൂടി ഓണസദ്യയും, വയ്ക്കിട്ട് 5 മണിക്ക് പബ്ലിക്ക് മീറ്റിംഗും അതിനുശേഷം വിവധവിനോദപ്രദം ഉണ്ടായിരുന്നു.

“നാടകവും കഥകളിയും”, “കേരളസംസ്കാരം”, “ഖണ്ഡകാവ്യങ്ങൾ”, “കുമാരനാശാനം ചണ്ഡാലഭിഷ്ഠകിയും”, “നമ്മുടെ രാജ്യം” എന്നിങ്ങനെ പല വിഷയങ്ങളെക്കുറിച്ചു യഥാക്രമം ഡാക്ടർ സി. അച്ചുതമേനോൻ, ശ്രീമാൻമാർ എം. സി. ചാണ്ടി, പുത്തൻകാവുമാത്തൻ തരകൻ, കെ. സി. നാരായണക്കുറുപ്പ് ബി. എ., എം. പി. ഓമോദൻ ബി. എ., എം. എൽ. എ. എന്നിവർ രസകരമാംവണ്ണം പ്രസംഗങ്ങൾ ചെയ്തു. മീറ്റിംഗുകളെ വിജയകരമാക്കിയിട്ടുണ്ട്. “സഹവിദ്യാഭ്യാസം (Co-education) നല്ലതോ ചീത്തയോ” എന്നുള്ള പ്രശ്നത്തെ അടിസ്ഥാനപ്പെടുത്തി ഒരു വാദപ്രതി

വാദവും നടന്നിട്ടുണ്ട്. വിദ്യാർത്ഥിനികളുടെ സാന്നിദ്ധ്യം വിദ്യാർത്ഥികൾക്കു ആത്മനാസനോഷ്കരമാണെങ്കിലും, തങ്ങളുടെ ആശയത്തേയും ആഗ്രഹത്തേയും മറച്ചുവെച്ചുകൊണ്ടെന്നു തോന്നുമാറ് “സഹവിദ്യാഭ്യാസം നല്ലതല്ല” എന്ന പ്രമേയം ബഹുഭൂരിപക്ഷാഭിപ്രായപ്രകാരം പാസ്സാക്കപ്പെട്ടുകയുണ്ടായി.

ഫെബ്രുവരി 24-ാം-നും ടിവാൻബഹദൂർ സി. കുഞ്ഞിരാമൻ ബാർ-അററ്-ലോ അവർകളുടെ അദ്ധ്യക്ഷതയിൽ വാഷികസമ്മേളനം വിജയപൂർവ്വം ആഘോഷിക്കപ്പെട്ടു. വളരെക്കാലത്തെ സേവനത്തിനുശേഷം ഈ വർഷത്തിൽ ജോലിയിൽനിന്നും വിരമിക്കുന്ന സമാജാദ്ധ്യക്ഷന് ഒരു മംഗളപത്രവും ഒരു സ്മാരകസമ്മാനവും നൽകുകയുണ്ടായി. ശ്രീ. വി. ഉണ്ണികൃഷ്ണൻനായർ ബി. എ. “ഭാഷാവൈചിത്ര്യം” എന്ന വിഷയത്തെക്കുറിച്ച് ഒരു പ്രസംഗം ചെയ്തു. സമാജപ്രണയി ശ്രീ. മാതൃതരകൻ എം. എ. യും കോളജ് വിട്ടുപിരിയുന്നു എന്നത് അസോസിയേഷൻ ഒരു നഷ്ടംതന്നെയാണു്.

വിദ്യാർത്ഥിനികൾക്കു് കോളേജിൽ പ്രവേശനം ലഭിച്ചതും, അനന്തരഫലമായി അവർ സമാജാംഗങ്ങളായി ചേർന്നു ചരിത്രത്തിൽ അദ്യമായിട്ടാണു്. അസോസിയേഷൻ വഴിയായി അനുജ്ഞാഗികമായി ശേഖരിയ്ക്കപ്പെട്ട പണമുപയോഗിച്ചു പ്രസിദ്ധപ്പെടുത്തുവാൻ ഉദ്ദേശിച്ചിരുന്ന മലയാളവാഷികപ്പതിപ്പു കോളേജ്മാസികയുടെ വിശേഷാൽപ്രതിയായി പ്രസിദ്ധപ്പെടുത്തുവാൻ അനുവാദം തന്നതു ഭാവിശ്രേയസ്സിനുള്ള ശക്തമെന്നല്ലാതെ എന്താണു് പറയാക.

കെ. എ. വറഗീസ്.
സിക്രട്ടറി.

మద్రాసు క్రైస్తవ కళాశాల పత్రిక తెలుగు భాగము

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సంపాదకీయము

నేడు ప్రపంచము సకలవిధముల మార్పు నగుచున్నది. ప్రతి విషయములో నెదియో యొక నవ్యత యుండవలయునని ప్రజలొనించుచున్నారు. యథార్థముగా మార్పు జీవలక్షణమే. ఆయుష్, నది మితిమీరిన విషమించును. ప్రతి వ్యక్తిలోఁ బ్రతి సంస్థలో స్వాతంత్ర్యకాంక్ష వ్యక్తమగుచున్నది. ఇది కుభావహమే! ఎందువిన్నను సంస్కర్తల గంభీరవాక్కులు మార్చుచున్నవి. మఱియొకమూల

సహనధర్మము సంస్థాపనము కావలయునను నూత్నులును వినబడుచున్నవి. విశ్వమానవ సౌభ్రాతృత్వ మలవడువలకు బరాధీనత తప్పదని పలువురు ప్రవచించుచున్నారు. అల్పసంఖ్యాకుల సమస్య సమగ్రముగఁ బరిష్కృతమగువలకు భారతీయ విషమపరిస్థితులిట్లేయుండక తీరవని మఱియొక తెగవారను చున్నారు. దేశమెల్లడ యుద్ధమేఘాలావరించుచున్నది. విశ్వశాంతి, విశ్వధర్మము, ప్రజాస్వాతంత్ర్యము మున్నగువానిని నెలకొల్పుటకే, మేమీ యుద్ధములలోఁ బాల్గొనుచున్నామనుచున్నారు కొందఱు. రాజకీయముగా మున్ను మాకు జరిగిన యుద్ధమే మమ్మ నీయుద్ధమునకుఁ బురికొల్పినవారు మఱి కొందఱు. ఇరుపక్షములను స్వార్థపరత్వమే యుద్ధహేతువుగాని వేఱుకాదని వదించువారు మఱి కొందఱు. వీని యథార్థమును, లోకమే భావికాలమున నిర్ణయింపఁగలదు.

ప్రపంచమున నెల్లడ నిట్టి దౌర్జన్యము ప్రబలుచుండ దౌర్జన్యరాహిత్యమే మా స్వాతంత్ర్య ప్రదాయని. అదియే భారతజాతీయాదర్శము. అదియే సకలలోకమునకు నాదర్శ నీతిప్రబోధకము ననుచున్నారు మన జాతీయనాయకులు.

కేవలము రాజకీయముగానే గాక, సాంఘికముగా, సారస్వత విషయకముగా, నైతికముగా, నాధికముగా—ఇన్నియేల, సర్వవిధముల సంస్కరణము కావలయునని యాధునిక ప్రపంచ మభిలషించు చున్నది. అర్థవిహీనములగు సంప్రదాయములను మాధవీశ్వాసములను వీడి స్వతంత్రభావతరంగిణి వీచికల నూగవలయునని యువకులు హంభించుచున్నారు. ఎంతత్వరగా నీ సంస్కరణములు జరిగిన మనకంత శ్రేయస్కరమని పలువురు సంస్కర్తలనుచున్నారు. ఇందలి సామంజస్యమును సత్యమును లోకమే నిర్ణయింపవగును. ఈపైనిఁ బేర్కొనిన విషయములు బహుళ ప్రపంచము నెట్లావరించెనో యట్లే సకల విద్యార్థి లోకమునుగూడ నేడవరించినట్లు కనబడుచున్నది. అది ప్రకృతిసిద్ధము.

తమ యాశయములను, స్వతంత్రభావములను స్వేచ్ఛగాఁ దమ మాతృభాషలో వెలువరింప మా విద్యార్థులు దీర్ఘకాలమునుండి తహతహలాడుచుండిరి. మా తెలుగుసంఘ సభ్యులీకార్యము నెటులేని ఈ సంవత్సరము నెగ్గింపవలయునని కృతసంకల్పులైరి ఇంతకుఁబూర్వమీ కళాశాల పత్రికలో దేశీయ భాషలకుఁ దావొకప్పుడుండెనట. అది యేకారణముననో యప్పుడే యంతరించెనట. అది యట్లుండ నీ సంవత్సరము లోటు నేవిధముగానైనను, దీర్ఘ నాంధ్ర తమిళాది సకలసంఘసభ్యులును ధనవ్యయము నకు నైతికము సప్తుతించి తమ యభినివేశమును కార్యరూపముగావించి, నేటికి కృతార్థులైరి. ఇక ముందివిషయమున నెట్టికష్టములుండవని విశ్వసించుచున్నాము. దేశీయభాషాభ్యుదయ మెసగవలసిన ఈ దినములలో కళాశాల పత్రికలలో వానికిఁ దావొసఁగులెంతయు సమంజసము.

ఈ కళాశాల పత్రికలో నింతకుఁబూర్వము దేశీయభాషలకుఁ దావులేనికారణమున, మా విద్యార్థులకు మాతృభాషలో వ్యాసముల రచించు నవకాశముగాని యభ్యాసముగాని యంతగా లేక పోయెను. ఇదియే వారి మొదటి ప్రయత్నము. అదిగాక ఇవి కేవలము బాలరచనలు. అట్లని పాఠకులీ పత్రిక యొడ నుదాసీనతఁజూపక, ఆంధ్రులకు మాతృభాషయొడఁగల సహజ భక్తిగౌరవములు, విద్యార్థులయొడఁగల వాత్సల్యమునుజూపి ఈ మొదటి ప్రయత్నము నెంతయుఁ బ్రోత్సహించెదరని యాసించుచున్నాము.

ఈ సంవత్సర ప్రారంభమున మా సంఘపరమున నుపక్రమోపన్యాసమొసఁగి శ్రీ. గౌ. బెజవాడ గోపాలరెడ్డిగారు మమ్మును, మా సంఘమును గౌరవించినవారైరి. ఆ సందర్భముననే 'లా' కాలేజీ యుపాధ్యక్షులైన శ్రీ. ఎస్. గోవిందరాజులు నాయుడుగారధ్యక్షత వహించి తత్ప్రారంభోపన్యాసమున కంతయు వన్నెఁగూర్చిరి. ఈ మధ్య మా తెలుగు సంఘపరమున జరిగిన అంతోపన్యాససందర్భమున శ్రీ రుక్మిణి లక్ష్మీవతిగా రగ్రాసనాధిపత్యమును వహించుటయు, కవులును, కళావేత్తలునగు శ్రీ ఆడవి బాపిరాజుగా రుపన్యసించుటయును మా సంఘ చరిత్రమున విస్తరింపరాని విషయము. ఇకముందు మా సంఘ మన్నివిధముల నభ్యుదయపరంపరల కాలవాలయగునని పెద్దలనుచున్నారు. అట్లుగనెని మేము చరితార్థులమే!

P. R. P. F.

పున్నమ వెన్నెల

పగలు తీవ్రభాను - బాధలన్నిటికోర్చి యినుడు చ నెడువేళ - నెదురుచూచు జనుల మొఱువనుచు - జంధికాయుక్తుడై కానవచ్చె శీత - భానుడెపుడు.	1	గరనో, వ్యోత్సనో, సృష్టిసాం - దర్శవిధము, గనుచునుండఁగలేక వే - చనిరికవులు వరుగులెత్తఁగ భావప్ర - పంచభూమి.	7
ధరణీయంతయు నేక ను - ధామయంబో, ధవళవస్త్రాల బఱచినో - ధాత్రిపయినఁ దెల్లకలువలు పూచెనో - యెల్లయెడల నన్నయటులండె వెన్నెల - నవనిలము.	2	అలరుచుండెడి భావనో - ద్యానమందు మొదలిడిరి కోయ సాంపై - పుష్పములను అందగింపఁగ వానితో - నిందురూపు ఎసఁగఁజేయఁగ వానితో - నిందుఘనత.	8
అతిజగన్మోహనాకార - మాకసమున నమరలోకంబో యననుండు - నవనిలముఁ జూచి యూరకుండునె తాఁబ్ర - సూనశరుడు? విరులవిల్లును బూబాణ - వితతిఁదాల్చి బయలుదేఱెను జేయంగ - బ్రణయయాత్ర.	3	కరము మధురమా కోకిల - గానములతో, చాలవర్ణాల గ్రాలు పు - మ్మలతోడఁ జిత్తరంజకాలగు సృష్టి - చిత్రకళలఁ జెలఁగుచుండు వెన్నెలలో మా - తెలుగువోట.	9
బయలుదేఱెను జేయంగ - బ్రణయయాత్ర. అమితమయ్యెను ప్రేమపా - శముల యీడ్పు, వేళయయ్యె నీటినిబోయ - శ్రేమలతకుఁ, బ్రియుండు ప్రియురాలితోఁగూడి - వెడలెనపుడు త్రాగఁ ప్రేమామృతంబును - దనివిదీఱ.	4	పండువెన్నెల లేఁదైర్ద - పచ్చదనము, నెట్టికలువల సాంపై - యెఱ్ఱదనముఁ, దేజరిల్లు చలువరాళ్ల - తెల్లదనముఁ గనులపండువో వింత రా - గంబుఁగూర్చు.	10
‘ప్రణయ’ మనువిల్లు ప్రియుండు చే - బట్టియుండ, ‘గానకళ’లను నమ్ముల - గాంతయిచ్చె, శత్రువో ‘విగ్రహము’ నొంచి - చావఁదన్న, సంతసాంబుధి మునుగంగ - గొంతనేపు.	5	రోగియు బలహీనుడయి యా - రోగ్యమునెడి నట్టి పుత్రునిగని క్రుంగి - నట్టితండ్రి గొన్నిదినములకతఁడె - త్రొంగ్రొత్తకాంతిఁ బొందఁగా సంతసముతో ను - ప్పొందువగిది అలలు సంతసభాష్య చి - హ్మలుగాఁగ	11
ఇడుమలనుబాపి సంతసం - విచ్చుచుండుఁ శ్రేమఁ బెంపొందఁజేసి సం - ప్రితిఁగూర్చు బరమగుఱుదాయి మధురమా - ప్రణయగీతి వినరెమీరలు వినుడయ్య - వినకయుంటె.	6	జలధి యుప్పొంగెనపుడు తా - జంధ్రుఁజూచి దివ్యమూర్తి, దనగుతుఁ జం - ద్రికలతేని. ముదమునందునఁగూడ నే - మూలలోనా దాగియుండును దుఱు మె - ద్దాననయన, నందలకుఁ గారణము తెలి - యంగరారు; తప్ప మనదానో? లేక వి - ధాతదానో?	12

“నునము మ్రుచ్చలించుటఁ దాను గనఁకలేక
కడుపుమండివచ్చె; గనుండు - కాంతికోడఁ
జనఁగనీడు మనల గొంగఁదనము నేయ”
ననుచుఁ దిట్లుచుఁ జంద్రుఁడు - చనెడుసమయ
మును నెఱుఁగుచూచుచుండిరి - మ్రుచ్చులపుడు. 13
వెన్నుఁడేగంగ గోపికలో - వెన్నెలందు
నెలమినుండనొప్పక నిల - పించుచగిది
జలజనాఘండు పోవఁగా - జలరుహలు
దలలనందిరి తమ విషా - దమును జూచి;
ప్రియుఁడు లేకుండఁ జల్లిని వెన్నెలే!
జలము లేకుండఁ - బంచగత్తయ్యలలే!
చంద్రురాకతోఁ జెల్లు ప్ర - శాంతమాను

నిలిదియుండెను నిర్జీవ - ములాయనంగ
నొక్కయాక్షణ నాడింప - కుండవలె;
రాజరాక భరులకు సంభ్రమమొ - యేడ్చి! 15
మింటనెట్టులా పిల్లఁ - దెచ్చెరులుగొన్ని
కోలుచుండఁ దనకుఁ జూచురాలుగాఁగ,
రాత్రిసతి దన పట్టపు - రాణిగాఁగఁ,
దారలన్నియు భృత్యబృందంబుగాఁగ
గ్రహము లేనమంద్రు మంత్రినర్థంబుగాఁగ,
శాంతి సత్యంబు ధర్మంబు - సంతసంబు
జనుల నెలకొన రామరాజ్యంబొ - యనఁగ
సార్వభౌముడై పాలించె - జంద్రప్రభువు. 16

X. జగత్పతి, మొదటి తరగతి.

అనుతాపము

B. SIVARAMA RAO, Class IV, Gr. 2. b.

నిశీధము. అది గాఢ నిశ్శబ్దయుతమై తరలిపోవుచుండెను. నిశ్శబ్దజలత కాళరాత్రితోఁగూడి విహరించుచుండెను. ప్రాణికోటులు నిద్రాజీవి యంకపానినజేరిరి. చంద్రసంజలమునందలి తార కలు గాఢాంధకారమునఁ గొంతవఱకు భేదించుచుండెను. అట్టితటి పసికందమాడ్కి రవీంద్రుఁడు గాఢనిద్రఁ జెందియుండెను.

నరేంద్రుఁడేలకో యాంవోశనాయత్తచిత్తుడై రవీంద్రుని గృహమునుజేరెను తాను పెనుచీకటి సంద్రమున నగోచరుడై గృహప్రాంతమున నిలుచుచుండెను. గృహపుఁగ వాటము బంధింపఁబడి యుండెదడు. చీమ చిటుక్కుమన్నన నరేంద్రున కనుమానపరంపరలే. ధైర్యముతో తన ప్రయోజనమును సాధింప కంకణముగట్టుకొని, మిత్రుని పెజ్జచేరెను. రవీంద్రుఁడు ప్రక్కకు పారల, నరేంద్రుని గుండెలు ఝల్లుమని మ్రోగెను. అలసించిన నాకాభంగమని దలచి మొలయందున్న కరవాలమును పైకెడిసెను. అది కటికచీకటియందు విద్యుల్లతాంగి భంగి మొలసెను. ఖడ్గమును ఝలిపించెను. కడసారి చూపులు మిత్రుని ముఖ చంద్రమండలముపై ప్రసరించెను. ఒకవైపు మిత్రప్రేమ మతోక ప్రక్క మారుని తాపములు తుదకు ధైర్యమునుబూని, మోహపాశములయందుఁ బడి, మిత్రుని శిరమును దన కరవాలమున కావతి గావించెను. ఇత నరేంద్రుఁ డట నిలువఁజాలకపోయెను. మృతక శేఖరము నుండి రక్తధారలు ప్రవించుచుండెను. ఎంతటి ఘోరకృత్యము? ఈ కార్య సంఘటనమునకంతకును ఎలరాయని చెల్లాటములేగదా హేతువులు.

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రవీంద్ర నరేంద్రులు పిన్ననాటి మిత్రులు. రవీంద్రుఁడు సోదర ప్రేమతో తన మిత్రుని జూచుచుండెను, వారి స్నేహబంధముల త్రొంప నసాధ్యము. సుఖీల యాతని భార్య. కడు మందరవతి. రంభాద్య ఘోరస లామె కాలిగోటికైనను పోల్చ నలవిగాదు. భర్తమాట జవదాటక, సద్గుణరాశియని మేనోళ్లు పొగడుచుండ, తన పవిత్రనామమును సార్థకముచేసెను. మందిహాఁపూరితమైన నామ మొకసారి

తలకించి, కన్నులపండువు గావించుకొనవలెనుగాని, ఘర్షణ సరియైన నభిప్రాయ మీయఁజాలదు. అట్టి సౌందర్యవతిపై, నరేంద్రుని దృష్టిపడెను. ఇత నెన్నిదినములు తాళఁజాలును. పుష్పబాణుని నారి మ్రోగినది. తుట్టుతుదకు, నరేంద్రుఁడు మారుని తాపముల వైఁపలేక, తన మిత్రుని యమనదనమునకుఁ బంపివేసెను.

ప్రభాతము. విహంగసంతానముల కలకలారావములచే దిక్కులు పిక్కటిల్లుచుండెను. మంద మారుతము సుగంధపరిమళముచే మందముగా వీచుచుండెను. అప్పుడే ప్రభాకరుఁడు లోకమునందలి వింతలనుఁ జూచుటకోయన, నుదయాద్రిపై తొంగి, తొంగి జూచుచుండెను. కమలబాంధవుఁ డరుణ కిరణములను ప్రసరింపఁజేయ మొదలిడెను. ఆ దినముకరంబానందముగా మొదలిడెను. సుఖీలచేసిన కర్తవ్యమోగాని, వేషవజాముననే లేచెడి ప్రాణనాథుఁడానాఁడేలనో యింకను శయ్యాగృహమునుండి రామికి విచారించుచు కారణంబులెలియమి స్వయముగా పెజ్జచెంతకేలేంచి ఘోరకృత్యమును గన్ను లారఁజూచి స్తంభించిపోయి, రక్తనీక్తమై పరుండిన భర్తనుజూచి మూర్ఛిలైన.

ఇంతలో సమయము నెదురుజూచుచున్న నరేంద్రుఁడు లోన ప్రవేశించెను. ఓదార్పనా! సంశయకులచిత్తయైన సుఖీలకంతయు లేటలెల్లమాయెను. నరేంద్రుఁడు భేకస్వర భీకర భుజంగమని యొక నాఁడైనను తలంపలేని యమాయకురాలు నేడు మిత్రుడోహిని గనుగొని ప్రపంచమున, నింట గుడిచి యింటి వాసముల లెక్కించెడువారెందఱున్నారో యని, తలపోయుచు, తీక్ష్ణదృష్టిని నరేంద్రునిపై ప్రసరింపఁ జేయుచు నందే యొకమూల నిలిచియుండెను. ఆ దృష్టిసంతాపసంకులితము. దుఃఖపూరితము. సమయము గడచుకొలది రోషజ్వాల లంకురించుచుండెను. మిత్రుడోహి నొక్కమారు శ్రోలు పులి చందమున కంతమును గత్తరించి రక్తపానము జేయ నుంకించుచుండెను.

కార్యమును సాధించుకొననెంచి, నరేంద్రుఁడు సుఖీలచెంత కేలేంచి, నాలుకతీపులోన విషము గలిగి, తన మనోభిరుచిని, హృదయమును తెలుపుచు,

(నరేంద్ర).—సుఖీలా! వీల యూరక గడచినదానికి వగచెదవు? చూడుము. మన మార్గ మింక నిష్కంఠ కమైయున్నది. నీ నాథుడిక నీకులేడు. నాతోఁగూడి యినాపరసౌఖ్యము ననుభవించుము. సుఖీల.—ఏమి? ప్రాణమిత్రుని సతీతిలకమునా చేపట్టఁదలచితివి! ఎంతటి హీనకార్యమునకు పాల్పడితివి నరేంద్రా! నీవిట్లుచేసెదవని కలలోనైన తలఁపలేదుగదా!

నరేంద్ర.—మాననీమణీ! నీ విశ్వమోహనసౌందర్యమునఁ గాంచికాడే నా మిత్రుని చేతులార సంహరించుట. యావనప్రాయము నేల మంటఁగల్గెదవు. నన్ను చేరదీయుము.

అనుచు చేరబోవ సుఖీల హృదయమునుండి పొంగి పొరలి వచ్చుచున్న దుఃఖమునణచుకొని, శోపమే రూపమెత్తెనా యన్నట్టు, కన్ను లెఱ్ఱజేసి,

సుఖీల.—దుర్ఘాతీ! నన్నంటఁజనకుము. నీ దుర్బుద్ధిమానుమని పలుమారు హెచ్చరించినను నీ బుద్ధి మానవు గదా! హంతకా! నీ హృదయమును చీల్చి యుష్ణరక్తము పానముగావించి, నీ పలమును కాక గృధ్రములకు వైచినను నా కనీ తీరదుగదా!

నరేంద్రుఁ డీక తాళఁజాలకపోయెను. తన ప్రబోధనమంతయు సుఖీల పెడచెవినిబెట్టి, తనచెంత జేరుటకు, నిరాకరించుచుండ, మారుని తాపములకు వైఁపలేక, మైమరచి, సుఖీల నొకసారి తన బిగి కాగిటఁ చేర్చుకొనుటకై యామెచెంత కేగెను. ప్రేమకు కండ్లులేవు. సుఖీల భయకులచిత్తయై, మానభంగము తప్పదని తలచి, భారతనారీమణులకు పాతివ్రత్యమే వజ్ర కవచమని తలపోసి, నరేంద్రుని మొలయందున్న బాకును హతాత్మగా లాగుకొని, తన చేతికరమునందు ఝలిపించుచు, “హే దుర్గా! మాననీమణుల మానభంగమును కాపాడుటకై తగిన ప్రయోజనమును సృజించితివి. ఇదే నేనాత్మహత్యను గావించుకొనుచున్నాను. భారతనారీమణు లిట్లే తమ పాతివ్రత్యమును గాపాడుకొనుటకై తమ ప్రాణములైనను

నర్పించుటకు వెనుదీయకుండెదరుగాక” అని ప్రలాపించుచు, నొకసారి తన హృదయమున బాకును గ్రుచ్చికొనెను. ఇక మనకు సుఖీల లేదు.

నరేంద్రుడు తనయెదుట జరిగిన భయంకరదృశ్యమును జూచుచు హతాశుడై నిలుచుండెను. ఏమిచేయుటకు తోచక స్తంభభూతుడైయుండ, నెటుజూచినను రవీంద్రుని మందహాసములే. సుఖీల హిచాచవు నశ్యలే.

“రవీంద్రా! మిత్రద్రోహివైతిని. అపరాధిని. సుఖీలా! పాపిని. కాలసర్వుడను. ఈ కలుషుని కిక నీ ప్రపంచమున తావులేదు. మోహమే శరణ్యమని, పాతివ్రత్యభంగమునజేయ వెనుదీయక తుడకు స్నేహితుని భార్యను చేపట్టదలచిన కలుషాత్ముడను. పండువంటి కాపురమును చెఱచితి నే! చేతులార ప్రాణమిత్తుని చంపితి నే. హా తల్లీ! సుఖీలా! నా పాపకృత్యములను మన్నించి నీ చెంతకుజేర్చుకొనుము. నీ పాదపూజింపనను సాటిరాని నా జీవితము నిర్భక్తము. నేనొక జీవింపజాల”నని పలువిధముల పల్కాపించుచు, చేసినకర్తము కుడువకతీరదని తలచి, రక్తనీకృషైయున్న బాకును తన ప్రాణముల నర్పించెను.

ఔరా! మోహంధుల కెందును జాతీయు నీతియు లేదుగాదా! హా! ఎంతభగారము! నిర్భరము.

మేలుకొలుపు

మేల్కొనుము, సోదరా! వేళ, మించెగనుము

పెద్ద కాలంబు నీవిట్లు విద్యలేక

కనులు మూసుక గూర్చొనఁ బనులుచెడవె

నిలుము, పూనుము, విద్యను, నేర్వమిపుడు.

పుడమియెల్లను, నీకష్టంపు ఫలముననె

జీవనము నేయుచుండ నీ జీవి యొకటె

చదువుసాములు లేకలఁ జావవలయు?

నిలుము, పూనుము, విద్యను నేర్వమిపుడు.

భరతదేశపు స్వాతంత్ర్య పథములందు

నలము భారమ్ముఁ డైకొనవలయు నీవు

ఆలసించిన వివసూట నమృతమేని

నిలుము, పూనుము, బాధ్యత, నిష్ఠులముగ.

హిందు—దేశపు సంఘము నెత్తుకొనుటకు
నందుఁగల దోషములనెల్ల నంతమొందఁ
జేయుకొనుటకు, దాస్యపుఁబాధ బాయకొనుటకు
విద్యయెంతయు సాహాయ్యవిధమునొనఁగు.

విద్యాధికునకు:—

పల్లెలంతట నీవిద్యఁ బంచుకొను

దీనకర్తక ఋణములఁ దీర్వగాను

మనము గోసిన పూవువాసనలనెల్ల

రయము, వెడఁజల్ల వేవేగరెండు మీరు.

పసుధ, మనజీవనంబు సఫలమొనర్ప

వేగఁబోవఁగ రమ్యకఁ ద్యాగబుద్ధి

ప్రేమఁబెంచిన పృథ్విముఁ బెరుగఁజూచి

గుజనలోకము బొందెడి సుఖముబోలె

జేరి, యానందపడుదము చిత్తమెనఁగ.

S. SUBBARAYUDU,

II Class.

క్షమించండి

“క్షమించండి”

M. Venkataswami, Class IV.

I

“వీణా.”

.....

“వీణా—వీణా.”

.....

“వీణా—వీణా.”

“అ! వస్తున్నా” అంటూ తలుపు తెరచింది.

“అ!—వ - న్నూ - న్నా”, ఇంకాకొంచెం దీర్ఘ తీయకపోయావా! మొద్దులాగ ఎన్ని కేకలు వేసినా పలకవేం.”

“మేం మొద్దులం, లాగ కనుపించబట్టే మీరు మీ ఇష్టంపచ్చినట్లు రాత్రి పదిఘంటలకి పదకొండు ఘంటలకి రావటం.”

“కనుపించబట్టికాదు, ఉండబట్టే.”

“ఉండమట్టి, కుండమట్టిని! భోజనం చల్లారిపోతుంది పదండి.”

“చిత్తం.”

ఇలా ఉంటుంది వారి సంభాషణ ప్రతిదినమున్ను. రామారావు తాలూకా ఆఫీసులో గుమాస్తా. నెలకి, కరణాల్ని పీడించేతే నేమి, కాపుల్ని ఏడిపించేతే నేమి, మొత్తంమీద ఇరవయి రూపాయిలు సంపాదిస్తాడు. అసలు ముప్పయిరూపాయిల జీతంగాక, లంచాలపట్టటం తప్పని ఆయన B. A. చదువుకొనే కాలంలో తీవ్రంగా వాదించినప్పటికీ, అప్పుగారి చీరలకి, అయ్యగారి ఆబలకి వచ్చే నాల్గు ఇత్తులు చాలకపోయేటప్పటికీ ఈ పనికూడా చేయటం మొదలుపెట్టాడు. [ఈయన సోషలిస్టు లెండి. చదువు కొనే కాలంలో సర్వీసుకమిషన్ పరీక్షలో రెండుసార్లు ఫింకీకొట్టి మూడవసారి కృతార్థుడయ్యాడు.]

ఈయన భార్య వీణ. పేరు ఎంతబాగావున్నదో, ఆమెకూడ అంత అందంగా ఉంటుంది. పిల్లాజెల్లా లేకపోవటంచేత విచ్చీనిచ్చని గులాబిపూవులాగ నవనవలాడుతుంది. ఆమె కళ్లు పద్మాలు, ఆమె పళ్లు ముత్యాలు, అది గజకుంభం, ఇది గరుడగంధం అని నర్తించేదానికంటే, ఎర్రగాపండి చెట్టున ప్రేలాడుతున్న సీమమిరపకాయలాగ ఉంటుందంటే సరిపోతుంది.

వీణా రామారావులు, చిన్నపుడు మా అమ్మమ్మ కాస్తాల్లో చెప్పినట్లు, చిలకాగోరెంకల్లా ఉంటారు. అందానికి అందము, చదువుకి చదువు, దేనికది సరిపోయింది. పొరుగింటి పుల్లకూర రుచిని, చుట్టుప్రక్కల ఉన్న వెంకమ్మ పుల్లమలంతా, పంపులదగ్గర, పెరిటివాకిళ్లలోను ప్రసంగించుటంకూడా జరుగుతూ ఉండేది వీరి దాంపత్యాన్ని గురించి.

వీణంటే రామారావుకు ప్రాణం. రామారావంటే వీణకు ప్రాణం. మొదటి తారీఖురాగానె ముప్పయిరూపాయిలు ఆమెచేతిలో పెట్టటం ఆచారమైపోయింది రామారావు తల్లి చనిపోకముందు నుంచి పైఠావచ్చిన డబ్బుపెట్టి చతుర్ముఖపారాయణం చేయటం, వచ్చిన సినిమాకెళ్ల హాజరుకావటం, అయ్యగారుడిలో సాయంత్రము కాన్ఫరేయటం తప్పని సరిగా చేస్తూ ఉండేవాడు. అందువల్ల రాత్రి పూట కొంచెం ఆలస్యముగా రావటము అలవాటు, ఆచారంకూడా అయిపోయింది రామారావు. ఇది వీణకు సరిపడదు. సినిమాలకు తీసికొని వెళ్లేదని, రాత్రిపూట ఆలస్యముగా వస్తాడని, ఆమెకు

స్కూల్ పైన లోపలకు చదువుకోవటంచేత, నవనాగరికత ప్రకారం వెంటనేనుకొని త్రిప్పడని ఆమెకు కొద్దిగా కోపం. రామారావు ఆలస్యముగావచ్చినప్పుడు అడవాళ్లకుకూడా ఇంత స్వంతంత్రిము ఎందుకు ఉండుకూడదని అనుకొంటూ ఉండేది అప్పుడప్పుడు.

II

ఒకరోజు రామారావు కాఫీ త్రాగి కాగితాలు చూచుకొంటూ కూర్చొని ఉన్నాడు హాలులో.

“ఏమండోయి” అంది వీట పడక కుర్చీమీద చేతులు వేసి కూచుంటూ.

.....

“ఏమండోయి—మిమ్మల్నే—పలకరేం.”

“చిత్తం.”

“అయ్యో, చిత్తంలువరకు ఎందుకులేండి. మేము అంతటివారే కాముగ!”

“చిత్తం—కానియ్యండి ఉపన్యాసం.”

“ఉపన్యాసాలిచ్చిన, సినిమాలకు వెళ్లినా, చిందువేసినా మొగవాళ్లు మీరు చేయాలిగా. అడవాళ్లం మేము బానిసలలాగ ఇంట్లో కుండలు గోళ్ళుంటూ కూర్చుండవలసినదేగా. స్వేచ్ఛగా తిరగటం మీవంతు, ఖైదీలాగ ఉండటం మా హక్కు.”

“నీవుకూడా స్వేచ్ఛగా తిరగరాదు. ఎవరోడ్తున్నారు.”

“మీకు ఆ సంగతి చెప్పదామనే వచ్చాను. ఇందాక రాధాభాయిగారువచ్చి అడవాళ్ల క్లబ్బులో మెంబరుగా చేరమని.....”

“ఎవరా భాయిగారు?”

“కాంగ్రెసు సత్యాగ్రహంలో జైలుకు వెళ్లలేదటండి—కృష్ణారావుగారి పెద్దకోడలు—అంటే చిత్త రంజన చౌదరిగారి భార్య.”

“తండ్రి కృష్ణారావున, కొడుకు చిత్తరంజన చౌదరినా.”

“అదంతా మనకెందుకు లేండి.... ఆమె చచ్చి అడిగింది. బలవంతపెడితే దానిమీద సంతకం చేశాను. సాయంత్రం.....”

“దేనిమీద—సంతకంచేసింది.”

“దేనిమీదా—నా మొఖంమీద! దేనిమీద చేస్తారు కాగితంమీదగాక.”

“కోపమేల—భామలో!” అన్నాడు. శ్రీ కృష్ణభగవానుడు సత్యభామలో—నిన్న నాటకంలో తమరుకూడ చూశారుగా. దానిమీదంటేను రాధాభాయిగారిమీదనే చేశావేమి ననుకొన్నా.”

“అబ్బా, ఏమి ఎగతాళండి! మీ బుడబుక్కల చీట్లచేత క్లబ్బుకంటే తీసిపోయిందా ఏమిటి మా అడవాళ్ల క్లబ్బు. ఇంతకీ చేరమంటారా? పెద్దంటారా? రోజు మీరు పది పడకొండు ఘంటలవరకు తిరిగి వస్తుంటే మేము సాయంత్రంపూటవైనా క్లబ్బుకు వెళ్లి రాకూడదా? చెప్పండి మరి, పాయింట్ మీద ఎవరుకాగి పోతుంది. కోటుగీటు వేసుకొని పది అయ్యేటప్పటికల్లా భోజనం భోజనం అని కేకలు వేస్తారు.”

“నేను వద్దంటే తమరు ఆగుతారా?”

“ఏమిటండి, అలా మాట్లాడతారు. మీరు వద్దన్నవి నేను ఎప్పుడైనా చేశానా” అన్నది వీణ కొంచెం బిక్కమొగంవేసి, రామారావు గ్రహించాడు, ఇంకా అధిక ప్రసంగంచేస్తే అమలాపురం లాకులు ఎత్తుతారని, ఏదో క్లబ్బులో ప్రవేశిస్తే, సాయంత్రంపూట ఆమె కాలక్షేపం చేయవచ్చు, అది గాక అక్కడికివచ్చే బడాబడా స్త్రీతో స్నేహం కలిస్తే తనకుకూడా మంచిదనుకొన్నాడు—ఉద్యోగ రీత్యా.

III

తాంబూలం నములుతూ కాగితాలకట్టలు చంకలోపెట్టుకొని నెమ్మదిగా తాలూకా ఆఫీసులోనికి వచ్చాడు రామారావు. సరిగ్గా ఆఫీసులో అడుగు పెట్టాడో లేదో, ఒకచోట అప్పుడే వచ్చిన ‘హిందూ’ చూస్తూవున్న పదిమంది గుమాస్తాలు ఇతన్ని చూడగానే కడుపు చెక్కలయ్యేటట్లు నవ్వటం మొదలు పెట్టారు. రామారావుకు గాభరావేసింది. తన దుస్తుల్లో తప్పేమైనా ఉన్నదేమొనని యగా దిగా చూసుకొన్నాడు పదిసార్లు. అటువంటిదేమి కనిపించనూలేదు. వారు నవ్వటం మాననూలేదు. కావు విడ్డ కదండి, కోపం వచ్చింది.

“ఎందుకోయి, గురవయ్యలంతా చచ్చేటట్లు నవుతున్నారు.” అన్నాడు. కోపంగా.

“అవును” బాబు, మేము గుండు గురవయ్యలమే. తమరు పెద్దవారైపోయారు. తమరు ఒక వేళ రాకపోయినా “తమవారుమాత్రం అయిపోరు” అన్నాడు వెంకట్రావు, రామారావు స్నేహితుడు, మరి తక్కిన కుడిమీగాళ్లకు ధైర్యం ఉండదుగా [ఏమిటి, గుంటూరు తాలూకా ఆఫీసులోకూడా కుడిమీ గాళ్లు ఉన్నారా అని ఆశ్చర్యపడుతున్నారా! బాగానేఉంది మీ సంగతి].

“ఏమిటిరా అది. అచ్చలెనుగుతో మాట్లాడరాదు. నాకు అర్థం కావటంలేదు.” అన్నాడు రామారావు కొంచెం విసుక్కింటూ.

“శ్రీమతి వీణా రామారావుగారు ఎవరండి” అన్నాడు వెంకట్రావు.

రామారావు గుండె దడదడమన్నది. అయినా గాభరాపడితే లాభంలేదని, నిమ్మదిగా.

“మావాళ్లే, అయితే” అన్నాడు.

“అయితే లేదు గియితేలేదు. ఈ పేపరు చూచుకోండి” అని ఇచ్చాడు. ఇంతలోకే పాడే గుమాస్తాగారు రావటంవల్ల ఎక్కడివాళ్లు అక్కడ స్దగుకొన్నారు. రామారావు ఆ పేపరుపట్టుకొని వెళ్లి తన స్థలంలోకూర్చుని అది విప్పిచూచాడు. ఏముంది అందులో? గుంటూరు (Ladies Recreation Club) లో కలెక్టరువారసానిగారి అధ్యక్షతక్రింద మీటింగుజరిగింది, శ్రీమతి వీణారామారావు గారు “స్త్రీస్వాతంత్ర్యము”నుగురించి ఉపన్యసినూ, మొగవాళ్లకున్నంత స్వాతంత్ర్యము అడవాళ్లక్కూడ ఉండవలయుననియు, బానిసలలాగ వంటయింట్లో పనిచేయుటయేగాక భారత దేశాభివృద్ధికొరకు పాటు పడవలయుననియు, ఇటువంటి క్లబ్బులలో మెంబర్లుగా అంతా చేరాలనియు, ఇంకా ఇంకా దీర్ఘంగా ఉపన్యసించి అని వ్రాసి ఉన్నది, స్పష్టంగా. రామారావుకు నవ్వు వచ్చింది, ఏడ్చువచ్చింది. ఆ పేపరు దేబులోపెట్టుకొని మామూలుగా పనిచేసుకోవటం ప్రారంభించాడు.

IV

మరునాడుదయం రామారావు యథాప్రకారంగా హాలులో కూర్చుని కాగితాలు చూసుకుంటున్నాడు.

“ఏమండి ఇవ్వారో మంచి సినిమా ఆట, తీసికొని వెళ్లరూ” అంది, ఒక చేతితో కుర్చీమీద అనుకొని రెండవచేతితో రామారావు క్రావు సరిచేస్తు, వీణ.

“డబ్బు నీదగ్గరనే ఉందిగా, వెళ్లు, ఎవ్వరోడ్తున్నారు.”

“ఏం, నేను వెళ్లలేననుకొన్నారా ఏమిటి. మీకు కోపంవస్తుందనిగాని లేకపోతే అందరిమాదిరిగా నేను వెళ్లలేనా!”

“ఎందుకు వెళ్లలేవు. అందరికంటే బాగానే వెళ్లగలవు”

“పోనియ్యితేండి, మీయిష్టమైతే తీసుకొనివెళ్లండి, లేకపోలేదు. ఎనిమిదిఘంటలయ్యింది, తొందరగా పైకిలుమీద వెళ్లి కూరలుతీసుకొని రండి.”

రామారావు కళ్లల్లో ఒక మెరుపుమెరుచివట్టుగా కనుపించింది.

ఇంక కూలీగతి చెప్పవలసినదే. అంగడికిపోయి వెచ్చము తీసికొనవలెనన్న పూర్వముకంటే ధరలు పెరిగిపోయినవి. వేతన మెక్కువలెదు. వీరిచే చేయింపబడు పనులెక్కువ. ఇట్లు వీరనేక విధాలచే బాధపడుచున్నారు. అపుడే కొన్ని ఫ్యాక్టరీలలో కూలీలందఱు ఏకమై వారి జీతములను అధికముచేయుటకై సమ్మెలు మొదలిడుచున్నారు. ఈవిధముగా రైతులందును, కూలీలందును సంచలనము కలుగుచున్నది. ఏనాడు ఈ దాస్యశృంఖలములను తెంచి సుఖపడుదుమోయని నిరీక్షించుచున్నారు.

ఇంక భారతీయులందఱు క్రైస్తవముగానుండవలెనన్న ఒక జాతీయభావ యుండవలెననియు, సామాన్య భావ అత్యావశ్యకమనియు, దేశములో నెక్కువగా ప్రజలు మాట్లాడుభాష హిందూస్థాని కావున ఈ భాషను సామాన్యభాషగా నిర్ణయించినారు. తదుపరి రాష్ట్రములందు ఒకటి, రెండు, మూడు ఫారములందు తప్పక ప్రతి విద్యార్థియు చదువవలెననియు చట్టము అమలులోనికి తెచ్చిరి. కాని దక్షిణదేశముందు కొండఱు తమిళసోదరులు వారి మాతృభాషకు చాల హానికరమనియు తీవ్రముగా ఎదిరించుచున్నారు. ముస్లిం లీగువారు తాము పట్టిన కుండేటికి మూడేకాళ్లన్నట్లు జాతీయభాష 'ఉరుదు' లిపిలోనే నుండవలెననియు, దేవనాగరిలిపిలో నుండకూడదనియు ప్రచారము సాగించుచున్నారు. ఆ చట్టమును మొన్ననే మాటిసది.

ఈ సమయములో మన ఆంగ్లబులందఱును భాష విభజనపద్ధతి ననుసరించి దేశమును విభాగము చేయుమని పట్టుపట్టినారు. ఉత్తరహిందూస్థానమున అక్కడక్కడ హతకలహములు ఎక్కువగుచున్నవి.

విద్యావిధానము సరిలేదనుచు, నిరుద్యోగ సమస్య ప్రబలుచున్నదని ఆందోళన జరుగుచున్నది. ప్రతి సంవత్సరము విద్యార్థులు విశ్వవిద్యాలయమునుండి పట్టంబులను తీసికొని వెడలుచున్నారు. దేశములో విద్య తెలిసినవారు తక్కువ. అన్నిదేశములలోను విద్యాభివృద్ధి ఎక్కువగుచుండ మన ఖండములో మాత్రము యధారీతిగా నూటికే తొమ్మిదిమందో చదువను, వ్రాయను నేర్చుకొనియున్నారు. కాంగ్రెసువారిచే తయారుచేయబడిన వార్ధా విద్యావిధానము దేశమంతటను ప్రవేశపెట్టవలెనని సమయమునకై వేచియున్నారు. కొండఱు దీనిని తీవ్రముగా ఖండించుచున్నారు. కళాశాల విద్యావిధాన ముండరాదనియు మఱొకటి యుండవలెననియు అనుదినము వాదవారి అభిప్రాయములను వెలిబుచ్చుసాగిరి.

మన సంఘటితములోకూడ మార్పులు సంభవించుచున్నవి. స్త్రీలు తమకు స్వాతంత్ర్యముండవలెననియు, మనుజులతోపాటువారును సమానలేయనియు వారికికూడ హక్కులను నొసంగమని కోరుచున్నారు. ఘోషాపద్ధతి నిర్మూలము చేయవలెననియు, వారికికూడ సుద్యోగములును, మగవారివలె, తమకు ఓటింగు హక్కులుండుట దేశసౌభాగ్యమునకుకూడ మేలుకరమని సమావేశములను, సభలను జరుపుచున్నారు. వితంతువివాహములు జరుపవలెననియు, లేనిచో వాటిచే, కలుగు అనర్థము లెక్కువగునని, ఒకవైపున ప్రబలుచున్నది. వితంతువివాహములు లేకుండుటచే ఉద్భవించు పాపకార్యములు కడు అసహ్యకరముగను, చూచుటకును, వినుటకునుగూడ దుర్భరముగానుండుట అందరికిని తెలిసిన విషయమే.

సారస్వతమునందును యుద్ధము బయలుదేరినది. ప్రాచీన కవుల పద్ధతులను అవలంబించి కవిత్వము వ్రాయుట మేలని ఒకగును, మఱియొకరు ఆధునిక పద్ధతులను అనుసరించి వారివారి భావములను స్వచ్ఛమైన భాషలో భావప్రధానముగా వెలిబుచ్చువలెనని తీవ్రముగా చర్చించుచున్నారు. ఇట్లు మన హైందవదేశమందు ప్రతివిషయమును సమస్యగా పరిగమించినది. ఈ సమస్యలలో కొన్ని అసహ్యమును, కొన్ని మనశ్శేషమును మఱికొన్ని పరితాపమును కలిగించుచున్నవి. వీనినన్నింటినిబట్టి చూడ ప్రతి మానవుని హృదయములోకూడ వేడిరక్తము చిందులు క్రొక్కుచున్నట్లు కనబడును. కావున ప్రతి భారతీయుడు జాతిమతభేదములు లేక, వికృతకై పాటుపడుచు, భారతీయ సంపూర్ణ స్వాతంత్ర్యముచే కూర్చు ప్రయత్నింపవలయును. భారతీయ ప్రజుత్వములు శతాధికముగా జయప్రదముగఁగాక! సోదరా నీ కర్తవ్యము గుర్తించితివా!

స్త్రీ స్వాతంత్ర్యము

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ప్రపంచమునందు మతములు, జాతులు, తెగలు మున్నగు విభాగము లెన్నియో కలవు. ఒక జాతివారు మఱియొక జాతివారితోబోరుట, పూర్వమునుండియుగలదని మనము చరిత్రచలన వినియున్నాము. ఇప్పుడు ప్రత్యేకముగఁ జూచుచున్నాము. బాసగా పరికించి చూచిన మానవులలో విశ్వమానవసౌభ్రాతృత్వము గలగనిచో యుద్ధములకు, పోగుల కంత్త్యముండదని చెలియుచున్నది. వై విభజనలు మానవులచే నిర్మితములైనవి. భగవన్నిర్మితములైనవి రెండే విభాగములు—స్త్రీలు, పురుషులు—వినిని గుఱించి మనము బాసగా నాలోచింతము.

సంఘము మానవులచే నేర్పాటుజేయబడినది. చాలకాలమునుండి పురుషులు బలవంతులయి యుండుటంజేసియు, విద్యాధికులైయుండుటంజేసియు, సంఘము పురుషుల యాధిపత్యమునకులొనై, వారు చెప్పినట్లు తల నాడించుచున్నది. ధర్మశాస్త్రములందుగూడ స్త్రీలకొకవిధమైన హీనస్థానమే యీ పురుషులచే—సంఘముచే—నీయబడినది. నాగరకులమని చెప్పుకొనెడి మనము—అసియాఖండవాసులతోగూడ—స్త్రీలను వారిని జూడవలసినట్లు చూచుట లేదని చెప్పవలయును. ఇప్పటికిని మనము—కొన్ని సంఘములవారు—స్త్రీలను ఘోషాలో నుంచుటలేదా? ఈ పద్ధతి యెప్పటినుండి వచ్చినది? దాని వలని లాభమేమి? నష్టమేమియులేదా?

ఈ పద్ధతి మహమ్మదీయ ప్రభువులు భారతభూమిపై దండెత్తినచి, యిచ్చట కాపురముల నేర్పఱచుకొనినప్పటినుండి విజృంభించి, హిందూ, సిక్కు, మున్నగు సంఘములందుగూడ వ్యాపించినది. కాని పాశ్చాత్యులు మన దేశముతో, విరివిగా వ్యాపారము—పిచ్చట రాజ్యవ్యవహారము—సాగింప మొదలిడిన తరువాత నీ పద్ధతి కొంత తగ్గినది. ఇంకను, ఒక యంటుబాధ్యమువలె, మన సంఘములను—మన మానవకులమును—హతమునీయుచున్నది.

ఇంక నీ పద్ధతివలన, పురుషుడు తన స్త్రీని తాను నవ్వలేకయున్నాడనియు, వారిని బయటికి రానిచ్చిన పరపురుషులవలలలో బడుదురని భావించెదరనియు తెలియుచున్నది. దానివలన స్త్రీలు, వారివలన సంఘము,—ఏలయన స్త్రీలే మానవోత్పత్తికిని వారి పోషకును కారకులు—ఎంతకష్టపడి యెడతో—పురుషులు స్త్రీలవలె భావించినదప్ప—ఊహకుఁ దరముగాదు. వారు పుట్టినప్పటినుండియు చనిపోవువఱకును ముసుగులలో నుండవలయును. భాష్యాప్రపంచమును జూచుటకును, ఆనందించుటకును, తమతోడి స్త్రీలతోఁ గలియుటకును, విద్య నేర్చుకొనుటకును, విజ్ఞానార్జనమునకు నవకాశములే వారికి దొరుకవు. కావున వారు పురుషులబానిసలుగా నుపయోగింపబడుచున్నారు. వారిచే బోషింపబడిన పురుషులు—ప్రతి మానవుడు—కూడ జ్ఞానములేక పిరికిపందలై, దైవము, దయ్యము, అను విపత్తులేక యున్నారు. ఇప్పటికే సంఘము క్షీణింప మొదలిడినది. ఇదేవిధముగ నుండిన, నింకను క్షీణించును.

కాలము మాటుచున్నది... స్త్రీల ప్రపంచయాత్రయందు పురుషులకంటే నెక్కువ బాధ్యతను వహించవలసియున్నది. కావున పురుషు లిది గ్రహించి—అనగా సంఘములు గ్రహించి—స్త్రీలను బానిసలుగాఁ జూడక, వారికికూడ స్వాతంత్ర్యము—అనగా ఘోషాదిపద్ధతుల రూపుమాపుట, స్త్రీవిద్య నెక్కువగా ప్రోత్సహించుట, బాల్యవివాహముల నంతరింపఁజేయుట, స్త్రీల యభ్యుదయమునకై పాటు బడు స్త్రీసంఘములకుఁ జేయూతనిచ్చుట, రాజ్యభారమునందుగూడ వారికి కొంత భారమునిచ్చుట, మున్నగువాని నొసంగవలయును లేనియెడల మనకే ముప్పువచ్చును. మనుష్యునకు కుడియెడను చేతులు

ఎలె సంఘమునకు స్త్రీ పురుషులు రెండు ముఖ్యమైన సాధనములు. మన చేతులతో నొకటి పీనస్థితికి వచ్చిన మన గేహమున కండముండునా? మనము కార్యముల మునుపటివలె సులభముగఁ జేయగలుగుదుమా? లేదు. అటులనే మన సంఘములుకూడ స్త్రీలును, పురుషులును క్షేమముగానుండిన నేకాని లేనియెడల కుదాపియై, కొన్ని దినములకు నామముకూడ లేక నశించును.

కావున, భారతీయులారా, ఆలోచింపుడు. స్త్రీల యున్నతికై శక్తివంచనలేక పాటుపడుడు. సంఘసంస్కర్తలకండు. పబోధముల జేయుడు. స్త్రీలను సమానప్రతిభతో జూచుడు. దాన, మనకును—పురుషులకు—చాల శ్రేయము కలదు. భగవంతుడును మనల దయతో జూచును. లెండు, ఆలసింపకుడు.

“సర్వేజనాః సుఖినోభవంతు.”

ద్రోహం ఎవరిది?

E. Sreenivasulu Reddy. Class I.

ప్రియమైన సుశీలమ!

మార్చి నెలలో నీ వివాహముని నిన్న నే నిశ్చయమైనదని చెప్పడానికి సంతోషిస్తున్నాను. నీ సహవిద్యార్థిని, లలిత, నా భార్యకాబోతున్నందున మన పరిచయం గాఢమౌతుందనుకుంటాను. ఈ కుభకార్యంలో ప్రత్యక్షమై నా కానందము కలిగించవలయునని కోరుతున్నాను.

ఇట్లు, నీ మిత్రుడు,

శ్రీనివాసరావు.

అని జాబు తెచ్చియిచ్చినాడు తపాలా బంట్రోతు. నా కపాలంలో కుపాను, ఝంఝూమారులతో ఏచాయి మెదడులో రైళ్లు, విమానాలు, ఆటలకంటేకుండ నడచినాయి. హృదయం మెదడుమీదికి ఫిరంగులు ప్రేల్చింది. నోరు సక్రిందింది. చర్చమంతా ఉప్పువేసింది. కాయం కంపించి కుర్చీ టప్పుటప్పుచుని ధ్వనిచేసింది. ఆలోచనాసముద్రంలో మునిగిపోయాను. లోచనాలకు పారంగోచరంకాలేదు.

మనశ్శాంతిచల్యమంటూ స్త్రీలను పరిహసిస్తారేకాని అదేపురుషుల్లో ఎంత ఎక్కువయ్యున్నా లెక్కిచెయ్యరు. గురిగించుకు తన క్రిందనుండే నలుపుతెలియదట... ఆనాడు తెంబరం పంకెనమీద కూర్చొని ‘సుశీల! నా ప్రేమను నీ కర్పించాను. నిన్ను చూచినపుడంతా నాలో ప్రణయభావం, ఉద్రేకం, కలుగుతున్నాయి అవి మర్త్యశరీరానిని సంబంధించినయ్యేగావు. మనముల హృదయముల కాగిలింతలు. ఆ ప్రేమ నిష్కల్తమం, అచంచలము. దానికేనాడు నీవద్ద ప్రత్యుత్తరం పుచ్చుకొని సుఖిస్తానోకదా! మనద్దరం ఏనాడు ప్రేమపూజారలం, ఆన్యోన్యదంపతులం, ఆదర్శప్రాయలం ఔతామాకదా! అన్నమాటలు మఱచినాడా! లేక, అవి జవ్వగ్రంతుండే ఉచ్చరించినాడా? అనే సందేహదేహాలు జీవాన్ని పొందినయి.

ఆనాడు తాత అనే బింబచిత్ర ప్రదర్శనశాలలో నాపై చేయివేసి నిరాశనుబొంది తర్వాత నేను పశ్చాత్తాపపడి వ్రాసిన ప్రేమలేఖకు ‘ఇది నిరాకారు నా హృదయంలోని రక్తం నా ప్రేమరసం. ఇది పేనాకారు నా మనస్సు’ అంటూ క్షమాలేఖవ్రాసి తన (ఆసత్యమైన) ప్రేమను వెలిబుచ్చిననాటినుండి నామీది ప్రేమనే విసర్జించి తుచ్చమైన ధనాని కానపడి నేటికరిని వివాహమాడే నేటివఱకు జ్ఞప్తికి వచ్చినయి.

నేన్ను ప్రేమించిన రాఘవకానుగూడ త్యాగంచేసి యితనికి నా హృదయము నర్పించినందుకా యీ ప్రత్యుత్తరం?... ఇంత ద్రోహమా?... నేనేమైనా తప్పు చేసినానా? అని మరల చదివినాను. మరల, మరల... ఇది నిజం. ద్రోహి. పాపి. పవిత్రమైన ప్రేమసముద్రంలో బుర్రపోసినాడు. సంతోషిస్తున్నాడట నా అనివార్య దుఃఖానికి.

కాని ప్రేమ, పవిత్రమైనప్రేమ ద్రోహాన్ని జయించలేదా? సావిత్రి కోరినవరునికి చిరకాల సౌఖ్యాలను సమకూర్చలేదా, ప్రేమతో పాతప్రత్యంతో? స్వద తన నిర్మలమైన ప్రేమతో తన వరునికి పూర్వపు దేహాన్ని తెచ్చి యారేదా? ఇట్లే ఎందరో పురాణస్త్రీలు తమ భర్తలను సంస్కరించలేదా? కోరినవారిని పరించలేదా? అసలు ప్రేమే దేవుడైనపుడు, ప్రేమే సహవాసం పాతప్రత్యం అయినపుడు, ప్రేమే స్వాతంత్ర్యమైనపుడు దాని నెదుర్కొనగల శక్తియేది? అనే ఆకా మేఘాలు దుఃఖసముద్రంలో ప్రతిబింబించాయి.

కాని యీ మేఘాలు పిడుగులు పడవేసేవా? లేక వర్షించేవా? అనే ప్రశ్నలు, ప్రత్యుత్తరాలు— వీటితో నా మనస్సుకే చేపలబజారువలె నైంది. దుఃఖసముద్రంనుంచి మిత్రుడాకా మేఘాలను బైటికి తీస్తే పవనుడు వానిని తరిమివేస్తున్నాడు. కొబ్బరిచెట్టు నీటిని తీసికొని మధురపానీయాన్నిస్తే కాలము వానిని త్రాగివేస్తుంది.

అడలేనిబోగింది మద్దలపైబడి కొట్టుకుంటుందన్నారు. అవును నేను నా పరిస్థితుల్లోనే సమర్థించుకోలేక నా బలహీనతవలన పరిస్థితుల్నే దూషించడమెందుకు? పిల్లిహడ చూడలేని ఆంధకారంలోనల నుంటే ఇట్టి చేష్టలవల్ల దాన్ని అధికం చేసుకోవడమేకాని లాభమేమింది? కార్యం సాధించాలి... కానీ, ఆకాభంగాలతో యుద్ధం ప్రారంభిస్తాను అని నిశ్చయించుకున్నాను.

‘సిరికింజెప్పడు శంఖుచక్రయుగముం జేవోయి సంధింపడు’న్నట్లు నేరుగ మాంబలంపోయి ప్రవేశించాననిగదిని. మానసికకాస్త్ర విద్యార్థిగనుక నా పరిస్థితులను గమనించినట్లుంది. నిశ్చేష్టుడై నిలచి పోయాడు. చేతిలోని ప్రేమలేఖ అనే పుస్తకంక్రిందబడి మేజామీదనున్న నా చిత్రాన్ని కప్పివైచింది. నాకేమీ తోచలేదు. నలువైపుల చూచినాను. పెండ్లిప్రయత్నాలే మీ కనుపించలేదు. పశ్చాత్తాపపడ్డాను నా చేతలకు వినా సందేహ విమోచనం చేసుకోవలె ననిపించింది.

చేతిలోనే ఉన్నది జాబు, నాచే అణచబడి స్వాతంత్ర్యాన్ని కోరుతూ ‘ఏమిటీజాబు’ అంటూ స్త్రీనైపుణ్యంతో నా ముఖంలోని యభిప్రాయాల్నే మార్చివేసి యతనివైచింది, నేను కూర్చున్నా నా సహజగాంభీర్యంతో. తీసుకొన్నాడు. చదివినాడు. ముఖం చూపింది వివిధాభిప్రాయాలను. జాబు కివరులోపెట్టి నాకేదో ప్రశ్నవేయ యత్నించాడు. కాని యితలో ఏదో అభిప్రాయంతో మనస్సు మరలింది. కంటిపాప జార్జీ ప్రతిమపై దృష్టిపారించింది. ‘శాంథోమ్’ అని వుంది.

అచట నాకు తెలిసిన స్వక్తి రాఘవకా ఒకడే!

నాగరకతా?—అనాగరకతా?

S. V. Satyavanta Rao, Class. II G. Ia.

నాగరకత!—నాగరకత యన నేను? తనకంటే బలహీనులైనవారిని తియ్యనిమాటలుచెప్పి నీడించుటయ నాగరకత? నిరాయుధుల గాలిక్రింద తొక్కివట్టి నోరెత్తకుండ బాధించుటయ నాగరకత? కమట వృత్తుల నైకమత్యమును విడగొట్టుటయ నాగరకత? తాము చక్కగ విశాలప్రదేశమున బంగారుమేడలలో సకలైక్యర్యములతోఁ గులదూగుటకు నితర మానవులను మాడ్చి వారి సాత్తును గైకొనిపోవుటయ నాగరకత? కాదు. ఎన్నటికినీ కాదు.

అది సంతకాలము. సాయంకాలమైనది. నేనప్పుడు నదీతీరమునకు పోయి యచట కూర్చుండి యుద్దియో ఆలోచించుచుంటిని. నేనాలోచించునదేమో నాకీ సరిగా తెలియదు. తినుట కన్నములేని భారత సోదరులగూర్చి యాలోచించుచుంటి ననుకొనెదను. అప్పుడే పత్రికయందు బర్మరిజిల్లాయందలి యనాస్పృహలని కఱవునుగూర్చి చదివియుంటిని. నా మనసంతయును విచారోక్తకములచే నిండి యుండెను. నా మనోనేత్రమునకు విచారభూరితములైన భారతీయుల విగ్రహములు పొడగట్టినవి. నా యెదుటనున్న సాయంకాలసూర్యుడు నదియందు గృంకెను. నాకు తెలియకయే నా కన్నులనుండి యశ్రుకణములు రాలినవి. చల్లని మలయమారుతములు నా హృదయ తాపాన్ని నణచుటకా యనునట్లు పించుచుండెను.

ఇట్లెంతసేపాలోచించుచుంటిను? నాకీ తెలియదు. ఈ లోకమునే మఱచియుంటిని. నా మనమునందు వివిధములగు భావములు జనించినవి. కొందఱయెడ నసహ్యము కొందఱయెడ ప్రేమ మఱి కొందఱయెడ నాదరము జనించుచుండెను. ఇంతలో నావెనుక, చచ్చుటకు సిద్ధముగ నున్నవాని మూల్గుల వలె నొక శబ్దము వినవచ్చెను. దానిని విని యులికిపడి లేచితిని. కాని నావెనుక కూర్చొనియున్న నొకరుతప్ప మరెవ్వరును కానరాలేదు. నేను లేచిన వెంటనే యాతఁడును లేచెను. 'ఆ శబ్దమును వింటివా?' యని యాతని నడుగ 'వింటి'నని జవాబిచ్చెను. అంతట మేమిరువురము కలసి నానర్థమున్న విద్యుద్దీప సహాయమున నా చుట్టుపట్ల వెదుక నారంభించితిమి. ఎట్టకేలకు మూల్గులవచ్చుచోటికి చేరితిమి. నే నచ్చట గాంచిన దృశ్యము నెన్నటికి మరువను—మరువలేను.

అచ్చట నొక మడుసలిచ్చిగాడు జీర్ణవస్త్రధారుడై శబ్దశరీరుడై పడియుండెను. అతనిని చూచినవెంటనే నా గుండె నీరైపోయెను. నోట మాట రాలేదు. కొంతసేపయినతరువాత మేమిద్దరము కలసి యాతని మా గృహమునకు తీసికొనిపోతిమి. ఇంటివద్ద రోగిస్థానమున బాటసారినింటికి తీసికొని వచ్చినందుకు మామూలు మంగళాచరణము లుచ్చరింపబడినవి. ఆ వృద్ధుని మొగముపై నీరుచల్లి యుప చారములు చేయగా నాలుగు గంటలైనతరువాత నాతనికి తెలివినచ్చెను. అప్పుడే అతనికిధ క తెలిసినది. అతఁడొక సాలివాడట. తాను చెల్లింపవలసిన వస్తువు చెల్లింపనందున ప్రభుత్వమువారాతని పరిశరముల నన్నిటిని వేలమువేసి డబ్బుతీసికొనిపోయిరట. అప్పటినుండి యాతఁడు విచ్చమెత్తుకొనుచు నేదేని పని కొఱకు వెదకుచుండెనట. నేను చూచినప్పటి కారఁడు గంజిశ్రావి పడునారదినములాయెనట!

సోదరులారా! ఇదియో, యొక భారతీయుఁ డుండవలసినస్థితి! హైందవ సోదరులు, మానవ సోదరులు, భారత సోదరులు అన్నములేక 'హ' యని యేడ్చుచుండ నెట్లారకుండగలము. భారతీయు లకు భారతదేశమందే తినుటకన్నములేకపోవుట! ఆ సాలివాడట్టిస్థితికేలవచ్చెను?—మంచి వ్యాపారము లేనందున. మంచివ్యాపారమేలేదు—అందఱును విదేశవస్త్రములవాడుటవలన అందఱిందులకు విదేశవస్త్ర ములేక కొనుచున్నారు?—పాశ్చాత్య నాగరకత ప్రాబల్యమువలన, ఆ నాగరకత స్వదేశవస్త్రపులు నాగ రకముగ లేవని బోధించుచున్నది. ఎట్లుండును? రమారమి రెండుపందల వస్త్రముల క్రితము మనదేశ మందు చేతితో తయారుచేయు రవళ్లెలు ప్రపంచమందంతటను పేర్గాంచియుండెను. అప్పుడాంగ్ల యులువచ్చిరి. ఆ సాలెలు నేడేమైరి? ఆ నాగరకత యేమైనది? ఈ పాశ్చాత్యనాగరకతయం దింత యభిరుచి యేల? ఇది నాగరకతయా? అనాగరకతయా?

ఆ పాశ్చాత్యనాగరకత నయినను పూర్తిగ పొందిన నెదురుతిరుగుదురను భయముచే గాఢోలు నదియు పూర్తిగ తీసికొనిరాలేదు. అందుచేతనే కాఁబోలు కొందఱు 'జాబ్బా' వేసి పైని టోపిని పెట్టు కొనుచున్నారు. మొదట 'నూట్లే' మనదేశమునకు పనికిరావు. చక్కగా పంచ కట్టుకొని, కండ్వా వేసికొనియుండవలసిన చోట్లలో 'ట్రిడ్' నూట్ల ధరించి యుక్కి చచ్చుట యెందులకు? 'సర్ట్ నూట్లు' లో మారి కొయ్యబొవ్వులవలె కాలుసేతులాడించుకొని తిరుగుట యెందులకు? ఇంత వేడియైన ప్రదేశము నందు 'ఫ్లెక్సు' బోర్లెందుకు? ఈ యర్థములేని వేషముల నన్నిటిని వీచివారివలె యనుకరించుచున్నారు.

చివరకు 'సిగరెట్లు'కూడ విదేశములనుండియే రావలసినవచ్చినవి. మనదేశ పరిశ్రమలు క్రొత్తవిగానుండుట వలన, వస్తువులన్నియును కొంచెము ప్రియముగా నుండవచ్చును. ప్రతి మనుజుఁడు ప్రోత్సహమును గూర్చి వాటిని వృద్ధిపొందించినగాని తక్కువవెలకు తయారుచేయుటెట్లు?

భారతదేశమునం దీ పాశ్చాత్య నాగరకతయనున దొక పేడపురుగువలె ప్రవేశించినది. సోదరా! ప్రతీదినమును భారతదేశమునుండి యెన్ని నీళ్లు, యెన్నికొట్ల రూపాయలు విదేశములకు పోవుచున్నవో చూడుము. చూచి యెట్లు సహింపగలము! ఆ ధనముతో మన పరిశ్రమల వృద్ధిపొందించిన నెంత బాగుండును! ఎంతమంది భారతీయులు, నేఁడుతినుట కన్నములేనివారు, సుఖపడియుందురు!

పాశ్చాత్య నాగరకత మన భారతదేశమున వ్యాప్తించనిచో మన పరిశ్రమలు, చక్కగా వృద్ధి పొందియుండెడివి. మన నాగరకత యభివృద్ధిగాంచి హిందూదేశము ప్రపంచమందంతటను గొప్పదేశ మయియుండునని చెప్పనక్కరలేదు.

సోదరులారా! స్వదేశవస్త్రపులనే కొనుడు. అన్నములేక యాకలిమంట కల్గెనుండి యగ్నిజ్వాల విడువ దానికాగతక 'హ' యని యేడ్చుటకును శక్తిలేక మూల్గులను భారత సోదరుల కన్నముపెట్టుము. ఇది నీ కర్తవ్యముకాదా? నాగరకత యన నేమో గ్రహించితివా? అనాగరకత యేది?

కా స్త్రీ

B. Ramamurthy, Class IV.

పాత్రలు

సుహాసిని—కాస్త్రీకుమార్తె.

యజ్ఞ నారాయణకాస్త్రీ—ఒక వృద్ధుడు.

కమలాకరరావు—యువకుడు.

విశ్వేశ్వరరావు—కాస్త్రీ పరిచితుడు.

కాస్త్రీ—సుహాసిని తండ్రి.

మేజిస్ట్రేటు.

మొదటి రంగము—సుహాసినిగృహము

కమలాకరరావు.—సుహాసిని! ఏల విచారించెదవు. ప్రకృతియందు జరుగవలసినది జరుగవలయును. మను పృథుమాత్రులమగు మనము విధిప్రవాహము నావళాలము. విచారించకుము.

సుహాసిని.—ఈ క్రూరవివాహమునుండి తప్పించుకొనుట కుపాయమే లేదా? ఈ దౌర్జన్యమునకు మన మెర కావలయునా? దీనిని కొనసాగనిచ్చిన ప్రపంచమున న్యాయము యీజింపదా? ఇటువంటి ఘోరా న్యాయముల నడ్డువెరువకున్న స్త్రీ లోకమునకు ముక్తియుండదు. వారధోగతిపాలగుదురు. దీని నుండి తొలగిపోవుట కుపాయ ములోచింపుము.

కమ.—సుహాసిని! కాలమహిమ యట్లున్నది. సంఘము, కాస్త్రము, న్యాయమునువాని పేర నిట్టి దౌర్జన్య ములు జరుగుచున్నవి. వాని నతిక్రమించిన మనము పలుపాట్లకు లొంగుదుము. ఎన్ని కష్టములు వచ్చినను నేను జంకువాడను కాను. కాని నీ మృదుశరీరము, కష్టముల కోర్కెజాలదు. నీ కోమలశరీరమును కష్టపరచుట నా కష్టముగాదు. మనకు కుభమగుమార్గ ములోచించవల యును. ప్రస్తుతము నా కేమియు పాలుపోవుట లేదు. స్థితిగతుల ననుసరించి కార్యము నిర్ణ యించెదము. అంతవఱకు కాంతిగొని ధిరీజించియుండుము.

సుహా.—హృదయేశ్వరా! స్థితిగతులను పరిశీలించుటకు వ్యవధిలేదు. పదునైన దినములలో వివాహ ముచూర్తము. దినములు త్వరితముగ గడచిపోవుచున్నవి. మనోవేదన హెచ్చగుచున్నది. నాకు

కట్టి పెట్టడలచిన నీ డరువదియేండ్ల పెండ్లికొడుకు. అతని కింద్రయపటాభ్యము తప్పినది, చెవులు వివరడవు, దృష్టి క్షీణించినది, నలవెండుక లారపెట్టిన పేలపుపిండివలె మున్నవి. ఆయన నాల్గవ భార్యను గర్భమున బెట్టుకొనుటయేగాక ఏడవ పెండ్లికొడుకు తపాతపాలాడుచున్నాడు. పెద్దలు చెప్పినట్లు 'అన్నియు ముడుసలైనవికాని యొక్క ఆశమాత్రము దినదినమునకు పడుచుదగు చున్నది.' నీని బారినండి నన్ను రక్షించుట మీ బాధ్యత.

కమ.—ఆ ముసలిపీనుగు కాటికి కాళ్లు జాచుకొని యిరురులకు కూడ కష్టములు తెచ్చుటకు వెనుదీయడు. వానినుండి యెట్లయినను తప్పించుకొని బైటబడవలయు ననునదియే నా సంకల్పము. వానినుండి నిన్ను రక్షించెదను. ఇదియే నా ప్రతిజ్ఞ, పెండ్లికొకరోజు ముందుగా నేను నచ్చెదను. మన మిరువురము కలసి పలాయనమై యెవరికిని తెలియకుండ వివాహము చేసికొందము. దాని నెవరును గద్ద పరుపజాలరు. ఈ లోపున నీ తండ్రి నిన్ను కట్టుబాట్లయందుంచుకుండ నేను నిన్ను పెండ్లాడగలనను ఆశవదలి యూరువిడిచి వెళ్లిపోతినను వదలి నీ తండ్రి చెవులబడునటుల చేయుదును. నీవు సిద్ధపడియుండుము. నీ తండ్రి వచ్చుచున్నాడు. నే నిచ్చట కనబడుట తగదు. నేను పోవుచున్నాను.

(నిష్క్రమించును.)

రెండవ రంగము—శాస్త్రిగది

(శాస్త్రి ప్రవేశించును.)

శాస్త్రి.—అమ్మా! సుహాసినీ! నీ వివాహము కుభముగజరుగుటను. చూచుటకు నా మనము కుతూహలపడు చున్నది. నీకు రాబోవు భర్తవంటి సజ్జనుడు నీ కెందును లభింపడు. అట్టి యల్లుడు మాకు లభిం పడు. మన యదృష్టముచేత యజ్ఞనారాయణశాస్త్రిగారివంటి వివేకి నీకు భర్తగా లభించినాడు. నీవు పూర్వజన్మమున చేసిన పుణ్యఫలము నీవు నుభించుటయే మా యాశ. అమ్మాయీ! ఎవరో వచ్చుచున్నటులున్నది. వివాహవయస్సువచ్చిన కన్యలు పరులదృష్టిని బడుట పరువుతక్కువ. లోనికిపో తల్లి.

(సుహాసినీ నిష్క్రమించును.)

(విశ్వేశ్వరరావు ప్రవేశించును.)

విశ్వ.—పూజ్యులగు మీకు తేమమా?

శాస్త్రి.—అశ్లే.

విశ్వ.—శాస్త్రిగారు, ఆ... యజ్ఞనారాయణశాస్త్రిగారికి తమరు కుమార్తె నిచ్చెదరనువార్త విని నేను చాల సంతోషించినాను. ఆ మహానుభావులకు కేవలము కన్యాదానము చేయుటయే పరమార్థము. కాని ఆ చిన్నది యిదివఱకే యొక యున్నతవిద్యార్థి అయిన కమలాకరరావును ప్రేమించినదని విని కిడి. అతనికి కన్యనిచ్చిన బాగుండునేమో యని కొందఱు హింతుచున్నారు. భారినండి యీ సంగతిని గ్రహించితిని. ఈ విషయమున మీ యభిప్రాయమేమి?

శాస్త్రి.—ఆ కమలాక... ఆ పాడు నామమే నే నుచ్చరింపజాలకున్నాను. వాడొక కుంత. నాలు గింగీము ముక్కలు రాగానే వాడు మేధావి, నాయకుడు అని యనుకొనుచు విజ్ఞప్తిగుచుండును. వానికి జ్ఞాన మెక్కడిదండి శాస్త్రములన్ని కంఠస్థము గావించిన యజ్ఞనారాయణశాస్త్రిగారికున్న జ్ఞానము, అనుభవము మొదలగువానియందు వానికి నాటికైనను పోలికయుండునటండి, అట్టివానికి నా కుమార్తె నెట్టివ్యంగలను?

విశ్వ.—మీరు చెప్పినది సమంజసముగానున్నది. ఇప్పుటి విద్యార్థులెందుకును పనికిరారు. పట్టున పది మెతుకులు తిని జీర్ణించుకొనలేరు. పదిమైళ్లదూరము వెళ్లుటకు నైకిళ్లు బస్సులు కావలెను. మన కాలములో వీరివలె నున్నామా? రాళ్లను తిని యరగించుకొను శక్తియుండేది. కార్యము జరుగ వలయునన్న నెంతదూరమైనను అవలీలగ నడచేవాళ్లము. అందుచేత నా కమలాకరరావుకు నీ కుమార్తె నివ్వరాదు. అడుగుటకు మరచితిని శాస్త్రిగారికి ఆస్తి యేమాత్రముండును?

శాస్త్రిగారికి.—సుమారేబదివేలరూపాయల విలువగల యాస్తి ఉండును. దీనికి రెండింత లుండేది కాని రెండవభార్య ధర్మముకే పేరుబెట్టి చాల ఆస్తిని వ్యయపరచినది, అటుపైన గొడ్డు, గోవులు పాడి, పంట లున్నవి. అత డైదుసంవత్సరములకన్న నెక్కువ ప్రతుకకపోయినను అస్తంతయు నమ్మాయికే వచ్చును. అప్పు డమ్మాయి మేము కులాసాగానుండవచ్చును. అమ్మాయి యిష్టమువచ్చినట్లు జీవించ వచ్చును.

విశ్వ.—ఆ చిన్నది కొంతవఱకు చదువుకొనినది కదా. పెండ్లి కొప్పుకొనునా?

శాస్త్రి.—డబ్బంపే ఎవరికిమాత్రము చేదు. మఱియు స్త్రీకి స్వాతంత్ర్య మెక్కడిది? 'నస్త్రీ స్వాతంత్ర్య మర్హత' అనునది వినలేదా? 'పితారక్షతికమారీ' అన్నాడొక మహానుభావుడు కనుక తండ్రి వానికి కట్టిబెట్టినను స్త్రీకి ధిక్కరించు సధికారములేదు. పెండ్లికివచ్చి వధూవరుల నాశీర్వాదించెదరని నమ్ముచున్నాను.

విశ్వ.—మంచిది. నెలపు.

మూడవ రంగము

(పెండ్లి ముందుదినము)

శాస్త్రి.—సుహాసినీ, సుహాసినీ..... ఏల పలుకవు. ఎక్కడనున్నావు?

(ప్రక్కగదిలోకి వెళ్లుచు మేజాబల్లపైనున్న ఉత్తరముచూచి తీసికొని వచ్చును.)

మహారాజరాజశ్రీ, తండ్రిగారికి;

నేనెట్లు మీకు వ్రాయుటకు కారణమేమైయుండునని యాశ్చర్యపడవచ్చును. యథార్థము వ్రాయుచుంటిని. గ్రహింపుడు. మీరు కడు వృద్ధులు, కాటికి కాళ్లు జాచుకొనియున్నవానిని నాకు కట్టిపెట్టుటకు సంకల్పించియున్నారు. రేపు వాడు చచ్చిన యావజ్జీవము వైధవ్యమునుభవించునది. నేనుగాని మీరుకాదు. వీటినన్నిటిని ఆలోచించి నాయందు పూర్వప్రేమయున్న యువకుని పెండ్లిచేసి కొనుచున్నాను. మీరు విచారముడిగి సంతోషముగనుండురని నమ్ముచున్నాను.

ఇట్లు, మీ ప్రియనందన,

సుహాసినీని.

జౌరా! దీని సాహసము! దీని సాహసము! దీనికి చదువుచెప్పించుటయే నా తపస్సు. దానికి తోడు సినిమాలు నాటకములు మరింత వివాదమును గలుగజేసినది. ఇక తగు మనుష్యులందు తలయెత్తు కొని తిరుగులేట్లు! ఆ విద్యార్థి, కుంతమీద నా పగనంతయు తీర్చుకొనవలయును.

(విశ్వేశ్వరరావు ప్రవేశము. శాస్త్రి విచారించుచుండును.)

విశ్వ.—శాస్త్రిగారు! ఏ విషయ ములోచించుచుంటిరి? రేపు రాబోవు పెండ్లివిషయమా లేక ఆ వృద్ధుని విషయమా? విశేష ధనవ్యయములేకుండ అంతయు నేబది రూప్యములతో పూర్తిచేయుదము.

శాస్త్రి.—విశ్వేశ్వరరావు! ఇంకేమని చెప్పను. జరుగవలసినదంతయు జరిగినది. ఏమిచేయుటకును తోచ కున్నది. సుహాసినీ కమలాకరరావుతో వెడలిపోయినది. ఈ రేఖ చదువుకొని చూడుము.

విశ్వే.—(చదువుకొని) ఎంతపనిచేసినది! ఐనను ఆమెయందు దోషములేదు. ఇప్పటికిని కార్యము మించి పోలేదు. వారిరువురను పిలిపించి నీ కుమార్తెను వారికిచ్చి పెండ్లిచేయుము. ఆహర్తి తొలగును. కుమార్తె సుఖపడును. ముసలిమగడు చచ్చిన పేనుక వ్యభిచారియై కులగౌరవము చెడుపుటకంటె యీ విద్యార్థికిచ్చి పెండ్లిచేయుటయే ప్రశంసనీయము.

శాస్త్రి.—అట్లేన్నడును చేయబాలను. తగునునాటిచ్చిన మాటను నిలుపుకొనవలయును. ఈ దినముననే మేజిస్ట్రేటు కోర్టులో బలవంతముగ గొనిపోయిన నా కుమార్తెను నాకొప్పగింపవలయునని ఫిర్యాదు చేసెదను.

విశ్వే.—మంచిది అట్లే చేయుదు. నేనును మీకు సాక్షిగానుండెదను. పడుదుభార్యలుగల మామంటి ముసలివాళ్లందరికి నీ విద్యార్థుల చేరుచెప్పిన గుండె దడెత్తుచున్నది. వీనికి శిక్షవిధించునట్లు చేయవలయును. రేపు తమంగ్రామకు నేను వచ్చెదను.

శాస్త్రి.—అట్లేచేయుము. వచ్చునప్పుడు స్త్రీడరు గుమాస్తా వెంకయ్యవంతులు నన్నివిషయములడిగిరండు. స్త్రీడరుగారి సలహా నడిగిన ఖర్చు హెచ్చును.

విశ్వే.—అన్నియు సిద్ధముచేసి వచ్చెదను. సెలవు.

(నిష్క్రమించును.)

నాల్గవ రంగము

(కోర్టు—విజయనగరము)

మేజిస్ట్రేటు.—శాస్త్రి! నీ ఫిర్యాదేమి?

శాస్త్రి.—అక్కడ నిలచియున్న ఆ అమ్మాయి నా కుమార్తె. దానిని నా ప్రక్క కూర్చోనియున్న పూజ నీయులకు యజ్ఞనారాయణశాస్త్రులవారికి కన్యాదానముచేయ సంకల్పించితిని. కాని వివాహ ముహూర్తమునకు ముందుదినమున నామెను మీ ఎడమచేతిప్రక్కనున్న కమలాకరరావు బలవం తముగా తీసికొనిపోయినాడు. అందుచే వివాహభంగమైనది. నా కుమార్తెకు వీనిపై ప్రేమ లేకపోవుటయేగాక వీడనిన అసహ్యము.

మేజి.—(కమలాకరరావు నుద్దేశించి) శాస్త్రి చెప్పు మాటలు వింటివిగదా! వానికేమి సమాధానము చెప్పెదవు?

కమ.—శాస్త్రిగారు చెప్పినదంతయు నసత్యము. అతని ప్రక్కనున్న వృద్ధుడు రేపా మాపో చిత్రగుప్తుని యెదుటకుపోవుచు నింద్రియపటుత్వము తప్పినను నలుగురు భార్యలు గతించినతరువాత వైదవ పెండ్లికి వెనుదియకున్నాడు.

మేజి.—ఇతరులను కోర్టుసమక్షమున నిందింపకూడదు. అతడు వృద్ధుడైన నేమి? నవయాన మన్నధుడైన నేమి?

వృద్ధు.—(మేజిస్ట్రేటు నుద్దేశించి) ఆర్యులు, మహానుభావులు బాగుగ సెలవిచ్చినారు.

కమ.—నుహానినీకి నాపై ప్రేమయుండుట సత్యము. ఆమె నన్ను నేనామెను ప్రేమించియున్నాము. ఆ కారణముగ మేము వివాహమాడితిమి.

వృద్ధు.—అయ్యో! అయ్యో! వివాహమైనదా! అదంతయు కల్ల నేనెంతమాత్రము నమ్మను. ఏ వురోహి తుడు మీకు పెండ్లిచేసెను? కన్యాదానము చేసినదెవరు? నీ కల్లమాటలు బయలుపడగలవు. చెప్పుము.

కమ.—శాస్త్రిగారూ! నిజమైన, నిష్కళంకమైన ప్రేమయుండిన నేవురోహితుడును అవసరములేదు, కన్యా దానమెవరును చేయనక్కరలేదు. నాకు ప్రకృతియే కన్యాదానముచేసినది. మఱియు నీ

ప్రపంచకమున మీవంటివారలను సంతృప్తిపరచుటకు కాసనబద్ధమైన పత్రముకూడ చూపించ గలను. నా మాట లసత్యములని తోచిన కోర్టువారు సుహానిని నడుగవచ్చును.

మేజి.—(నుహానిని నుద్దేశించి) ఈతడు చెప్పుదానిని నీవంగీకరింతువా?

శాస్త్రి.—నిజము నిర్భయముగా చెప్పవచ్చు. నేను చచ్చి నీ కడుపున పుట్టుతాను.

సుహా.—అయ్యో! ఈ యువకుని నేను మనఃపూర్వకముగ ప్రేమించితిని. అతడును నన్ను ప్రేమించి యున్న సమయమున నా తండ్రి నన్నొక వృద్ధునికిచ్చుటకు నిశ్చయించుకొని కుభముహూర్తము గూడ నిర్ణయించెను. అట్టి సమయమున మాకు పలాయనమగు నుపాయములేప్పు జేలుమార్గము దొరకనందున నితర ప్రదేశములకు పోతిమి. ఇది సత్యము. అతడు నన్ను బలవంతముగా గొనిపోలేదు.

మేజి.—కమలాకరరావుపై నాకోపింపబడిన నేరము సత్యముకాకపోవుటచే ఫిర్యాదు కొట్టివేయడమైనది. నేరములేనిదే వారిని కోర్టుకు రప్పించినందుకు ఖర్చులనిమిత్తము, వరువు నష్టమునకుగాను శాస్త్రిగా లేబది రూప్యము లతనికివ్వవలయును. అట్లు చేయనిపక్షమున నొక మాసము శిక్ష విధింపబడును. (నిష్క్రమించును.)

శాస్త్రి.—(విచారించుచు) అయ్యో జరిగిపోయినదంతయు జరిగినది. మీరు నన్ను త్నమింపవలయును. నిష్కారణముగ నేను మిమ్ము కోర్టుకు రప్పింపవలసివచ్చినది. నాలుగింగిళ్ళముక్కులు చదువు కొనిన ముండాకొడుకులందఱు ఒక పక్షమయినారు. బుద్ధివచ్చినది. ఆడముండ నింకెవ్వడు కనకూడదు. దానిని చదివించుట నా పొరపాటు.

వృద్ధు.—అడవాళ్లను చదివించిన నిట్లేయగును. నా మూడవ భార్య యెచ్చటెచ్చటికో పోయినప్పుడు నేను గట్టిగా నడిగితే 'చదువుకొనినదానినికదండి. నా కాపాటి జ్ఞానములేదా' అని కొట్టి వచ్చేది. దానితో వాదింపలేక కుక్కినపేనువలె యూరకుండెడివాడను. అడవాళ్లను నమ్మరాదు. వారి మనస్సు తామరాకువైసన్న జలబిందువువంటిది. వాళ్లు ఎంత చెడ్డవాళ్లుకాకపోతే 'తల తడిచి బాసచేసిన జలజాతుల నమ్మరాదు సారంగధరా' అన్నమాటలు వుట్టినవి! భోజనకాలమైనది. గృహములకు పోవుదము.

(అందఱు నిష్క్రమింతురు.)

ఎడతెగని ప్రశ్న

A. Venkatasubba Reddy (Old Student.)

ఏలలంటె, యెప్పటికిని, నా మనస్సు తల్లడిల్లి, తన్నయత్వముఁజెందుచుండును. వానిలోని భావగాంభీర్యమునుబట్టిగాదు. వాని సృష్టికర్త రచనాచాతుర్యమునుబట్టికాదు. కాని, యజ్ఞాయక హృదయాల గలదివైవగల శక్తి వానిలోఁగలదని. నవనాగరకత తలకెక్కిని విద్యావాసనావిహీనులైన రైతువిడ్డలు భీతిఁడలో పనిచేయునపుడు వారి కష్టము వారికిఁ దోఁపకుండచేయఁగలగుశక్తి దానిలో కలదని; యెవ్వఁడీలల సృజించెనోకాని యది కేవలము కార్తికకర్ణకుల భాగ్యరాసులైపోయినది. "గాన కోకిలలు" లేని పల్లెలలో నేలల, బాగుగా పాడువాడె గానవిద్యాపారంగతుఁడు. పట్టణవాసులకు వానియందు నేమియు కనఁబడకపోవచ్చును. పాడువాడు సహితము తన పాట కర్ణము చెప్పలేక తట్టిబువడవచ్చును. కాని, కవిత్వములో నొకనికి నుద్రేకము, యుత్సాహము, లేక గుంతసమో వుట్టించగల శక్తి యున్నది. ఆ శక్తియే యీ యేలలలో నది పాడువారికి కనఁబడుచున్నది. వాని ననుభవించుచున్నారకాని వాని యుత్పత్తి యెట్లో వారికిఁదెలియదు. వారికిఁ దెలిసికొనవలయునను నాశకూడ లేదు. అది యెందుకోగాని వాని నత్యుడవ్వడు వినుచున్న నాకు నంతే. కాని, యిప్పుడు

కలయా? కాదు కలికాలమహిమ

M. Raghava Reddy, Class I.

నసంతకాలపు ప్రశాంతగతితో తాంబరంచెట్లన్నీ పుష్పించాయి: పంచేంద్రియాలకు అమితా నంబాన్ని కలిగిస్తున్నాయి: ప్రణయప్రవాహాన్ని భుజించి మధురంగా కూస్తున్నాయి కోయిలలు. ఇతర కాలములలో అసహ్యంపడచెట్లకూడ వసంతశోభంతో అలరారుతు మనుష్యులలో వింతవంతకోర్కెలను పుట్టిస్తున్నాయి. ఇంద్రగనుస్సు తప్పిపోయి భువిమీద పడ్డట్టు సత్తవర్ణాలతో ప్రకాశిస్తోన్నాయి పూలు. పూలులేని క్రోటన్నుమాత్రము విడుస్తున్నాయి. పశ్చాత్తాపపడుచున్నాయి పూర్వజన్మకర్తకు. సెల యూరు తటాకములోంచి పారుతున్నాయి సెలయేళ్లు. పసంతవికాసంతో అలంకరింపబడ్డాయి హుణు నారీమణుల కుటీలకుంతలములుకూడ. వసంతుడు మృగముని తోడ్కొనివచ్చాడా అన్నట్లు ప్రణయపుష్పాల క్రింద జరుగుతున్నాయి శృంగారక్రీడలు అన్యోన్యకాలోద్రేక ఫలితంగా.

కాని నా మనస్సు తుచ్చమైన విషయములమీదికి పోలేదు. అది ప్రకృతినే ఆరాధిస్తుంది. తత్వేమ సంపాదనకై యత్నిస్తుంది. ఆ ప్రకృతి కన్యప్రేమ సంపాదనకు నిశాసమయంలో విహారానికి బయలుదేరాను. సూర్యు డస్తమిస్తున్నాడు. పంచెంలో ఓడిపోయి రక్తంతో నిండిన కోడిపుంజాలాగ అతని పారడోలి వికసితవదనంతో గగనములోన ప్రవేశిస్తుంది రాత్రినటి, కమలముల పాటి యమునిలాగ నడుస్తున్నాను. ప్రకృతికంతా ఏకైకవిభునిన నీ గర్వంతో, నీ హారపాతంతో వెనుక్కు మరలాను.

ఇంతలో నాకొక దివ్యజ్యోతి కనుపించింది. నిశ్చేష్టుడనై నిలబడ్డాను. కలయా? కాదు. గుండె గడియారమువలె? కొన సాగింది. ఎటువోపుటకు దారి కానరాలేదు. పరిస్థితులు గ్రహించిన తర్వాత ఒకింత పరిశ్రమతో పరిసరములలో పూల నలంకరించుకొని పుష్పాల సమూహంలోనున్న యొక నవనారీమణి కనబడింది. కళ్లంతా విప్పి చూశాను. నవనాగరకతంతా మూర్తీభవించి ఉండి ఆ కామిని లోనీ, తీగలల్లియున్న పచ్చని వననముతో, తరుణార్కరాగముతో ప్రకాశిస్తున్న ప్రసంధనముతో ప్రకృతి స్త్రీమూర్తి ననిపించిందనాకు. ఆభరణాలు లేకపోయినను సౌందర్యానికి లోపంరాలేదు. ఆమె వికాలనేత్రాలు, కుటీలకుంతలాలు, గుండరనాసిక, రక్తాధరములు, హరిమధ్యము, పీనజఘనము చూశేసరికి నాలో వర్ణనాతీతమైన ఒకభావం పుట్టింది. అందులో కామమోహం చాల ఎక్కువగా నున్నాయి. శరీరమంతా పులకాంకురితమైంది.

తలెత్తి చూశాను. ఆ లోకమోహసౌందర్య వికాసితముఖం కేటొకవైపుకు త్రిప్పింది మంద హాసం వెదజల్లుతూ. పశ్చాత్తాపపడ్డాను నా చేష్టకు. 'కాంతా ఏకాంతముగా సంధ్యాసమయంలో ఈ యరణ్యమధ్యంలో కెందుకువచ్చావు?' అనే మాటల ప్రయత్నంగా నా నోటనుండి వెలువడ్డాయి. కటాక్షాన్నికలను నాపై సూదులవలె ప్రసరింపచేసింది. ఆ చూపుల్లో ప్రేమ కనిపిస్తుంది. ప్రేమ నీ ముద్దులలోనో ప్రేమరసమును గ్రోలవలెనని ఆశ జనించింది. సునాసనల కొగిలింతలో పుప్పొడి తింటా వుండే మధురమే మేలనిపించింది. నా కొగిలింతలో ఆ గుండరిని వికళించేసుకోవాలని యత్నించాను. కాని ఆ పూబోడి కలికాలమహిమ అంటూ వెల్లిపోయింది. (Hard luck) నోనీ లెనుకొని దిగ్భ్రమతో చూస్తూ నీలుచున్నాను. అదృష్టహీనుని ఏమిచేయగలను? ఇదంతా యేంటో!