

*The
Theosophical College
Magazine*



Editor: S. RAJAGOPALAN, M.A., L.T.

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235

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

Thucydides.

Editorial Board

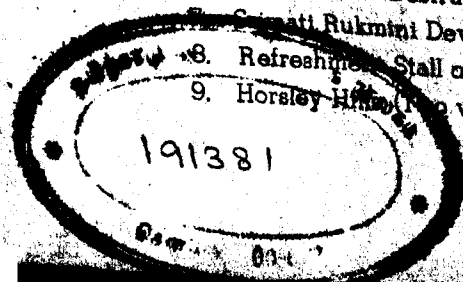
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Science and Society in India A PLEA FOR REORIENTATION OF EDUCATION By Kewal Motwani, A.M., Ph.D.

"It is not for me to remind you that India is in a transitional stage, and that she is on the threshold of a new era. With the march of years, there has come the inevitable impact of the West, and India today is engaged in the welding on to her old structures of the newer political and economic forms of the West, on the finding in her intellectual life a place for the discoveries of science with all their challenge to accepted modes of thought and practice.....Even the most enthusiastic believer in the western civilisation must feel today a certain despondency at the apparent failure of the West to dominate its scientific discoveries and to evolve a form of society in which material progress and spiritual freedom march comfortably together. Perhaps, the West will find in India's more general emphasis on simplicity and the ultimate spirituality of things a more positive example of the truths which the most advanced minds of the West are now discovering. Is it too much to hope that you, gentlemen, will be the channel through which India will make in an increasing degree that contribution to the Western and world thought which those of us who know and love India are confident that she can make in so full a degree?"....His Excellency, the Marquis of Linlithgow, Viceroy and Governor-General of India, in his opening address at the Silver Jubilee Session of the Indian Science Congress, held at Calcutta on January 2 1938.

The West. A proper appraisal of the impact of the Western culture on that of India demands a complete survey and scientific analysis of the objective and the subjective traits of the two cultures. The modern Western culture begins with the Industrial Revolution. Science and machine, its handmaids, have annihilated space, knit the whole world into an organic whole and placed tremendous power at the disposal of man. But the general level of thought and the various social institutions of the West have not kept pace with the advancement of science and machine, and there are serious anachronisms, "cultural lags," which produce discord and decay.

This culture of machine and science has given to us, in the realm of economics, the prevalent ideology of pain amidst plenty, capitalism, large commercial combines and trusts, the laws of supply and demand and ever-accumulating profits, the gold-backed currency, tariffs and quotas, exchange depreciations, control and clearing arrangements, Imperial preferences, bilateral trade agreements, and autarchy or the self-sufficiency of nations.

In the realm of politics, it has given birth to arrogant, aggressive, assertive nationalism and the false idea of state sovereignty. It has brought into being democracy and various forms of dictatorship, such as fascism, nazism, communism. Imperialism, based on ruthless exploitation of the backward races, is the twin-brother of nationalism. These and other apparently conflicting state systems, all offspring of machine and science, have this one feature in common: subordination of the individual to the state. They are all born of steel, smoke and blood, based on the mob mind and suffer from the diseases of jobbery, lobbying, service of group interests, social conflict.

Science and machine have made of education an agency of propaganda. A sordid parochialism has invaded the educational institutions of the European countries while the arts and sciences are prostituted to serve group or state interests and feed national and racial prejudices of the masses. As Sir S. Radhakrishnan rightly remarks, "Many of the educational systems of the European continent are fixing the youth in attitudes of hatred, violence, bloodlust and uncharitableness to all who are not of their race or political creed."⁽¹⁾ Intricate and invisible gadgets of science are utilised to convert thinking human beings into articulate animals, shouting slogans and shibboleths, with their mental integrity utterly dissolved, so that they are easily drilled to destroy or die. Education of little children is designed to make them fodder for cannon, while the leaders of thought are forced to buy their security by selling their conscience and by submitting themselves as bond slaves to the powers that be.

Religion has crumbled under the challenge of science and machine. Having fed the masses on the pabulum of original sin, on a meaningless sacerdotism and pontifical encyclicals, it has, instead of strengthening, weakened man's grip on those values that could sustain him under all strain and invite him to a joyous partnership in creative work with his Maker. Rationalism, dialectical materialism and mechanistic behaviourism have come to be the fashions of the day.

(1) Radhakrishnan, Sir S. Convocation Address, Patna University, November 20, 1940, p. 4.

The arts and entertainments have become commercialised and debased; a sordid sensualism has taken a grip of the masses living in the mechanised, urbanised West. Crime against person and property is on the increase everywhere. The glamorous and non-descript life of the cities, which are veritable jungles, is de-personalising man, making him a "lost soul" even in the midst of crowds. The incidence of various diseases of body and mind is going up by leaps and bounds; everyone knows the dismal catalog of both types of diseases so widely prevalent today.

This culture of machine and science has thrived on the philosophy of Darwinism, the struggle for existence and survival of the fittest, law of the jungle. To-day, the western world is a veritable bedlam, a holocaust of blood and flames.

India. It is this culture of machine and science that India is in the process of assimilating. India, with her rural, agricultural and handicraft culture, with an integrated view of life, with her emphasis on indefinable qualitative values, on individual uniqueness, on dharma, on self-imposed poverty, on social synthesis, on a subjective, broad-based nationalism, on man as well as the machinery of government, on a life of spiritual experience and unfoldment and on power through repose, now stands face to face with a culture of machine and science, which is urban and industrial, based on an analytical view of life with its emphasis on neuroses and complexes, on mass production, on quantitative values, on mob uniformity, on rights and privileges, on accumulation of wealth, on social antithesis or conflict between various groups, on arrogant, assertive nationalism, on democracy and dictatorship, on religion of rationalism, scientific humanism and nihilism. India has sought the vision of the Whole, not of the parts. She has been interested in living, not merely in the means of livelihood. She has combined philosophic calm with vigorous action. She has stood for beauty and dignity, not mere utility. But, today, the culture of machine and science has taken a firm grip on India and is slowly seeping into her soul.

The railway has destroyed the economic self-sufficiency of the village. The old system of barter and payment of wages in kind has given place to money economy. The village, which has been the basic unit of Indian civilisation, is in ruins. There is unemployment, death and decay everywhere. Our cities thrive at the cost of the village. They centralise in themselves the financial, the educational, the industrial and the political functions as do the cities of the West. The machine has raised, in their midst, its mausoleums of coal, smoke, iron and steam, of dirt, squalor and over-crowding, of coolie-lines and human warehouses.

The voluntary, spiritual type of economic communism, in which all the groups worked together for the welfare of the whole community, has disappeared, and India is now being broken up into two camps, capital and labour.

Our population is increasing by leaps and bounds, while our agriculture remains medieval and the arable land under cultivation is actually on the decline. The average weight, height and longevity of our people are going down. With the village life uprooted and the land-man ratio upset, the struggle for existence becomes keener, and we have reached the brutish level of living.

Our social life and organisation are being constantly affected by science and machine. The mechanised entertainment, the radio, the racecourse surround our young men and women in the cities, and there is an insatiable craving for sensation. Our women know more of the cinema stars and their *affaires de amour* than of Sita and Savitri and their sufferings.

When we view India's political scene, the effects of the assault of western culture assume alarming proportion. Democracy, a child of machine and science, has been transplanted in our midst with all its appalling futilities. We have developed party machines, ballot boxes, purchase of votes and mob psychology. The modern technique of propaganda is throwing up into the limelight a new type of leader who is very much like the political boss of the West. He is picking up the art of lobbying and jobbery. The central and the provincial capitals of India are busy hives of high-pressure groups wanting protection for their own interests. India, called to a synthesis of races, religions and cultures, is now being broken up by provincial jealousies that resemble the national hatreds of the European world. We talk of the congress high command, but the balkanisation of India is the ghost that haunts us. Because of this provincialism, we sacrifice talent; a sordid nepotism has overtaken us. The philosophy of rights, aggressive and assertive has come to stay with us, and we are immortalising this legal fiction in our constitution. Dharma, individual and social, has no place in our life to-day. Our future generations, drilled in these dogmas or rights and privileges, will rush at each others' throats, even as will these provinces fight with one another. The repetition of Europe's recent history, in a slightly different form, is not a remote possibility in India.

Religion has no place in our mechanical milieu. Money-making has come to be the summum bonum of our lives; people are all the time goaded on to success. The sources of disruption among the various communities, given a religious tinge, multi-

ply at every point of their contact. Separation, Pakistan, Dravidstan, Sikhstan, Achuthstan, are all lineal descendants of provincialism. We are in the danger of accepting a materialistic philosophy of life.

Crime of all kinds is on the increase throughout India. Train and mail robberies, rape, kidnapping, traffic in women and children are becoming quite common. The Indian criminal emulates his prototype of the West whose exploits he sees in the movie. Hatchets and daggers are fast being replaced by guns and bombs, as stealthy thefts at night are eliminated in favour of armed robberies in broad daylight. Movies multiply by the dozen in the large cities; indeed, there is a demand for more. The travelling picture shows are invading our rural areas; the *ras lila*, one of the most powerful mechanisms of diffusion of our cultural heritage, is being forgotten, and we produce and witness pictures based on western canons of ethics and esthetics. India is under a strong cultural assault. She is forgetting very rapidly her link with the past national *sanskaras*. As Sir S. Radhakrishnan rightly remarks: "There are to-day disturbing signs of the gradual disintegration of our culture, which is the synthetic outcome of the contributions of the various races, religions and communities which have made India their home."²

If India is to save her soul, if she is to "make in an increasing degree that contribution to the Western and world thought," which all those who know and love India rightly expect of her, she must plan her cultural synthesis intelligently and in strict conformity with her national ethos and present-day requirements.

Planning India's Cultural Synthesis.—This cultural synthesis is not something for a demagogue or a politician to orate about, for an academic wind-bag or an arm-chair philosopher to theorise over. It is a subject that demands scientific treatment and intelligent planning. Indeed, some of the best minds of the age are engaged in a task of this kind in America working unobtrusively in the educational institutions, with their vast country and its polyglot population of diverse nationalities and racial stocks as their laboratory, giving such guidance to their statesmen as the latter expect of them.³

If we, in India, want to undertake our task with a similar thoroughness, scientific procedure and in a spirit of dedication, we shall find that it is imperative for us to know intimately the prominent landmarks of the region that has to be surveyed.

(2) *Opus cit.* p. 13.

(3) See the Report of the Commission on "Recent Social Trends in America," submitted by leading social scientists to President Herbert Hoover.

That region is the entire gamut of human life we call society. We shall realise that we have to have a clear grasp of those underlying social processes that eventually have incarnated into those two culture patterns that we call the Western and the Indian. In order to do this, we shall have to begin with the study of the relationship between the organic and the inorganic environments and their relationship to, and effects on, man and his group life. Next will come the history of these culture regions, the ways of thinking and acting of people, their folkways and mores. We shall then have to close in and concentrate our attention on man, his original nature, his biological endowments, the human nature acquired through processes of interaction between him and the society, on the development of his social attitudes and ideas, on the processes of competition, conflict, accommodation and assimilation into the social order, on the mechanisms of social control by means of which society controls the centrifugal tendencies of its members, on the collective behaviour of people, man in mass. The problem of population, in its quantitative and qualitative aspects, the standard of living, are significant aspects of social reality. The techniques of propaganda and the formation of public opinion will form other branches of study. Social mobility, both horizontal and vertical, that is, from one calling to another and along the sliding scale of social hierarchy will give us a clue to the dynamics of the social order. The major social institutions, such as education, marriage, family, economics, politics, religion, arts and sciences, their evolution and adaptation to the changing order, and the process of their maladjustment or crystallisation, will give us an idea of the direction in which the social life of the people is moving. A vital part of study will be the two types of communities, the rural and the urban, their effects on man and the trend of civilisation. Another important branch of study will be that of social change, evolutionary and sudden, the anatomy of revolution, the problem of social disorganisation, the techniques of social repair and reconstruction. Finally, we shall have to face the problem of values and find out whether there is such a process as social progress, consciously willed, planned and executed, or whether human life must drift along like a derelict on an uncharted sea.

This, then, will be our approach to the problem of our national planning. It will thus be a synthesis of the environmental, the biological, the psychological, the statistical, the cultural, the ethical and the philosophical approaches to the social reality. Our fight will thus have to be fought on many fronts simultaneously.

The importance of the effects of science on society in the West has just begun to be appreciated by the votaries of the exact sciences. The International Council of Scientific Unions, with its headquarters at Delft, Holland, at its meeting in London in April, 1937, upon the recommendation of the Academy of Sciences of Amsterdam, established a Committee on Science and Social Relations, in terms of the following functions: "To consider the progress, interconnections and new directions of advance in the mechanical, chemical and biological sciences, especially in order to survey at suitable intervals, and to promote thought upon the development of the scientific world-picture and upon the social significance of the applications of science." Prof. F. J. M. Stratton, of Cambridge University, was elected as its President, and Professor Burger, of Delft, Holland, as its Secretary.

This action of the European scientists was followed by a similar resolution passed by the American Association for the Advancement of Science at its 1937 meeting along the following lines:

"Whereas, Science and its applications are not only transforming the physical and mental environment of men but are adding greatly to the complexities of the social, economic and political relations among men: and

"Whereas, Science is wholly independent of national boundaries and races and creeds and can flourish permanently only where there is peace and intellectual freedom;

"Now, therefore, be it Resolved by the Council on this thirtieth day of December, 1937, that the American Association for the Advancement of Science makes as one of its objectives an examination of the profound effects of science upon society; and that the Association extends to its prototype, the British Association for the Advancement of Science, and to all other scientific organisations with similar aims throughout the world, an invitation to co-operate, not only in advancing the interests of science, but also in promoting peace among nations and intellectual freedom in order that science may continue to advance and spread more abundantly its benefits to all mankind."

In our country, the Indian Science Congress, at its Madras session in January, 1940, passed a resolution, forming a Committee on Science and Social Relations and outlined the purpose of the Committee in the following terms: (a) Suggesting to the Executive Committee topics for joint discussions and lectures etc. relating to the influence of science on society in India; and (b) Formulating proposals for collecting data and taking necessary

steps to put into effect such proposals under the authority of the Executive Committee relating to the effects of science on society in India and matters incidental thereto." This Committee on Science and Social Relations meets along with the Indian Science Congress and functions within the body of this organisation.

But our task, as outlined above, is far greater than what a small Committee, meeting once a year, can undertake. I therefore strongly urge that we should have in our country a Federation or a National Academy of Social Sciences, comprising various learned societies, such as those of History, Anthropology, Political Science, Economics, Statistics, Psychology, Pedagogics, Philosophy, Sociology, Jurisprudence, etc., now functioning in isolation. One central organisation should prove to be of great help in coordinating the activities of these various bodies, in pooling their resources of scholarship and in correlating their researches, so that while retaining their individuality and independence of action, they shall form parts of a larger whole, which will be dedicated to the task confronting our country: *the planning of a cultural synthesis in terms of our national ethos and present-day requirements*. Efforts are being made to bring such an Academy into being.

Secondly, our educational reconstruction should be shaped in terms of the background that has been outlined above. Our Universities and the Educational Departments must give an integrated picture of the social life to the student, from the elementary class to the University stage. As Rt. Hon. Sir Tej Bahadur Sapru remarks: "On the cultural side....and I use the word 'culture' in its largest sense as being something more than mere book-lore....the Universities can be a focus and centre for the synthesis of different cultures and for evolution of that common culture which should be the highest aim of Indian Nationalism to achieve, if that phrase is not merely an empty phrase or a deceptive slogan." ⁴ A practical step in that direction will be the starting of Departments of Sociology in all the Universities, making Sociology a compulsory subject in the courses prescribed for Bachelor's degree in Arts, Science, Commerce, Agriculture, Engineering, Pedagogics, Medicine, Law, etc., and also for making provision for its higher study and research in the University courses. Quoting Sir S. Radhakrishnan again: "University men can check the spread of disintegrating tendencies which thwart India's cultural unity and political integrity." ⁵

Thirdly, the Departments of Education in the various Provinces should give a social bias to the entire education, prepare

(4) Sapru Rt. Hon. Sir Tej Bahadur, Convocation Address, Calcutta University March 8th, 1941, p. 14.

(5) Opus cit. p. 14.

text books in Indian languages and thus help the students to understand and master the environments that surround them and amidst which they will be called upon to live and act as citizens to-morrow.

India has a long road to travel and the sooner we begin, the better will it be for our future generations. India's methods of social adjustment and reconstruction have a world-wide significance. Civilisation is in the process of being reshaped on the anvil of the tragic present, and the whole world is looking to India for guidance. The world is vitally interested in seeing how India will adjust herself to this technological culture of the West, for, in India's success lies the salvation of the world. "If India lives, who dies? If India dies, who lives?"

A store-house keeper who was gifted with an abundant sense of humour had the following as his sign which read:

"In God we trust. Everybody else pays cash."

"That woman reminds me of a Greek Venus," a man said to another woman

"She can't be as old as that," was her catty answer.

The story is told of a drug addict who was gradually losing his hearing. His doctor insisted on his complete abstinence from the drug and this improved his hearing. But soon he relapsed and when questioned by friends said, "Of course, I could hear better after giving up the dope. But nothing I heard sounded as good as the dope makes me feel."

"Why were they married?"

"Because they fell in love".

"And why were they divorced?"

"Because they fell in love".



A Great Teacher

By Dr. D. Gurumurti

India's history can be painted as a sordid tale, full of wars and pestilence, national subjection, and economic wastage and centuries of soul-dwarfing, if it were not for the gleams of Eternal life, with which its age-long career in time is shot through. In every age, at every epoch, even in the darkest and gloomiest, there have risen these silent witnesses to the Immortal Spirit in man. It is this unique phenomenon that has constituted the supreme secret of India, which has retained for this country the respect of the leading intellectuals of the power-proud nations of the West, and which still draws some of the deepest and most profound researchers of the West in search of secret India, the India, veritably, the vale of God-making and God-realising, the India of Yoga, of mysticism, of asceticism, the India of Himalayan ascents of spirituality, the India, the mother Ganga of purity as it issues from the pure snows of the past and comes down in summer torrents to fructify, to make fertile the sordid life of the material-minded, wealth-seeking, mammon-worshipping humanity of to-day. Amidst the long line of such seers and sages, the last one hundred years have seen the rise of nine remarkable personalities: Raja Ram Mohan Roy, Devendranath Tagore, Keshub Chandra Sen, Sri Ramakrishna Paramahansa, Dayananda Saraswati, Vivekananda, Aurobindo Ghosh, Sri Ramana Maha Rishi and lastly J. Krishnamurti, not to speak of Mahatma Gandhi and Rabindranath Tagore. Each of these great sons of India has struck his own characteristic note in the vast symphony of the renaissance of India, which is yet incomplete and is working towards a grand consummation in the near future.

Of these sons of the soil, I shall deal briefly with the life and message of Sri Ramakrishna Paramahansa.

Of Krishnamurti, it may be said in passing, that he is the most striking ethical teacher of humanity to-day. He brings to the age long problem of human life, a vision, and a realisation, a power and an utterance which are characterised by a rapier-like quality of keen insight, a steady flame of inner certainty, a disarming might of understanding which cuts the three dimensions of space, time and causation and reveals the truth from a fourth dimensional point of view, and an utterance simple and enigmatic at the same time but nevertheless lucid and revealing, cutting across our conventions of thought and speech in its very strength of the profound white Light of Truth. Krishnamurti transcends the limits of space—the spread-out-ness of unlimited extension, of Time, the infinite ladder of lives, stretching backwards and

forwards, of causation and Karma which is action that binds, by a new way of living, of realising, of achieving the ever-living, the eternal now. Astronomical space, geological time and the endless chain of causation of events can by spiritual realisation be transcended by what he calls spontaneous living, intelligent awareness by the new spiritual alchemy of entering into the living joy with a chastened and purified heart and mind. Sri Ramakrishna Paramahansa is one of those supreme Teachers of humanity who had discovered this poise of the spirit, this everliving certainty of God-realisation, this inexhaustible fountain of Wisdom.

The details of his life and career are easily told. His earthly career is a brief matter of 50 years. (1836-1886) Born in Kamarpukur, a remote, out of the way, village in Bengal, the winds of destiny drove him to the temple of Dakshineswar, six miles north of Calcutta where he began to earn a living as an assistant to the priest of the Kali temple. A series of experiences led him on from point to point. At first he was the entranced devotee of the dread Mother Kali, who became a living Presence to him, with whom he could hold converse. His trances are well-authenticated experiences. Often after the regular hours of worship were over, and the doors of the temple had been shut, this half-illiterate assistant priest would be found shut up inside the holy of holies, holding converse with the Mother Goddess, in the late hours, several times keeping vigil all through the night. He had a petulant manner of demanding the answer of the Mother to his perplexities and on many occasions he fasted for days and days until he would enter a trance where he would behold the Mother in all her vivid reality. From this point on he was led to the Nirakara samadhi, the meditational fulfilment of the formless Real—a very high stage of Realisation.

Mahatma Thotapuri, who was sent to teach Sri Ramakrishna was astonished to find that he could reach the highest Samadhi in a surprisingly short time. A similar incident happened to Narendranath (the future Vivekananda) when Sri Ramakrishna by a mere touch enabled him to enter Nirakara Samadhi. On that occasion the young man was startled and exclaimed, 'What have you done with me', when he felt himself being lost and dissolved into the universe.

The third stage of Sri Ramakrishna's Sadhana is the well-known experience of the unity of all religions. He became a Muslim for a period of several weeks, recited the Quranic prayer at the five fixed times, shaved his head, adopted in sincere and devout fashion the way of life of a Muslim fakir and thus realised the truth of Islamic religion. Next he experimented with the Christian religion and was able to realise God on that path also.

He realised sexlessness by putting on the role of woman also. He found out of his own personal experience that all religions can lead to the same truth. In this sense he is one of the greatest of Theosophists. His approach was neither through intellectual study nor through occult practices, but from inner realisation and hence his testimony is unique to the great truth of the unity of all religions. He confirmed in his own life the *testimonium spiritus sancti*—the mystic testimony to the felt-reality of God.

The fourth stage of Sri Ramakrishna's life and message was his gathering round him a remarkable group of young men who became the evangelists of this gospel of God-Realisation. At this time Sri Ramakrishna paid a visit to Keshub Chandra Sen. The meeting of these two great men is a case of God answering to God. There is a very beautiful portrait of Sri Ramakrishna when he went into a trance in Sen's house in the course of a song. Soon after, he visited Maharshi Devendranath Tagore. Sri Ramakrishna on seeing him burst out into laughter and said, "You are verily the King Janaka of the modern age"—seeing his aristocratic, princely style of living, a big retinue of followers, wife and family, all the signs and appurtenances of luxury and yet veritably a man of profound peace and benign contemplative countenance of surpassing charm. The gathering of the young hopefuls of the elite of Calcutta, round the person of Sri Ramakrishna was an interesting sight. What a thrill there was in those days of 1880 when a real God-Intoxicated man was living within the reach of the most intellectual city of Calcutta, who while being an illiterate village pujari was yet the most profound revealer of Truth. How we wish we could go on a picnic a few miles down the river and come to a small village, a beautiful temple and in the grounds to meet face to face a genuine man literally mad of God but yet simple, winsome with child-like manners. Ah! What could we not learn of such a one! And yet we have one such but much less dramatic type, very quiet and serene the sage of Arunachala, Ramana Maha Rishi of Tiruvannamalai—How many of us have taken advantage of his presence?

An incident is reported of one great son of India that when he was passing by the Ramana Ashram someone in his party asked him if he would like to see the Rishi. He replied, 'What does he do for the betterment of the nation' and receiving no suitable reply he is reported to have said, 'I have no time for him.' A too great absorption in practical affairs sometimes makes one overlook the great value of such living saints like Ramana, Maha Rishi. A question is often impertinently asked of these great souls like Sri Aurobindo and Ramana Rishi, "Why are they not taking active part in the life of the world?" Not active, are they? To the seeing eye, they are replenishing the spiritual reservoirs of

the world, out of which nourishment is being meted out to each noble struggling soul according to his need

*santo, mahanto, nivasanti santo
vasantaval loka hitam carantah*

Just as the coming of spring puts life into the parched and rigid vegetation of winter, the tree trunk that looked like dead during the long night of winter, gets suddenly shot through with a glow and a haze, and lo! and behold, sprouts are seen in the tree trunk, so also in the spiritually destitute and starved life of convention-ridden society, these great spiritual reservoirs of Power and Peace like Ramana Maharishi and Sri Aurobindo, send a shiver of answering life into those who come into contact with them and enliven them to a nobler and greater life and thus fructify the life of contemporary humanity. Let us thank God for giving us such gifts of his true sons.

A word should be said in this connection on the comparative standards of greatness in the outlook of the East and of the West. To the West greatness is often measured by the splendour of a man's achievements in war, in art, in invention, in deeds. Most of us are western in our outlook in this sense. But the characteristic Eastern outlook measures a man's greatness not by what he does, but by what he is. Being, rather than doing, is the emphasis. This is illustrated by an incident in the career of Alexander the Great. This great world-conquerer, this transcendent military genius, resplendent with all his victories in the East, went accompanied by a few of his generals and stood before the philosopher, Diogenes and asked him: 'I am Alexander of Macedon, who has conquered the Eastern World, may I do anything for you?' The philosopher was basking in the sunshine sitting in his tub. He coolly looked at Alexander and told him "Please step out of the sunshine". What was Alexander to the profound thinker—an impediment in the way of the light. This sounding brass and the tinkle of military glory to the seer were an obstruction to the realisation of truth. The ephemeral and the temporary come in the way of the eternal by their noise and loud boast. Realise the truth within you. This is typical of the Eastern outlook on Greatness.

My last word is one of reverent homage to the Great Spirit of Sri Ramakrishna. The quest for God has been carried on in many forms down the ages; but in none in so pure and unique a form as in the case of Ramakrishna; and the wonderful fulfilment of the quest in his case is an unforgettable, ever living fountain of inspiration for humanity. May his example and achievement, may his spiritual power and true understanding of life help all of us in our efforts at the higher life and may humanity seek the Path of Return to the source of all life. DE.

The Jignasa Lodge Jubilee Address

By Dr. J. H. Cousins

The celebration of the attainment of fifty years of life by the Jignasa Lodge of the Theosophical Society carries with it not only the normal satisfaction of surviving fifty years, but a special sense of gratification in having passed from its Silver Jubilee to its Golden in a time in history when the stress of circumstances arising out of international antagonisms has caused the leading nations of the world to reduce their monetary standard from gold to silver.

The deeper meaning of this peculiar event is that the more the world has fallen away from the rudimentary civilization it had achieved, the more precious, and urgent, has become the need of the vision and technique of life for which the Theosophical Society and its lodges stand, the more golden has become the opportunity for propagating the central Theosophical principle of universal kinship. The sound of the trumpet of Jubilee (yobel) appears to be concerned more with the future than the past. Your Jubilee has its responsibilities as well as its gratifications.

Look at the circumstances that surround your celebration. Before 1933, the reverse tendency to that of the first Object of the Theosophical Society between races and nations, also between classes and sexes, was accepted as a more or less regrettable necessity of human life, with a vague hope of a far-off solution of the problems of plain selfishness through the development and extension of a method of organisation called Democracy. From 1933 the right of a self-styled civilized European people to enslave an alleged backward African people was declared by Italy, (of whom Swinburne had sung as the mother of the future Republic of the world), against Abyssinia (that had sheltered philosophers of India and elsewhere in times past). At the same time Democracy became a declared common enemy by the dominant nations of continental Europe; the extirpation of other nations and races was begun; and the animosity thus engendered developed into the most extensive and ruthless war in the red annals of so-called humanity.

The democratic hope still remains, but somewhat forlorn, and uncertain of its own assertions of virtue because the anticipated rising of the orb of Democracy on the morning after the present dark night of the war is likely, unless things change radically between now and then, to bring with it certain sun-spots that, in

the science of meteorology, are regarded as the causes of atmospheric storms and seismic upheavals on the earth. One such spot on the western hemisphere of the sun of Democracy affects the relationship between the "white man" and "coloured people" in North America: a spot on the eastern hemisphere similarly affects the relationships of "the greatest empire the world has ever known" and the vast group of affined peoples in India from whom the most fundamental civilizing influences in human record have flowed and still flow. Another spot affects the relationship between man and woman in which India herself, in contradiction of her great past and her deepest thought, shares to a considerable extent in the anti-democratic darkness. In short, if democracy is to fulfil its hopes, it must be pure democracy: that is to say, it must be a fulfilment of what has stood for over sixty years as the first Object of the Theosophical Society: "To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour."

In saying this I know that I lay myself open to the charge of sectarian complacency. But the charge would not be made by those who realise what the Theosophical Society stands for, especially in comparison with other interpretations of life and its necessities. A glance at two of these will indicate the difference.

Mr. H. G. Wells was, as far as I know, the first English novelist to exploit the anticipation of war in the air. His anticipation, be it said in passing, had been anticipated not only by English poets but by Indian poets and painters. I need hardly mention the "Ramayana." The Rajput imagination, working on ancient traditions, depicted the use of air-ships for the dropping of flowers in blessing on the dance of Radha and Krishna. Later Mr. Wells tried anticipation again in a book on "The Shape of Things to Come." The second world-war (which approaches its crisis as this Jubilee is being celebrated) impelled him to head an effort to get the general mind of the English-speaking peoples to join him in planning for the future and formulating a declaration of what he disastrously called, after a continental model, "The Rights of Man." The title had two fatal flaws: it degraded the complicated call for the reorganisation of the future to the clamour of a "bottom dog," and was blind to the fact that a demand for rights alone could lead only to an embittered continuation the world over of the very things that he wanted to get rid of—the rights of wealth, of property, of vested and invested interests, that will not graciously yield their substance to an amorphous entity called Man; the rights of race superiority that has asserted itself in the anti-democratic regions of Europe and is not unknown in the areas that call themselves democratic; the

rights of established wrongs that think that Tennyson's lines, "Cursed be he who from a father's wrong would shape himself a right" is only poetry. No legislature on earth at present would turn "The Rights of Man" into law. Only revolution would do it, revolution haunted with the possibility of coming upon the same tragic futility as the French declaration of "Liberty, Equality, Fraternity" in the days of apparently triumphant democracy came upon at the hands of the arch-enemy of democracy in 1940. The other fatal flaw in the declaration of "The Rights of Man" is its unresponsiveness to the Rights of Woman to share equally with Man whatever beneficences the future may bring to the race. It is true that, in the published declaration, Mr. Wells gave a belated and not too well-mannered assent to the participation of Woman in the evolution of the future. But such an assent cannot, if it is to meet the whole necessity of pure democracy, be an enforced and grudging affair, or its declaration be vitiated by literary trifling.

Against the declaration of "The Rights of Man" the first Object of the Theosophical Society puts, not a declaration, but the inevitable implication of its affirmation of the essential kinship of all life under all its external varieties of form and their modifications of its expression: the Universal Brotherhood of Humanity, as this kinship is still inadequately called; but happily defined as being "without distinction of race, creed, class, sex, or colour." The frequent emphasising of the fact that Universal Brotherhood is the only doctrine held by the Theosophical Society and incumbent upon its members would sometimes appear to proclaim ease and simplicity in becoming a Theosophist. This notion will be dispelled at the end of a Jubilee study of five months, each month being devoted to the implications involved in carrying out in life the apparently simple assent to a kinship free from all the distinctions that are the sources of the poisons that have brought the world to its present inhuman state.

The other interpretation of life and its necessities to which I shall refer, in contrast with the Theosophical interpretation for which this Lodge stands, is that implied in declarations by those in authority in the democratic countries, that the war is being fought for a Christian civilisation against renaissant paganism as propounded by the leaders of modern Germany. The fact is that, in so far as the democratic nations may be called Christian at all, their so-called civilisation has about as much relationship with the teachings attributed to Christ as the annotations to a book of English poetry have to the vision and beauty of the original. If the civilisation of Europe had been based on the teachings of Christ since they were first formulated, the history of war-scarred

Europe would not have been written. The fact also is that the civilisation envisaged by the leaders of Germany has no relationship with the simple intuitive and imaginative reactions of the primitive pagan mind to the universe. Neither have they any relationship with the so-called heathen mind that, out of whose inner experiences and an unparalleled application of pure thought to the phenomena of life, came the nearest approach to a perfect civilisation in the Vedic organisation of life. From this came the Hindu *dharma* which set out the obligations of the individual to life. These obligations must always precede, and will inevitably produce, those conditions of individual and group life that in imperfect civilisations become subjects of demands for rights. Such demands defeat their own ends by deflecting the Will-to-civilisation which is inherent in the recognition of universal kinship and its fulfilment in the details of life.

In the Theosophical view the test of a civilisation is its power to enable its people to live the highest and happiest life. To apply the theological test is erroneous, and particularly so from the Christian side, for it overlooks the fact that, after the short time during which the early Christians held "all things in common," there never has been a purely Christian civilisation; and that civilisations of a high order have arisen outside Christianity. If, however, the democratic test, as voiced by Lord Halifax and others, means that, after the war, the Christian Democracies are going at last to practise Christianity, we may anticipate a considerable amount of disputation as to which interpretation of Christianity, the Catholic or the Protestant, is to be accepted as the basis of the first Christian civilisation. It is just possible that through the sacerdotal intonings from Canterbury and Rome the voice of the people may make itself heard in a claim that the civilisation of the future in the Democracies should be reared on the foundations of Christ's own teachings, and that the virtues on which Christ bestowed the beatitudes should be moved from the category of religious sentiments to that of social obligations.

Even if this tremendous revolution were accomplished, its authenticity would rest, in the Theosophical view, not on its having evolved a civilisation out of a particular religion, but on having evolved out of the religion certain, if not all, of the principles of civilisation, principles that are eternal and universal, in some measure explicit or implicit in all religions, but restricted to none. The authority of life is in life itself, not in any of the many emotional and intellectual formulations of it. But these, rising themselves out of life, participate in its reality, and to the extent of that participation become ways by which the searching soul can reach the reality of life. It is on these grounds that

the Theosophical Society welcomes to its membership truth-seekers of all faiths ("without distinction of creed"). It does not regard "one religion as being as good as another," as some who charge the Society with religious indifference have said. It regards all religions as facets of the one divine jewel of Truth, than which no single religion is higher, as the motto of the Society declares. It declares also that the Universal Kinship of which it desires to form a nucleus is not a sentimental dream whose fulfilment is to be fabricated out of disunities and antipathies at the end of the present war or any succeeding one; but that the Universal Kinship is the inescapable condition of all life to which humanity's distortions and caricatures, ignorances and stupidities, must ultimately adapt themselves. It declares that Truth is not some concentration of mental light and emotional heat out of the darkness and frigidity of error; but is the incontrovertible Law of Life, partially revealed, partially glimpsed by intuition, partially reached by speculation; all ways thereto being worthy of reverence and consideration, no way having any justification for thinking of itself as the only way or of seeking to substitute its own partial formulations of Universal Truth for other equally partial formulations.

The Golden Jubilee of the Jignasa Lodge of the Theosophical Society celebrates fifty years gone by. Its inspiration and justification will come from its realisation that its Jubilee announces the beginning of fifty years to come. Your opportunities for research and reform are much greater to-day than they were in the first enthusiastic years of the Society. Your leaders are not behind you as memories: they are in front of you instigators, sometimes perhaps as rebukers if and when the eye turns too solicitously backwards towards "the good old days" and temporarily loses sight of the better new days. Your leaders are not a great little group of pioneers: they are an ever-increasing multitude; their leadership is fulfilled, not in heading an assenting mass of echoes and shadows, but a body of consecrated collaborators in search for an ever deepening and widening realisation of Truth and effort for its embodiment in individual and corporate life.

J. H. C.



Dr. ARUNDALE & Dr. COUSINS

(Dr. Arundale delivered the Silver Jubilee Address).

In Memoriam

By K. T. Krishnaswami

The Portals of the Golden City open
And with the light of a new Dawn
On his face,
Triumphantly marches in
The spirit of Rabindranath —
The triple bard of Beauty, Truth, and Might —
With one frail and weak form
Halting at the Gate
For a last glance,
With perhaps, a word
Which like dew of heaven
May drop upon his soul
And thence in time
Flow into a mighty Ganga
To quicken the ashes
Of all the thousand sons
Of *Bharata Varsha*
Who had gone forth in quest
Of the Golden Horse of life,
Mysteriously lost
After its wanderings free
Into the many realms of space and time.

The great One turned round
As if to have a last look
At the land he loved
And the world he served.
Tiredness and hurry dimmed his eyes
Which felt the gentle touch
Of the welcome night.
The starlit sky
And the new-found peace
Holding in store
The Bliss of delayed union
Before the wondrous night should fade
And another day of life stare again,
Though with promise of newer worlds
And fresher finds.

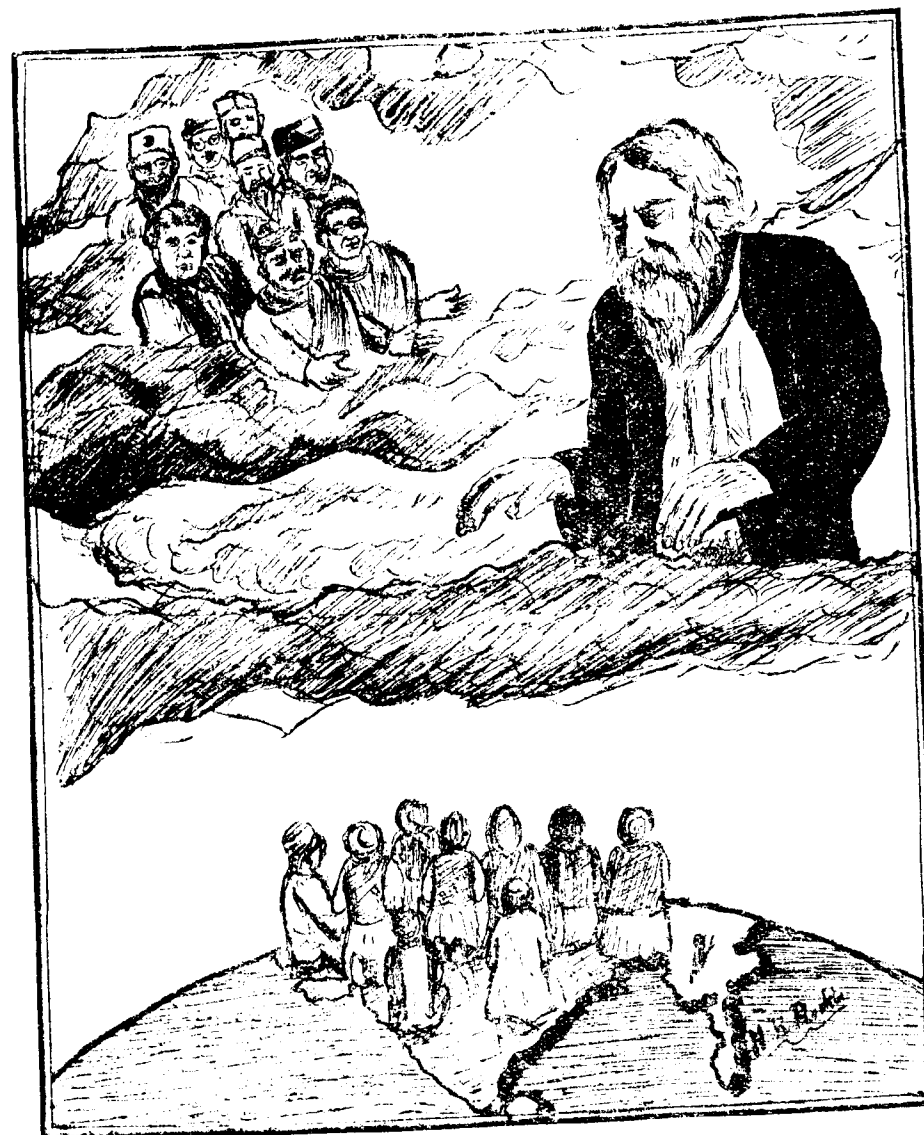
In a flash of light
Amidst a halo of darkness
The rapt eyes of the silent waiter

* Read on the Shraddha Day of Gurudev, Aug. 17, 1941, in Besant Hall, Madanapalle.

Beheld a radiant face –
 But half unveiled –
 And from its right eye
 That brimmed with love and light,
 Quivering like a twinkling star
 Dropped a pearl of light
 To be carried to a world
 Enveloped in the darkness
 Of fear and death.
 No more * * * *

And no more was needed.
 As the one without the gate
 Stood hesitant to leave,
 In the awful hush of the dark –
 Parting as it were two eternities –
 He heard the sweeter music
 Of the unspoken greeting
 And the silent adoration
 Of the Immortals of all ages and climes,
 Who rose in reverence to welcome
 The great Orient
 Who had spoken the divine language
 Of love and light and joy
 To a world
 Hardened in hate
 And lost in darkness.

The gold of dawn slowly changed into greyish day.
 The vision was gone.
 Perplexed but delighted as one blessed,
 And with a heart singing
 Its *nune dimittis*
 To the beloved Gurudev
 This last of India's poetic brood
 Brought the Pearl of great price –
 The poet's parting gift
 At the hour of his great release –
 And bathed it with the crystal streams
 Of his love-wrought eyes
 And set it in his soul
 That, through the miracle of daily worship,
 His soul too may likewise
 Become an offering
 To the Great Mother of the Universe
 Who granted to Her India
 The world's imperishable RABINDRANATH. K. T. K.



The Ascent of Tagore

Mental Disorders and Their Causes

By S. Rajagopalan

The most outstanding contribution of that branch of psychology known as psychoanalysis to human knowledge is the wealth of information which it gives us of the working of the subconscious. Both in the practical as well as in the theoretical sphere of psychology, it has worked a revolution. The science of psychiatry, we may say, has been almost rewritten by the discoveries of psychoanalysis. The psychology prevalent in the last decades of the nineteenth century was more or less academic in character and was interested in the mere analysis and atomisation of the mental and conscious processes. The explanation of human activities in terms of structure was quite inadequate and the tendency to view the human organism as an organic whole was absent. Predicting and controlling, the two chief functions of scientific knowledge, were not emphasised in the discussion of human behaviour. But psychoanalysis, from the first, emphasised behaviour, which it stated as due to the subconscious often called as the unconscious. It asserted that the roots of the conscious are to be found in the subconscious and that like the mighty floating iceberg which reveals to the gaze only one-eighth of its size, the conscious is but a small phase of the underground unconscious. The conception of the mental conflict also was for the first time very clearly expounded and the causes and effects of such conflicts were investigated. The baneful effects of repressed experiences in one's life were very clearly and scientifically explained. In their epoch-making discoveries, the psychoanalysts came into contact with all possible types of mental disorder which they traced to their very roots and thus founded a therapy of their own.

Probably the therapeutic aspect of this system is now regarded as being more valuable than the theoretical and academic side. It is outside our scope to analyse or discuss the principles of psychoanalysis. Our object is to examine some important cases of mental disorder of individuals and to state their causes. Mental hygiene has made remarkable progress in this century, thanks to the splendid spade work done by the psychoanalysts who essentially recognised two very important facts viz that life biologically speaking is activity and that this activity is always allied to and dependent on the environment. Primitive man had probably nothing to worry as far as mental health was concerned while the same cannot be said of his modern counterpart. Very few persons know the real causes of abnormal mental manifestations and feel

puzzled and mystified when they are confronted with one. The victims of brain-disorder were regarded in previous times as possessed by evil spirits and the consequent treatment accorded to them was extremely unjust and palpably cruel. The exorcising of the evil spirits by the medieval charlatans is too well known to be described here. But happily with a better knowledge of the mental abnormalities our treatment of these cases is changed and we are realising that physical health without the accompaniment of mental health is futile.

Life is often compared to the climbing on a mountain. Correctly pursued it is a simple matter to scale the heights. But there are various factors which very much complicate the climbing and make it even impossible. Not keeping to the main path but diverting to the nearabout footpaths which lead one to impassable dense forests, not having an eye on the goal and consequently forgetting what one has set about to do, not making the best use of the faculties one possesses, inertia — many such causes exist which prevent one from completing the climbing. Modern civilization has made life enormously complex. Our life's details in modern times are not given to us cut and dry and hence many of our problems were non-existent to the primitive man. Born in a certain environment, his duties were clear-cut; his morality and relation with society was fixed. His culture was the essence of simplicity itself. He had no civilization to assimilate; no political and economic problems ever assailed him. His instincts and emotions ran their course smoothly without any obstruction. His physical, emotional and social needs were fulfilled as they arose. Hence life had none of the complexities and tortuous windings characteristic of the present times. But all this is absent in the case of the modern man. The liberty that is enjoyed by us is not an unmixed blessing. Though it may be said that this liberty is contingent on other factors, it cannot be denied that we are at liberty to choose our course of life, our calling, our education, our religion and a host of other factors. The responsibility of making right decisions in our life is, frankly, for most of us very difficult. This indecision, in some cases, produces a conflict with all its attendant disasters. Added to this, in a large majority of cases, it is impossible for us to find adequate expression for all the different sides of our personalities. The social, political and economic structure of our society entails upon us a repression of some of our desires, impulses and emotions. The economic struggle sometimes becomes too difficult with the consequent starvation of many of our other phases of individuality. Our culture and civilization put a tedious restraint on our emotional expression and hence we are unconsciously compelled to find substitute satisfaction. Our religion more often than not, is merely conventional

and very often one becomes unconsciously a hypocrite masking one's real feelings and impressions. The fetters which society imposes on us in the shape of morals, etiquette, standards of behaviour and artificial conventions which we dare not cast aside, still further complicate our relationship to life. Religion prescribes one particular line of action while self-interest prescribes exactly the opposite: duty to family, clashes with duty to society and individual standards clash with social. Our impulses and desires are often seriously opposed to those of others. All these, very often result in an inner but unconscious feeling of contradiction and indecision. It may be argued that we are not always aware of these contradictions. Our life, we may be told, is not always oscillating between two contradictory and incompatible courses. A little introspection will convince us that the above objection is not correct. The majority of us always likes to merge itself in the crowd and to always adopt the standards of the crowd. We generally sink our individuality by identifying ourselves very closely with a particular society in which we happen to be born or whose religion we embrace, or with whom our ties are otherwise very close. Following the path of least resistance, we conform to the group in all those superficial matters where conformity is more comfortable than chalking out an independent line. In the deeper things of life we do not even consciously formulate our problems, much less think about them. We simply drift on trusting vaguely to the social currents to carry us through life without any great disaster. Or when decisions have to be taken, we deliberately take a standard which is identical with that of the society and get a glow of righteousness.

The necessity for adjustment is manifest from another point of view. In the very development of the individual there arise factors which have to be necessarily encountered and mastered. Development from childhood to boyhood entails the emergence of new situations to which the individual has to adjust and orient himself. The same is the case e.g. when the student enters life and begins to eke out his livelihood. Persons who have little or no individuality of their own find life hostile and impossible. A self-willed child, who manages to have every thing in his own way in his house, finds when he enters life, considerable difficulty in having to accommodate himself to others; if he succeeds in adjusting himself wisely to the needs of the environment, then he has acquitted himself very creditably. Difficulties should always be overcome and never avoided though the latter course may seem easier to the majority of us. A sense of mental conflict and incapacity to cope with the tasks of life together with a feeling of frustration are the inevitable harbingers of a serious nervous or mental breakdown. ~~ADOPT OR PERISH~~ is nature's stern motto.

A harmoniously developed personality has usually no difficulty in reconciling all these contradictory claims on itself. But the average individual, it is not too much to say, does not possess a closely-knit personality and hence like the flickering candle flame tossed hither and thither by every passing gust of wind, becomes unpoised, loses his equilibrium and becomes a potential neurotic. Psychoanalysis and psychiatry have been primarily responsible for unearthing and treating such cases which manifest an abnormality. So numerous are these kinds of mental disorders that it is difficult to resist the impression that abnormal personalities outnumber the normal ones.

The whole position may be thus succinctly put in the words of Tridon. "Many of the ideas, cravings, which we have repressed in the course of our life, for reason that they did not fit in with the environment in which we were born, continue to live a life of their own in our unconscious mind." The action of these repressed ideas is very much like that of the steam in a boiler. Like the steam they seek an outlet and if the boiler is strong and supplied with a good safety-valve no explosion takes place. In the same manner if the individual is healthy, without any organic defects, and is capable of giving a relative free-play to his pleasure-principle in some harmless form, no mental or physical disturbance takes place. But given a weakness somewhere, with no mental or physical safety-valve the repressed urges assert themselves through a neurosis, a psychoneurosis, a psychosis or a perversion. These are sometimes converted into strange physical symptoms which do not seem traceable to any physical cause.

An important distinction is made between structural and functional disorders. The structural disorders are easily diagnosed and cured. It may sometimes happen that as a result of injury to the brain, blood-clots in a certain portion of the brain are formed and the person loses the use of the corresponding faculty controlled by the injured portion of the brain. In the same way, a tumour in the brain gives rise to a brain disorder, which is hardly distinguishable from insanity. But in the other cases, no structural defect is found but the individual, none the less, is the victim of a serious malady. During the Great War of 1914-18, a soldier who complained of blindness was taken to the hospital where his eyes were examined. But the doctors were not able to find anything wrong in the eyes though they could easily see that the patient was not shamming. The eye-disorder was later on discovered as due to functional causes. A paralysis may defy the doctors who may find the muscles and the nerves and nerve endings in the affected part in a good condition. McDougall has recorded the case of a soldier during

the last war who stooped down to pick up a bomb that had still not exploded. But unfortunately, it exploded the moment he touched it and he had some burns on his body which were easily cured. But later it was discovered that though the vocal organs were not impaired, he had lapsed into the condition of mutism.

What are these functional disorders and what are their pre-disposing and exciting causes? What are their symptoms and how does the patient behave while in that condition? Lastly, how are such cases cured? Are there any cases which are not amenable to treatment? These are very interesting and important questions. A detailed answer to these questions is out of place here for it would lead us too far into the fields of abnormal psychology and psychotherapeutics. We may mention in a general manner the usual causes for such types of disorders and indicate how one could ordinarily avoid them. Without going into the details, we may generally note that these mental disorders are classified into two great types viz the psychoneurosis and psychosis. The former condition is due to emotional maladjustments while the latter is more serious and is a case of personality in flight. McDougall divides these into dissociative and repressive disorders. The term dissociation typically explains the basic symptom in this type of disorder. A human personality is a combination of several phases and processes. It happens that due to various causes, the link between the main personality and the other subsidiary functions gets loose or completely severed. There is thus the dissociation of one or many of the factors of consciousness from the unified background. A few examples may explain the peculiar nature of this malady. Sometimes a limb exhibits complete functional anaesthesia and paralysis. The patient feels nothing even if the limb is pricked or burnt and he is unable to move it of his own accord. More than this negative absence of its function, the limb occasionally moves spontaneously without the consciousness of the individual. Hysteria, mania (exaltation), melancholia (depression), manic-depressive insanity, are some of the more important disorders of the dissociative type. What is styled as double and multiple personalities also come under this category. In these cases the patient passes from one state to another showing fundamentally different traits and characteristics in the two states. The first or the main personality suddenly vanishes and in its place we have another personality showing entirely different traits, almost as though a different person is inhabiting the same body. In some cases there are several such different personalities. In the alternating cases, there is often mutual exclusiveness which implies the condition of amnesia. Neither state remembers the experiences

of the other and hence the individual behaves in these two states as though he were two different persons. Sometimes the secondary or the subsidiary personality remembers the activities of the primary but speaks of it as though it were different from itself. There is considerable amount of evidence that in a few cases many personalities which are different from one another exist in the same organism and this abnormality is known as co-conscious personalities. Dr. Morton Prince has investigated the case of a young woman who was the victim of five coexisting personalities. Hypnotism has succeeded in tracing the distinctive characteristics of these different mutable selves. All these very clearly reveal the fact that human consciousness is nothing more than a synthesis of discrete conscious elements and sometimes these cohere in two or several streams which either flow side by side or one after the other.

Mania and depression are the two extreme moods to which some neurotics are liable. Even normal persons sometimes alternate, mildly, between excitement and depression. This is not ordinarily dangerous but becomes so when this tendency to pass from one extreme to another becomes very well defined. In the case of the manic-depressive insanity, the manic state is one of exaltation and not merely that of excitement. In this phase, which persists for some time, the patient displays an attitude of lofty superiority and an exaggerated belief in his own capacities. He feels himself to be a superman. Frank and intelligent self-criticism is completely absent. In the state of depression the patient takes a very low view of himself and thinks that he is a very miserable and wretched creature. This state is also known as melancholia and is characterised by some kind of excitement which is sometimes expressed by restless wandering to and fro, lamentations, insomnia and hallucinations. Anger in mania and fear in melancholia are characteristic basic propensities of this kind of insanity.

Amnesia is one of the most common forms in which dissociation reveals itself. The patient, after some shock finds himself unable to remember and recall a particular portion of his past life—usually the period preceeding the shock. This functional amnesia may vary from a very brief period to the whole of the past life of the patient. The structure that underlies memory is not in any way impaired or destroyed. It is simply wrenched from the conscious personality. The amnesia may disappear as suddenly as it manifested itself. Pierre Janet who has made a thorough investigation of this kind of disorder mentions many such cases, the most interesting of which is that of Irene, a young girl, who nurses her mother through a painful

sickness until death occurs under very distressing circumstances. Due to this terrible shock, Irene swoons and on coming back to herself, finds that she has lost all memory of the period of her mother's illness. Her primary personality is pushed out and a secondary personality which is very cheerful, vivacious and absolutely unconcerned with the serious aspects of life manifests itself. In this condition, she has no knowledge at all of the primary self. After some time, the secondary self vanishes giving place to the primary when Irene is serious, sober and her usual self with a full awareness of the death of her mother. This case may be taken as typical and an analysis of the various factors which contributed to this disorder will be very instructive. Irene was very affectionate to her mother and this enabled her to nurse her mother till her death. But she was also a young girl with the natural desire and craving for company of her friends and a healthy out-door life. All this she had to forego while she was attending on her mother. It is likely that there was a continual conflict between these two sides of her personality and the strain and opposition between these two systems consequently must have been serious. At the time of the death of her mother came the emotional shock producing a swoon. McDougall suggests that dissociation should have taken place in this brief period of unconsciousness. The two sides of her personality, long in conflict and seldom in co-operation, now part company, and thereafter function independently, each dominating the organism in turn to the exclusion of the other. This case is instructive and clearly reveals that the onset of definite symptoms of disorder is preceded by a period of conflict—a period during which the personality was confronted with some difficulty, some situation demanding a solution from a conflict between two incompatible motives. When an emotional shock occurs, the symptoms of the dissociative disorder appear suddenly.

Disorders of the repressive type include such as neurasthenia (anxiety neurosis), psychasthenia, obsessions and compulsions, delusional insanity (paranoia), schizophrenia (dementia praecox). A detailed examination of each of these disorders is out of place here but mention may be made of their essential symptoms. A relaxation of the nervous tension, for whatever reason, leads even in ordinary cases to a mild type of neurasthenia characterised by lassitude, inertia, lack of ambition or steadiness of purpose, chronic headache, a sense of dissatisfaction and futility, restlessness and lack of energy. These symptoms when carried to an extreme constitute a very serious disorder which unless nipped in the early stage sap out the initiative of the individual and make him a complete wreck. Obsessions and compulsions are manifestations

of symptoms or complexes which are repressed. In most of the cases the propensity of fear or that of sex plays the chief role. Phobias also come under this category. A person who has a phobia seems normal except that he shrinks in fear from some particular kind of object or situation. If, by accident, he comes into contact with such a thing or situation, suffers uncontrollable and intense fear. There are many kinds of phobias but the central principle in each is the same. Agoraphobia, thus, is fear of open spaces while claustrophobia is the fear of closed spaces. Indeed, there seems to be no limit to the number of these phobias. The patient may be afraid of being alone, afraid of high places, of disease-germs, of water, of lightning and thunder. Hysteria is regarded by some psychiatrists as a type of psychasthenia due to an emotional conflict between the individual's environmental demands and urges and his repressed tendencies. The symptoms have the value of a compromise between the two psychic extremes. The typical symptom usually follows the line of least resistance and expresses itself through some particular organ which has already been weakened. An acute catarrh may pave the way for a hysterical cough. Compulsions are uncontrollable impulses. The greater the uncontrollableness of a course of action, the greater has been the repression and dissociation of the original situation which gave rise to the compulsion. In most of the cases, the compulsions are based on the sex propensity but those of anger and fear cannot be ruled out. A certain situation gives rise to an emotional expression, but is suppressed for some reasons. But this repressed act of behaviour exhibits a tendency to manifest itself when the patient finds himself in an identical situation which originally was responsible for the repressed experience.

Going to the major disorders of repression, we have to note that these exhibit a wide range from the initial unidentifiable symptoms to the most advanced stage rendering a cure impossible. We have already noted the fact that a state of internal conflict together with repression of an unpleasant experience, thought, or feeling is always the basis on which these disorders have their genesis. The unhealthy influence of excessive day-dreaming becomes very patent in all types of insanity. It must be noted that even in normal children and adults there is day-dreaming to some little extent. But this is merely a sort of relaxation indulged in when one has nothing particular to do at the moment. But excessive day-dreaming is very disastrous in its effects. The person who indulges in too much of day-dreaming gradually feels that it is more important and interesting than the hard realities of practical life. Gradually he begins to get confused between the two and ultimately reality is ousted out altogether. In

paranoia, the individual has a fixed delusion, though in other respects he may be normal. The delusion of the patient becomes the nucleus of a system of false beliefs. These are merely rationalisations of the patient in his endeavour to harmonise other facts with his delusion. The paranoic has either a delusion that he is the victim of a systematic persecution by others—the whole world—or that he is a very superior being to his fellow men in all traits. The difference between the two kinds of delusions is relative for, persecution implies greatness and vice versa. The delusion, no doubt, springs from the continued operation of the repressed affective tendencies and the patient's false beliefs entirely suppress the real. We may note in this connection that a mild type of this kind of disorder is present in most of us. Schizophrenia presents a variety of symptoms and the one common characteristic is the complete loss of emotional contact of the patient with his fellow men. This runs a long course until it finally ends in a complete dementia. This is why this disease is also known as dementia praecox. The brain and other tissues show degenerative changes when the disorder is completely developed and though this made some psychiatrists regard this as an organic disorder, there are good grounds for the opposite view. Certain types of this disorder are characterised by apathy and dullness, while other cases by fixed attitudes and stereotyped movements. Other cases have strong and marked delusions. The introverted and shut-in type of personality is regarded as peculiarly liable to this disease. McDougall is of opinion that a mild case of this disorder is to be found in a large number of persons who are regarded as cranky, peculiar, or eccentric. Persons who take up weird cults, practise strange rites, preach strange faiths, exhibit a certain detachment from their social world and this characteristic they have in common with the victims of schizophrenia. The world of these patients is coloured and distorted by the medium of their twisted affective life, an unreal world, in which realities are inextricably entangled with their fantasies.

The emphasis on mental conflicts must not make us believe that every one undergone by the individual, results in a neurosis. When the conflict instead of being pushed out of the conscious, is deliberately faced and resolved, it enriches our experience and makes our personality more dynamic. If our motives in behaviour are openly acknowledged and frankly recognised, even a continued conflict does not end in any mental disorder. It is the subconscious repression of our impulses, desires and emotions that have a tendency to run a dangerous sequel. As a result of this repression, complexes are formed and these work obscurely and result in curious dreams and fantasies. The complex, also affects

the judgment of the person who becomes incapable of forming just or rational decisions on the situation or fact bordering his complex. In serious cases, he is wholly dominated by his inner conflict and becomes incapable of carrying on his vocation or duty. "Danger of disorder comes when the contending motives work obscurely, unrecognised, or disguised by rationalisations, reasons which we invent to explain and excuse our yielding to the promptings we do not acknowledge; and especially is there danger of disorder when one of the unrecognised motives is of such a nature such that we will not, dare not, recognise it, but rather repress it. Thus it is not conflict, but rather the repression to which conflict of motives may lead, that is the great source of neurotic troubles".

S. R.

After a long searching cross-examination, the witness, an uneducated villager, remained quite calm. At last the lawyer exclaimed:

"You say, you did not have any education. But you answered all my questions smartly enough".

"Yes," replied the witness meekly, "but you don't have to be a scholar to answer silly questions".

The following (quoted by Stephen Leacock) is taken from the depositions of a police constable in an assault case in which the victim afterwards died.

"I asked the deceased before she became unconscious what caused her death and she feebly replied * * * * *

An Irish peasant wishing to see if his horse could live without food, stopped feeding him; after a time the horse died.

"Alas," said the peasant, "just as he was learning to live without food, he died."



The Romance of the Commonplace

By D. S. Harischandra Rao

All nature is permeated by mystery. For we are not, as yet, in a position to give an ultimate explanation of even the most trivial happenings. It is true that there are many things which we have come to regard as commonplace, but they have lost for us their real wonder only by reason of familiarity like slowly settling dust, gradually masking everything under a uniform grey. The child has the advantage over us, and we may well envy him, for to him everything is wonderful because everything is new. All of us in our infancy had the correct point of view, and if with advancing years we have lost it, "the fault is not in our stars, but in ourselves."

There have been those who have not lost it at all. Newton did not, as the story of the falling apple bears witness. Tennyson, although not a scientist by profession, showed us that the scientist and the poet are brothers of the same blood when he sang,

" * * * if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

True, we are not all Newtons or Tennysons. Yet, every one of us can do much towards throwing off the benumbing influence of familiarity. It has been well said that the remedy for the ills of democracy is more democracy, and the most potent antidote for the effects of familiarity is a more intimate acquaintance with the real nature of commonplace things.

The falling of a stone thrown from the hand, which is very commonplace, is full of interest to those who can understand the language which it speaks. Here lies the great difficulty. As the traveller unacquainted with the language of a strange country, is at the mercy of the unscrupulous, so our inability to understand "tongues in trees, books in the running brooks, and sermons in STONES", is perhaps the greatest ally of familiarity in its insidious efforts to close our eyes to the wonders that surround us; but the dust of familiarity disappears under the breath of the interpreter.

At first glance it may seem the height of absurdity to invite comparison between the most magnificent spectacle in the heavens like the rings of Saturn, and the behaviour of a stone thrown by hand; yet, a little consideration will show us that the two are essentially one in nature, same in wonder and mystery. Astronomical investigations have brought to light the fact that

the rings of Saturn consist of a collection of myriads of small bodies—we may call them stones,—each circling around Saturn in its proper orbit—millions of tiny satellites, each in its orbit obeying the same law of GRAVITATION that prevails at the earth's surface and governs the falling stone.

A stone thrown upward at any angle returns to the earth after describing a curved path. Although we do not make so much of it as we do of the return of a boomerang, still it never fails to evoke expressions of wonder in us. Making allowance for air friction, the path described by a falling stone is a portion of a large ellipse about the earth's centre. If it were possible to give a bullet, shot horizontally from the peak of a high mountain, an initial velocity of five miles per second, and to eliminate air friction, the bullet would clear the earth in its fall and continue to revolve around it forever, the ellipse having widened and shortened to a circle. The earth would thus acquire a tiny new satellite reminding one of the ring system of Saturn.

Mysterious and wonderful as the action of gravitation may be in the heavens, it is no whit less wonderful in its action on the stone that has been tossed. Not only is the mere shape of the path followed by a falling stone wonderful but its speed in this path has attracted the attention and serious study of many careful observers. It is a curious fact that (allowing for air friction) all bodies fall with equal speed from equal heights. The great Greek philosopher Aristotle held the contrary view, that bodies fell with speeds proportional to their weights and supported his doctrine, as was the custom of his day, not by experiment, but by a subtle process of reasoning. It seems curious that such a statement should have gone unchallenged for eighteen centuries when the very simple experiment of dropping a heavy and light stone together would have disproved it. Yet there is no record of any one questioning the authority of Aristotle until Galileo's day. It is certainly remarkable that bodies of all kinds, solid or liquid, of terrestrial or of meteoric origin one and all forget their differences in behaviour at the call of GRAVITATION.

So wonderful in its path, wonderful in its speed, the stone, is still wonderful when it has lost its motion. Falling, it is an object of amazement to astronomers and physicists; and when it falls into the hands of the geologists and chemists, the tale it tells is equally wonderful.

How instinctively do most of us turn, when we seek romance, to places far afield, forgetting that what we seek is lying already beneath our unobserving eyes, clothed in the everyday disguise of the commonplace.

D.S.R.R.



Child of the Soil

The Romance of Perfumes

By B. Lakshmana Rao

"Ointment and perfume rejoice the heart," — — — for how many thousands of years has the lavish use of these substances demonstrated this truth! It is a question whether perfumery might not claim to be one of the oldest of arts, for an art it is surely entitled to be called, appealing as it does to the senses and through them to the mind.

It is to the Orient that the perfumer owes his art. The origin of the word—per, through, fumum, smoke—suggests that perfume was first obtained by the burning of aromatic wood and gums. When man first became aware of the fragrant possibilities of these and of herbs and flowers, his thought was to present the results of his discoveries as an offering to the gods and this particular use of perfumes has persisted through the centuries.

One reason for the extensive use of incense, perfumed oils and ointments in sacrifices, was that they were extremely costly, which costliness itself rendered them worthy to be offered even to the gods. Then, also, the fragrance was wafted upwards on the smoke of the sacrifice, and was thus borne in what presumably was a suitable direction.

The love of perfumes in the East has grown with the ages, and now pervades all classes, who gratify their propensity according to their means. In India, perfumes have been employed from time immemorial, both in religious ceremonies and for private use. Flowers and perfumes are still used in the present day Hindu worship; the temples and the images of the deities are adorned with freshly gathered flowers, while incense is burned in all ceremonies. In some cases scented wood is used in all funeral piles on which the dead bodies are burned. But this is very expensive and is done only when the wealth of the deceased or the filial sentiment of the heir permits of such extravagance.

In China, joss-sticks and tinsel paper are the forms in which incense is burned and the consumption of these is so enormous that, in the province of Canton alone there are said to be ten thousand perfume makers. The favourite of the Chinese is musk. It is used not only for its highly agreeable odour but also for its medicinal powers. It is recommended to the travellers in the mountain regions as a preventive for snake-bites. The travellers are advised to carry a ball of musk under the nail of the big toe. The Chinese believe that as the musk deer are, in the habit of eating snakes, the reptiles will keep away from the odour.

Musk is much admired and is used in a novel way. Mixed with mortar, the houses of God thus constructed are ever filled with its aroma. As musk is most durable of all the perfumes, the scent thus used lasts indefinitely, gaining in power whenever the rays of the sun strike upon the walls.

The Egyptians used immense quantities of fragrant oils and ointments, both in the embalming of the dead and in the adornment of the living. At all the festivities in honour of their numerous deities, perfumes formed an essential part of the ceremonies. Aromatic wood and gums were constantly burned by the priests, while on very great occasions the king himself officiated at the censer. The Egyptians indulged in copious ablutions and no lady or gentleman considered the toilet complete without an anointing of the whole body with perfumed oil. This custom may look queer but the extreme dryness of the Egyptian climate must be taken into account.

The Greeks also held perfumes in great esteem. Persons skilled in the preparations of oils and essences were regarded as magicians. The sorceress Meda was often consulted as the beauty specialist of her times. Her methods were rather drastic. It is told that Aeson was desirous of regaining his youth and that he applied to this lady for treatment. She boiled him in an aromatic bath and succeeded in turning him out completely rejuvenated. The rejuvenation, one would think, was probably not worth the treatment.

At one time the use of perfumed oils became so prevalent that it was considered necessary to issue an edict prohibiting their sale. But authority failed to carry its point, for, the perfumer's shop continued to be the resort of the fashionable loungers. Even Diogenes, we are told, did not withhold his patronage from these perfume makers. But being an economical soul, instead of anointing himself completely, he applied his purchase to his feet only, giving the very eminent reason "When you anoint your head with perfume it flies away into the air and only the birds get the benefit; while if I rub it on my lower limbs it envelopes my whole body and gratefully ascends to my nose".

Like the Egyptians and the Greeks, the Romans applied essences not only to the hair but to the whole body, while those who laid claim to very great refinement used a different perfume for each part of the body. The story is told of one of the heroes of the past who fleeing from his enemies, took refuge in Salernum. Unfortunately he had been a votary of the essences and cosmetics and the sweet scent on his body gave him away to his enemies.

Nero was a great user of perfumes. In his golden palace he had dining rooms lined with movable ivory plates made to conceal silver pipes, which threw on their guests an odourous rain of scented essences.

Avicenna, an Arabian doctor who flourished in the tenth century is said to have invented the art of extracting the aromatic principle of plants and flowers by the process of distillation. Till then the "perfumes of Araby" had consisted of scented resins and spices. It was on the rose that Avicenna made his first experiment. He succeeded in producing the liquid known as rose water. Rose water soon came into general use. All over the East it was and still is held in high repute. When a guest enters a house, it is held to be a most graceful token of welcome to sprinkle rose water on him.

Perfumes did not come into general use in England until the reign of Elizabeth. She generally carried about her a pomander, a ball composed of ambergris, benzoin and other essences. The pomanders were carried in the hand to be smelt occasionally as it was thought that they protected one against infections. Even as late as the last century, medical practitioners carried on the top of their walking-stick a little cassolette filled with aromatics. A last trace of this behalf in aromatics as a guard against infection is seen in the bouquet carried by certain judges as they enter the court house.

The manufacture of perfumes is carried on principally in the south of France, Italy, Spain, Turkey, Algeria and India—all these countries being rich in flowers and plants whose intensity of odour makes for practicable extractions. In the south of France the most fragrant flowers are cultivated on a very large scale, while Italy produces essences of bergamot, orange, lemon and others of the citrine group. Turkey gives the attar of roses, which is used in the composition of many scents. India gives various spices sandal-wood and patchouli. From China comes musk.

It is not practicable in England to grow flowers for perfumery as the climate is unsuited. The best perfumes for personal use are obtained by infusing in alcohol the pomades or oils extracted by these processes. As however, there are only about a dozen varieties of flowers which yield essential oils for commercial extraction, the really artistic part of perfumery is called into play and by blending the shades of scent as a painter blends his colours, the perfume of any flower can be produced. Thus the heliotrope yields no perfume but it has a strong vanilla flavour. By using this as a basis and by adding other ingredients to it, a perfect imitation can be obtained. And so with almost any flower.

Various materials enter into the manufacture of perfumes. In the animal series we have musk, civet and ambergris.

Musk is a secretion found in a pocket or pod under the belly of the musk-deer, which inhabits the higher mountain ranges of China and Tibet. It is the strongest and the most lasting of all the perfumes. Indeed, so powerful it is, that it is said that the hunter who cuts the bag from the animal is obliged to have his mouth and nose covered with folds of linen as otherwise the pungent smell would cause hemorrhage and sometimes even death.

Civet is a glandular secretion of the civet cat, which is found in India and Africa. In its natural state civet has a most disgusting odour and appearance. But when properly diluted and combined, it possesses a floral fragrance and there are some flowers which could not be imitated without it.

Ambergris is the result of a diseased condition of the spermatoc whale. It has an earthy or mouldy smell, but blended with other perfumes it imparts an ethereal fragrance.

There are eight flowers used in perfumery, namely jasmine, rose, orange, tuberose, cassia, violet, jonquil and narcissus. It is curious that with all the wealth of the world of flowers, only so few are of use to the perfumer; but almost any scent can be imitated by skilful blending of the floral, animal or chemical ingredients at the command of the artist in perfumery. B. L. R.

Two people are walking along a road. Can you find out the relation between them with the help of the clues given below?

(a) One is the father of the other's son.

(b) One is the father, but the other is not the son.

There are only three cakes. Two fathers and two sons must divide these three cakes among themselves, without cutting them or getting another. How is this possible?

In a small bag which contains 180 coloured marbles there are an equal number of white, red and green. If a child wants to take 3 marbles of a similar colour, what is the least number necessary to be taken out from the bag?



A Brief History of the Radio

By V. R. Krishnamurti (Senior Inter)

An account of the history of the radio is of fascinating interest to the student of science. It is one of the great marvels of the present times—probably second only to television. The radio, unlike most other inventions, is not the finished product of any one particular scientist. It represents the accumulated wisdom and experience of many scientists. Among those who worked on this interesting quest, the most important are Hertz, Fessenden, Marconi and DeForest.

One of the first discoveries relating to the wireless was that of Michael Faraday. Long before anything was known about electric waves, Faraday discovered that a current of electricity in one wire will cause an electric current to flow in another wire some distance away without any physical connection between the two. The current that the first wire causes to flow in the second is accompanied by what is known as the phenomenon of electro-magnetic action. The medium that carries these electric waves is ether.

Little, however, was it then realised, that this contained within itself, immense potentialities in the direction of solving the question of the wireless. Some time before, the mathematical theory of the electro-magnetic waves had been worked out by Maxwell, who thus actually proved their existence. These waves, according to the scientist who calculated them, differ from the light waves in length; but they have the same speed as the light waves. These electro-magnetic waves are the radio waves and these are beyond our sensations and hence do not cause any reaction on any of our senses. Both light waves and radio waves travel through space at a terrific velocity of about 186,000 miles per second. While the conclusions of the scientists regarding these electro-magnetic waves were thus in the making, Edison in the United States of America, solved the problem of supplying light by means of electricity. This principle is utilised in the design and operation of the present day radio tubes for sending and receiving.

To Hertz, a prominent German scientist, goes the great credit of demonstrating the actual presence of the electro-magnetic waves. Maxwell's theory was proved by inventing an electric spark discharger which created electro-magnetic waves. The spark gap generated a little flash of lightning and the flash

produced waves in ether just as a stone dropped in a column of water creates waves in it. Hertz thus laid the foundation of the modern radio.

For a period of seven years, no practical application of the principle of these electro-magnetic waves was made. Guglielmo Marconi, the well-known Italian inventor, decided to dedicate himself to the task of applying the discoveries of Maxwell and Hertz to the practical necessities of life. In 1894, he for the first time succeeded in utilising the electro-magnetic waves to send signals through space. His apparatus included the now famous Morse Key, an "exciter" and a "coherer". With a rather crude contrivance of these, he succeeded in sending a wireless message.

In 1896 he took out his first patent for wireless telegraphy and went to England. Encouraged by the success which attended his various experiments, he boldly undertook to send his signals across the Atlantic ocean. He chose a site at Poldhu and built up a great wireless installation. Later, he sailed for America and landed at St. Johns, Newfoundland in December, 1901. He there improvised a receiving station on Signal Hill. On the appointed day, Marconi and his assistants distinctly heard three little clicks, the letter "S" in Morse, wirelessed from Poldhu, a distance of nearly 2000 miles. Marconi had thus made the wireless an established fact.

The immense practical value of wireless was soon amply demonstrated. Passenger ships soon began to regularly install wireless in their ships. In 1909, the liner *Republic* was rammed in mid-ocean by another vessel the *Florida*. The wireless operator of the former vessel wirelessed calls for help and very soon the *Baltic* which had picked up the call, raced to its assistance. No fewer than 1242 passengers were saved from the wreck. Not a single life was lost and the incident naturally created a great sensation in the world. Marconi himself is said to believe that wireless is still in its infancy and that it is by no means impossible to get into touch with the other worlds by means of the wireless.

V. R. K.

Asleep or Awake

By B. Govinda Rao (Senior B.A.)

The bell rang. The train steamed in. I got in. Again the bell rang and off the train went. It jerked into the next station, gave a few and uncertain jolts but continued its journey.

As I stood at the doorway in my carriage, a flood of delicious sweetness swept against me from the wild jasmine near about. The region I passed through was 'a land of forest', almost half the area being a woodland, covering the rolling mountain-slopes and bordering gem-like lakes and placid valleys. Mango groves, bamboo copses, fringed the occasional hamlet or the out-lying fields. It was a matchless blaze of beauty. The region was almost monotonously beautiful. What was the time? Past eight.

The cool breeze pierced through my ears. I felt very chill. The boy got me a hot cup of "Horlicks" and I was not hence afraid of 'night starvation'. The servant put some more coal splints in the furnace and made the carriage warm. I felt more comfortable and took out the six-penny thriller and began reading.

The train stopped. A tall and sprightly girl stepped in.

"Excuse me for disturbing you", she said.

"Not at all" I managed to say.

The luggage was arranged on the rack and the bed was spread on the lower berth for her father, while she occupied the upper. Her face looked very familiar and I recollected for a time. Shadowy glimpses of a face I had seen on the silver screen—as the film-fans would put it—flitted across my mind. The name Champa caught my fancy and I do not now recollect how I had stumbled against that name. An opportunity for conversing with her presently turned up. Her father was suddenly seized with a fit of terrible coughing.

"Excuse me. Poor father has had a bad cough for the last two days and he has not got over it as yet."

"Don't bother about it, please. The weather is quite rotten. I have with me some tablets of peps and if you don't mind"—so saying I handed her a couple of those tablets, which she took from me after prettily thanking me. I learned later that they were bound for Madanapalle.

The train stopped. The car was waiting for me at the station. We got down and I switched on my "V 8" and off we went. We reached the town in a trice.

To my surprise, the College presented an entirely new and glorious appearance. The main gate was shifted to the south-east. I approached the College buildings leaving Champa and her father outside. Lo! The buildings were of pure solid gold. I stopped the car near the coloured glittering fountain in front of the Krishna Cottage. On a pedestal of sparkling gold and gems was standing Sree Krishna with the flute and to my sensitive ear was wafted divine music in charming cadence. I turned east and saw the College arch studded with gold and ivory. The pearls and rubies glimmered like the heavenly bodies in the sky. The whole atmosphere was saturated with a divine beauty and intellect.

I quietly walked through the Besant garden. Holy water was gushing out of Nandhi's mouth and the little stream moved gracefully to water the tender beautiful flower plants on the south.

I entered Besant Hall. I saw the white marble statue of Mother Besant. She was silent after her great and noble service to this country. Lord Buddha was sitting in the Padmasana posture and appeared to be meditating over the problems of sorrow and misery present in this mortal world. I turned to the left and saw the College Crest symbolising the essential unity of man's variations of response to Universal Reality. Lord Nataraja, that eternal dancer representing the rhythmic movement of the universe, seemed to have become petrified into marble at the approach of Kali Yuga. But what was my unbounded surprise when I saw the cold marble form gradually assuming a shape and Sri Nataraja standing before me in all His divine splendour! I prostrated myself and cried in an appealing voice, "Accept this, my meek homage; give me Thy blessing and inspiration". Lord Nataraja smiled and extending his hand over me as if in benediction disappeared into the marble image.

I WOKE UP and to my surprise found myself prostrate on the ground. I rubbed my eyes and sat up. There was neither the Hall nor the statues. The only thing which had some connection with what I now realise to be a dream, was the small copper image of Nataraja placed on the table near my cot. My dream now became very clear to me. The bells I had heard were the bells of the local cinema theatres and the jerks I had experienced were from my rickety camp-cot. The breeze that had chilled me in my journey was the cool air blowing through the open window and the coughs were those of my old cook. The girl with whom

I had travelled was a pure figment of my imagination. But one thing is very real and that is the fall which I had from my cot which injured my knee-cap.

But I shall never forget the spirit that pervades Besant Hall and the blessing of Sri Nataraja which I had in my dream. Never shall I forget this institution which provides an all-rounded education for the future citizens of our country in an atmosphere of cultural comradeship, religious devotion, self-discipline and self-expression. Now that I come to think about it, I wonder whether what I was thinking about the Golden Jubilee of the College had anything to do with my dream.

B. G. R.

We hold these truths to be self-evident: that all men are created equal; that they are endowed by their creator with inalienable rights; that among these are life, liberty, and the pursuit of happiness..... Equal and exact justice to all men, of whatever state or persuasion, religious or political, peace, commerce, and honest friendship, with all nations, — entangling alliances with none; the support of the State governments in all their rights as the most competent administrations for our domestic concerns, and the surest bulwarks against anti-republican tendencies; the preservation of the General Government in its whole constitutional vigour, as the sheet anchor of our peace at home and safety abroad;..... freedom of religion; freedom of the press; freedom of persons under the protection under habeas corpus; and trial by juries impartially selected, — these principles form the bright constellation which has gone before us, and guided our steps through an age of revolution and reformation.

Thomas Jefferson



Jane Austen

By R. Sundaramurti (Junior B.A.)

"The life of a scholar seldom abounds with adventure. His fame is acquired in solitude, and the historian, who views him at a distance, must be content with a dry detail of actions by which he is scarcely distinguished from the rest of mankind. But we are fond of talking of those who gave us pleasure, not that we have anything important to say, but because the subject is pleasing". Thus says Goldsmith in his *Life of Parnell*. It is therefore useless to narrate merely the life of Jane Austen, for the reader will not be as much interested in it as in reading the life of Napoleon or Shivaji. Yet it is worth while stating that there lived in England during the close of the eighteenth and the earlier part of the nineteenth century, (1775-1817) a creative mind capable of decking literature with "gems of purest ray serene".

Jane Austen stands in literary history as one of a group of female novelists of manners as contrasted with the novelists of romance. She took a very narrow social circle, "her little bit (two inches wide) of ivory", to depict in her novels; and within that sphere she did it to perfection. She painted a life of opulent quiet and dull enjoyment, a life uneventful, exempt from arduous struggles and devoid of heroism presenting no material for tragedy and hardly an element of pathos, a life in which matrimony is the chief incident and the most interesting objects being the hereditary estate and the heir. Such a life could evidently furnish no material for romance. Her "chosen bit of ivory" represents nothing more than a sentimental comedy. She stated with perfect truth that she could not for her life have written a romance.

If her novels do not possess those heart-rending pathos, thrilling incidents, tragedies 'too deep for tears', the operation of the law of nemesis which demands 'an eye for an eye and a tooth for a tooth', it is incorrect to assume that they are dry and uninteresting. In the last chapter of *Mansfield Park* she says, "Let other pens dwell on guilt and misery. I quit such odious subjects as soon as I can." By her creative genius, she could nevertheless depict incidents (perhaps too frivolous for authors of romance) with a great skill sustaining our entire attention and delineate the characters in a vivid manner. She is a consummate artist of characterisation and in this respect she is often compared to Shakespeare. Her heroines are very charming; her humorous

characters prove her undoubted capacity for creating fools. Her villains are mild and quite incapable of inflicting tragedies. They are not lags but none-the-less we dislike them—their talk and intentions are detestable.

Jane Austen's novels fall into two groups, the first comprising *Pride and Prejudice*, *Sense and Sensibility* and *Northanger Abbey*, the second, *Mansfield Park*, *Emma* and *Persuasion*. Separating these periods of activity were a few years apparently unproductive. We find in each group a master-piece — in the first, *Pride and Prejudice* and in the second *Emma*.

Sense and Sensibility is constructed on some what similar lines to *Pride and Prejudice*. The chief characters are Marianne and Elinor, the two daughters of Mrs. Dashwood. The former is victim to a sensibility of feeling; her heart governs her mind. But Elinor is a sensible girl and a patient endurer of affliction. Marianne is a carefully drawn character. She is the most remarkable person in the story, the most attractive, the most original and sensitive. But her virtues serve only to lead her farther astray, to blind her fatally to the realities of her situation. "There is no more convincing picture in English literature of a woman in love than Marianne. She does not subside into the conventional romantic figures like the heroines of Dickens or Scott in a similar condition."

Pride and Prejudice is undoubtedly the best of her works. It owes its popularity to the magnetism of its central theme, the surprise and delight which survives many readings. This book is full of glowing wit and humour. A. C. Bradley goes even to the extent of saying, "Nobody ever opened a novel or managed an exposition better than Jane Austen, who would deserve immortality if she had written only the first chapter of *Pride and Prejudice*. Elizabeth Bennet, the heroine, is regarded as the most brilliant of all of Jane's women. She is strict in her conception of matrimony, while her wit, courage, beauty, her sweet and affectionate temperament give us a most enduring impression. She is almost true to type, and always at the top of her form when the occasion demands. She says, "I am the happiest creature in the world. Perhaps other people have said so before, but not one with such justice. I am happier even than Jane (her sister); she only smiles, I laugh." Jane Austen's capacity to make her opening sentences very arresting and exhilarating is nowhere better illustrated than in *Pride and Prejudice* which begins with the following words:—"It is a truth universally acknowledged that a single man in possession of a good fortune must be in want of a wife". Of all the other novels, with the exception of *Persuasion*, *Pride and Prejudice* rises to higher levels of emotion.

Northanger Abbey has been criticised as being a comic travesty of the *Mysteries of Udolpho* of Mrs. Redcliffe. But Mr. Dobson suggested that although Jane Austen began the novel as a satire, pure and simple, she grew so interested in the characters for their own sake, that the tale developed more as a story than a pastiche and ended by being something of both but not enough of either. The novel thus suffered in popularity for its two-sidedness. It is really neither a successful parody nor a good finished novel as other books of hers are. Yet the character of innocent Catherine Morland, the heroine, creates in us a new interest. The book is made lively by other humorous men and women in it, though the introduction of impossible characters, like General Tilney, John Thorpe and his sister disturbs the naturalness of the story.

Mansfield Park is the gayest of the novels. Yet our author spoke of it as inferior in wit to *Pride and Prejudice* and none is likely to disagree with her. When compared with the earlier novels it has less of the high spirit and less of the comedy than its successor *Emma*. Of all her other novels, excepting *Persuasion*, it is freest from exaggeration. But opinion is divided as to the comparative merits of *Pride and Prejudice* and *Mansfield Park*. The latter stands or falls with the success of the appeal which Fanny Price makes to our sympathy and affection. It is an appeal of a peculiar kind. In the author's own estimation Fanny is not so much a heroine as a child. To her, she is "my Fanny," not only in talk and in her letters but also in the pages of *Mansfield Park*. The whole novel depicts more or less a satirical outlook on life. "The novel teems with delicate touches of character and fine strokes of art."

"*Emma* is considered to be Jane Austen's best novel. What *David Copperfield* is to Dickens and *The Egoist* to Meredith, so is *Emma* to Miss Austin, her ripest and richest", says a critic. But that absorbing interest which we have while we read *Pride and Prejudice* is not equal to the amusement with which we read *Emma*. The story begins in a cheerful vein and this is continued throughout. To quote Mr. Cornish, "The movement of the piece is *allegro con brio*; there are no distressing problems, no tragic characters or incidents; the atmosphere of light comedy and good spirits pervades all the story passes in a circle of two miles, among people who see each other and talk of nothing but small village incidents and yet the interest never flags." Nevertheless, *Emma Woodhouse* is Jane Austen's complete character study. We have in the book a variety of characters each entirely unlike the other. *Emma* is of a loveable nature and she is one of the author's favourite characters and in one of her letters she wrote before *Emma* was printed, "I

am going to take a heroine whom no one but myself will much like". But an Oxford scholar during a jolly discussion, told Mr. E. V. Lucas that of all the heroines of Miss Austen, he would choose for his wife *Emma Woodhouse* and not even *Elizabeth Bennet*. "We might not have approved of all she (*Emma*) said and did," says Mr. Cornish, "if we had had the good luck to know her; we might not have loved every thing in her; but if we had called at her door and been told that Mrs. Knightley was not at home, we should have gone away disappointed".

Persuasion is Jane Austen's last novel. While it was being written, the icy hand of death was shading her, and when the last touches were put to it, she was almost nearing her end. Hence it is that we perceive an autumnal mellowness in tone and sentiment pervading the whole novel. Though the book is devoid of even a single humorous character, the heroine is a very loveable woman. *Anne Elliot* is tenderness itself, and she had the full worth of it in Captain Wentworth's affection. But she has neither *Emma's* strength of character nor the brilliance of *Elizabeth*. She has a sweetness and gentleness that does not become insipid. She is a touching and most delicate creation, delicate and fragrant. *Persuasion* is a novel with almost no plot and has only one fully drawn character—*Anne Elliot*. Though we feel perfectly sure that it will "end like an old play", that the evil-doers will be confounded and Jack will have his Jill, yet there is mind in it, a lasting interest, tenderness, irony, the charm of a delicate personality and above all there is life.

Within her narrow circle, 'the little bit (two inches wide)', as she herself has proudly called it, she is perfect. In truth, the sinner is as remote from her world as the saint. Her subject is the eternal courtship; and her novels are filled with the twitterings of love as the woods in spring. The mothers and daughters alike have no other thought but for young and eligible bachelors. Their only action seems to be to get engaged for marriage. The moment *Elizabeth* becomes Mrs. Darcy or *Emma* Mrs. Knightley, or *Anne Elliot* Mrs. Wentworth, their potentiality as heroines ceases.

Sarah Coleridge writing on women writers says thus:—"Last, but not least, the delicate mirth, the gently-hinged satire, the feminine decorous humour of Jane Austen, who, if not the greatest, is surely the most faultless of female novelists". Macaulay described her as approaching nearer to Shakespeare than other writers. Scott tells us in his diary that he read "the very finely written novel of *Pride and Prejudice* at least thrice. We know from Lockhart's Life of Scott, that *Emma* and *Northanger Abbey*

were great favourites with Scott. Whately compared her conversations to Shakespeare's. Mr. Cornish says, "Her plots though worked out with microscopic delicacy, are not in a high degree original; incident is almost absent; Her novels make no display of idealism, romance, tenderness or religion All this may be conceded, and yet she stands by the side of Moliere, unsurpassed among writers of prose or poetry, within the limit she imposed on herself for clear and sympathetic vision of human character."

R. S.

Our spontaneous action is always the best. You cannot, with your best deliberation and heed, come so close to any question as your spontaneous glance shall bring you, whilst you rise from your bed or walk abroad in the morning after meditating the matter before sleep. Always our thinking is a pious reception. Our truth of thought is therefore vitiated as much by too violent direction given by our will, as by too great negligence. We do not determine while we think. We only open our senses, clear away, as we can, all obstruction from the fact and suffer the intellect to see.

What is the hardest task in the world? To think. I would put myself in the attitude to look in the eye an abstract truth, and I cannot.....I seem to know what he meant, who said, No man can see God face to face and live. For example, a man explores the basis of civil government. Let him intend his mind, without respite, without rest, in one direction. His best heed long time avails him nothing. Yet thoughts are flitting before him. We all but apprehend, we dimly forebode the truth. We say, I will walk abroad and the truth will take form and clearness to me. We go forth, but cannot find it.....Then in a moment and unannounced, the truth appears....The oracle comes, because we had previously laid siege to the shrine. It seems as if the law of the intellect, resembled that law of nature—the law of undulation. So now you must labour with your brains and now you must forebear your activity, and see what the great soul showeth.

Emerson's Essays.



The Little Pipe

By P. I. Dawson (Senior Inter)

In a distant corner of a farmyard lay a little piece of clay pipe. Years before, the farmer had drained his fields and this bit of pipe was left over, till half-forgotten and unnoticed, covered with earth and rubbish, it lay there in the corner. When heavy rains flooded the farm, dirty and muddy water flowed through it and over it into the gutter that led to the meadow. In dry weather the little pipe lay there useless and unnoticed — a sad lot.

One day, the farmer was occupied with completing the water conduit which was to connect the farm with a spring that lay higher up in the hills. The pipes were laid and covered over and when he was about to connect them up to the house, he found to his dismay, that a little bit was missing. The town was far away and he had no time to go and get the required piece. Then he remembered the little pipe that was lying about in the dust heap. He fetched it and to his surprise saw that it fitted exactly. Very soon the work was done and the water conduit was ready. The farmer went up the hill to the spring where the water was surging crystal clear and turned the flow to the pipe. Then he hurried to his house and opened the tap. The water that first flowed through was muddy and impure but soon it became clearer and clearer and soon the fresh spring water shone in the glass he held under the tap and refreshed the thirsty members of the household.

And the little pipe? It had been impure, and full of earth and rubbish when the farmer had fitted it into place and buried it out of sight. But when the pure flow from above had passed through it, it washed away all the filth and impurity and now it was able to help to pass on the clear mountain water that it contained and so quench the thirst of men and animals.

Oh happy little pipe! Though it was unseen, hidden and forgotten, it was the channel of the best life-giving gift. When the farmer's wife drew the clear water from the tap, she did not praise and exalt the tap or the pipe but the spring that surged on the hill.

And you? Would you like to be like that little pipe? Perhaps you are lying useless in some corner of the big world, full of impurity, surrounded and choked by mud and dirt. A time will come for you too when the great Maker takes you up and puts you in touch with the spring of eternal life, the well of salvation,

so that thirsty souls will be revived and parched lives refreshed through you.

"But I am so unclean and so full of the mire of sin," you say. When the rivers of grace begin to flow through you, they wash away everything impure and evil, fill you with the refreshing water of life. You are nothing and will remember nothing just like the little insignificant pipe that itself is impure and of no value: but the river of grace will flow through you to others and you will be a little channel of divine life and heavenly blessing. But never forget that the pipe must remain unnoticed and unthanked and that all the praise and honour are due to Him alone who is the rock of salvation and the spring of grace.

In the development of your personality, let your goal be the reproduction of divine likeness under the divine sway and influence and let your soul be calm, confident, simple and guileless. Have it as your vocation to be the servant of all men. Be ever ready to help, to do good, to give pleasure and to bring peace to others as the little pipe did to the family of the farmer. P. I. D.

The wife of a man who had enlisted in the navy handed the pastor of a church the following note: "Peter Bowers having gone to sea, his wife desires the prayers of the congregation for his safety."

The minister glanced over it hurriedly and announced: "Peter Bowers having gone to see his wife, desires the prayers of the congregation for his safety."

At a College examination a professor asked: "Does the question appear stiff to you?"

"Not at all, Sir," replied the student, "not at all. It is quite clear. It is the answer which bothers me."



Imperialism and Militarism

By M. K. Natarajan (Junior B.A.)

Imperialism and militarism always go together and they have been responsible for all the worst kinds of misery that engulf the world at present. Love of power is as strong an instinct in the individual as it is in a nation. "Love of power in itself is not bad, but it becomes bad if it is used for selfish ends." So has Ruskin put it. But Ruskin when he said this did not take account of the fact that man is essentially selfish and that this love of power is but a manifestation of his innate selfish nature. Man is therefore self-assertive. This selfishness of man, unfortunately so universal, always causes trouble to his fellow-men and not less often lands himself in trouble.

Just as the love of power in an individual finds expression in his self-assertiveness, in his aggression against his neighbour, and in his attempts to dominate over him, so in a nation this love of power gives rise to imperialism which causes greater mischief in society in proportion to the power of the aggressor. History proves how misfortunes and evils have been brought about by aggressive imperialism.

But it is also a patent fact that imperialism brings about in the long run its own fall. The miseries of the subjugated countries ultimately rebound on the conquering country. Imperial Rome put into political bondage millions of human beings belonging to other nations. They were treated as subject people, inferior in political status to the free Roman citizens. The Romans, no doubt, gave peace and prosperity to the conquered countries, made better roads, and magnificent buildings, introduced excellent laws and institutions. But these were no substitutes for the loss of liberty under which the defeated nations smarted, as "good government could never be a substitute for self-government." The Goths, the Franks, the Britons, the Carthaginians never relished the Roman rule however good its administration was. The Romans themselves, intoxicated with power, glory and wealth soon became degenerate and lost their original moral and political robustness thus becoming corrupt and luxurious. Love of ease and sport became a habit with them and hence they fell. The Imperialism of France under Louis XIV brought about in the long run the French Revolution causing untold hardships to her own people. The conquests of Napoleon Bonaparte brought humiliation to France in 1815. The imperialistic ambitions of Hitler will surely end in a catastrophe to Germany and she will pay very heavily for her atrocities in this world-war.

Individual aggression is stopped and discouraged by the government with its penal laws and prisons. But national aggression is not so easy to be checked unless there is collective and organised opposition to it from the other nations. The European nations attempted to discourage and put a stop to aggression on the part of any nation by establishing international courts. The Hague Court was the first attempt in this line but it became a failure. The League of Nations was not able to achieve what it had attempted to do and it became impotent to do anything when strong powers challenged its authority.

Imperialism and militarism are correlatives—the one is the aim while the other is the means. Adequate military preparation is always the hall-mark of power-desiring nations. The futility of the Disarmament Conference very well illustrates that any attempt made to curb the aggressive spirit of a military nation must go to the fundamental core of the problem of collective security and not merely prescribe the minimum armaments which a country is expected to possess. Ever since the dawn of history we have been witnessing the exuberant military spirit of a nation releasing itself in conquests and annexation of smaller countries round about it. Japan's annexation of Korea is an illustration in point.

The pernicious consequences of the ambitions of a military power are very well exemplified in the present war. The aggressive spirit of Hitlerism masks itself in a plausible cult and thus giving itself a pretext begins war against its neighbours. The "war of nerves" generally succeeds in the case of smaller nations while an initial blitz is necessary to cow down nations showing a tendency to oppose Germany. The appalling havoc of destruction wrought in Poland and Russia—a systematic massacre of the enemy, not excluding civilians, women and children, deliberate bombing of cities and thus destroying innumerable lives and property, the consequent demoralising tone of the society,—is enough to make one become aware of the dangerous extent to which an unbridled spirit of militarism is likely to go. This unhealthy spirit, like a miasma, spreads very soon to every strata of society and eats into its very vitals. Every thing else is subordinated to the military spirit. The world has to be made safe against a repetition of the present carnage. Nothing but a new orientation in civilization will be able to eliminate this canker from our midst.

M. K. N.



Tagore's Song

By N. Rama Chandran (Senior Inter)

Oh! That voice is gone,
That Light, which through the Night of human folly
Shed its lustruous rays on the bloody field
Of Man's self-created hate; That lonely Viol
Of mystic, oriental charm that sang an
Endless saga of sacred Unity—no strife,
The song of the lonely seer from the East,
The song of words, flowers in God's garlands,
Which lit the hidden lamp in the hearts of men,
The luminous Lamp of Love,
That had been dormant ages through
'Xtinguished, covered and crushed by selfish Hate;
The song, that made even the white man pause
A little before his reign of mutual murder began;
The song that to every aspirant to his own
Mother country's freedom told that that
Freedom lies in individual you and me,
Before the nation's fetters, broken, shall fall,
To the joy of the sons of Bharat Mata great—
Such was his song, the oft repeated song
Of the Prophets of old and the immortals great
That tried to shed some little light on Earth.

.....
Tagore, Thy song will not go in vain,
Man will, some brighter morn, rise up
From the chains that bind him to the lower strata of
God's creation,

And realise the message of your immortal song.
Strife and Hate shall cease, peace prevail,
When man and man shall walk the decks of an
Earthy heaven hand in hand; the sun of Love shall
Rise again from the East and shed its lustre on
A brave, new and better World:
Your song will not be remembered in vain,
When the bells of Freedom will ring again!

N. R. C.

Civilisation at Cross Roads

By "R"

Judging from the present situation in Europe, Western civilization seems to be nearing a crisis and there are indications to the effect that it has already become decadent. If more than 1500 years of culture and civilization are to end in a war of such gigantic magnitude involving the death of millions of men and enormous loss of property, it surely points to something drastically wrong with our times. The history of Europe, with its constant battles and the accompanying misery is a standing condemnation of the principles on which the materialistic western civilization is based. If the definition of civilization given by Pandit Jawaharlal Nehru is taken as correct then the function of civilization is to refine, to replace savage habits by good ones. The present day European civilization will not stand this test.

It is generally the fashion to accuse science as the culprit and to say that but for the discoveries of science the present war with all its ghastly horrors would have been impossible. But this accusation is as unjust as it is perverse. The scientific spirit is, after all, impersonal and it could easily be pointed out that if science is responsible for this present war, it is also responsible for the conveniences and material upliftment of human beings. The researches of scientists by themselves are neither good nor bad. It is only the use that is made of them that is responsible for the present disaster. The same ingenuity which enables a scientist to discover a bomber, enables him to discover means whereby the fertility of the soil could be increased. None could say that the wireless by itself is bad or injurious to culture. But when it is used to aid war, it becomes a dangerous weapon. It is comparatively an easy thing for the various states or the governments to form boards to regulate the application of pure science and this will check effectively the invention of purely destructive machines which when the occasion arises become engines of war and devastation. Besides, it is meaningless to try to stop thinking altogether, which is what the criticism amounts to when we clamour for the brakes to be put on the working of the scientific intellect. Scientific discoveries must be properly directed and not suppressed.

Signs are not wanting to indicate that the above lesson has been well learned by the scientists themselves. The American Association for the Advancement of Science at its 1937 meeting



The Game of Destruction

called attention to this fact and suggested that all Science Associations should examine the profound effects of science upon society and make efforts to promote peace among nations and intellectual freedom. But one is afraid that while this may appear easy and commendable on paper, it may not be so in the actual translation of it in action. While our scientific knowledge goes on progressively increasing, our sense of values and fundamentals of life is becoming stagnant. The development of our knowledge and inventions and our attitude to life and its problems must be parallel. Otherwise, the machine is likely to become our master and lead us to perdition. But the whole world has been so much permeated by the engines of destruction that it will probably take centuries to efface their pernicious influence. The population of country after country is being systematically wiped out and materials worth crores of Rupees are being destroyed. When one contemplates this deliberate and colossal waste of men and materials for what is after all a doubtful gain, one becomes desperate whether the fate of the homo sapiens is not doomed to destruction.

The causes for this present crisis in civilization lie deeper. They represent a fundamentally wrong sense of values. The constant craving for superiority, the desire to dominate and rule, the impulse to accumulate wealth at all costs indifferent to the sufferings which it may entail on others, an exclusive materialism which fights shy of spiritual values—these constitute the basic causes which have brought humanity to this present debacle. These lead in their wake to wars and famines blasting the fair face of the earth and bringing to mankind appalling misery and suffering. The history of medieval Europe is a sordid chronicle of wars and pestilences, national subjection and economic wastage. The twentieth century being heir to the middle ages is now experiencing in full measure the blighting effects of those happenings. Once in a way, a few noble souls, alive to the impending ruin, raise their voice of protest and admonition but all that becomes nothing more than a cry in the wilderness. In his very appealing and instructive book, "The Fate of Homo Sapiens", Mr. H. G. Wells points out in no uncertain terms the ultimate ruin of the human species if it does not adapt itself to the new and changed situation and entirely re-orient its civilization. But the appeal is unheeded or is met by a patronising reply to the effect that the very fact that one atleast of the human beings is aware of the dangers of the present path of the human species, is sufficient proof that humanity will not die an untimely death. The problem is thus simply evaded and no attempt is made even to understand it in all its details. This shirking of thinking about

one's self and shrinking from introspection is symptomatic of our degenerate condition.

Thinking minds are gradually realising that unless the governments of the various countries take courage into their hands and respond to the signs of the times, nothing worthwhile could ever be achieved. But there seems to be little possibility of this expectation materialising for there seems to be a gulf between the erudite intellectuals and the plain matter of fact persons who have the destinies of the nations in their hands. Drowned in the labor of dry administrative details, they have usually no time to listen to the voice of persons with vision who alone of all the people are capable of taking a long view of things. But unfortunately their pleadings are dismissed with a mild amusement as the day-dreams and utopias of cranks, monomaniacs and visionaries. Our politicians generally are incapable of seeing things beyond the range of their every day contacts—which usually is not much. It requires no great imagination to postulate that unless there is a happy blending of reality with reason and common sense with intuition, human beings will continue to go down the inclined plane to their doom.

Many schemes have been put forward in the past to achieve a new heaven and a new earth. But more than exciting a momentary interest, they have not been able to do anything. But intrinsically examined, they are not irrational and do not present any contradictions. The scheme visualised by Tolstoy for example, appeals to our reason and imagination. The worst that could be said about it is that it would take a very long stretch of time and involve a long and arduous struggle. But this clearly is no argument against it. The root of a major number of ills in this world has been traced to the sense of possession which is almost instinctive in all of us. This sense of possession and ownership is directly the result of a wrong principle in the working of our social order. As J. Krishnamurti puts it often this proprietary sense is an indirect revelation of our own weakness. We come to 'possess' a thing because we are afraid that its loss or absence would result in some positive inconvenience or misery to us. We accumulate money or buy lands because we visualise a condition when we would suffer in their absence. But if we are assured of the continuation of all the chief means of our livelihood then our accumulation is rendered meaningless. This need not necessarily take the form of the state assuring us of our livelihood. Social and economic conditions may be so arranged, that we are assured of work suited to our genius which inevitably procures for us the necessities of life. The analogy that is often drawn between an animal organism and a state,

though becomes erroneous when stretched to a great length contains an element of truth that every part of the state must develop in a progressive and uniform manner. Disorganisation, anomalies and confusion arise when certain aspects are neglected and certain others pampered. It is not inherently impossible to reorganise our social and economic structure as to get rid of the evils which are at present eating into our very vitals. Such a course will result in the disappearance of all the present day anomalies and level down society to a more uniform pattern which will infuse new life and vigour.

Another potent factor which will make humanity leave the morass in which it is now confined is the doctrine of non-violence which is so lucidly expounded by Gandhiji. But this requires a fundamental reorientation of human nature and if that is achieved is capable of making the world infinitely more happy than what it is at present. Thinkers who are extraordinarily superior to the common average individual are of opinion that it is only this step that could effectually wrench humanity from the wrong path it has taken in the course of its march. Like the revivifying of the roots leading to the revivifying of the whole tree, this one principle will, in its wake, set right all the confusion, disharmonies and clashes which at present render the world so insecure. It will change the very warp and woof of the structure of society in the direction of peace, harmony and happiness.

Loud-throated criticisms are heard about the impossibility of changing human nature which is alleged to be always violent and aggressive. But this criticism is as hasty as it is based on misapprehension. Human nature, we should remember, is not eternally the same stable and fixed content. It is itself, when all is said, a creation of the demands of the environment. The 'human nature' of the primitive man was not the same as that of his present day counterpart. This primitive nature has been radically altered in the course of a few thousands of years. Biology bears evidence to the truth of the statement that the structure and function of the animal species have been perpetually changing with the changes in the external world. Even in the human species, knowledge and culture, the economic and political constitution of society, exert an influence which gradually changes the original temperament, impulses and character of the persons composing the group. The theory of evolution emphasises the fact that the changes in the various genera and species follow a particular pattern though it is not always easy to predict what that pattern is going to be. Hence it is not grasping for the moon to expect that in course of time the violent instincts that man possesses will vanish entirely and be replaced by harmony and mutual agreement. Psychology testifies to the possibility of

transforming the character and dispositions of a person under certain situations. Thus considered from all points of view, it is not an unreasonable proposition to suggest the elimination of force and violence in the world.

But surely, even if such a desirable change is possible, is it not likely to take a good many centuries for its accomplishment? This is quite a legitimate objection but we must remember that even a thousand years in the history of humanity is not after all a very big slice of time. For how many centuries has not progress been not only held up but the hands of the clock actually put back? The time argument plainly does not hold good. We may not be alive to see this glorious transformation but that does not much matter. Our descendants would bless the day when we began attempting to make the world free from the incubus of force. That it is idle to expect the whole world to sympathetically view this experiment, is not gauging the situation correctly for even now, we see great minds tending to think in terms of the world-state and a "brain cosmopolis". What is good for a particular nation is good for all the nations and with the forces of internationalism asserting themselves, it is not fantastic to expect the whole world to fall in line with a successful experiment in a society. The average individual who contemplates the ghastly holocaust going on at present will shudder at the mention of war and if only his panicky feeling of helplessness is removed by the pointing of a way which would eliminate war with all its concomitant miseries, he will hail it with joy. It is not vanity to assert that the whole world is again looking to India—that spiritual cradle of the East—to give a proper lead to civilization. The message of Ahimsa—in word, thought and deed—will find a very sympathetic echo in all bosoms. The principle of the unity of all religions and the doctrine of non-violence are the glorious contributions of India to the world.

The basic instrument for the realisation of the above ideal is education. It is a platitude but well worth reiterating, that it is the inalienable right of every child to receive a sound education. Faith in God, a wholesome respect for life—human and animal—the equality man to man and nation to nation,—these should be the basis of the new education. Spiritual factors must be more emphasised and the material must be appraised in their correct perspective. Construction and not destruction, non-violence and not violence should be made the guiding factors in the training and bringing up of the young. That there is a divine purpose in life, and that human beings are the children of the One Almighty and that this world must be made the best possible world—these should be inscribed in letters of gold in the very hearts of our men and women. Salvation lies that way.

R.

My School Days

By Anonymous

Nothing now gives me greater pain than to contemplate about my school days. I am not sorry that I left my school at the end of my School Final course. I am afraid, I was rather longing to get away from my school as early as possible and be freed from the necessity of mastering stupid details about this and that which are least useful in practical life. But I had to plod on and finally my happiness knew no bounds when I found that I had passed the School Final examination.

I had always felt that the course of studies in colleges and schools have no other aim except that of compelling the student to read and learn something. In my Sixth Form I was taught an extract from Shakespeare's *Julius Caesar* and other poetical passages. I learnt many details regarding the personal life of Shakespeare, his philosophy of life, the internal and external evidences for or against certain theories regarding his dramas, and so on. But all the time my composition tutor was giving me only two or three marks (out of ten) for what he was pleased to describe as 'alleged' English. I am not now ashamed to confess that my spelling was atrocious. I did not know the difference between the present continuous and the present perfect tense and often I felt puzzled whether *may* or *might* or *can* or *could* were the correct words. My only consolation was that most of my fellow-students seemed to be no better. I now remember I had a thrill of pleasure when I found one of my class mates spelling the word *woman* as "wuman". This experience, by a curious psychological process reconciled me to my deficiencies and I soon ceased bothering about them.

My English teacher used to dictate notes regularly but most of us were not able to hear his words completely since he had a habit of swallowing his last syllables. The difficulty of making sense from his mutilated notes was so great that I soon gave up writing them. But all the while, I was taught to appreciate the style of Addison and Swift, to admire the masterly revelation of human character by Shakespeare, that Wordsworth was a nature-poet and so on. It now makes me laugh to realise the utter stupidity of the whole thing. Here I was, not capable of distinguishing between prose and poetry and while nothing was done to make me wise in that respect, all sorts of meaningless gibberish about Johnson and Addison was thrust down my throat and I was gorged with ten note books of "notes".

The divorce between the conditions in our real life and what we are taught in schools is appalling. I read the geography of Australia, South Africa and other places, but was woefully ignorant of the location of Benares and Peshawar. A great deal was taught to me about the trade winds, the nature of the polar regions, the population of England and Peru etc. But the population of Madras, the chief industries in India, the number of districts in the Madras presidency—all these were mysteries to me. I knew more about King John and the Wars of the Roses than about Chandragupta or Shivaji. The little Indian history that I was taught was so confusing and with such a mass of dates that it easily became my "weak subject". The teacher stopped the subject with the end of the nineteenth century with the result that the subsequent 30 or 35 years simply did not exist in my knowledge of Indian History. There was an absence of correlation among Geography, Indian History and English History and this had the curious effect of making me regard the various facts as distinct and separate from one another. This made it very difficult for me to intelligently read the newspaper. I had no knowledge of the history or geography of the countries about which information was given in the papers and hence I sadly lacked that integration and cohesion which alone could enable me to follow the various items of news.

Though I was supposed to have read the history of England, and in a way, the history of India my knowledge of the machinery of the Government of India and its various branches was ridiculously vague and confused. I am very definite that this is so even in the case of the college student. I knew, very vaguely, I am afraid, the words often employed by politicians but was supremely ignorant of their true import. I have now a suspicion that even my history teacher did not possess a very sound knowledge of current politics.

Education, I feel, has run into wrong grooves and seems to have no bearing at all on real life. My strong argument against the present system is that it does nothing in the way of developing the imagination and directing the emotion of the young boys and girls who seek knowledge. In our schools (and colleges, also, I am afraid) we are living in a fool's world completely devoid of any contact with our needs. A few crumbs of dry intellectual details are all that we get for our nourishment in the most plastic period of our lives. About physical education and art the less said the better * * * * *

A Page of Smiles

The boy came to the house full one hour late from the school. When the father asked him the reason for his late coming, the boy confessed that his teacher had detained him for his not knowing where Java was.

"Have I not told you many times not to forget the various things that are in your school?" shouted the irate parent.

* * * * *

The following illustrates the extent to which red-tapism is likely to go in offices. The Manager of a certain government department instructed his clerk to destroy all files previous to 1930. The clerk while agreeing to do so put in the suggestion that it would be better to have copies of them made before destroying.

* * * * *

A rich and fashionable lady was conversing with her friend. For one full hour she talked of nothing but herself—the cost and the beauty of her saree, the history of her diamond nose-screw, its cost and how all her relatives were envious of her because of it, her favourite songs and cinema films, etc. Feeling that she was rather monopolising the conversation, she said, "I am afraid I have been talking about myself all this time. Now tell me something about yourself. For example, how did you like my new face cream which I showed you the other day?"

* * * * *

A drunkard, not particularly sober got into a bus. Not feeling very sure whether he had got in, he asked the man sitting opposite to him whether he (the drunkard) had got into the bus.

The other was a bit surprised but nevertheless replied, "Yes, you have."

"Do you know who I am?" was the question of the drunkard.

"No".

"Then how do you know that I am in the bus?" was the caustic question.

* * * * *

Wife: "Does that novel end happily?"

Husband: "No. It ends in misery."

Wife: "How?"

Husband: "She finally marries him."

Odds and ends:

"I tell you Andy, I never had the least intersection with their predispositions."

She sang some songs and exasperated the piano with quotations from the operas.

The young man: "My old nurse, can I ever forget her?"

(Some one from the audience) "Yes, I think so, if you get a young one."

Irish newspaper: A deaf man named Taff was run down by a passenger train and killed on Wednesday morning. He was injured in a similar manner about a year ago.

(Stephen Leacock: Humour)

The absent-minded professor was walking with great difficulty with one leg in the gutter and the other on the pavement. One of his students met him. "Good gracious, Professor! Why are you walking like this with one leg in the gutter?" he asked.

The professor looked immensely relieved. "Ah that's it. I was wondering whether I had got lame."

The father of the girl was advertising the accomplishments of his daughter. "She knows playing on violin and veena, knows Sanskrit and Telugu and can compose poetry in both. She has contributed many stories to the magazines. She is a good tennis player. What else do you require?"

The prospective son-in-law: "It is all right and since I happen to know cooking it would be a good combination."

First gentleman: "Why are you limping like this?"

Second gentleman: "I had a dangerous accident yesterday. I was almost run down by a motor car. But fortunately I came out alive with nothing more than a wound on the leg."

First gentleman: "What a tragedy!"

Your Examination Result Foretold

A student contributor who does not want to give out his name has devised an ingenious method for foretelling a candidate's success or failure in the University Examination. We strongly advise our students to try this system and modify their future action according to the verdict given!! We refuse to believe the statement solemnly made by our contributor that this system was revealed to him in a dream by a Yogi from the Himalayas!

	1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	D	S	N	W	T	N	W	O	E	G	A	A	T	H
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5	I	O	T	K	U	E	Y	S	V	I	T	A	F	O
6	H	E	O	H	R	A	U	E	R	N	Y	E	V	A
7	A	S	A	S	N	O	R	R	P	C	T	O	U	R
8	T	I	C	A	T	R	A	E	L	E	R	R	S	N
9	N	T	P	T	E	T	G	E	M	T	H	A	H	E
10	D	I	M	O	L	E	A	B	L	Y	U	L	L	T
11	Y	K	H	C	Y	A	E	F	I	E	A	A	Z	A
12	A	S	A	T	S	Y	P	I	O	R	O	T	S	A
13	L	F	T	N	U	T	R	U	N	Y	T	D	U	T
14	R	O	C	H	E	D	Y	E	U	O	E	N	E	?



The directions are as follows :

1. Take a bath. (If this is not possible, imagine that you had already taken a bath)
2. Starve for one full day. But if this is going to make the University Examination itself unnecessary, then starve atleast for one full hour.
3. Think of your *Ishta Devata* (divine or mortal—of any kind.)
4. Take a rose or jasmine flower. This is very necessary.
5. Close your eyes (Better to bandage the eyes)
6. Place the flower on any one letter in the magic square given.
7. Repeat (3)
8. Reverse (5)
9. Write down the letter given by (6). Count the seventh letter horizontally and write it. Repeat this process until you come back to your original letter.
10. Rearrange the message.
11. Either mourn in sack clothes and ashes or organise a tea-party as the case may be.

We tried this magic square and got a stinging reply : " You are not really a student at all !"

The following illustrates the importance of word-habit in reading. Note the number of mistakes in each reading.

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c;om-esoutFROMTHEC?-onn, ecTIONOFTH ingsth er ec an be;
e nj oyme?nt contemp. ; la tion. bu: tnot, tHough t.



EDITORIAL

The Editorial Committee decided some time back to publish only one number this year. This has been advantageous to us in enabling us to devote more time and attention to it. Judging from the varied nature of the contents and the bulk of this annual issue of our College Magazine, we feel justified in believing that it has come up to our high expectations. The contributions from the members of the staff and the students cover a vast range of subjects from Perfumes to Imperialism. There are also some short sketches to the credit of the students though we feel compelled to add that their imagination is not very stirring. The anonymous contribution from a student on "My School Days" reveals in a realistic manner that some drastic reform is necessary in the educational sphere. We congratulate him on his frankness and straight thinking. Some poetry pieces had to be rejected outright as they were good neither in ideas nor in language. We regret that owing to the pressure on space it was not found possible to include some other articles from students.

We have elsewhere published an article from Dr. Kewal Motwani on the very practical and important subject of the re-planning of India's culture on the lines of our ancient civilization which stands abundantly justified by contemporary events in the Far East and in Europe. Dr. Motwani argues that we should synthesise our culture with the present day requirements and thus evolve a happy blend which while rejecting the harmful in both would at the same time combine their worth. He subjects the western civilization to a very searching analysis in the course of which he lays his finger on its several festering sores and points out that no institution, political or economic, educational or religious is free from serious lags. This kind of culture is gradually and insidiously seeping into our hoary and venerable civilization. As the writer picturesquely puts it, "India with her rural, agricultural and handicraft culture, with an integrated view of life, with her emphasis on indefinable qualitative values, on individual uniqueness, on dharma, on self-imposed poverty, on social synthesis, on a subjective broad-based nationalism, on man as well as the machinery of government, on a life of spiritual experience and unfoldment and on power through repose, now stands face to face with a culture of machine and science, which is urban and industrial, based on an analytical view of life with its emphasis on neuroses and complexes, on mass production, on quantitative values, on mob uniformity, on rights and privileges, on accumulation of wealth, on social antithesis or conflict between various groups, on arrogant assertive nationalism, on democracy and dictatorship, on religion of rationalism, scientific humanism and nihilism." Thinking minds in India

have often raised their voice against such a process and have pointed out the immense dangers likely to arise from such a blind and uncritical grafting of the soulless and materialistic western culture on the essentially spiritual culture of the East. As Sir S. Radhakrishnan emphasised when he presided over the Silver Jubilee celebrations of the Indian Women's University, European civilization is a series of maladjustments and hence requires to be buttressed up every few years by sacrificing millions of men. That is the terrible price which humanity has to pay for not having the roots of its civilization in the spiritual. Every twenty five years, it appears as though, we have to expiate for our sins in a blood bath of enormous magnitude. We publish in another page a contribution entitled, "Civilization at Cross Roads", where the writer arguing on almost the same line concludes that a right kind of education which emphasises spiritual values rather than the material, is based on the broad principles of respect for human life and all that it stands for, elimination of brute force in our dealings with one another and an integrated view of life is our only saviour. While we may have differences of opinion as to the possibility of eliminating violence from our midst, there is no doubt about the correctness of the analysis of the present situation. One becomes almost desperate when one contemplates the rottenness of the principles on which our present social and economic structure is based. Fundamentals have receded into the background while much is being made about the superficialities. Forms and formulas are exaggerated while their inner meaning and purpose are entirely forgotten. But the present war is a rude reminder to humanity of its ultimate fate unless the pace and direction of its advance are radically altered. H. G. Wells is the first person to visualise the dangerous sequel of the present phase but his attempt to formulate in set terms a plan of the future of the world has not been very successful. As Dr. Cousins points out in his Jignasa Lodge Jubilee Address which we publish elsewhere, even Mr. Wells suffers from a limitedness in his outlook. "The test of a civilization," as Dr. Cousins remarks, "is its power to enable its people to live the *highest and happiest* life." James Allen says, "Human life when rightly lived is simple with a beautiful simplicity, but it is not rightly lived while it is bound to a complexity of lusts, desires, and wants—these are not the real life but the burning fever and painful disease which originate in an unenlightened condition of mind. The curtailing of one's desire is the beginning of wisdom; their entire mastery its consummation." So far as the individual is concerned, "Man has come into such a complexity of cravings that he lives in continual discontent, dissatisfaction, want, and pain; and his only cure lies in a return to actual living or being as distinguished from desiring." Thus even western savants are coming round to the view that any system of civilization which lacks love of truth, reverence for life and a spiritual attitude of mind is doomed to extinction. To achieve this, our life must be based on the eternal, universal principles. The prospects of such a reorientation seem at present very gloomy but we must



remember that the darkest night has its end after all and thus feel spurred to contribute our best efforts towards that happy realisation.

THE SILVER JUBILEE CELEBRATIONS

Our College celebrated in last March its Silver Jubilee—reminding us that 25 years have elapsed since Lord Pentland formally opened the Institution in July 19, 1915. "While seeking to give full intellectual instruction to our students, we lay even more stress on the building of character, and of strong and healthy bodies. Hence we give religious and moral training to our boys believing that morality needs a religious basis for its compelling power. We teach the boys the religion of their parents, for we consider that a boy should be instructed in his family faith, leaving to his maturity all controversial questions. We find that the training given enables us to dispense with punishments, while maintaining discipline. Much time is given to games and athletics in which the teachers and students take part." In these memorable words Dr. Besant enunciated on the opening day the basic principles motivating our institution. The seeds of idealism sown then have now sprouted and blossomed into what Dr. Cousins happily describes as the "Madanapalle spirit". The Jubilee messages sent to us from all parts of India constitute an eloquent testimony to this spirit of idealism and culture which pervades the life of the place here.

The period of quarter of a century that has elapsed has not been always happy and our institution probably has had more than its share of tribulations. But this is by no means deplorable or even extra-ordinary. Our ideals, like the animal organism, take their own time to mature and the progress of development depends on the happy blend between the environment and the principles. The acid-test of an ideal, after all, is the elevating effect which it has on every thing that it comes into contact with. The contacting with grim reality very often necessitates a period of adjustment and this period of travail is often discouraging and unless one has strong convictions, one is likely to let the ideal slip instead of patterning one's life on its basis. The inherent soundness of our educational ideals coupled with the tenacious conviction that these alone will ultimately triumph have enabled our institution to survive the inclemencies of an often adverse world, every difficulty thus overcome becoming an added source of strength.

A mere conformity with the general routine in any sphere is not likely to either advance the cause for which it was brought into existence or enrich the personality of the men and women

who guide and direct it. It is a law of human nature that exertion and resistance have the effect of building strong and sinewy muscles while the reverse makes them weak and flaccid. The 25 years that have elapsed have bequeathed to us a wealth of experience, forged an effective and happy blending of our principles and amply demonstrated the validity of our educational ideals and their absolute necessity in the present condition of our country. Feeling confident in the justice of our mission and fortified by the good wishes and sympathy of our Elders, we shall march in triumph to our Golden Jubilee.

Dr. Arundale's address summarised in our "Notes and News", strikes the key-note of education *viz.*—the developing of the divinity that is within us. This expression very aptly describes the aim and goal of our educational system in Madanapalle. The development of the personality is always the bed rock of a sound system of education. But care must be taken to see that all the different phases of the personality are developed simultaneously and uniformly, so that the personality of the child is developed to its completest possibility with no angularities. Intellectual, physical, emotional, moral and spiritual—all these must have a parallel course. It is the spiritual development that ultimately makes the individual reach the higher divine principle and makes him unfold himself into a *deva*, a Master.

It is not that we have not committed mistakes in the past. Situations, which come only once in one's life time—whether an individual or an institution—have not been grasped and often the distant pole star of our ultimate aim has been lost sight of in the fog of misunderstanding and feeling of frustration. But we have a solid record of achievement over which we could justifiably feel proud. The elevation of education to the spiritual level with all that it stands for is probably our most substantial contribution which has vitally changed the very basis and procedure of education. In this our mark can never be effaced.

THE SILVER JUBILEE SOUVENIR

Any description of the Silver Jubilee celebration is bound to be incomplete without a mention of the Souvenir. It is an attractive and substantial contribution to the event celebrated. Mr. H. Sunder Rao as the editor has done his work with great thoroughness and even a casual glance at the pages will bear testimony to the untiring energy which he has brought to bear on his work. The many photographs which adorn the pages of the Souvenir are more eloquent than even the chronicle of the history of the College and enable us to visualise and feel the

vibrant spirit and life of the College. The interesting reminiscences by our old students turn the mirror on us and make us see ourselves as others see us. The Souvenir is a lasting testimony to the College having passed an important milestone in its career. The get-up of the volume leaves nothing to be desired and we heartily congratulate its Editor on his brilliant achievement.

Mr. H. Sunder Rao became the Editor of the College Magazine in 1931 and continued to shoulder the burden of editing it till last year, except during 1935-1936. From being a sporadic publication, the Magazine has now acquired an individuality and has definitely become a phase of the College life. As Dr. Cousins has put it, our Magazine occupies a front rank among such publications in India both in contents and in get-up. We owe a deep debt of gratitude to Mr. Sunder Rao for his unstinting labour all these years in editing the Magazine and maintaining a very high standard of efficiency.

DR. RABINDRANATH TAGORE

We offer our respectful and reverent homage to Guru Dev who passed away on August 7, 1941 to the deep sorrow of the country. Words are inadequate to describe his varied services



A Photo of Dr. Tagore when he visited the College in 1919.
to the cause of education, art and culture. He was an institution by himself. Tagore was an embodiment of Indian culture and Santiniketan is a lofty tribute to his educational idealism which aimed at an absolutely Indian and natural system. He was one

of the world's greatest literary artists and won the Noble Prize. Honoured and respected by Indians and Europeans alike, he is a patriot to the core of his being. He very passionately longed for the freedom of India from the present political, social and cultural thralldom. We feel the thrill of ecstasy and inspiration when we read his most moving prayer — a prayer which we often repeat at our Daily Dedication—

Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by
narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into
the dreary desert sand of dead habit;
Where the mind is led forward by Thee into ever widening
thought and action—
Into that heaven of freedom, my Father, let my country
awake.

We quote below the very fine and deserving tribute paid to Tagore by the Working Committee of the Indian National Congress:

..... who passed away in the fullness of his magnificent achievements leaving an imperishable heritage to his country, and world. India thinks of him with pride and gratitude and glories in this great son of hers who came in line with her ancient sages and as an embodiment of her own rich and manifold culture.

Full of wisdom that has been India's splendid inheritance he was a living synthesis of the old and new, of the east and west. To our rich inheritance he has added the glowing products of his mind and imagination and created a world of song and joy and beauty which has lightened the burden of the present generation and which will inspire generations to come.

A true son of India, he yearned and laboured for the freedom of the motherland and the ending of her poverty and her many other ills; a true citizen of the world who knew no narrow boundaries, he sought peace and freedom and enlightenment for mankind.

At Santiniketan and Viswabharati, he created schools and an University of his dreams and it is India's privilege and duty to nurture them, so that they may grow and flower and be a monument of one whose magnificent life will ever be a challenge and inspiration to his country-men.

Our College had direct contact with Dr. Rabindranath Tagore as it has had of many other outstanding personalities. In February 1919, the College had the pleasure of a visit from the Poet who as a result of the strain of his South Indian tour, felt the need for rest and relaxation. Tagore Cottage owes its proud name to his stay there. Though Rabindranath Tagore was able to be here for only five days he succeeded in infusing his own enchanting and poetic spirit into all who came into contact with him. On the evening of his second day's visit he met the residential students in the open space next to Olcott Bungalow and taught them the well-known and appealing Morning Song of India—Janaganamana. Sitting in the verandah of Tagore Cottage he also translated the song in English. The next day he addressed the students in Besant Hall on the "Message of the Forest", when he expounded the inner meaning and vision of the Upanishads. Guru Dev paid a great compliment to our College and described it as the Santiniketan of the South. We proudly cherish that description and always try to be worthy of it.

OUR WELCOME

We extend a cordial welcome to Mr. Bhagat Ram Kumar who has once again come back to the scene of his former work. Mr. Kumar needs no introduction to most of the members of the staff and to some of our old students also he is equally familiar. He was the Head Master of the High School for some time during 1928—1929 and later accepted the Professorship in History in the Annamalai University. He served in the same capacity in the Hyderabad College at Sindh. Mr. Kumar is now the Head Master of the High School and the Vice-Principal of the College and we offer him a hearty welcome in our midst.

Our thanks are due to Mr. R. Ramachandra Rao who was the Head Master of the High School for over a period of three years and did valuable work for the School. Assuming responsibility after rather turbulent and stormy days, he has succeeded in regularising and quickening the tempo of the work. Attending to the minute details with meticulous care, he has brought to bear upon his work efficiency and thoroughness.

SRI DEVI KANYA KUMARI

We have in another page a picture of the Goddess Kanya Kumari, the presiding deity of the temple at the sea-shore of Cape Comorin. Cape Comorin is the extreme south of India—"a swan-song of broken rocks and mingling oceans"—a charming and picturesque spot from which one can gaze in the direction of the South Pole and experience the rapture which

comes from witnessing the glorious spectacle of the sunrise in the Bay of Bengal and sunset in the Arabian sea. It is the Land's End of our country ceaselessly bathed by the waters of the three seas. Near the temple are many *theerthams* and great importance is attached to a bath in these. Adi-Amavasya and Navaratri days especially attract thousands of pilgrims from all parts of India.

Kanya Kumari (Virgin Goddess) is the deity "symbolising alike the eternal quest of the human soul and the unity of India, both physical and psychological." The temple is celebrated for its archaeological importance. A lofty stone wall surrounds the shrine. The entrance is under a grand gateway through a passage richly ornamented. The stone pillars and statues are lavishly decorated with elaborate ornamentation. The grand pillars in the shrine when struck, produce different melodious sounds of varying tones. The paintings on the wall depict the Universal Mother in all Her manifold aspects. The sea-ward entrance to the temple, we are told, was kept open day and night, in old days, and the flash of the tiara of diamonds that adorned the Goddess's head acted as light house of the Cape. But the door had to be closed as foreign traders who coveted the precious stones made constant attempts to steal them.

The image of the Goddess is of granite and is lavishly decked with jewels and decorations. The temple is steeped in an atmosphere of holiness and devotion and every time one visits the shrine, one feels the presence of the living God and returns purified and spiritually elevated. To see the temple is one of the sights of the world. It is always full of devotees and during the *deeparadhana* many voices chant the sacred hymns and the stone walls chant them back. The flash of the rubies, emeralds and diamonds with which the Goddess is adorned spreads a heavenly radiance and glamour all round. Even a confirmed sceptic and materialist when in the shrine comes to realize that there is a superior presence round about him and that if he attunes himself with it he would realize the height of spiritual bliss. The night breeze gradually begins to blow softly and the whole place is full of the sweet smell from the incense burnt in the temple. The Goddess at the brink of the three mighty seas, with waves humbly laying wreaths at Her feet, is then in Her most magnificent splendour.

According to tradition Devi Kanya Kumari is doing penance for expiating Her sins in killing the two asuras who were causing great sufferings to the devas. The Goddess's victory over the asuras is still remembered by the annual festival of Ambu Charita (bow fight) which falls on the second month of the Malabar year.

Kanya Kumari, the Land's End of India, in the south and Mount Kailas in the north, are the two ends of India—India one and indivisible.

The above facts have been taken almost verbatim from an article in the "Scholar" of last December, entitled "Cape Comorin". We

gladly acknowledge our Thanks to the "Scholar". Our thanks are also due to the Editor of the Hindu Theological High School Magazine who enabled us to print the above picture. (Editor.)

FAREWELL TO OUR SENIOR STUDENTS

The Magazine is making its appearance at a very critical and unsettled time. The war clouds have approached our horizon and difficult times are ahead of us. But it is no good getting into a state of panic and nerves. We have to do our duty and leave the other things to Providence which has a kindly watch on us. It is in this spirit that we wish our senior students farewell and good-luck not merely in their examinations but in life as well.



Notes and News

THE SILVER JUBILEE CELEBRATIONS

The Silver Jubilee Celebrations constitute an important landmark in the history of our College. The celebrations were spread over a period of four days and those four days were a regular feast of entertainment. Dr. Arundale, President of the Theosophical Society and the Theosophical Educational Trust presided over the celebrations and delivered the Jubilee Address on "Education of Tomorrow." Srimati Rukmini Devi gave a very lucid and instructive address on Art. The Kalakshetra—an international arts centre under the personal direction of Rukmini Devi—was responsible for two very interesting and inspiring items; a music concert by Sangeeta Vidwan P. N. Neelakanta Iyer and Bharata Natya by Srimati S. Radha. The latter was the high water mark and conclusion of the celebrations. We give below a more detailed account of the Jubilee Celebrations.

The celebration commenced with the Telugu drama, "Pramila Arjuniyam" which was enacted by the College girls on March 1, Saturday night. The drama was under the direction of Vidwan D. V. Krishnamurti, Lecturer in Telugu. Miss P. V. Saraswati, who has since passed her B.A. in second class, played the role of the heroine very successfully while Miss Sundaramma of the Senior Inter Class enacted the more difficult role of Arjuna. The drama was a great success and was highly appreciated by the audience. There was also a physical demonstration by Mr. Basavaraj, a student of the College.

On Sunday morning, Mrs. Margaret Cousins, declared open, "The Lucky-Dip and the Refreshment Stall", organised by the lady students in aid of the College Endowment Funds. Special mention must be made of the great enthusiasm evinced by our lady students in organising and running this stall, which necessitated most of them being on their legs practically the whole day. Though physically rather unequal to the strain, they nevertheless carried out their programme to its completion. We are very grateful to them and to Miss A. N. Machamma for all the trouble they took in connection with the Lucky-Dip.

The first public meeting in connection with the celebrations came off on Sunday evening in Besant Hall, which was filled to capacity, when Dr. Arundale was ceremoniously installed in the presidential chair.



THE RESTAURANT OF THE COLLEGE
organised by our lady students.



"ALL TOGETHER".
A happy group of Dr. Arundale, Srimati Rukmini Devi, Mrs. Cousins,
Mr. Truckee and Mr. R. Seshagiri Rao.

The staff and students assembled in front of the Principal's quarters and marched in procession to Besant Hall. Proceedings commenced with prayer from various religions. Next, Principal Trilokekar and Dr. D. Gurumurti, on behalf of the College, Mr. C. R. Parthasarathi Iyengar, on behalf of the Central Districts Theosophical Federation, and Mr. R. Ramachandra Rao on behalf of the High School made short speeches welcoming Dr. Arundale and Srimati Rukmini Devi. Dr. James H. Cousins, said that the visit was "the symbol of a new era of education for Madanapalle College." After paying a tribute to the talents of Srimati Rukmini Devi, he said that he regarded the absence of creative spirit in humanity as a fundamental disease in the education of India and indeed, of the whole world.

Mr. Trilokekar next made a ceremonial presentation of the Silver Jubilee Souvenir to Dr. Arundale and other distinguished guests. Rev. R. M. Barton of the Sanatorium, a local Moulvi and Pandit Subba Sastri and a few Hindu priests, in turn, invoked the blessings of God for the College and for the successful celebration of the Silver Jubilee.

Srimati Rukmini Devi, replying first, said that she was happy to find an appreciative understanding of culture in Madanapalle College and to note the desire to establish a cultural and artistic centre within the College itself. She wished the College all success.

Dr. Arundale declared that this great institution, splendidly conceived by his beloved predecessor, Dr. Besant, was an honour to the Theosophical Society, an honour to the spirit of theosophy, an honour to all of the greatness for which Theosophy and the Society stood, and had its place to fulfil, not only in helping to give to India the culture which she needed, but also that freedom, that Swaraj, whereby alone her education could be truly national. He was delighted to listen to Rev. Barton sounding, as it seemed to him, the essential note of the education of the future, the note of service. Education was for service. Education was for patriotism. We could approach that high purpose as we made our education useful to those around us, as we helped to fit the boys and girls of India to be happy in their beloved Motherland and to take intense pride in helping the Motherland to achieve the place to which she was destined in the New World.

The function closed with the singing of Janaganamana.

March 3, was the most busy day, with as many as six different functions spread over from morning to night. The day began with a public meeting in Besant Hall, when welcome addresses

were presented to Dr. Arundale on behalf of the Madanapalle Students' Union and the Panchayat Board. In the course of his reply to the students' address, Dr. Arundale said that he had no sympathy whatever with strikes. Strikes were just emotional exuberances which had practically no value. But he had the utmost sympathy with the splendid work that the students were doing in giving the adults of a village nearby literacy and still more ardent sympathy for their work in helping to clean the town. That was honest self-sacrificing work, which did more to help India than any amount of emotional exuberance.

The Panchayat address, which was read by Mr. R. Krishna Sastri, Vice-President of the Panchayat Board, was a joint address of welcome to Dr. Arundale and Dr. Cousins to which Dr. Cousins briefly replied both for himself and Dr. Arundale.

Miss P. V. Saraswathi, on behalf of the lady students of the College, offered welcome to Rukmini Devi. The occasion was also availed of for the annual prize-distribution. Mr. K. B. Hari-krishna Chetti, Physical Director, and Prof. E. N. Subramaniam made brief explanatory statements. Srimati Rukmini Devi distributed the cups and medals to the winners in the various tournaments and books to the winners in the music and Gita competitions.

Dr. Arundale presiding, Srimati Rukmini Devi addressed a crowded meeting in Besant Hall at 3.30 p.m., on the subject of "Art." She said that art was not a form, not a technique. It was really a spirit. It was the manifestation of eternal beauty and its nature was the highest source of inspiration. Creative art did not depend upon explanation. It must come as a stream from within. It should be spontaneous. Artists must open people's eyes to see the beautiful, to open people's ears to hear the beautiful. They must help the nation to be refined and cultured. Beauty knew no barriers. There might be differences of religion, of political opinions, but culture was the unifier of the different nations and of humanity as a whole. Concluding, she made a plea for the right type of cultural education.

At the reception held in the Rukmini Vihara, an address of welcome to Dr. and Mrs. Arundale and Dr. Cousins was read by Miss Sakuntala Kumari. The guests suitably replied.

The high spot of the celebrations was the Jubilee address by the President in Besant Hall in the evening. The hall was packed to its capacity with students, teachers and members of the public—official and non-official. After prayer from various religions Mr.

S. Guru Rao, correspondent of the College, read a brief report on the working of the College during the 25 years. The report concluded with an appeal to Dr. Arundale and Srimati Rukmini Devi to make Madanapalle the third centre of Dr. Besant's educational work, the two others being Adyar and Benares. A beautifully printed pamphlet containing the Jubilee message was then distributed. Mr. Sankara Menon Head-master of the Besant Memorial School conveyed his greetings on behalf of his School to the sister institution at Madanapalle on the occasion of its Silver Jubilee.

Dr. Arundale then delivered the Jubilee Address. In the course of his address he outlined the basis of true education and expressed the hope that India would soon become free and that she would have a truly Indian system of education. He said that the College should stand for truly theosophical education, which was the application to education of the three great objects of the Theosophical Society. Outlining the essential principles of the "Education of To-morrow," he said that the essence of education consisted in drawing out the divinity within the child. He also referred to the unsatisfactory nature of the present examination system and pointed out how it was acting as a brake in the acquisition of real knowledge by the student. Unless there was in the new world a new education radically different from what existed now, the new world would be but a shadow of the old. A new world needed a new education.

Prof. K. T. Krishnaswami proposed a vote of thanks, which was seconded by Prof. P. N. Chari.

On Monday night a music concert was held organised by the Kalakshetra of Adyar. The music was much appreciated by the audience.

The festival of entertainment reached its climax the next night (Tuesday March, 4) when there was a Bharata Natya by Srimati S. Radha of the Kalakshetra. The Hall was filled to overflowing, many having to go away disappointed as not a single seat was available. The ease and elegance which characterised Srimati Radha's dance recital was very much applauded. Most of the members of the Madanapalle audience probably saw for the first time Bharata Natya by an expert who perfectly understood the significance of the various mudras and gestures employed.

The Silver Jubilee celebrations were thus brought to a very happy conclusion.

(Based on the report in *The Hindu* of March 7, 1941).

EDUCATION WEEK CELEBRATIONS

The Eleventh Education Week was inaugurated in Besant Hall on Monday October 6, at 5.30 P.M. by Mr. V. N. Dikshitulu District Munsiff, Mr. C. S. Trilokekar presiding. Mr. K. T. Krishnaswamy read a poem of his own composition. Dr. D. Gurumurti and Mr. B. R. Kumar spoke on "The Essentials of Democracy," and how education and democracy are closely correlated. Mr. V. Subramanyam spoke on the need for scouting in schools.

On the 8th Mr. E. N. Subramanyam spoke on Adult Education in the local Board High School, Mr. S. Jayaram Pillai presiding. Mr. Subramanyam pointed out some ways by which adult education could be made more effective and useful. Mr. S. Rajagopalan spoke on the need for compulsory primary education for children and suggested some remedies to solve the problems of wastage and stagnation.

A symposium on "The Child and the Post-War Educational Reconstruction", was held in A. A. M. Girls' School under the presidency of Miss Chandra Royal B.A., L.T. Messrs P. N. Chary, E. N. Subramanyam, K. T. Krishnaswamy and C. Subba Rao participated in the symposium. A tea was arranged in which most of the teachers of Madanapalle participated.

An interesting exhibition of handiwork of children and educational charts was arranged in the local Government Training School for Women which was opened by Miss M. E. Geegh.

CHITTOOR DISTRICT STUDENTS' CONFERENCE

Speeches stressing the unity of Indian culture and appealing to the student world in India to put up a united front against any attempt to break up that unity were made at the cultural session of the second Chittoor District Students' Conference, which concluded on Sunday 16th November 1941 with a variety show in the Besant Hall, which was packed to capacity.

On Saturday morning Miss P. Sudeshna hoisted the student flag and Mr. C. Pulla Reddi explained its significance, after which Mr. G. Subbarayadu, Chairman of the Reception Committee, welcomed the delegates. Mr. Jogan Prasad Rawat, M.L.A., Editor of *The Sainik*, Agra, declared the Conference open. Mr. L. Sundararaj Iyengar, who presided over the opening session, said that there was no meaning in saying that students should not take part in politics as politics was the very breath of life. He stressed the need of discipline and unity in student ranks. On Saturday afternoon competitions in English and Telugu elocution, music and sports were held in which a large number of students participated.

With Mr. C. Narasimha Reddi, President of the Madanapalle Students' Federation, in the chair, the Conference adopted resolutions condemning the lathi charge on Cawnpore students, urging the Democracies to start a second front to relieve the pressure on Russia and to hasten the destruction of Hitlerism, supporting the Congress constructive programme and setting out a number of students' rights.

Mr. G. Ramachandra Rao presided over the Cultural Conference held in the Besant Hall yesterday. Mr. P. Venkatasubbayya welcomed the gathering. Dr. D. Gurumurti, who declared the Conference open, exhorted the students to work for the ideal of a united India by carrying out the constructive programme of the Congress. The President defined culture as *samskara*, a change in the way of life and said that Gandhiji was the highest embodiment of culture. He exhorted the students to contact the villagers and work for their uplift. Vidwan Viswam speaking next hoped that literature, science and arts would be used for helping the masses. Prof. P. N. Chari, addressing the gathering in the afternoon, said that Indian culture had always stood for synthesis and the spreading of that culture beyond her shores. Prof. E. N. Subramanyam stressed the fundamental unity of India and expressed the hope that when the history of the Indian freedom movement came to be written, it would not be said that any section, Hindu, Muslim or Christian, betrayed the country's interests for communal gain. He exhorted the students to stand up against any attempt at the 'balkanisation' of India. Mr. Sampath spoke on present day Telugu language and literature. Mrs. Kamala Bai Trilokekar distributed the prizes to the winners in the various competitions. Mr. P. Venkatasubbayya proposed a vote of thanks. The Conference concluded with a variety entertainment.

The Hindu November, 19, 1941.

JIGNASA LODGE GOLDEN JUBILEE CELEBRATIONS

Seventeen months after the Silver Jubilee of the College, the Jignasa Lodge which is our centre of religion and culture, celebrated its Golden Jubilee, "at a time," as Dr. Cousins has humourously put it, in his Jubilee Address, (which is published elsewhere,) "when the stress of circumstances arising out of international antagonisms has caused the leading nations of the world to reduce their monetary standard from gold to silver." The report read by Mr. R. Seshagiri Rao at the Golden Jubilee celebration tells us that the Lodge took its rise on the 6th of November, 1891 with only seven members, among whom Mr. Seshagiri Rao himself is now the only living member. He has been actively connected with the Lodge in various capacities ever since its inception. In a word, to think of the Lodge is to think of Mr. R. Seshagiri Rao.



To honour Mr. Seshagiri Rao on his close association with the Lodge all these 50 years (for the Golden Jubilee of the Lodge is also the Golden Jubilee of Mr. Seshagiri Rao's membership of the Lodge), the members of the Lodge had his portrait unveiled on this occasion of the Golden Jubilee, by Mr. R. Sri Ram of Adyar under whose presidency the celebrations took place. The portrait now adorns the Jignasa Lodge Meeting Hall. Mr. R. Seshagiri Rao is very enthusiastic in his search after truth. With a seriousness of life and its problems that is born of a deep and

abiding faith in the Theosophical principles, he has a keen interest in things spiritual and subjects the various phases of life to a minute investigation and thus strives to arrive at the ultimate truth of life. We heartily congratulate Mr. R. Seshagiri Rao on his sterling work for the Lodge and wish him a long life of usefulness and happiness.

A variety entertainment by the College students on Saturday 6th December at 9 P.M. commenced the Golden Jubilee celebrations. At the members' meeting held on the 7th morning, Mr. R. Sri Ram initiated a discussion on the application of the Theosophical principles to the educational work in Madanapalle. Some new members were admitted to the Society.

The Jubilee meeting was held on Sunday 7th at 4.30 P.M. in Besant Hall. After music, Mr. S. Srinivasan paid a tribute to Mr. R. Seshagiri Rao's services in the field of Theosophy and requested Mr. Sri Ram to unveil his portrait. Mr. Sri Ram unveiled the portrait after a speech eulogising the admirable work done by Mr. R. Seshagiri Rao in the direction of making the Lodge a centre of spiritual and cultural activity. Pandit K. Subba Sastry presented a Kashmiri shawl, a gift by Mrs. M. E. Cousins, to Mr. R. Seshagiri Rao who made a suitable reply.

Messages of good wishes were read by the Secretary Mr. V. Subramanyam after which Mr. R. Seshagiri Rao read the Jubilee report of the Lodge. In the absence of Dr. J. H. Cousins, Mr. E. N. Subramanyam read

the Jubilee Address. Mr. Sri Ram in his presidential address said that in the Theosophical Society there was a spiritual league of nations. He felt convinced that Theosophy would bring about a great transformation in the thought of the world. He also expressed his hope that members of the Theosophical Society would play a helpful part in winning the war and in planning a new world order. Mr. R. Seshagiri Rao proposed a vote of thanks. The celebration ended with a dinner party at night.

THE PRINCIPAL MILLER ENDOWMENT LECTURES

The Principal Miller Endowment lectures of the Madras University for the current year were delivered by Dr. D. Gurmurti, M.A., Ph.D., on the 10th and 12th of January. The subject of the Endowment series is the inner meaning of human history as disclosing 'the one increasing purpose that runs through the ages'. This was interpreted under the title God and Progress.

In the first lecture an examination of the ideas of Progress, Evolution, and Time was made and the idea of God was analysed with a view to see if it throws any light on the main theme of the lectures. As a result of the inquiry the idea of increasing spiritualisation was considered the key to the whole subject. It is possible to discern an increasing approximation of the idea of God to a deep spiritual reality and this same approximation may be seen to characterise progress—human and cosmic.

The second lecture started with a review of the progress of humanity and the course of civilization through the ages to see if the key idea is fulfilled in historical development. Next the Hindu idea of cosmic and human evolution was explained and it was seen that the significance of progress is best revealed by the phenomenon of genius. This led up to an analysis of the Deification of human life through the achievements of Buddhism and Christhood. The theory of incarnations and the ascent of man reinforce the same idea and the lectures closed with reinterpretation of the theme in the light of these ideas.

CHANGES IN STAFF

There were a few changes in the Staff this year. Mr. B. Lakshmana Rao who had gone to work as a research student in the Indian Institute of science at Bangalore has come back to his post after an absence of one year. Mr. D. S. Harischandra Rao, who was acting in his place is now reverted to the High School.

Mr. K. B. Harikrishna has accepted an offer from the Travancore University and is now demonstrating the Yogic asanas and their importance in our physical life, to the University students.

In his place, is our old student Mr. N. Venkataramana B.A., L.T. who was the Physical Instructor in the High School last year.

OBITUARY

It is with deep sorrow that we record the tragic death of Mr. C. Raghava Rao, an old student of our College. Raghava Rao graduated from here and joined the Indian Air Force as a pilot in December 1940. A few months later, he accepted the offer of a commission in the Indian Air Force as an Observer and joined the Force at Lahore where he distinguished himself by his distinct ability and showed "great promise of becoming a really valuable officer". But Providence willed it otherwise and on 4th September 1941, he sustained a fatal accident as a result of the two-seater aircraft in which he was flying hitting the ground in the course of a low-flying manoeuvre.



Raghava Rao was an enthusiastic sportsman in his College days and was the captain of the hockey and cricket teams. For three successive years he was the tennis champion of the College. He was a very genial personality

and had a high sense of duty. Touching tributes were paid to his memory by the members of the staff and students at a condolence meeting in Besant Hall. We send our deep and heartfelt sympathy to his bereaved relatives.



College Associations

THE COLLEGE UNION

The activities of the College Union began rather late this year though the inaugural address of all the Associations was delivered by Dr. H. J. Bhabha of the Indian Institute of Science on July 22.

In August Mr. V. M. Ramaswamy Mudaliar M.L.A., President of North Arcot District Board gave a talk on University Education. In the course of his very interesting talk he said that Universities must keep out of the rut of conventional outlook and give the much needed reshape to education. Military training and rural reconstruction must become important elements in the new curricula. Universities should have the courage and vision necessary to make it possible for the youth of the nation to play the noble role of the defenders of the safety and honour of our country. Regarding rural reform, he said that each College should have a "seva sangha" which must undertake rural reform by doing reconstruction work in the villages by turns.

Early in the second term, there was a discussion on the "Village Panchayat Bill" of the Madras Government. Many students took part in the discussion. Mr. Ranganatham ex-minister who was the Observer, remarked in the course of his talk that it was unfair to throw the entire burden of administration of the local panchayats on the Revenue Department. Mr. E. N. Subramanyam deplored the introducing of such a retrograde measure at a time when the popular ministries were not functioning.

On Wednesday 12th November, Mr. S. Ramkumar, a film director and a screen actor gave an instructive lecture on "Indian Films."

On 18th November, Mr. G. Ramachandra Rao M.A., gave a stimulating exposition of Atheism. According to him, Theism contradicted its own principles. The development and progress of humanity depended on the negation of the principle of God which alone could make human beings self-reliant. A question and answer meeting was arranged later when the lecturer answered questions put by the students.

"That the present war is no longer an Imperialist war but a people's war and a just war", was the subject of a debate held on 12th February, 1942.

C. Narasimha Reddy, Secretary.

THE ANDHRA SARASWATHA PARISHAD

The inaugural address of the Parishad was delivered on 25th August, 1941 by Sri Balijepalle Lakshmikanta Kavi who gave a very interesting talk on "Andhra Kavityamu." He also read some verses from his own work "Uttara Ramayanamu." Vidwan D. V. Krishnamurti M.A., presided.

The second meeting of the Parishad was held on November 6, the subject for discussion being "The application of the Atlantic Charter to India and the formation of genuine national government at the centre can alone resolve the present deadlock in India". Sri R. Narasimha Reddy B.A., LL.B. presided. There was a very interesting discussion on the resolution.

On 8th January was held the third meeting. The subject was the formation of the Andhra Province. Sri M. V. Papanna Gupta, Joint Secretary of the Andhra Mahasabha was the Observer while Sri D. V. Krishnamurti presided. Mr. P. Venkatasubbiah spoke at great length and supported the formation of the Andhra province. The Observer in his remarks traced the history of the Andhra province movement and concluded by pointing out the absolute necessity of the province for the cultural and economic development of the Andhras.

Under the auspices of our Parishad an Ashtavadanam was demonstrated by Sri A. Ramanatha Sarma on January 28, in Besant Hall when Sri D. V. Krishnamurti presided. The feat was much appreciated by the audience. The President in a couple of verses blessed the young Kavi.

The valedictory address of the Parishad was delivered by Kavikokila Kavivisaradha G. Joshua Kavi garu on February 23. The subject of the address was "Andhra language and its evolution". The lecturer traced the history of Telugu language and said that it was absurd to think that the language was brought into existence only by Nannayya Bhatta. But he brought about a renaissance in Telugu literature and enriched the language in a unique manner. Tikkanna made the Telugu Bharata more beautiful than even the Sanskrit Bharata and he introduced many Telugu idioms and thus considerably enriched Telugu language. Speaking about the language of poetry he ridiculed the pedantry and pomposity of some of the Telugu poets and expressed his opinion that a poet must speak in the language of the common people and that he must depict reality whether pleasant or unpleasant. Illustrating his remarks he read from his own poetical compositions which were much admired by the audience.

The activities of the Parishad were thus concluded.

P. Venkatasubbiah, Secretary.

THE COLLEGE KARNATAKA SANGHA

The Sangha elected the following members for its office-bearers at the beginning of the academic year.

President—Mr. P. Narayana Iyengar M.A.

Secretary—Miss. C. N. Kamala III class.

Class Representatives—Mr. S. Siddalinga Sarma II class.
Mr. B. Ramachar I class.

The Sangha commenced activities with an inaugural address, on August 23rd, when a lecture was delivered by Prof. V. Seetharamayya of Bangalore Intermediate College, on "the Renaissance of Kannada literature," under the presidency of Mr. P. Narayana Iyengar.

The first meeting was conducted with Mrs. Kamalabai Trilokekar in the chair when Mr. S. S. Sarma gave of talk on the "Industrial development in India. Next a debate was held on "compulsory military training for University students," the main speakers being Mr. K. B. Thimmaya and Mr. K. Chandrashekar Iyer, Mr. A. Sitaram Singh presided. At the third meeting Mr. P. Narayana Iyengar delivered a very instructive lecture on "Jains and Kannada literature."

Under the auspices of the Sangha a lecture was given by Mr. G. P. Rajaratnam of the Central Hindu College, Bangalore which attracted many students and teachers.

There is every hope that the Sangha will further continue its enthusiastic activity in the course of the year, with the hearty co-operation of the members and sympathisers.

Kamala C. N. Secretary.

THE SCIENCE ASSOCIATION

Dr. H. J. Bhabha, F.R.S. of the Indian Institute of Science presided over the inaugural meeting of the Association held on the 22nd July 1941 in Besant Hall. The Hall was crowded to its maximum capacity. At the request of the Principal Dr. Bhabha unveiled the portrait of Sir C. V. Raman.

Welcoming Dr. Bhabha, Mr. B. Lakshmana Rao recalled the brilliant career of Dr. Bhabha in Cambridge and his researches in Theoretical Physics and particularly his unique contribution to the subject of Cosmic Radiation.

Speaking on "The Creation and Transmutation of Matter", the lecturer said that the constitution of matter was of speculation for over 2000 years. Until very recently the position was that one element

could not be transformed into any other. But the researches of Curie and her husband in France, have demonstrated that radium could transmute itself into other elements. Great advances in the study of the nucleus had come from the transmutation or nuclear disintegration experiments. Dr. Bhabha in this connection described the researches of the great physicist J. Thomson in the conduction of electricity and the experiments of Cockroft and Walton performed in Rutherford's laboratory at Cambridge and said that that had now shown the possibility of transmuting the elements.

Adverting to the application of science to human needs at the present time, the lecturer said that when in the nineteenth century scientists shut themselves up in their laboratories and studied the laws of nature nobody thought that the facts discovered would be harnessed for the purposes for which science was being used to-day. Science has become not merely an accessory to life but the actual basis of the way to life. It was tragic that those who could harness the forces of nature should be in the position of aggressors. He hoped that in future science would be used for the benefit of humanity and not for aggressive and destructive purposes as at present.

The first ordinary meeting of the Association was held on 5th November, 1941 when Mr. S. Rajagopalan M.A., L.T., gave a talk on "How far is Psychology a Science". He gave an account of some of the problems of Psychology and explained how the methods of experimental technique are being applied to the solution of those problems. He then illustrated methods like the genetic and correlational and pointed out how Psychology is effecting a revolution in our knowledge of every human science. Mr. C. S. Trilokekar who presided gave an account of the practical importance of Psychology and appealed to every one to have some knowledge of it.

The third and the last meeting for the year was a discussion on, "Can Science save the World?" Mr. N. V. L. Narasimhamurti presided and many students took part in the discussion. C. Vimala, B. Seshachalam, N. R. V. Subramanyam and Akkil Ali spoke against the proposition while R. Ramani, R. Indrani Bai, T. Krishnaswamy and C. Narayana Reddy spoke in its favour. The meeting finally decided by a majority that Science can save the world only when it is used in a right direction.

A. Ranganatham, Secretary.

THE TAGORE SOCIETY

On the holy day of the *sraddha* of Rabindranath Tagore, it was thought most appropriate to revive the Tagore Society



ON THE HORSLEY HILLS

(In the group are seen Mrs. and Mr. Trilokekar)



EXPLORING THE HILLS

which was conducted by Dr. D. Gurumurti during 1917-'20. The Society was thus restarted on 17th August, '41 in Krishna Cottage. The object of the Society is to study all the works of Tagore and understand Tagore's thought.

The following office-bearers were elected:

President—Mrs. Kamala Bai Trilokekar, M.A.

Joint-Secretaries—Miss C. N. Kamala,
Mr. P. Venkatasubbiah.

Librarian—A. Sitaram Singh.

Treasurer—T. Rangaswamy Iyengar.

On the same day T. Rangaswamy spoke in a general way about Tagore. The meeting ended with the singing of *Janaganamana*, the poet's own composition.

The second meeting was held on 7-9-'41 in the Art Room when Mr. C. S. Trilokekar spoke on "Tagore on Women". Mrs. Kamala Bai Trilokekar presided.

The third meeting was held on 13-10-'41 in Besant Hall when Dr. D. Gurumurti gave a talk on "Tagore as a Poet and an Artist". The president of the Society presided.

The fourth and the last meeting of the Society was held in January. Mrs. Cousins spoke on Tagore. Mr. E. N. Subramanyam presided.

C. N. Kamala,

P. Venkatasubbiah,

Joint-Secretaries.

THE COLLEGE DRAMATIC ASSOCIATION

(English Section) It took a term and a half for us to recover from the excitement caused by the election of office-bearers. Late in the second term we met, with our President Mr. H. Sunder Rao in the chair—and selected the "Court Scene" from the *Merchant of Venice*, and an one-act play, *The House of Exchange*. Though there was hardly a week before us, we rushed through the rehearsal and on the Golden Jubilee day of the Jignasa Lodge came into time light—or rather petromax light. Our success was very great in spite of ourselves. Our Duke had a military look about him and looked as imposing as Hitler, but when he talked he was like a butler. If only Shakespeare had known that Purushotham who took the role of Bassanio would speak so roughly and harshly, he would have probably rewritten the play as a tragedy making Portia divorce

him in the end. Our Portia with her utter absence of feminine grace would have made even a blind man demand a dowry as big as Britain's war debt. Shylock was evidently having a very bad cold and looked very mild and miserable and hence he could not provoke Gratiano who himself remained too soft and feeble. In the House of Exchange though half a dozen of us took part, only two of us were granted "freedom of speech" and perhaps that added to the success of our show. A word of credit has to be given to Dawson whose performance as the mendicant was highly appreciated.

R. L. Janardhan Singh, Secretary.

(Telugu section) We enacted some scenes from Telugu dramas on the day of the Golden Jubilee of the Jignasa Lodge.

Our President Vidwan D. V. Krishnamurti M.A. wrote a Telugu drama, "Krishna Raya Vijayam" and rehearsals were soon begun. The drama was enacted on February 12 in the Ramachandra Electric Hall, Sri D. V. Krishnamurti taking the role of the hero. The house was packed to the full and the drama was on the whole a success.

D. Muni Venkatappa, Secretary.



Games & Sports

1941-42

Averting storms of electioneering and banking on the chastity of nomination we thought that 'well begun is half done' would be true with us, but the programme of the activities came to a standstill by the middle of the year. Perhaps the absence of the tempo of elections did not generate enough steam among the various captains to pull the programme through till the end of the year. Nomination either in politics or in sports, seems, by no figure of speech a proper method—it is a case of high intentions self-defeated.

At the beginning of the year the barometer registered unusually high pressure in every field and every court, but as the season for meetings broke out with an unwonted proportion of counter attraction like an army capitulated the boys and girls put down their arms—stick, bat and racket—retreated in glorious groups shepherded by some of the captains themselves into Besant Hall, evening after evening—an anticlimax to the brilliant tradition of the college games. With the total disappearance of old-time keenness the student body seems to have grown in favour of fashionable gatherings. After dropping the Inter-collegiates the promise of an athletic tour during the Christmas holidays sent 'cinderalla' into raptures—of course not into vigorous practice; but at the last moment the magic wand of finance failed—a cruel disappointment indeed! It may look caustic, but not too inept, to generalise that a psychological paralysis has overtaken the student on the playing field every where.

FOOT BALL

Detecting promise in raw material among the new, students, the former Junior foot-ball field was extended to provide for more play—but resulted in 'no play'—a grim contrast to the last years' record of the Juniors' play habit. Senior team under Vedavyasachar—a proud football product—we expected, would shape into an invincible side—well chiseled and perfectly knit, but hardly one day did the full team assemble in the ground to play, be it even a match. The series of matches played though small, is largely a record of defeats—ofcourse the dropping of the Inter-collegiates was surely a contributing cause for lack of motive power. But that alone cannot banish the instinct for play in the youth.

HOCKEY

We started with the aim of retaining the "Trilokekar Cup" this year. The exalted ambition of playing on the "A" team and the sacred

importance of playing on the "B" atleast for mentioning in the testimonials pulled an unmanageable crowd every evening to the field. But before the intense and menacing attraction of the "meetings" they went all out and the steam generated was spent out on personal decorations. A few, who still remained attached to the ball and stick transferred their love either to Tenekoit or to Badminton. When the Hockey tournament—so well anticipated but least prepared for—was conducted little or no effort was made to prevent 'history repeating itself'.

CRICKET

The most participated game was cricket—thanks to the captain, C. Thimma Reddy for his ungrudging service and stamina for organising matches. Another prominent missionary of cricket we had in V. N. Madhava Rao, who treats cricket as a religion. In addition to a large number of home—and—home matches we played against visiting teams like those from Nellore and Madras, with a favourable balance sheet of 'wins' and 'defeats'. Vigorous practice, wild hitting with no pretence at science resulted in breaking the bats with light-hearted recklessness necessitated net practice and a separate pitch. Cricket is highly contagious and even the girls could not be immune—they usurped the new cricket colony in old 'Santha' & after brief practice challenged the teachers on the 'Teachers Day'. Special rules such as, a teacher hitting to the boundary is out and by scoring five he retires, framed for the occasion made their side invincible with the able assistance of the umpires. Defeat was glory in such an epic struggle, and victory, indeed, made our girls 'a little lower than angels'.

TENNIS

Of all the pastimes that have suffered due to war, Tennis has a great deal. But still the pre-War rate of subscription is levied. It is still not clear why there is such a shortage of members—one of the courts is abandoned for the last two terms. For the annual tournament frightfully few enter, and the standard of the game is at an ebb. None of the matches was capable of excitement excepting the semifinal match in mixed doubles between C. N. Kamala and Sankarappa and S. R. Suseela and Subramanyam. As the possibilities became exciting, betting by the crowd increased. The score started piling up until Subramanyam stubbornly stuck to the truth contained in the lines of Milton—"they also serve who stand and wait" derived marginal utility out of his partner, keeping her in the margin and finally walked to stardom annexing all the three titles and thereby kept up the promise he had made at home.

BADMINTON

With new premises in front of Krishna College the Badminton population has increased remarkably—largely by the evacuees from Hockey and Foot ball, and a number of refugees from Tennis. In addition

to the Health Week matches played, many have entered the annual tournaments, with large crowds watching every match. Almost amounting to fanaticism, did M. S. Gopalan and his partner Akhil Ali have a desire for prize; still they deserve unstinted praise for the number of matches they have arranged with every stranger that appeared in the compound, provided he knew Badminton.

TENEKOIT

This year it has reached the zenith of its popularity with the largest number of devotees and it may deserve to be called the college "national" game. Games usually begin at 5 P.M., but crowds of players could be seen gathered round the Tenekoit courts by 3 P.M. every evening—holidays and rainy days included. Thanks to Chandrasekar Varma's great patience and enterprise in arranging and conducting the annual tournament with large number of entries.

BASKET BALL

It is ranked as the second—next to Tenekoit in keeping large numbers of players away from 'meetings'—and even at the fag end of the year the court is humming with life and sport. Thanks to Captain Ramakrishnappa, for his abundant enthusiasm with which he has pulled a good many into the annual tournament.

VOLLEY BALL

It is this year that we can boast of the best team in our college, but the game was played only on the day when the captain was chosen amidst cheers. With the changing of its capital to a better place the court is abandoned like 'Daulathabad'. We hope the new court will not remain "a monument of misdirected energy".

INDIAN GAMES "Chedugudu"

Believing that every thing that is Indian has a special charm for P. Venkatasubbayya, we placed the captaincy of chedugudu into his hands but the game had a premature death. He and his friends herded in places fit for exhibiting their lung capacity.

LADIES' Section

Tennis: We started, this year, with the proviso that "the admission fee shall be nothing, and the subscription should not exceed the admission fee." And as large a number as four regularly played although they had only three rackets among them. For the annual tournament enlisting competitors was as hard as recruiting believers in non-violence to the army.

Tenekoit: A few girls played on rare days with the captain seen only on the day our team defeated the team from the local Training School for women in two straight and easy sets. After that day every one of them felt like Alexander with no more worlds to conquer and preferred to sit and watch other games than to play Tenekoit.

Net ball: Hardly ten players were available on any day to play the game including Mrs. Trilokekar. But for her presence the game would have been known to us only by name.

Badminton: We played once against school and won. We played on Teachers' day against the teachers and lost.

J. Mangamma, Seetha and Kanaka Durga are entitled to special praise. They were more regular and keen on games than most of the "Viharites" who some times espoused walking as their pastime and some times left the games in the middle for the cinema.

TRACK

To increase the number of participants in the annual sports boys were classified into Seniors and Juniors. But the number was disappointing and the performances were not encouraging. To compensate this perhaps, this year most of the girls took part in the sports. One incident marred the beauty of the sport—Abdul Khader fouled and pushed a boy in front of him deliberately while running 440 yds. He was expelled from the track and let him remember:

"Who misses or wins the prize
Go lose or conquer as you can;
But if you fall or if you rise,
Be still, pray God, a gentleman.

N. Venkatramana, B.A., L.T.
Physical Director.

RESULTS OF THE ANNUAL MATCHES

	Winners	Runners-up
<i>Tennis</i> :		
Boys: Singles.	A. Subramanyam	A. Sankarappa.
Doubles.	A. Subramanyam A. Sankarappa	S. V. Narayan Reddy. Ernest
Mix. Doubles.	A. Subramanyam S. R. Suseela	S. V. Narayan Reddy. A. Saraswathi.
Girls: Singles.	C. N. Kamala	A. Saraswathi.
Doubles.	C. N. Kamala S. R. Suseela	A. Saraswathi. Sundaramma.
<i>Badminton</i> :		
Boys: Singles.	Akil Ali	M. S. Gopalan.
Doubles.	Akil Ali M. S. Gopalan	A. Subramanyam. A. Sankarappa.
Girls: Doubles.	R. Indirani. C. N. Kamala	S. R. Suseela. Sunderamma.
<i>Tenekoit</i> :		
Boys: Singles.	V. R. Krishnamurti	K. Ramakrishna Rao.
Doubles.	V. R. Krishnamurti Abdul Khadar	K. Ramakrishna Rao. C. Narayan Reddy.
Girls: Singles.	R. Indirani	V. N. Seetha.
Doubles.	Mangamma Kanaka Durga	Indirani. Pankajam.
<i>Basket Ball</i> :		
	Ganganna	Ramanujam.
	Raghavender Rao	Sreenivasan.
	Rami Reddy	C. Bharatha Rao.
	B. Ramakrishna	Venugopal.
	Vyaya Basker Reddy	Ramakrishnappa
ANNUAL SPORTS		
Boys: Seniors.		
	I	II
Hop-step-and Jump	T. Thanappa	Md. Ghouse
Long Jump	T. Thanappa	M. Nagi Reddy

High Jump	Md. Ghouse	C. Narayan Reddy
1 mile	Abdul Khader	P. Hayvadhanachar
Shot-put	Vijaya Basker Reddy	C. Narayan Reddy
440 yds.	M. Nagi Reddy	B. Ramakrishna
100 yds.	T. Thanappa	Satchidanandam

Boys : Juniors.

Hop-step-and Jump	Siddalinga Sarma	G. Krishnamurthy
Long Jump	Siddalinga Sarma	G. Krishnamurthy
High Jump	M. V. Ranga Reddy	S. Rama Rao
Half-mile	G. Krishnamurthy	—
220 yds.	V. M. Raghupathi	S. B. Sanker Rao
Throwing the Cricket ball	V. M. Raghupathi	S. Sunder Rao
100 yds.	N. Ramachandran	S. B. Sankar Rao

Girls

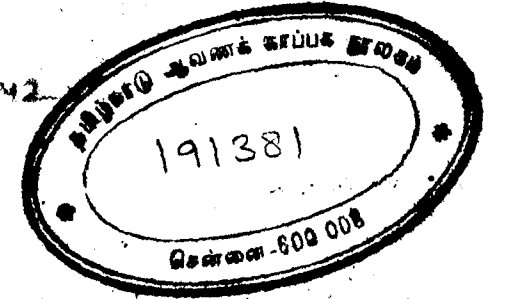
Breaking the pots blind-folder	Pankajam	Indirani
Throwing the foot-ball	C. N. Kamala	Satyabhama
Obstacles race	Satyabhama	Pankajam
Musical chairs	A Saraswathi	Suseela



The Theosophical College Magazine

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సంపాదకుడు

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సంపాదకీయము

సీ॥ నా సల్పు రవ మెల్ల నీ సుస్వరస్ఫూర్తి
వనయమ్మ నెయ్యమ్మ నెనయనిమ్మ
నా చేయు ప్రతి యోచనయు భవతాన్నిధ్య
బోధన్ బ్రహ్మర్షతన్ బారయనిమ్మ
నా నెమ్మనిం దోచు నవ్యభావం బెల్ల
నీ కటాక్షమ్మన రాణింపనిమ్మ
నా యల్లమునఁ గల్గు నే యిచ్చ యా యిచ్చ
నీ దివ్యసత్త్వాన నెగడనిమ్మ
ఉన్నతాశయుఁ బలుకును యోజనయును
సర్వమున్ నీ కతాన నెసంగనిమ్మ
నీను కల్పనమేరకు నాను బ్రగుకు
దీర్చి దిద్దవె యో జగద్వివ్య శిల్పి!

ఈశ్వరానుగ్రహమున మా యీ వెనుంగుపత్రికకు నేటితో ఆతేండ్లు జయప్రదముగఁ గడచినవి. యథాపూర్వము ఈ సంవత్సరాది యందును (స్వస్తిశ్రీ) వృష సం॥ భాద్రపద శుద్ధ తృతీయ ఇందువాసర మున) పరిషత్పాఠశాలభార్యవము అతివైభవముతో జరుపఁబడి యెను. తత్సందర్భమున గర్తపురవాసులును సరసవిద్యతావిచంద్రిలును నటకావ తంసులును బహునాటకకర్తయు గాయకశిఖామణియు నగు కవితాకళానిధి బ్రహ్మశ్రీ బలిజేపల్లి లక్ష్మీకాంతకవిగారు చలనచిత్రప్రదర్శనవ్యగ్రులై యుండియు మా యాహ్వానము నంగీకరించి యిచ్చటికి విచ్చేసి యుపక్ర

మోపన్యాస మొసంగి సభాసభల నానందించుట నొల్పించి యుపన్యాసాంతమున పద్యరూపమున విద్యాభివేద్యాధ్యులకు హితోపదేశ మొనర్చుచు పరిషత్తును చిరస్థాయినిగా ఆశీర్వదించి. ఆ పద్యములు స్థలాంతరమునఁ బ్రకటింపఁబడును. అందు బహుమతిగా మిట నుచు హరింపఁబడుచున్నది:—

తేగీ! నేనుతురుగాక విద్య లేన్నేని మీగు
ఈసరిపకుడయ్య! మీ యుంతిభాస
భావదాస్యంబు జూతినంపదకుఁ జేసి
సమసిపోనీకుడయ్య! స్వజాతినితి.

ఈ సంవత్సరము మా పరిషద్విజమాన్యమునఁ జరుపఁబడిన సభాసమావేశముల వివరములు:—

1. కవితాకళానిధి బ్రహ్మశ్రీ బలిజేపల్లి లక్ష్మీకాంతకవిగారి (ఆంధ్ర)కవిత్వమును గూర్చిన యుపకృతిమోపన్యాసము.
2. “అష్టసూత్రప్రణాళిక భారతదేశమునకు వర్తింపనగునా? సరియైన జాతీయప్రభుత్వము కేంద్రమున ఏర్పడియుండిన నేతపు భారతరాజకీయప్రతిష్ఠంభనము తొలగఁడు” అను విషయముపై విద్యాభివేద్యాధ్యుల చర్చ.
3. ఆంధ్రరాష్ట్రనిర్మాణావశ్యకతను గూర్చి శ్రీ ఎం. పాపన్నగారు (ఆంధ్ర)మహాసభ సహాయకార్యదర్శి గారి యుపన్యాసము, సభ్యుల ఆమోదము, అంగీకారము.
4. శ్రీయుత అల్లసాని రామనాథశర్మగారి అష్టావధానము.
5. పరిషద్వార్షికోత్సవము — ఉపన్యాసకులు కవికోకిల కవితా విశారద శ్రీ జి. జాషువకవిగారు.

పై సభాసమావేశములన్నియు పరిషదధిపతులు శ్రీ డి. వి. కృష్ణమూర్తి అధ్యక్షతన జరుపఁబడినవి.

పై పరిషద్వార్షికోత్సవములో నొకటి యగు అష్టావధానము కడపట అవధానిగారి కోరికపై పరిషదధిపతులును సభాధ్యక్షులును అగు శ్రీ డి. వి. కృష్ణమూర్తి అవధానిగారిని ఆశువుగా పద్యరూపమున ఈ క్రింది రీతిని ఆశీర్వదించిరి:—

ఉ॥ ఎన్నికగన్న యష్టదిగిభేసులకున్ గురు వల్లసాని పె
ద్ద న్నల కృష్ణరాడ్వీనుతుఁ డాంధ్రకవిత్వపితామహుం డనన్
వన్నెయు వాసియుం గనినవాని కులాన జనించినావు రా
మన్న! యశంబు నిల్చుకొనుమయ్య! శుభం బగుఁగాక! సత్కవీ!

పై పరిషత్తు యాజమాన్యమునఁగాకున్నను పరిషదంత మనఁదగు కళాశాల శ్రీకృష్ణనాట్యకళామండలివారు కళాశాల రక్షణనిధి సహాయార్థము నాటక—పరిష—దధిపతులచే రచింపఁబడిన “శ్రీకృష్ణరాయ విజయము” అను నాటకమును 14—2—42 తేదీన జయప్రథముగఁ బ్రదర్శించిరి. అందు కళాశాలలలోనియు తత్సంబంధి ఉన్నతపాఠశాల లోనియు నుపాధ్యాయులును విద్యార్థులును హాజరైరి.

* * * * *

మఱియు ఏ కవితాకళానిధి యీ వత్సరము మా పరిషత్ప్రారంభోత్సవమున ఉపకృతిమోపన్యాస మొసంగి పరిషత్తు నాశీర్వదించెనో ఆ సరసవిద్వత్—విచంచుగ్రంథ బ్రహ్మశ్రీ బలిజేపల్లి లక్ష్మీకాంతకవిగారి షష్టిపూర్తిసన్మానోత్సవమును చెన్నపురియందు (29—12—1941) నెఱపి పార్థకత నొందిన శ్రీమదాంధ్రనాటకకళాపరిషత్తువారిని అభినందించుచున్నాము. పై సన్మానోత్సవసందర్భమున ఆంధ్రనాటకకళాపరిషత్తువారిచే ప్రత్యేకముగా ఆహూతులై కళాశాల పరిషదధిపతులు శ్రీ డి. వి. కృష్ణమూర్తి శ్రీ లక్ష్మీకాంతకవిగారికి రజతపాత్రను బహూకరించుచు కవిగారి కవితాప్రాశస్త్యమునుగూర్చి సభలో నీ క్రింది పద్యములఁ జదివిరి:—

కం॥ వెలనాటి సుకపు లెండఁదా
వేల నాటి మున్ను సత్త-విత్వమునన్,
వెలగట్టరాని కవితన్
వెలయించితి నీవు నేడు నిబుధులు బద్ధన్.

ఉ॥ పాండితి యుంచునేని మొకపట్టును పట్టును సత్త-విత్వమున్,
బాండితి యబ్బు టబ్బురము పాట్టుడనేని కవిత్య మిట్టి, యీ
రెండును గల్గెనేని మఱి మృగ్యము గానము, మూఁడు గూడుచో
నుండదు నాట్యనైపుణ్యము, నుండదు పాక్యపుండ్రెవ్వి, యట్టిచో
బాండితియున్ గవిత్యమును బాటయు నాటయు పాకకత్యమున్
మండిగఁ గల్గి వెల్లెడు కృతాన్ధుడ వో కవితాకళానిధీ!

ఉ॥ "నీరము తప్తహోహమున నిల్చి యవావకృష్ట నశించు, నా
నీరమే ముత్యమట్లు నలినీదళసంస్థితమై తనెచ్చు, నా
నీరమే శుక్తిలోఁ బడి మణిత్యముఁ గాంచును" శబ్దజాల మా
తీరున నీకు వోటఁ బడి తేజరిలెక దగు జాతిరత్నము.

ఆవె॥ శాక మొక్కండయ్య బాకంబు భేదించుఁ
బాచకాళి 'హస్తవాసి' బట్టి
శబ్దజాల మట్లై సమమే యాఁగా తెలియఁ
గవిత వాసిఁ గాంచుఁ గవులకొలుపు

కం॥ కవితాతారాపథమునఁ
బ్రవినులచంద్రుండు వగుచు భాస్విత్వము, నీ
నవరసభరితకవిత్యము
భువి నాచంద్రార్క-మట్లై పొలుచుట యరుదే?

ఆవె॥ రక్క-సులను గన్పొటంగి లక్ష్మీకాంతుఁ
డమరులకె యొసంగె నమృత మపుడు
సకలులకును నేఁ డొసంగె లక్ష్మీకాంతుఁ
డేనునందఁ సుకవితామృతంబు!

మ॥ కవు తొచుందురు పుట్టి పెత్తు, రెవియో కబ్బములున్ గూర్తు రాఁ
గవివై పుట్టినవాడ నీ వగుట నీ కబ్బములం దొప్పు స
తా-వితామాధురి బల్ విలక్షణముగాఁ గన్పట్టుచుండున్, బుధుల్
కవికిం జెప్పిన లక్షణము లవియెల్లన్ నీకె యన్వర్థముల్.

శా॥ కమ్మందేనెయు నేయియున్ మిళితముం గావించి సేవించినన్
సొమ్మం గూర్చు నటంచు వాగ్గుటుఁ డనెన్, జోద్యముకో? నీ కవి
త్వమ్మం దొప్పెడి భావగోఘృతమిలద్యాజ్ఞానవిం గ్రోలుచో
సొమ్మం జెందనివారు నుంచురె? రసజ్ఞుల్ సాక్ష్య మింతేటికిన్?

ఉ॥ చేవ గలట్టి భావములు, జల్పిలిపలుకల పొంకమున్, సుధా
స్రావికయైన ధారయుఁ, బ్రసాదగుణంబును, బాకశుద్ధియున్,
జీవము లేచివచ్చు రససిద్ధియు, రాల్ గరగించు శైలి, వ
హ్వ! విరచింపఁబోలును బరాంబయె నీ వయి యిట్టి కైత, పుం
భావసరస్వతీచిగుడపాతుడ వో కవితాకళానిధీ!

తే॥గీ॥ కన్యయంట! నీను జన్మలగ్నం బడేము!
కవియు బుధుఁడను చులయందఁ గలిసిరంట!
వార్తిపై మఱి గురుదృష్టి వఱంగునంట!
పలుకుఁబూఁజొడి తలఁపులో మెలఁగు టరుదె?

తే॥గీ॥ సత్త-విత్వమ్ము సంగీతసాహితీయును
వాగధీశ్వరికిన్ స్తనద్వయ మటండు)
నీ సుకృత మేమొ యా రెండు నీకె దక్కె-
ఆ పరాంబయె నీకు బ్రహ్మయు వొసఁగు!

తే॥గీ॥ ప్రథితసత్త-వితాకళానిధివెకాక
గాన నాట్య కళానిధివైన నీకు
షష్టిపూర్తిసన్మానమ్ము సన్ని నేటి
కాంధీనాటకపరిషత్తు సార్థ మయ్యె.

కం॥ నూ తొసంగిన, వే మొసంగిన
 దీటున నీ ఋణము? తృప్తి దీటున నాకున్ ?
 గారవమున నే మొసంగిన
 మేరువుగా నెంచకున్న మేరయు గలదే ?

తే॥గీ॥ చంద్రునకు నూలిప్రో గన్న సామెతగను
 నా యథాశక్తిఁ జేయు సన్మాన మంది
 యింపుమై నన్ను ఆశీర్వాదింపుమయ్య!
 సూరిగేయ! లక్ష్మీకాంతసుకవీరాయ!

ఉ॥ నీ కొమరుండు నీవలెనె నిస్తులసత-వితాకభానిధిన్
 ధీకుశలత్వము గని, సుధీవరకోటికి మెచ్చుఁ గూర్చుచున్,
 బ్రాకటకీర్తిమంతుఁ డయి వర్ధిలుఁగాత! త్వదన్వయంబు బ్రా
 హ్మీకృప నొప్పుతన్ గవిసమృద్ధిని ఆశశితారకారమున్ !

పూర్వోక్తపద్యపతనానంతరము శ్రీ డి. వి. కృష్ణమూర్తి శ్రీ లక్ష్మీ
 కాంతకవిగారికి “పుంభావసరస్వతి” అనుబిరుదము నీయవలె నని ప్రతిపా
 దింపఁగా కవి-పండిత-విమర్శక-నటీ-నటవర్గముతో నిండిన సభాసదు
 లందరు ఏకగ్రీవముగా కరతాడనములతో ఆమోదించి అంగీకరించిన పిదప
 సభాధ్యక్షులగు శ్రీ డి. వి. సుబ్బారావుగారు కవిగారికి “పుంభావసరస్వతి”
 బిరుదపత్రమును సమర్పించిరి.

శ్రీ లక్ష్మీకాంతకవిగారికి పరాత్పరుఁడు ఇతోధికాయురారోగ్యై
 శ్వర్యములఁ బ్రసాదించుఁగాక యని కోరుచున్నాము.



ఆంధ్రరాష్ట్రనిర్మాణావశ్యకత

పి. వి. సుబ్బయ్య (చతుర్థ కట్ట)

భారతదేశపు సంస్కృతి విజ్ఞానము వేదాంతతత్త్వము ప్రపంచమున
 సాటిలేనిది. వర్తమానకాలమున విజ్ఞానమునకు నాగరకతకు పేర్వడసిన
 వార మని యనుకొను పాశ్చాత్యు లందరు భారతదేశమున కెంతయో
 ఋణపడియున్నారు. అయితే భారతదేశపు సంస్కృతి విజ్ఞానము నొక
 జాతికిగాని యొక మతమునకుగాని సంబంధించినవి గావు. భారతదేశమందు
 గల వివిధజాతుల మతముల సంస్కృతినమ్మేళనమే భారతదేశవిజ్ఞానము.
 అట్టి భారతదేశవిజ్ఞానమున కెక్కువ దోహద మొసంగినవారు ఆంధ్రులు.
 తద్విజ్ఞానములోని ప్రత్యేకపునందును ఆంధ్రుల సంస్కృతి ప్రతిబింబించు
 చుచున్నది.

ఆంధ్రజాతి కడు పురాతనమైన జాతి. ప్రథమవేద మగు
 ఋగ్వేదమునందే ఆంధ్రులు పేర్కొనబడిరి. అశోకచక్రవర్తిని గడవఱకు
 ధైర్యముతో నెదిరించి పోరాడినవారు ఆంధ్రులే. ఆ చక్రవర్తి యావ
 ద్భారతదేశమును బరిపాలింప సమకట్టి ఆంధ్రులను గళింగులను నిర్జించిననే
 కాని తన కోర్కె కొనసాగ దని ప్రచండసైన్యముతో వారి నెదు
 ర్కొనెను. అల్పసంఖ్యాకులయ్యును పారతంత్ర్యమునకన్న మరణమే మేలని
 వీరాధీవీరులగు ఆంధ్రులు కంఠమున బ్రాణమున్నంతవఱకు బోరాడి
 అశోకుని నలయించి కట్టకడకు విధిలేక లోబడిపోవలసినవాడైరి.
 అయినను వారిలో స్వాతంత్ర్యవాంఛ నశించిపోలేదు. పరిభవాన్ని చల్లాలు
 లేదు. అశోకచక్రవర్తి మరణానంతరము ఆంధ్రులు మఱల స్వాతంత్ర్య
 మును స్థాపించుకొనిరి. నాటినుండి ఆంధ్రుల ప్రతిభ మధ్యందిన
 మార్తాండునిమాడ్కి ప్రకాశింపఁజొచ్చినది. ఆంధ్రశాతవాహనచక్రవర్తులు
 ఏకచ్ఛత్రాధిపత్యముగా భారతదేశమును 650 సంవత్సరములు పరిపా
 లించిరి. ఆంధ్రుల శిల్పకళానైపుణి విశ్వవిఖ్యాతి బడచు నారంభించినది.

కాతవాహనచక్రవర్తులు స్వయముగా కవులు గాయకులు సైయుండిరి. వారి కాలమున ఆంధ్రుల అప్పటి భాషయగు ప్రాకృతము చాల వృద్ధి పొందెను. అటుతరువాత ఆంధ్రుల చరిత్రము కొంతవఱకు మఱుగుపడి నట్లే చెప్పవలయును. తూర్పుచాళుక్యులు వేంగిదేశమును ఆక్రమించు కొనిరి. చాళుక్యచక్రవర్తి కుబ్జవిష్ణువర్ధను డను రాజరాజనరేంద్రుని కాలమున ఆంధ్రజ్యోతి యఖండముగా వెలిగినది. ఆ మహారాజు నాస్థానమున ఆంధ్రభాష యద్వితీయముగా నెరుగొందినది. మహానీయుడు నన్నయభట్టారకుడు మృదుమధురము అత్యంతమనోహరము నగు తెలుఁగు భాషయందు ఆంధ్రమహాభారతమును రచించి ఆంధ్రకవిత్వగురువై తెలుఁగునకు “దేశభాషలందుఁ దెలుఁగులెన్న” అను కీర్తిని దేగల్లెను. ఆంధ్ర వీరులు ఖండారములకు బోయి వలసరాజ్యముల స్థాపించి ఆంధ్ర పతాకను బ్రతిష్ఠించిరి. అది ఆంధ్రస్వర్ణయుగమునకు నాంది.

పిమ్మట కాకతీయుల పరిపాలనమున మనుమసిద్ధి కాలమునను తెలుఁగుకైత తెలుఁగువాఙ్మయము నూర్జీయావము నొందినది. జానుఁ దెలుఁగు నుడికారము తెలుఁగుజాతీయత నేర్చి కూర్చి తిక్కనకవిబ్రహ్మ తెలుఁగుకవులకును తెలుఁగుభాషకును తెలుఁగుజాతికిని మఱవరాని సేవ చేసి అమరత్వమును గడించికొనెను. తెలుఁగుభారతము తదితరదేశ భాషలందలి భారతములకన్న విన్నయై తెలుఁగుకైతకు మేలుబంతియై వెలసినది. అందుకేకదా శతావధానులు శ్రీ తిరుపతివేంకటేశ్వరకవులు “భారత మాంధ్రసతపులపాలిటి వేదము.....” అని ఘోషించిరి!

పిదప రెడ్డిరాజుల పరిపాలనము ఆంధ్రదేశమున కొక యపూర్వ శోభను బ్రసాదించినది. అది శ్రీనాథ-పోతనల కాలము. ఆంధ్రసరస్వతిని అందలముపై నెక్కించి దేశమంతట నూరేగించినవాడు శ్రీనాథకవి సార్వభౌముడు. పట్టభద్రులకుసైతము తన కవిత నంకిత మొనర్చక శారదాదేవీకి ఊటట గలిగించి తన ధీరత్వమును లోకమునకుఁ జాటిన మహానీయుడు సహజపాండిత్యుడగు బమ్మెరపోతన.

అటుమై విద్యానగరసామ్రాజ్యాధిపతుల కాలము. అందును విశేషించి ఆంధ్రభాషఁ దని ప్రసిద్ధి గాంచిన శ్రీకృష్ణ దేవ రాయల

యుగము స్వర్ణయుగముగా నొప్పినది. కటకమునుండి కన్యాకుమారి వఱకు ఆంధ్రజ్యోతి వెలుగొందినది. ఆంధ్రపతాక స్వైరసంచార మొనరించినది. అష్టదిగ్గజములచే ఆంధ్రదేశమంతయు ఆనందవాహిని నోలలాడింపబడినది. విద్యానగరరాజవీధులలో నవరత్నములు రాసులుగాఁ బోసి అమ్మచూడిరి. ఆహా! ఆనాటి ఆంధ్రవైభవము మఱల ఏనాటికి లభించునోకదా! విదేశీయుల పొగడ్తలకు మూలమైన ఆనాటి ఆంధ్రవైభవము భామినీరాజులకు కనుకుట్ట పోయెను! పర్యవసానము తల్లికోటయుద్ధము! ఆ యుద్ధము ఆంధ్రసామ్రాజ్యవైభవమునకు భరతవాక్యమైనది! ఆంధ్ర వీరుల రక్తముతో కరుడుగట్టిపోయినది నాటి రణరంగము! దైవతంత్రము కామచారము! సామ్రాజ్యముల నేలిన వీరజాతి కాలగర్భములో మఱుగు పడిపోవు కాలము సూర్యునిచిహ్నము!!

విజయనగరసామ్రాజ్యపతనానంతరము ఆంధ్రప్రభ అంతగా ప్రకాశంపలేదు. కొన్నితావుల మహావీరులు ఉద్భవిల్లినారు గాని విశ్వవిఖ్యాతి నొందలేదు. బాలచందుఁడు బ్రహ్మనాయకు నాయకురాలు మున్నగు మహావీరుల వీరమాతల వీరపత్నుల విజయగాధలు దశదిశల మాత్రోగించినవి. మొగలాయీరాజుల కాలమున ఆంధ్రశిల్పులు దిగ్భీమ మిదవించు వెకు- కట్టడముల నిర్మించినారు. తాజ్ మహల్ అజంతా ఎల్లోరా గుహాచిత్రనిర్మాణము తెలుఁగువారి శిల్పకళా నైపుణికి నిదర్శనము.

నేటి యాంధ్రులు తమ పూర్వచరిత్రమును బూర్తిగ విస్మరించి నాగు. వారి నాడులయందు ఇప్పుడు ఆ యుమకురక్తము ప్రవహించుట లేదు. దీనికి గారణము భారతదేశపారతంత్ర్యము. ఆంధ్రులకుఁ బ్రత్యేక రాష్ట్రము లేకపోవుట. 7500 చదరపుమైళ్ల వైశాల్యము గలిగి, మూడు కోట్లకు మించిన జనసంఖ్య గల ఆంధ్రభూమి ప్రత్యేకరాష్ట్రములేక అల్లాడుచున్నది! అట్టి ఆంధ్రమాత పరితాపమును దీర్చు డని ఆమె కన్నబిడ్డలను ఒకరు ప్రజోధింపవలెనా?

ఆంధ్రుల ఆదాయము 7½ కోట్లు, వ్యయము 6½ కోట్లు. ఇట్లు స్వయంపోషకత్వము గల్గిన ఆంధ్రదేశమునకుఁ బ్రత్యేకరాష్ట్రపత లేక

చిన్న చిన్న గారణ మేమో అనియ్యరాదు. ఆంధ్రుల అశక్తితయ? పోహసీన్యమా? లేక పరులవలన యపచారమా? ఇవన్నియు గారణములు కాదు చెప్పవచ్చును. ఎలయన ఆంధ్రులు శక్తిహీను లేన్నటికిని గారు. మహాత్ముని ఆజ్ఞ మేరకు భారతదేశస్వాతంత్ర్యసంపాదనాగ్రము ప్రాణముల ధారవోసినవారలలో అగ్రగణ్యులు ఆంధ్రులే! అట్లుగాక అన్యభా ప్రవర్తించియుండినచో ఇతరులకువలె ఆంధ్రులకును ఏనాడో రాష్ట్రము వచ్చియుండెడిదే. ఓధులు సైమనుసప్తకమును తమ దేశమున కాహ్వానించి రాష్ట్రమును సంపాదించుకొంగలిగిరి. ఇదియే ఆంధ్రులొనరింపని పొరపాటు. ఇది పొరపాటే అయినచో అది అద్వితీయమై యావద్భారతదేశపుబాగ్దలు పొందిన పొరపాటు. సమష్టిదృష్టితో విశాలహృదయముతో ఉదారభావముతో అఖండత్యాగబుద్ధితో చేసిన పొరపాటు. ప్రతిభారతీయుఁడును చేయదగిన పొరపాటు. అట్టి ఆంధ్రులొనర్చి నాడు కృతకృత్యు లైరి. అఖలభారతదేశస్వాతంత్ర్యసంపాదనమే వారికి ఆనాటి ప్రధానలక్ష్యము. అట్టి నిరుపమానత్యాగ మొనర్చిన ఆంధ్రులకు నేడు సానుభూతిని జూపి తోడ్పడఁగల సరసుఁడు ఒకఁడైనను గానరాడే!

చిన్న చిన్న రాష్ట్రములగు సింధు ఒరిస్సా అస్సాము వాయవ్యపు సరిహద్దు ప్రాంతములకు రాష్ట్రములు సిద్ధించినవి. కాని 30 సంవత్సరములనుండి ఆంగ్లోభవము చేయుచుండిన ఆంధ్రులకుమాత్రము వచ్చినది గాదు. ఆంధ్రమాత అత్యాచారతతో నిరీక్షించుచున్నది. కుమారుల అలసత్వమునకు విలపించుచున్నది. ఇట్టి పరిస్థితులలో మనలో మనము ఉత్తరసర్కారువా రనియు రాయలసీమవా రనియు లేని భేదములఁ గల్పించుకొని చీలికలై దుర్బలులమై పరుల దృష్టిలో పరిహాసపాత్రులమై చేతి కందనున్న ఫలమును జేసేతఁ బోగొట్టుకొనఁజూచుట యెంత మూర్ఖము! ఎంత హేయాతిహేయము!! 'ఉత్తరసర్కారులు' అనుమాట మఱచిపొందు! 'రాయలసీమ' అనుమాట విస్మరింపుడు! "ఆంధ్రదేశము—ఆంధ్రులు—ఆంధ్రభాష"—ఇవియే మన ప్రధానలక్ష్యములు. ఇవియే మన పరమావధి. ఇప్పుట్ల మన పెద్దల ప్రభోధములను అలంపుడు:—

(1) శ్రీ బలితేపల్లి లక్ష్మీకాంతకవి:—

ఉ॥ “రాయలసీమకంటెను పరాయిదె తక్కిన తెల్లుసీమ? ఆ రాయల యేల్బడిన్ తరతరాల వసింపదె తెల్లుబావుటా చాయల ఏకజాతికి పొసంగమి యేటికి? స్వీయరాష్ట్రసంస్థాయికి అందఱున్ ‘విజయ’సారథు లాదురుగాక లెం డికన్.

శా॥ భావజ్యోతులు తోరణించె, హృదయస్వర్గోరుపాత్రల్ కళాజీవస్నేహదశారసీకృతములై చెన్నారె, ఆంధ్రక్షమా దేవిపూజకు లేచిరండు విజయోక్తిన్ స్వీయరాష్ట్రప్రీతి స్థాపేదన్ జయఘంట మోగె మిలితస్వాతంత్ర్యనిస్సాణమై,”

(2) శ్రీ డి. పి. పుష్పమూర్తి:—

దృశ్యపద॥ “చదువుకొంటిరిగాని సమరసం బేది
నుది నుచ్చరముఁ బెంచి మర్యాద డించి
మీ రంచు మే మంచు మీలోన మీకె
పొరు సాగిన నింకం బొం చేరితోడ?
ముఖ్యులతోనె అర్హుడైన నిట్లు
సఖ్య మందఱతోడ సమకూరు నెట్లు?
కన్నతల్లియై తాను గాలికిం బొవం
చిన్నతల్లికినొక్కొ సిండ్దానంబు?
ఉట్టికే యెగురలేకున్న యిల్లాలు
ఎట్టులు స్వగ్ధాన కెగురంగఁజాలు?
విరసంబుగా నిట్లు వేర్పాటుఁ జెంచి
పరుల దృష్టిని జల్క-పా తొంద మేలే?
ఇకనైనం బిల్లిపో రెల్లం జాలించి
ఒకదేశ మొకభాష యొకకట్టు గాఁగె
బ్రకటానురాగవర్తనతో మనుండి!
సకలార్థసంసిద్ధి సమకూరుఁజుండి!!”

ఆంధ్రమాతకు జై! భారతమాతకు జై!!

ఉద్బోధము

ఎన్. కృష్ణమూర్తిరావు (ద్వితీయ కవ్య)

[పురుషోత్తముని రాజ్యముపై అలెగ్జాండరు దండెత్తి జలం నటమొడ్డన
పైన్యముల విడియించెను. అపుడు వీరాధిపరుడగు పురుషోత్త
ముడు తన యోధవరులం గాంచి—]

తేగీ॥ వైరులం దున్ని లక్ష్మిగ్గ జేవ్వు టాండ
మడిసి స్వర్గసుఖంబేని బడయు టాండ
వీరవరులార! లే గింక వేటు తెరువు
నడుములు బిగించి యనికి పే వెడలుడయ్య!

తేగీ॥ మూతిపై మీసముల్ గల్గు పురుషులేని
వేడి నెత్తురు మీలోన వెలయునేని
నేడె వైరులం జీల్చి చెండాడుడయ్య!
ధీరవరులార! యో భారతీయులార!

తేగీ॥ భోగభాగ్యాలతోఁ దులంబొగుచున్న
మన భరతమాత వైభవంబును గనంగఁ
గన్నుగుట్టెనుజూడి పరహ్మపతులకు
నామరూపాలు లేకుండ నలగఁబొడిచి
పాఱఁదోలుడు వీరి నో శూరులార!

తేగీ॥ అస్థిరంబైన మేనిపై నాస్థ వీడి
ప్రాణముల దేశమాత కర్పణముఁజేసి
తెంపుమై స్థిరయశంబు నార్జింపుడయ్య!
ఉభయతారిక మద్దియే యోధులార!

సరళ

ఎన్. ఆర్. వేంకటసుబ్రహ్మణ్యము (ద్వితీయ కవ్య)

రంగరావు ఒక జమిందారుని యేకైకపుత్రుడు. చక్కని
దేహము. మంచి తెలివితేటలు గలవాడు. సాశీల్యము కలవాఁ డనియు
బుద్ధిశాలి యనియు ఆతని కా యూరిలో మంచిపేరు గలదు. ధనవంతుని
యింటఁ బుట్టిన బిడ్డ యగుటచే ఆతనికిఁ గష్టమన నెట్టిదో తెలియదు.
మెత్తని మేనున మే నెత్తు భోగి.

ఒకనాఁ డతడు తన కారులో గ్రామాంతరము పోయి తిరిగి
వచ్చుచు తోవలో నొక చిన్న గ్రామమునందు ఆగెను. అందు చేనేత
పరిశ్రమల సంస్థ యొకటి గలదు. ఆ గ్రామమందలి ప్రజల చందాలచే
అది నెలకొల్పఁబడినది. చిన్ననాటినుండి సద్విద్య నభ్యసించి, సత్ప్ర
వర్తనము దయాదక్షిణ్యములు గలిగి, యూరివారందఱకు ప్రీతిపాత్రు
రాలుగా నున్నది సరళ. భగవంతుఁ డామె కన్ని సుగుణముల నొసంగిన
కాని యైశ్వర్యమును బ్రసాదించఁజాలెను. ఆమె యెట్టి నిరాడంబరజీవిత
మును గడపుచుండెనో ఆమె వసించు గృహమువలనను ధరించు వస్త్రముల
వలనను వ్యక్తమగుచుండెను. ఆమె తన కున్నంతలో నేదలకుఁ దగురీతి
సాయమునర్చుచు, వారి కష్టసుఖములలోఁ బాల్గొనుచు, పరోపకారము
అఖండత్యాగము గావించుచుండెను. ప్రథమదర్శనముననే రంగరావునకు
ఆమెయెడల గాఢప్రేమ యుదయించినది. ఆతఁ డూఱకుండలేక ఆమెకడ
కరిగి తన హృదయము నెఱుక పఱచెను. అందుల కామె సవినయముగా
“మీకును మాకును సామ్యమెక్కడ? మేము నిరు పేదలము, మీరు
జమిందారులు. గ్రామస్థులను హింసించి సుఖించువారు” అనెను. అంత
నాతఁ డామె హృదయమును గనిపట్టి ఆమెను నిర్బంధింపక మెత్తని
యసాయమున వశపఱచుకొనవలయునని తలపోయుచుండెను. ఇంతలో
త్వరలో నింటికి రావలసినదిగా తండ్రియొద్దనుండి కబురు వచ్చుటచే నాతఁ
డచ్చోటు విడువవలసినవచ్చెను.

సరళ గుణములు కలుకులు రంగరావుమీఁదఁ జాల మాట్లాడు గొ
గించెను. బీదలను హింసించువారని సరళ తన్ను నిరాకరించినప్పుడే
నండియు రంగరావు మనోభావములు పూర్తిగా మారుపోయినవి. నాటి
నండియు నాతడు చుట్టు పల్లియందలి బీదలకై చాల పాటుపడుచువచ్చెను.
బీదల నుద్ధరించుటయే ధర్మములలో నుత్తమధర్మ మని తోడిధనవంతులఁ
ప్రబోధించుచుండెను. ఇట్లు బీదలకొఱకు రంగరా వొసంగు నుపన్యా
సములను, పడు పాటును, వార్తాపత్రికలములమునఁ జెలిసికొని సరళ
తా నాతని ప్రేమను నిరాకరించినందులకు మనమున నెంతయు వగచు
చుండెను.

కొన్ని మాసములు గడచినపిదప సరళ యుండు గ్రామములో
తొవము సంభవించెను. తినఁ దిండియు, కట్ట గుడ్డయు లేక జనులు
మలమలమాడుచుండిరి. సరళహృదయ యగు సరళ వారి కష్టములఁ
దీర్పఁ దన యావచ్చక్తిని భావించుచు, ఒక్కొక్కనాఁడు తాను పస్తుండి
వారికిఁ దగు పనులయము నొనర్చుచు నానాటికి కృశించుచుండెను.

ఇదంతయు విని రంగరావు తన యూరినుండి వారికి వలయు నాహార
పదార్థముల నెల్ల తరలించుకొనిపోయి అందలి బీదలకు పంచిపెట్టెను.
మఱియు నీటిసాకర్యమునకై పెక్కు బావులు త్రవ్వించెను కఱపుశాధ అను
నది లేకుండ వారి సమస్తవిధములఁ గోడ్పడయెను. వాని వర్తనకుఁ
గనలి అచ్చటి జమిందారులు యథాపూర్వము ఆ గ్రామస్థులను హింసించఁ
జూచిరి. కాని రంగరావు వారికి లొంగక అచటి గ్రామస్థుల నందఱ నొక
సంఘముగా నేర్పఱచి జమిందారుల దారుణకృత్యముల నెదుర్కొనఁజాలు
శక్తిని గలుగఁజేసెను.

స్వయముగ నిదంతయుఁ జూచిన సరళ రంగరావునెడలఁ దాను
ముందుఁ జూపిన నిరాదరణమునకు మనస్సునఁ జాల నొచ్చుకొని, ఆతనికడ
కేఁగి క్షమాపణ వేడుకొనెను. రంగరావు అవిను ఆదరించి తన యర్థాంగ
నిగా గ్రహించెను. ఇరువురును అన్యోన్యమరస్తులై బీదల నుద్ధరించు
కార్యమునందు బద్ధకంకణులైరి.

చంద్ర శేఖర స్తవము

పం. బాలకృష్ణమూర్తి. వి.టి.ఎల్.

ఉ॥ చందరుఁ డొక్కడయ్యు సుమసంఘము లన్నిటికిన్ సమంబుగాఁ
జుండ్రికఁ బర్వతేయు టది సత్యము, దాన సుమంబు లన్నియన్
బొందునె యొక్కతీరునఁ బ్రబోధము? కోట్లకొలంది జీవులం
దెందఱులోనొ జ్ఞాని యగు నే యొకఁడొకడ! చంద్రశేఖరా!

ఉ॥ పారుణకృత్యముల్ సలుపు దానపు లెల్లరు నీకు భర్తులై
పారముఁ గంచినార లది వాస్తవమే యగు నెంచిచూచినన్
వారికిఁబోలెఁ ద్యాగము తపంబును సల్పెడు దిట్ట లెవ్వరున్
లే రని చాటి చెప్పెదను నిక్కముగా హర! చంద్రశేఖరా!

ఉ॥ ఎందఱొ పుణ్యశీలురు మఱెందఱొ సజ్జనులున్ మహాత్ములున్
డెందము చందమే కద పునీతులఁ దెల్పును వారిలోపలన్
సుందరమైన దేహమున శోభిలుమాత్రిన సద్గుణుడనన్
డెందునె ప్రాణి కల్మషపుంజితమునన్ హర! చంద్రశేఖరా!

చం॥ ఒకనికి మంచిదైన మఱియొక్కని కర్దియె చెట్టయశా నిలక
ఒకనికి నోరుగొట్టి మఱియొక్కఁడు ప్రాణము నిల్పుకో గడం
గు, కరుణ యన్నదే జగతి? గొప్పగుణం బది మృగ్యమాఁగదా
సకలులు నొకే సెప్పుదురు సర్వము నీవని చంద్రశేఖరా!

చం॥ తనయులు నుష్టులైన భువిఁ దండ్రిలు వారిని దోసిపుత్తురే
వినయవివేకముల్ గఱపి విశ్రుతులౌటను గాంక్షసేయరే
కినిసిన లాభమేమి? పరికింపగ భృష్టగుణుడనైన నా
జనకుడ వీవె, న స్థరుణఁ జక్కగ దిట్టము చంద్రశేఖరా!

స్వప్నము

యం. లక్ష్మీ అమ్మ (ప్రథమః క్షుణ్ణః)

అనాడు నేను శ్రీ తిరుపతివేంకటేశ్వరకవిప్రణతంబగు “మృచ్చకటిక” మను నాటకమును జూచుచు గవితాసారస్వమునకు అనందము నొందుచు నుండ ఆ యానందమే నిద్రాదేవిగాఁ బరిణమించి నన్ను వలించినది. అందుచే నొక తెలుగుగళ యున్నచోటన యుండి, నాటకము చేసిన నున్నట్లు యుండి గాథనిద్రాం బొందితిని. ఆ యవస్థలో నొక స్వప్నముఁ గంటిని. ఆ స్వప్నమం దొక సభ సమావేశమగుటయు అందుఁ బరమేశ్వరుఁడే సభాధ్యక్షతను వహించుటయు నే నొక యుపన్యాసకుఁడ నగుటయు గుర్తించితిని. నా యుపన్యాసవాసిన యిట్లు ప్రవహింపఁబడంగెను. —

“సభాసభావా! మనల మందఱు స్పృశించిన పితామహునకుఁ దండ్రియైన పరమేశ్వరుఁడే మన యీ సభకు అధ్యక్షత వహించుట మన పురాకృతసుకృతము! ఈ సభలో నెందఱో సమర్థులుండ నావంటి యల్పజ్ఞుఁడు ఉపన్యాస మీయఁబూనుట కేవలము సాహసమే యయినను ఒకవిధముగా నా హృదయాభిప్రాయముల వెలిపుచ్చుకొన నవకాశ మొదలి నందులకు సంతసించుచున్నాను. భగవత్సృష్టిలోని వైపరీత్యములఁగూర్చి నామఁ జాలకాలమునుండి కొన్ని సందేహములు గలవు. వాని నితః పూర్వమే పరమేశ్వరునకుఁ దెలుపుకొనఁ దలచితిని గాని యాతఁడు శాప మీడునేమో యను భీతిచే మిన్నకుంటిని. (సభలో హర్షధ్వనులు) ఇప్పుడు మీ యందఱి బలము నూతగాఁ గొని వానిని దెలిపికొన సాహసించు చున్నందులకుమీ రందఱు నన్ను మన్నింతురని విశ్వసించుచున్నాను. ఇంక నా సందేహములు: —

భగవంతుఁడు సృష్టిలోఁ గొన్ని ఋతువుల నేర్పఱచియున్నాఁడు. అందు ముఖ్యముగా శ్రీష్ట్యర్థపు వర్షపు పేమంతర్దుపు బహుబాధా కరములగు నున్నవి. విశేషించి వర్ష — పేమంతర్దుపు ఋతువులు బీదలకు

మాత్రమే బాధాకరములుగా నున్నవి. సంపన్నులగువారికిఁ దగిన భవనములు కాశ్చీరశాలువలు నుండును గనుక వారికి వర్షమువలనను చలివలనను బాధ తెలియనేరదు. బీదలకుఁ దగిన వసతులూ శాలువలూ? (సత్యం సత్యం అని సభలో కేకలు). కావున బీదలకు అనుకూలించునట్లు ఋతువులలోఁ గొంత సంసార మొనర్పవలయు నని అధ్యక్షులవారిని గోరుచున్నాను. (సభ్యుల కరతాడనములు). చలి బాధ తగ్గించుటయు, బీదల యిండ్లమీఁదమాత్రము వర్షము కురియకుండఁజేయుటయు, మేము గోరు సంసారములు.

నుజే కొన్ని సృష్టిలోపములు: —

- (1) ముసిడిచెట్టునకు మిక్కుటముగా పండ్లు కలిగించి చెఱకునకు లేకుండఁజేయుట.
- (2) పునుగునకు పరిమళ మొనగూర్చి బంగారమునకుఁ గూర్ప కుండుట.
- (3) పందికి పది కూనల నిచ్చి ఏనుఁగున కొక్కఁడే కలుగఁజేయుట.
- (4) కాకికి చిరా యు వ్యమును చిలుకకు అల్పాయు వ్యము నొసంగుట.
- (5) అంత మనోహరమైన గులాబిపూవునకు క్రేంద ముం డ్లంచుట.

(అన్యాయము అన్యాయము అని సభ్యులలో కేకలు).

ఇట్టివే పెక్కు సందియములు. ఇట్టి లోపముల నన్నిటిని సవరించి మన అధ్యక్షులవారు ఇంకనేని యుచితరీతిని సృష్టివిధానమును సాగింతుడుగాక యని కోరుచు కాలాతీతభీతిచే ప్రకృతము ఇంతటితో విరమించుకొనుచున్నాను. (మిన్ను ముట్టునట్లు సభ్యుల కరతాడనములు).

ఆ హర్షధ్వనులకు తటాలున మేల్కొంచి చూతునుగదా దేవుఁడు లేఁడు ఎవఁడు లేఁడు. మృచ్చకటికనాటకముమాత్రము చేతిలో నున్నది. అంతయు స్వప్నమేనా యని నిస్పృహఁ జెందితిని.

వి కృ సి ధి

క. వేంకటస్వామి (ద్వితీయ కథ్య)

ఉ॥ శ్రీనిధి సర్వమందును వసించుచు నన్నిటిఁ జూచుచుండుచో
మానవుఁడైన నన్ను దయమాలి నిరాదరణంబుసేయునే?
మానక కంటితెప్పవలె మన్నసేయునుగాక భక్తిసం
ధానుడనై భజింతు నిరతమ్ము నఖండతదీయరూపమున్.

ఆవె॥ సర్వజీవతయ్య సర్వార్థసంగతుల్
సర్వశాస్త్రసమితి సర్వభర్త
తానయై యెవండు తానుగాఁ దోఁపఁడో
అట్టి ఘనుఁడు నన్ను నైక్యపఱచు!

ఉ॥ ఉర్వి సమస్తభూతముల కుద్భవ రక్షణ భక్షణంబులన్
నిర్వహణంబుసేయు మహనీయుఁడు జీవితనాట్యరంగపుం
బూర్వపునూత్తరీభారి పరిపూర్ణుఁడు పూజ్యుఁడు పుణ్యుఁ డెవ్వఁ డా
సర్వమయుం బరేశు ననిశమ్ము భజించెద నైక్యసిద్ధికై.

ఉ॥ భేదము పక్షపాతమును భీతియు లేని మహానుభావుఁడై
వేదపురాణశాస్త్రముల వేయివిధంబులఁ దోచుచువాఁడు నే
వేదనలేక వేదనల భేదములం గలిగించువాఁడు స
మ్మోదము నొందువాఁ డెవఁడు మ్రొక్కెద వాని కభేదసిద్ధికిన్.

ఉ॥ జ్ఞానము తానయై సకలజంతులకున్ దలఁపుల్ ఘటించు చ
జ్ఞానము నెట్టి జీవికి విషాదము దూరమసేయు నట్టిచో
మానవభేదకారణపుమర్మ మడెట్టిదొ యింక నేని ను
జ్ఞానముఁ గాసి భేదముల జార్పంగఁ గొల్తుఁ దదీయతేజమున్.

రా స భ మ హా స భ

బళ్లారి బి.వి.

ఒకనాటి మధ్యాహ్నము పండ్లెండు గంటలకు మదనపల్లి
బాహుదానదీతీరమున రాసభము లన్నియు సభగూడినవి. అన్ని రాష్ట్ర
ములనుండి గార్దభప్రతినిధులు వచ్చినారు. వచ్చిన సభ్యులను వాలంటీర్లు
ఉన్నతాసనముల నాసీనులఁ జేయుచుండిరి. అధ్యక్షులు, ఉపన్యాసకులు
వేదికపై నెక్కినతోడనే సభ్యుల జయధ్వనులు మిన్నముట్టినవి, కార్య
దర్శిగారు అధ్యక్షులను ఉపన్యాసకులను సభ్యుల కెఱుకపఱచి వారు
మన దేశమునకుఁ జేసిన సేవనుగూర్చి ప్రశంసించి వారిని, పుష్పమాలా
లంకృతులఁ గావించి సభను జయప్రదముగ జరుపఁ బ్రార్థించిరి.
(సభలో హర్షధ్వనులు)

కరతాళధ్వనులు చెలరేగుచుండ అధ్యక్షులగు భైరవానందఘట్టి
గారు కృతజ్ఞతతో సభ్యులకు మదన మాచరించి, కార్యక్రమమును
జరుప మొదలిడిరి.

ప్రార్థన By ముకుందగార్దభభట్టాచార్యులు:—

తేగీ॥ సర్వజీవుల కేకైకస్వామివంట!
కష్టపడుచున్న వక్కటా! గార్దభములు
కూర్చుండై నట్టి చాకలి బారినుండి
గార్దభంబుల రక్షింపు కమలనయన!

పిమ్మట భైరవానందఘట్టిగారు తమ తొలిపలుకును తుది
పలుకుతోఁ గలిపిచెప్పెద మని చెప్పి ఉపన్యాసకులగు గార్దభయ్య
గారిని తమ యుపన్యాసమును ప్రారంభింపవలసినదిగాఁ గోరిరి.

గార్దభయ్యంగారు లేచి యిట్లుపన్యసించిరి:—

సోదరగార్దభగార్దభములారా!

పూర్వము మన మంతామనా పితామహులు ఆక్రమించుకొన్న పదవులు, వారి కానాడు గల గౌరవము, వారి హక్కులు, మున్నగు ముఖ్యవిషయములగుటచే మన మొకనాటి సింహావలోకనము చేయవలసి యున్నది. (వినుడు వినుడు) సర్వజీవులు అనుకరింపదగు సుగుణముల నెల్ల పుంజీభవింపజేసి బ్రహ్మదేవుడు మనలను సృజించియున్నాడు. అందుచే అనాదిగా ప్రాణికోటిలో మనకు మిక్కిలి గౌరవాన్ని మగు స్థానము గలదు. చెఱసాలనుండి శ్రీకృష్ణుని గొంపోవుచున్న వసుదేవుడు మన కాళ్లు పట్టుకొని ప్రార్థించుటయే మన గౌరవమునకు ప్రబల సాక్ష్యము. (వినుడు వినుడు) మన దేహసౌష్ఠ్యము, శుభసూచకమగు మన శ్రావ్యకంఠస్వరము, మన విజ్ఞానము, మన యందము, మన సాధుత్వము అందఱను భ్రమింపజేసినవి. కాని పూర్వపు జన్మత్వమును దలంచుకొని యువ్విభూతుటకంటె మనకు నేడు తలస్థించిన నీచస్థితికి గౌరవము లరసి, మరల పూర్వగౌరవమును సంపాదించుకొనుటయే మన కపుడు ముఖ్యకర్తవ్యము.

మానవులు తా మెవరొ విద్యాధికుల మనియు, సమర్థుల మనియు గర్వించి, సాధుస్వభావులమగు మనలను మూటలు మోయుట, బరువులు మోయుట, మున్నగు నీచపుటనులకు వినియోగించుచున్నారు. పైగా ఎవడైన నీచకార్య మొనరించినపుడు “ఛీ గాడిద!” అని మనతో బోల్చుచుండు మన మంత హేయమైపోయినాము! మన సవతిత్వ బిడ్డలగు గుఱ్ఱములు కొంతవఱకు సన్నగట్టి కొన్ని సౌకర్యముల బడయఁ జాలినవి. మనకు విశేషించి చాకలవారివలన వడరానిపాట్లు గలుగు చున్నవి. శివ-కేశవులే వారి బాధలకు తాళలేకపోయినారట!

ఆ వె! “చాకివానితోడ జగడాలు పడలేక
సిరి గలాడు పట్టుచీరం గట్ట,
శివుడు తోలు గట్ట, ఛీ యని మది రోసి
భీరపుండు చీర పట్టవైచె.”

(సభ్యు లందఱు Down with washermen !)

అంతే కాదు. మన మెవరము కాలేజీ గ్రాండులో మేయరాదట! అట్లు మేసినచో Ass Defence Act క్రింద విచారణలేకయే మనము రిక్షింపబడుదుమట! వారు చదువుకొనునపుడుగాని, ఉపన్యాసము లిచ్చు నపుడుగాని మనము ఆలాపింపఁగూడదట! ఏమి అన్యాయము! ఎంత దురంతము! కడకు మనకు వాక్స్వాతంత్ర్యముగూడ లేకపోయినది! అందు చేతనేకదా గాంధీమహాత్ముడు సత్యాగ్రహమును బ్రారంభించినాడు. మనకు నదియే ఆదర్శము. మనకు ఆత్మబలమే బలము. అహింస మనకు ఉగ్గుబాలతో బెట్టినది. కనుక మహాత్ముని అహింసాసూత్రమును కేవల మన మందఱము నేటినుండి మన హక్కులకై పోరాడవలెను.

ఉపన్యాసాంతరము ఈ క్రింది Resolutions ఏకగ్రీవముగా ఆమోదింపబడెను:—

- (1) ప్రతిపట్టణమునందు ప్రతిపల్లెయందును, సంఘముల స్థాపించి, చిక మత్యముతో మెలంగుచు దౌర్జన్యము నెదుర్కొనుట.
- (2) కుల మత భేదముల నిర్మూలించుట.
- (3) స్వరాజ్యమునకు బోరాడుట.
- (4) Public Grounds లో మేయుటకు హక్కులు పొందుట.
- (5) ప్రతికల నెలకొల్పి మన కష్టములను ప్రభుత్వమువారికిఁ దెలుపుకొనుట.
- (6) వాక్ స్వాతంత్ర్యమునకై ఆందోళన చేయుట.
- (7) క్రస్తుతపు యూరపుయధములో సాయపడుచున్న మన సోదర గార్ద భములను పరమేశ్వరుడు రక్షించుగాక యని ప్రార్థనలు నలుపుట.

పిదప భైరవానందఫటర్జీగారు గార్దభయ్యంగారి యుపన్యాసమును బ్రశంసించుచు సోదరగార్దభసభ్యుల నందఱను పై కార్యక్రమమునకై వెంటనే నడుములు కట్టవలసినదిగా హెచ్చరించిరి.

కార్యదర్శిగారగు ముకుందగార్దభభట్టాచార్యులవారి ధన్యవాదార్పణ ముతో నాటి సభ జయప్రదముగ ముగిసెను.

బోలో రా సభ మహాసభ కు జై!

ప్రాస్తావికము

డి. పి. కృష్ణమూర్తి

ఖ. ప. పా. ప.

తే గీ॥ తొలుత సంజలి ఘటియితు దుర్జనునకు
ఆవలనె సజ్జనునకు జోహా రొనర్తు
క్రమ మ దట్లకదా! ముఖమోలనమ్ము!
కన్న మున్నేకదా గుడమోలనమ్ము!

తే గీ॥ అరసికులతోడఁ జేయు నెయ్యంబుకంటె
అరయ రసికులతోడి కయ్యంబె వరము
లంబమానకుచాలింగనంబుకన్న
మేలు లికుచకుచాపాదసాడనంబు.

తే గీ॥ ఉదధి మథియించువేళ ను ద దృవిలిన
యమృత మమరులు గ్రోలుట యది హుళికి-
హలహలమును హరుడు దాఁ గ్రోలు ట్లె
తథ్య మా రెంటినిన్ విభక్తం బొసర్చె
ఖలుని కాకున హృదయానం గమలభవుడు

తే గీ॥ ఖలున కొనరెంచు నయ్యుపకార మెల్లఁ
దాల్చు నపకారరూపంబె తా వదేము!
పాసంగ విషధరమునకుఁ బాల్ వోయుకొలది
విషమె కద యంతకంతకు వృద్ధి నొందు!

తే గీ॥ శతవిధాలఁ బ్రయత్నంబు సత్పనేని
ఖలుని సజ్జనుఁ జేయుట కానిపనియె
ఎంత కస్తూరి మెదిపి మర్రింపనేమి
కమ్మనెత్తావి వెల్లులి గాంచగలదె?

తే గీ॥ నెయ్యమేసియు ఖలునితోఁ గయ్యమేని
సంకటమ్మునె తెచ్చు సజ్జనున కెపుడు
నాకునేకాక కలమనేకాక కుక్క-
హని సేయునెకాదె నెమ్మేని కకట!

తే గీ॥ సత్కృతుండయ్యుఁ దివిరి సజ్జనులతోడఁ
గయ్యమున కెప్పుఁ గాల్ ద్రవ్యగా ఖలుండు!
పాలచేతనె కడుగంగఁబడునుగాక
హంస గానేర్చునొక్కొ వాయసము జగతి.

తే గీ॥ నెరసులను వీడి గుణములనే గ్రహించు
సరసుఁ డెందేని తాఁ జేటచందమునను;
గుణములను వీడి నెరసులే పుణుకుచుండు
విరసుఁ డెప్పుడు జల్లెడకరణి నార!

తే గీ॥ కంటకంబుల కెట్టులో ఖలుల కట్ల
కలవు రెండే ప్రతీకారములు జగాన
చెప్పుచే తన్నుఖంబు భంజించు టొండె
దూరముగ మఱి తానైనఁ దొలఁగు టొండె.

తే గీ॥ దుర్జనుం డెంత దా శిక్షితుండయైన
సజ్జనుం డెన్నటికిని గాఁజాలఁడు గద!
గాంగజలములఁ దానమాడంగ నేమి
కుశలు గానేర్చునే యధఃకుంతలములు?

తే గీ॥ సంతత మధోముఖుండును స్వయము రంధ్ర
తివిరి పరరంధ్ర)మార్గప్రవణుఁ డెపుడు
దొడ్డగా నికు- బిరుసెకు- దువ్వకొలది
ఖలుని పాకంబు నేమిపాక మనవలెనో!

మూ మూర్తి

వి. సుబ్బరావు (ద్వితీయ కథ్య)

మూర్తి ఒక చక్కని వ్యక్తి. రూపవంతుడు. గుణవంతుడు. మంచి సంస్కారి. రంభలాంటి స్త్రీని పెండ్లాడాడు. కాపురం అంటే వాళ్ళిద్దరిదే కాపురం అనేలాగ సంసారం చేస్తున్నాడు.

ఈలాగుండే మూర్తి ఏలాటి వ్యామోహాలకు లొంగేవాడు కాదని స్వతంత్రవ్యక్తి అని అందరికీ తెలుసు. ఆ పూర్ణానే సరస అనే చదువు కొన్న పడుచు ఉంది. ఆమెకూడా చక్కని చుక్క. అందానికి తోడు చదువుకొన్న గర్వంకూడా వుంది. దానికి తోడు ధైర్యసాహసాలు. అన్నీ అమరినాయి సరసకు. సరసకూడా ఏమాత్రం తొనికేవ్యక్తి కాదు. ఒక నాడు ఆమె ఒంటరిగా షికారుకు వెళ్లి స్నేహితులతో మాట్లాడుతూ వుండటంలో చీకటి పడింది. స్నేహితు లందరు వెళ్లిపోయినారు. ఒంటరిగా ఇంటికి వెళ్లడానికి స్వయం ధైర్యం కలిగిందైనా అపాయకంక భాధించింది సరసను. ఎవ్వరు కానరాలేదు. ఏం చేస్తుంది? ఎలాగో ధైర్యం తెచ్చుకొని బయలుదేరి పోతూంది.

ఇంతలో మూర్తి ఏదో పనిమీద సరస వచ్చే దోహదా సంధాన మయ్యాడు. మూర్తిని చూడగానే సరస ఒకవిధమైన వుత్సాహంతో సరసంగా “మూర్తిగాయా! మీరు. దయయించి నూ యింటిదాకా రాయా! నాకు ఒంటిగా వెళ్లడానికి భయమేస్తోంది” అన్నది. మూర్తి కొంచెం ఆలోచించాడు లోకులేమైనా అనుకొంటారేమో అని. కాని సరస స్థితి చూచి జాలించింది కూడానే వెళ్లి ఆమెను యిట్లా వదలివేసి తన యింటికి వెళ్లాడు. దోహదా ఒకరి నొకరు చూచుకోటం తప్ప వాళ్ళిద్దరికీ ఏమీ మాటలు జరగలేదు.

రెండు రోజు లయింది. మూర్తి తన యిట్లా కుర్చీలో పరుగుడుండగా ఒక జాబాన్సింది. అది నిట్టి చూచేసరికి అందులో యిలా వుంది.—

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“నా ప్రేమతమా!”

మొన్న మీరు నా భయాన్ని బాపి నాకు చేసిన వుపకారం జన్మ జన్మాలకు మరువను, మరువలేను. నా కృతజ్ఞత తెలుపుకోడానికే యీ జాబు వ్రాశాను. మీతో సావకాశంగా మాట్లాడాలని కోరుతున్నాను. ఎప్పుడు ఏలాతుందో దయచేసి తెలియజేయండి.

ఇట్లు
మీ సరస.

మూర్తికి ఏమీ తోచిందికాదు. అప్పుడే ఆతని భార్య వచ్చి “ఏమిటండీ అది” అన్నది. అదొక ఉద్యోగసంబంధమైన జాబు అన్నాడు. మన కెందుకని ఆమె లోపలికి వెళ్లిపోయింది. మూర్తి నిష్కళంకుడు. సరస చేసిన మిస్చీఫ్ కనుకొన్నాడు. “నా ప్రేమతమా” అన్నది జాబులో. సరస తన్ను ప్రేమించినదని గ్రహించాడు. కాని ఆమెకు ఎంతోమంది ప్రేమిలుంటే వాళ్ళలో తా నామెకు ప్రేమితుడై నట్లు భావించి, వివరీతార్థం చేసి సరసను ఏవగించుకొన్నాడు మనస్సులో.

మరునాడు సరస తానే స్వయంగా మూర్తి యింటికి వచ్చింది. మూర్తి మాట్లాడలేదు. సరసకు చివుక్కుమన్నది మనస్సు. కాని మూర్తి గుణాలు తెలుసునుకాబట్టి కొంచెంసేపుండి “ఏం మాట్లాడరు? అన్నది. ఇంతలో భార్య వచ్చింది. బెల్లంకొట్టిన రాయిలాగున్నాడు మూర్తి. ఆతని భార్య సరసను “ఎవరండీ! ఏం వచ్చారు?” అని పలకరించింది. సరస వాలకం చూచి ఆమె వేశ్య అనుకొంది. కాని మూర్తి గుణం బాగా తెలుసు. ఆయన్ని అడిగింది ఆమె యెవరని. అప్పుడు మూర్తి “ఆమె చదువుకుంది, చక్కగా పాడుతుంది, గొప్పింటి బిడ్డ” అని చెప్పాడు.

ఆ మాటలు విని సరస మూర్తిని క్యాపుర్ చేశా ననుకొంది. ఆ నాటికి సంభాషణ చాలించి యింటికి వెళ్లిపోయింది. మరునాడు మళ్ళీ సరస మూర్తి ఒకచోట కలిశారు. తన ముగ్ధచేష్టలతో మూర్తిని వశపర్చు కోవాలని యత్నించింది సరస. మూర్తి విద్వాంసుడు కాబట్టి, చిలుక లాంటి పెల్లాము ఉంది కాబట్టి సరసకు ప్రేమతత్వాన్ని బోధించాడు.

ॐ नमो भगवते वासुदेवाय

పశుచేష్ట ప్రేమ కాదనిన్ని, కేవలం సాన్నిధ్యం వరస్పరం చూచు కొంటూ ఆనందించడమే యదార్థమైన ప్రేమ అని. గులాబిపువ్వు చెట్టున కుండగా చూచి ఆనందించాలిగాని, అందంగా వుండకదా అని కోసి తల్లో పెట్టుకోరాదు. అలా చేయడంలో దానికి వికాసపరిమళాలు క్రమేణ తగ్గిపోతాయి. అలాగే మనుష్యులకూడాను ప్రేమ అనే పవిత్రోద్యమం.

ఇలా బుద్ధి చెప్పాడు మూర్తి సరసకు. ఆక్షణంనుంచి సరస మారి పోయింది. “ప్రియతమా” అని తాను ఆనాడు వ్రాసింది తప్పని గ్రహించి, మూర్తి సరస గుణాన్ని మెచ్చుకొంది సరస. వెనుకటి దురభ్యాసాలు మానివేసింది. అక్కడనుండి నారీణోకానికి ప్రేమతత్వాన్ని బోధించడానికి బద్ధకంకణురాలైంది. మూర్తిని ప్రశంసించింది. తరుచు మూర్తితో మాట్లాడుతుంది గాని అతాకికప్రేమతోనే. లోకులు పలుగావులు, అనేక విధాలుగా అనుకుంటారు. ఎంతటిని నోట్లు మూసుస్తాం? సరస మూర్తి అన్యోన్యం ప్రేమించుకుంటున్నారని పుకార్లు. కాని ఆవ్యక్త లిద్దరికి యాధార్థం తెలుసుగా! “లోకము మూయను మూకు డున్నదే?” అన్నా ఊక కని.



నేటి నాటకాలు

శ్రీ డి. ఎస్. హరిశ్చంద్రరావు, బి.ఎస్.సి., బి.ఇ.డి.

వెనుక, ఒక హాస్యరసచక్రవర్తి అన్నట్లు నేడు నాటకాలు బ్రతక్క పోయినా, బ్రతుకులు నాటకా లయిపోయినాయి. నేటి నాటకాల స్థితి తలచుకొంటే కళోపాసకుడైన ప్రతివ్యక్తికి వెజ్జెక్కకమానదు. ఏదో వాళ్ళ పెద్దల ధర్మమా అని ఆంధ్రనాటకకళాపరిషత్తువారు ఏటేట [ప్రతిస్థాపనత్సరీకం] అన్నట్లు ఒక్కొక్కచోట నాటకాలు ఏర్పాటు చేస్తున్నారు. దానికోసం సాంత్వికర్షులమీద ఎన్నో నాటకసంఘాలు తయారవుతున్నాయి. కాని ఒక్కదానిలోన్ను నిజమైన కళ కనబడటం లేదు. కారణం? ముందు మనవిచేస్తా.

పూర్వం వున్న చింతామణిధియేటరు చిందరవందరైంది. మైలవరం వారి కంపెని మాయమయింది. మోతేవారిది మూలబడింది. బల్లారి వారిది పలువిధాలయింది. దౌర్భాగ్యంవల్ల ఉత్తమనటులు కీర్తిశేషులై పోయారు. ఇప్పుడు బయలుదేరే నాటకసమాజాలు సరియైన దోహదం లేక మొదట్లోనే కుక్క-మూతిపిందెలు వేశాయి.

ఈ పతనానికి ముఖ్యంగా సినిమాలే మూలం. ఒక్క రాగికాసు కైనా తికాణ లేక అల్లాడుతూవున్న కూసమ్మలక్కలు కళోపాసకులై అనూంతుంగా తారాపథం అలంకరించేసి, అంబరచుంబితమైన అంతఃపురాల్లో రాసక్రీడసల్పుచు, క్రొత్తగా పైకి వద్దామని పాటుపడేవాళ్ళ బెడల తంతున్నారు. ఇక ఏదో సంసారపక్షంగా కాలక్షేపం చేస్తూ వున్న నటీనటులు పాపం కేవలం త్రిశంకుస్వర్గం అనుభవిస్తున్నారు.

నాటకాలకు ఈ రోజుల్లో సరియైన పోషణలేదు. ఎంచేతంటే కాస్తాకూస్తా కూనిరాగాలు తీసి, తైతక్కలు (భరతనాట్యం!) ఆడే వారంతా డైరెక్టరుగారికి చుట్టమనో, ప్రొడ్యూసర్కు చుట్టమనో, మరి వాళ్ళకు తైరుకొట్టో, అదీ యిదీ లేకపోతే ఒకతారామణిని అనుసరించో



ఒక వెంకటప్పాకీటేకింగ్ కంపెనీలో స్ట్రీట్ లైట్ ఎక్కు తున్నారు. నానా వర్గాలు పడుతున్నారు. కిరాయిసటులు బాపతు యింతే. ఇక ప్రేక్షకుల అవస్థ చూద్దామంటే ఒక అణా యిచ్చి వేరుసెనక్తాయులో బతానీలో తింటూ (చూచేదానికంటే ఒక్కొక్కప్పుడు ఇవే బాగుంటాయి) కునికిపాట్లుపడుతూ ఆనందించే వ్యక్తులే! ఈ సగోదరిసగోదరంగల్లె యెల్లా రెండు మూడు రూపాయలు ఖర్చుచేసి నాటకం చూస్తారా? అల్లా అని మనము ఆ సెట్టింగులు, ఆ ఆర్చెస్ట్రా, ఆ మైక్ ఫోను మొదలైనవి పెట్టగలమా? ఆ సినిమా Make-up-man చేతుల్లోపడి పగలు చూస్తే రాత్రి కళ్ళోకి వచ్చే భయంకర చూపులైన అటుకులు—పొరపాటు—నటీనటులు కేవలం అప్పరసలు గంధ ద్వయలు అయి చక్కావస్తారు. కాని ఆ రంగు పూసుకొని నిద్రాహారాలు లేక, ఆ Reflectors ముందు, మిడి యెండలో అఘోరించేవార్ల అవస్థ—రామ—రామ—పగవార్లకైనా వర్షు అనిపిస్తుంది.

Editing పూర్తై చక్కని Air Conditioned hall లో సోఫాలమీద కూర్చొని చూస్తే నిజంగా మనంకూడా ఉన్న డబ్బు ఖర్చు పెట్టుకొని Cinema actor గా గాని actress గా గాని చేరాలని అనిపిస్తుంది. చెప్పితే నమ్ముతారో లేదోగాని మొన్న డిసెంబరులో నేను పరిషత్తువారి నాటకాల కని Madras కు వెళ్ళాను. అక్కడ Two-ton Steam Roller లాంటి ఒక యువకుడు కనబడ్డాడు. తన పేరు డబ్బా అని పిలువమన్నాడు. అది తన భావిసినిమా Name గా భావించాడు. భార్య నగలు అమ్మేసి 4 నెలలనుండి Madras లో చేతివమురు భాగోతం ఆడుతున్నాడు. ఇంతకు సినిమాలో ఎదో ఒక పేషం అనగా, ఆకాశవాణి, హావారికుడు, మంత్రి, తెరలో కలకలం, ఏదైనా సరే వేయాలని అతని ఉద్దేశం. సినిమాపిచ్చి యీ రకంగా పుంటే, రేట్లు అసలుపలుచనైపోతే యింక నాటకాలు ఎవడిక కావాలి. అయితే ఒక advantage నాటకంలో Once more అని యీల కొట్టచ్చు. గలభా చేయవచ్చు. F. S. లు సాపాదించవచ్చు. Make-up అని వచ్చి Green Room articles హస్తలాభువం చెయ్యచ్చు.

పూర్వం లోలుబొమ్మలు (Leather Talkies) యిప్పుడు Talkies కు దారి తీసినాయి. వాటిలో నాటకాలకు తిలోదకాలు ముట్టినాయి. పూర్వం Long Coats యీ మధ్య Petty Coats క్రింద మారి, మల్లీ బురఖా లవుతున్నాయి అల్లాగే మల్లీ మన నాటకాలు రావచ్చు. ఇప్పుటికైనా మన సోదరంగల్లె నాటకాల ప్రాముఖ్యత గ్రహించి ఉత్సాహవంతులగు యువకుల ప్రోత్సహించి ధన చాక్ సహాయం యిచ్చి జీర్ణావస్థలోపున్న మన నాటకరంగమును పునర్నిర్మించుకుగాక అని ఆశిస్తున్నాను.

మతన పల్లె

పిరమ్మ శ్రానక్ కల్లూరి పత్తిరికె

అమ్మయే! అప్పా! ఉప్పిలూ మణియే!
అన్పినిల్ విణింద ఆరమృతే!
బొయ్మయే బెరుక్కి బొమ్మిణిణి శ్రుక్కుమ్
పుழுత్ తలైప్ప పులయణేన్ తనక్కుశ్
శెమ్మయే ఆయ శివపత మణిత్త
శెల్వమే! శివ బెరుమాణే!
ఇమ్మయే యుణ్ణిణి శ్శిక్కుణ్ణి బిడిత్తేన్
ఁవ్శెమ్రుత్ తరుణువ తినియే.

—మాణిక్లవారశర్మ.

కంపర్

“కల్వలీర్ పెరియన్ కంపర్,” “కంపర్ వీడ్డుక్ కడ్డెత్తరియి కలి పాదుమ్” என்பதை అడిక్కడి కేడ్డుంగేనామ్. தேசியకవి பாரதியார் ‘కలిச் சக்ரவர்த்தி கம்பனைப்போன்றவர் வெகு சிலரேயாவர்’ என்றார். இந்தப் புழுக்குக்காரணம் அவர் இயற்றிய இராமாயணமே யாகும். ‘இவ்விலகிலுள்ள சகல செல்வங்களைப் பெற்றாலும், விண்ணிலக வாழ்க்கையைப் பெற்றாலும், கம்ப இராமாயணத்தையே பெரிதும் விரும்புவேன்’ என்றார் ஒருபுலவர் கோமான். ஹேமர், விர்கிலியன், மில்டன், வியாஸர் என்னும் கவிஞர் ஞானுடன் ஒக்க வீற்றிருக்கும் தன்மைவாய்ந்தவர் கம்பதெய்வப் புலவர்.

కంపర్ పిరానా శరీరాత్ కడ్డుక్కడైత్తు ఇడమాయ్ఱుక్కిరెత్తు. ఇతఁకారణం పులవర్కణ్ణు వరలాదుకన్ ముఱైయక ఁమ్రుత్తప్పదాత్తేయమ్. తామ్రమయనాన ఁవశశ్రులత్తల్ పిరన్దు విమ్రుమియ అలివిణుల్ పెరుమయడైత్తారెన్దు ఁదుత్తల్ తరుతియకాత్తు. శోమ మన్నరాలమ్; పాన్డయ మన్నరాలమ్ శమాన మాక నడత్తప్పట్టమఱై ఇదు తవఱెన్పఱై వర్పుత్తుత్తిరెత్తు. ఁరెమ్రుపదు ఁన్దుమ్ దూలిల్ ఁమ్రుదొమ్రుళి శిరప్పిత్తుత్తుక్కిరి యిరుత్తలాలమ్, ఇరమా యణత్తల్ శడైయప్ప వన్గల్ మరపిన్ ఇరమణుక్కు ముడిక్కుడ్డిన్ ఁన్ద తాలమ్ అప్పెరుమాన్ వేణాన్తలత్తల్ ఁత్తిత్తవరెన్దు తిడ్డమాకత్ ఁదులామ్. శోమనాడ్డిల్ తిరువమ్రుత్తూర్ తోన్దరి, శడైయప్పవన్గల్ శ్శుత్తిరీక్కప్పట్ట, శ్రులొత్తుత్త మన్నణిడమ్ మారుబట్ట, పాన్డయణుల్ ఁప శరీక్కప్పట్ట పిరకు శోమన్ అణైయయడైత్తార్ ఁన్పదు ఁన్మయగమ్.

ஒரு சாரார் 8ம் நூற்றாண்டின் பிற்பகுதியிலிருந்தவரென்றும், மற்றொரு சாரார் 12ம் நூற்றாண்டின் இறுதியிலிருந்தவரென்றும் கூறுகின்றனர். அகச் சான்றுகளும் புறச்சான்றுகளும் இரண்டாவது காலத்தை ஆதரிக்கின்றன. சேக்கிழார், புகழேந்தி, ஒட்டக்கூத்தர், ஜயங்கொண்டான் என்னும் புலவர் களுக்குப்பின்னர் கம்பர் வாழ்ந்தாரென்பது அவருடைய நூலில் மேற்கூறிய புலவர்களது அழகிய கருத்துக்களை அமைத்திருத்தலினால் அறியலாம். கம்பர் முறையாகக்கல்வி பயிலவில்லையென்றும் காளியருள்பெற்று வரகவியானா ரென்றும் சொல்லுதலை முழுதும் மறுக்கமுடியாது. ஆனால் அவருடைய இராமாயணத்தைக் கூர்ந்து படித்தால் பழம்பெரும்புலவர்களது கற்பனைகளையும், தொடர்களையும் பொன்னேபோல் போற்றி இன்னும் கிறப்பித்து அமைத் திருப்பதைக்காணலாம். கம்பர் 'ஒவ்வொரு பாணியிலும் ஒவ்வொரு அகப்பை யள்ளிக்கொண்டார்' என்பதில் உண்மையுள்ளது என்றும் அறியலாம்.

கம்பர் கோமானை வைணவர்களும், சைவர்களும் தங்கள் தங்களுடைய மதத்தவரென்று காரணத்துடன் கூறுகின்றனர். எடுத்துக் கொண்ட காப் பியத்திற்கேற்றவாறு இராமாயணத்தில் திருமாலுக்குப் பரத்துவம் கூறியது வைணவருக்குச்சான்று. கம்பரின் பெயர் 'ஏகம்பநாதரின் மருஉ என்றும், அவருடைய குமாரனான அம்பிகாபதியின் பெயர் இறைவனின் பெயராதலாலும், ஏரெழுபது என்னும் நூலில் விநாயகவணக்கஞ் செய்தாரென்றும் சைவர் சான்று கூறுகின்றனர். ஆனால் அவர் நூலை முறையாகப் படிப்போமானால் சைவ வைணவமதங்களை ஏற்றத் தாழ்வில்லாமல் இரண்டு கண்களைப் போல் பாவித்தார் என்றுணரலாம். கம்பர் பிறப்பால் எம்மதத்தினராயினும், அனுபவ ஞானத்தாலும், ஆராய்ச்சி முகிர்ச்சியாலும் உண்மை ஞானம் பெற்று, கடவுள் சமயங்கடந்த பரம்பொருள் என்றும், கடவுளின் அம்சமானவர்களே ஒவ்வொரு சமயமும் கொண்டாடும் கடவுள்கள் என்ற கொள்கையுடையவரென்பதும் புத்த காண்டத்தில் மருத்துமலைப்படலத்தில்

“ஆயதன் வடதீழ் பாதத்து ஆயிரம் அருக்கர் ஆன்ற,
காய்கதிர் பரப்பி அஞ்சுகதிர்முகக்கமலங் காட்டி,
நாயபேர் உலகம் மூன்றும் தூய மலரில் சூழ்ந்த,
சேயிழை பாகத்து எண்ணோள் ஒருவனை வணக்கம் செய்தான்.”

என்றதாலும், சீதை இராவணனை நோக்கி,

“செங்கண்மால் நான்முகன் சிவன் என்றே கொலோ
எங்கள் நாயகனையும் நினை” என்று கூறியதாலும்

“ஆலமும், மலரும் வெள்ளிப்பொருப்பும் விட்டு அயோத்திவந்தான்”

என்று இராமபிரானது திரு அவதாரத்தைப்பற்றி சொல்லும் போது கூறியதும், உள்ளங்கை நெல்லிக்கனிபோல் உணர்த்தும்.

கம்பன் பெண்மக்களை எழுதிக்காட்டும் முறை மிக்க நயம் பட்டதாம். வால்மீகி இராமாயணத்தையும் கம்பர் கிருஷ்ணயையும் ஒப்பிடித்து இதை உண்மை

விளங்கும். கதாநாயகியாகிய மைதிலியை யெடுத்துக் கொண்டால் பிறப்பி லிருந்து முடிவு வரை ஒரு ஒப்பற்ற சித்திரமாக எழுதியுள்ளார். வால்மீகியில் காணப்படும் கொடுஞ் சொற்கள், பிடிவாதம் முதலியவற்றை நீக்கி காதல் மிக்க கற்பு பூண்டு ஒழுகும் கன்னியாகவமைத்தார். சில சொற்களால் தசரதனது மனைவிமார்களை நமக்கு அறிமுகம் செய்கிறார். கோசலையைப்பற்றி கூறுங் கால் “மூவுலகும் ஈன்றானை முன்னீன்றானை பெற்றதால் பெருஞ்செல்வம் யான் பிறத்தலால் துறந்த பெரியான்” என்றும் சுமத்திரையைப்பற்றி சொல்லும் போது “அறந்தானெயன்றவன்” என்றும், கைகேயியை “கூற்று” என்றும் வெகு சுருக்கமாக அளவற்ற உரையோடு கூறுகிறார்.

சான்றவர்கள் கவியானது கற்றவர் மனத்திற்கு ஆபரணமாக அறம், பொருள், இன்பம், வீடு என்னும் நார்பொருளும் அமைந்து, புணர்தல், ஊடல், இருத்தல், பிரிதல் என்னும் ஒழுக்கங்களைக்கொண்டு அழகுபொருந்தி, தெளி வானடையுடன் படிப்போர் நா, கேட்போர் செவி, சிந்திப்போர் மனம் என்னும் மூன்றையும் குளிர்விப்பதாயிருக்கவேண்டு மென்பதை யுணர்ந்து, கம்பர் இராமா யணத்தை அம்முறையில் அமைத்துள்ளார். தமிழ்மொழிப் பற்றும் தாய்நாட்டுப் பற்றும், புலர்களிடமிருந்த மதிப்பும் வெகு அழகாய் விளங்குகிறது. தமிழிடம் இருந்த தலைசிறந்த அன்பினால் தமிழ் என்றும் சொல்லை ‘இனிமை’ எனப்படும் உரையிலேயே அமைத்துள்ளார். அகத்தியரை “தமிழெனும் அளப்பெரும் சலதி தந்தான்” என்றதும், “என்றுமுனிதன் தமிழ் இயம்பி இசைகொண்டார்” என்றதும், “ஏழலகம்புகழ் முத்தமிழ்” என்றதும் அவருக்குத் தமிழினிட மிருந்த மதிப்பையன்றி வேறெதையுணர்த்தியதெனலாம்? கோசலநாட்டைப் பற்றிக்கூறுங்கால் ‘காவிரிநாடன்ன கழனிநாடு’ என்றும் கங்கையைப்பற்றி கூறும்போது ‘பொன்னிபோன்ற கங்கை’ என்றும், ‘கங்கையிற் புனிதமான காவேரி’ என்றதும் அவரது அளவற்ற நாட்டுப்பற்றை உணர்த்தும். அயோத் தியா காண்டத்தில் மந்திரிகளைப்பற்றிக் கூறும்போது,

“உற்றதுகொண்டு மேல்வந்து உறுபொருள் உணரும் கோளார்,
மற்றது வினையின் வந்தது ஆயினும் மாற்றல் ஆற்றும்
பெற்றியர் பிறப்பின் மேன்மைப்பெரியவர் அறியுநாலும்,
கற்றவர்மான கோக்கின் கவரிமான் அனையரீரார்”

என்னும் பாடலில் வான்புகழ் கொண்ட வள்ளுவரது பின்வருமீ குறட்பாக்களை எடுத்து ஆண்டிருப்பது தெரியவரும்.

“மதிநுட்பம் நூலோடு உடையார்க்கு அதிநுட்பம்
யாவுள முன்னிற் பவை”

“ஊழையும் உட்பக்கம் காண்பர் உலையின்றி
தாழா துளுந்து பவர்”

“மயிரீப்பின் வாழாச் கவரிமா னன்னார்
உயிர் ரீப்பர் மானம் வரின்”

சேக்கிழார்,

“ உலகெலாம் உணர்ந்து ஒதர்க் கரியவன்
நிலவுலாவிய நீர்மல வேணியன்,
அலகில் சேரியன் அம்பலத்தாடுவான்
மலர்சிலம்படி வணங்கி வாழ்த்துவாம் ”

என்று கூறியதை இன்னும் சிறப்பித்து,

“ உலகம் யாவையும் தாமுன ஆக்கலும்
நிலபெறுத்தலும் நீக்கலும் நீங்கலா
அலகிலா விளையாட்டு உடையார் அவர்
தலைவர் அன்னவர்க்கே சரண் நாங்களே ”

என்றார். இவ்வாறு தம்காப்பியம் முழுவதிலும் பழம்பெருங்கருத்துக்களைச் சிறந்தமுறையில் அமைத்துள்ளார். அதோடு பாடலின் முதற்கண்தான் சொல்லக்கருதியதைச் சொல்லிவிட்டு ஈற்றடியில் நீதிகளையமைத்தல் அவ ரியல்பு. தாடகை வதைப்படலத்தில் இராமன் அம்பு எளிதாகத்துளைத்துச் சென்றதென்பதை “ கல்லாப்புல்லர்க்கு நல்லோர் சொன்ன பொருளெனப் போயிற்று ” என்றும், கைகேயியின் வஞ்சநெஞ்சை ரெத்தவர் “ தஞ்சென மாதரைத்தக்கோர் உன்னலர் ” என்றார்.

கம்பர் வால்மீகியை முதல் நூலாகக்கொண்டாலும் அநேக இடங்களில் கதைப்போக்கை மாற்றியமைத்து அவரைவென்றுவிட்டாரெனலாம். முக்கியமாக, இராமனது திருமணத்தை அழகியகாதல் சித்திரமாக்கினார், தசரதன் இராமனிடம் முடிசூட்டுவதற்குமுன் எச்சரிக்கையாயிருக்கும்படி கூறியதை மாற்றி தசரதனை மாசற்றவனாக்கினார், இராமன் நாட்டைவிட்டு காட்டுக்குச் செல்லுமிடத் தில் அசந்தர்ப்பமான வர்ணனைகளையும் கதைகளையும் நீக்கி இயற்கை முறையில் அமைத்து பரிபூரண ரசத்தைப் பிழிந்துதருகிறார். ஆரணியகாண்டத்தில் குர்ப் பனகை பஞ்சவடி வருவதும் மீண்டு இராவணனிடம் செல்லுவதும் காப்பியத் தின் ஒருமைத்தன்மையை மேம்படுத்தும் முறையில் அமைந்துள்ளது. சிதை யைச்சிறைப்பற்றி தூக்கிச் சென்றான் என்பதை நீக்கி தீண்டாது மண்ணுடன் கொண்டு போவான் என்றார். தமிழ் மக்களது பழக்க வழக்கங்களுக்கேற்றவாறு நூலில் உண்டாக்கிய மாறுதல்கள் அதன் சிறப்பை அதிகரிக்கிறது. தமிழரின் கற்புநெறியும், தூதல் மணமும், அரசரின் அறநெறிதிறம்பாச் செங்கோண் முறையும், அறப்போர் முறையும், வீரமும் வெகுதெளிவாய் விளங்குகிறது. இராமபிரானது வடிவினை முடியக்காணாது கால் கண்டவர்கள் காலையும், கண் கண்டவர்கள் கண்ணையுமேகண்டு களித்ததுபோல் கம்பஇராமாயணத்தை முழு வதும் படித்து மகிழ்ச்சியடைதல் முடியாததாம். கங்கையாறு தோன்றியபின் ஆறுகள் வனப்பிழந்ததும், வைதேகியார் விளங்கிய பின்னர் மாதர் அழகிழந்த தும் போல் இராமாயணத்திற்குப் பின்னர் மற்றகாவியங்கள் பெருமையிழந்தன. இந்நூலின் சிறப்பு எடுத்துரைப்போரது புலமைக்கும் சொல் வன்மைக்கும் ஏற்றவாறு மாறும்.

இவ்வளவு உயர்தன்மை வாய்ந்த ஒப்பில்லாக் காவியத்தினாலுண்டாகும் மகிழ்ச்சியில் கொஞ்சமாவது அனுபவிக்காவிடில் தமிழராய்ப் பிறந்தும் பிறவாத வராவோம். இந்நூலின் சுவையை யனுபவித்தல் கரும்பு கொடுத்து தின்னக் கைக்கூலியும் கொடுத்ததற்கு ஒப்பாகும்.

வஜ்ஜேஸ்வரி.

கன்னித் தமிழ்

வித்துவான் அ. கிருஷ்ணன்

இந்நூலவந்திலில் வழங்கிவரும் மொழிகளுள், ‘பழமையான மொழிகள்’ என்னும் சிறப்புரிமை, இலத்தீன், கிரீக், ஹீப்ரூ, ஆரியம், தமிழ் என்ற சில மொழிகளுக்கு மாத்திரமே யுண்டு என்பது மொழிநூல்வல்லார் முடிபு. மேற் கூறிய மொழிகளுள் தமிழொழிந்த மற்றெல்லாமொழிகளும் பேச்சுவழக்கற்றுப் பிணமொழிகளாயின. தமிழ்மொழியொன்றே ‘உலகவழக்கு, செய்யுள்வழக்கு’ என இருவகை வழக்கினையுடையதாயும், சிறந்த இலக்கண இலக்கியங்களையுடைய தாயும், பலநுண்ணியகலைகளையும், தத்துவ நூல்களையும் தன்னகத்தே கொண்டு, பல கிளைமொழிகளுக்குத் தாயாகியும், தன்னில்தானே இயங்கவல்லதாயும் விளங்குவதைக்கண்ட நம்முன்னோர், தமிழ்மொழியைக் ‘கன்னித் தமிழ்’ என்று கூறிக் களியுற்றனர். இதையே நம் அரும்பெரும் புலவராகிய பாரதி என்றும், “யாமறிந்த மொழிகளிலே தமிழ்மொழிபோல் இனிதாவது யாங்கணமே கண்டதில்லை” என வலியுறுத்திப்போந்தார்.

இச்சீர் மிகு செந்தமிழ்ச் செல்வி சொற்சுருக்கமும் பொருளாழமும் நன்கு பொருந்தப்பெற்ற நறுநூல்களால் தெவிட்டாத இன்பத்தை ஊட்டி விளங்குவது தமிழர் யாவருமறிந்த உண்மையே. இத்தமிழ், ‘எப்பொழுது உண்டாயிற்று?’ என்னுங் கேள்விக்கு, சரித்திர ஆசிரியர் இன்னும் முடிவான விடை கூறிப் போந்தாரில்லை. ஆகவே சரித்திர காலத்திற்கெட்டாது படைப்புக் காலமுதல் விளங்குகின்றது என்று புலனாகின்றது. கன்னபரம்பரைச் செய்திகளைக் கொண்டு நோக்கின், ஆதிசிவன் பெற்றுவிட்டான்—என்னை, ஆரியமைத்தன் அகத்திய னென்றோர், வேதியன் கண்டு மகிழ்ந்தே—நிறை, மேவுமிலக்கணமும், செய்துகொடுத்தான்” என்ற பாரதியாரின் பாடலின்படி உமைநேசனாலியற்றப் பட்டு, அகத்திய முனிவரால் வளர்க்கப்பட்டான் எனத் தெரியவருகின்றது.

எனவே இத்தமிழ்த்தாய், பாண்டிய அரசர்களால் திருவாலவாயில் நிறுவப் பட்ட, “முதல்ச்சங்கம், இடைச்சங்கம், கடைச்சங்கம்” என்னும் மூப்பெருஞ் சங்கங்களின் ஆதரவில் புலியரசர்களாலும் கவியரசர்களாலும் போற்றப்பட்டு வந்தாள். இவ்வாறு செந்தமிழ்ச்செல்வியைப் பெற்றுவிட்டதோடன்றி வேறு வந்தாள். இவ்வாறு செந்தமிழ்ச்செல்வியைப் பெற்றுவிட்டதோடன்றி வேறு வந்தாள். இவ்வாறு செந்தமிழ்ச்செல்வியைப் பெற்றுவிட்டதோடன்றி வேறு வந்தாள். இவ்வாறு செந்தமிழ்ச்செல்வியைப் பெற்றுவிட்டதோடன்றி வேறு வந்தாள்.

பாண்டிய நாட்டில் பஞ்சம் பரவவே, புலவர்கள் வறுமைப்பிணியுற்று மதுரை மூதூரை நீத்துச் செல்கையில், 'தொல்காப்பியம்' என்னும் ஒல்காப்பெரும் புகழ்நூலின் அகத்திணை இயல் காணாது போயிற்று. அப்பொழுது அங்கயற் கண்ணி நேசனாகிய தென்தமிழ்க்கடவுள் "இறையனார் அகப்பொருள்" என்னுஞ் சீரிய நூலைத்தாமே இயற்றிக்கொடுத்தும், அதற்கு நக்கீரனாள் சிறந்த உரை இயற்றச் செய்தும் தமிழைப் பாதுகாத்தருளினார்.

இன்னும், ஏழை யந்தனாகிய தருமி என்பானுக்கு ஒரு செய்யுளியற்றிக் கொடுத்து பாண்டியன் நிறுவியிருந்த பொற்கிழியைப் பெறச்செய்தவரும், அப் பாடலில் பிழைகூறிய நக்கீரனை வாது புரிந்து வென்றவரும், கல்விச்செருக்கினால் நற்றமிழ்ப் புலவராகிய இடக்காடரை இகழ்ந்த பாண்டியன் பதியை நீத்துப் புலவர்பின் சென்றவரும், ஒள்ளிய நெஞ்சிற் பெரும்புலவராகிய திருஞான சம்பந்தரின் பொருட்டு, தமிழ்ப்பாடல் எழுதிய ஏட்டை ஆற்றில் எதிரேறச் செய்தவரும், மற்றோரேட்டை வெந்தியில் வேகாமற் காப்பாற்றியவரும், தமிழன்பு கொண்ட திரிபுரமெரித்த விரிசடைக்கடவுளே என்றால் தமிழின் பெருமை இருந்தவாறு என்னே! திருமாலடிமைத்திறத்தில் திருந்திய திருமழிசையாழ்வார் என்னும் பெரியாரின் பாசரத்தைக் கேட்டு, அதன்படி காமருபூங்கச்சி மணி வண்ணனாகிய திருமால் தமது யோகரித்திரையையும் நீத்து ஆழ்வாரின் பின் சென்றனரென்றால் தமிழிற்குள்ள தனிப்பெருமை வேறு எந்தமொழிக்கு உண்டு?

இவ்வாறு, கடவுளராலும், தமிழ் நாட்டு முடியரசர்களாலும் குறநில மன்னர்களாலும் மாரியன்னகைவள்ளல்களாலும் போற்றப்பட்டாள். கி. பி. முதல் நூற்றாண்டிலிருந்தே அன்னிய மொழியாளராகிய சமணரும் பௌத்தரும் தமிழ் நாடு புருந்து, தமிழார்வமிக்கு தமிழில் செய்யுளியற்றமாற்றல் பெற்று பல அரிய தமிழ்க்கிணுக்களையும், பலபெருங்காப்பியங்களையும், பல இலக்கண நூல்களையும், சமயநூல்களையும் இயற்றித் தமிழ்த்தாயை அலங்கரித்தனர். இவ்வாறு, பௌத்தரும் சமணரும் செய்த தமிழ்த்தொண்டு போற்றற்பாலதாகும். பிறகு ஏறக்குறைய கி. பி. ஐந்தாம் நூற்றாண்டில் சைவ, வைணவமதங்கள் ஒங்கி வளரவே, அருட்கவிஞராகிய ஆழ்வார்களும் நாயன்மார்களும் அவதரித்து தமிழிலே 'திருவாய்மொழி, தேவாரம்' முதலிய திருமுறையை இயற்றி செந்தமிழ்ச் செவ்வியைச் சிறப்பித்தருளினர்.

அப்பால் கி. பி. ஒன்பது அல்லது பத்தாவது நூற்றாண்டில், உலாப்பாடி உள்ளத்தைக் கவர்த்த ஒட்டக்கூத்தரும், வெண்பாவின் வேட்கையை விளக்கிய புகழேந்திப் புலவரும், விண்ணையும் மண்ணையும் தன்னிடமாகக் கொண்டு தனது பேரொளிப் பெரு வெள்ளத்தால் இருபேருலகையும் ஒளிமயமாக்கிய கம்பரென்னும் கவிஞலபாஸ்கரனும் தோன்றி தமிழ்ச் செவ்விக்குப் பல இனிய நல்லணிகலன்களையிட்டுப் போற்றினர். அப்பால் செந்தமிழ் நாடு அன்னியராட்சிக்குட்படவே, ஆங்காங்குள்ள சைவமடங்களாலும், சிற்றரசர்களாலும் பலதமிழறிந்த பிரபுக்களாலும் ஆதரிக்கப்பட்டு தன் நிலைமையிற்குற்றாது இனியபல

நல்லணிகளோடு விளங்கினாள். இக்காலத்தில் தான், கோவை, பின்னாற் தமிழ் முதலிய பலவகைப் பிரபந்த நூல்களும் தலபுராணங்களும், உரைநூல்களும் வெளிவந்தன.

நம் நாட்டில் ஆங்கிலேயரது ஆதிக்கம் வேருன்றிய பொழுது நம்மதமிழ் மொழியேயன்றி வேறுபல மொழிகளும் சீர்குலைய ஆரம்பித்தன. உத்தியோக வெறி ஏற்பட்டுத் தம் தாய் மொழியைப் புறக்கணித்து வயிற்று மொழியாகிய ஆங்கிலத்தைக்கற்க அரும் பாடுபட ஆரம்பித்தனர். பலநூல்கள் அழிந்து போயின. பலசிறைவுண்டன. பலசெல்லுக்கிரையாயின. புலவர்கள் வறுமையடைந்து அல்லலுற நேரிட்டது. ஆங்கிலம் அரைகுறையாகப் படித்த சில மேதாவினரால் தமிழில் என்ன இருக்கிறது என்று கேட்கப்பட்டது. நாட்டுப் பற்று, தாய்மொழிப்பற்று, நம்நாட்டுப்பழக்க வழக்கங்கள், ஆத்மத்தியாகம், வீரம், சகோதரமனப்பான்மை எல்லாவற்றையும் மறந்து வயிற்றுப்பெருமானை ஆராதிக்க அரும்பாடுபட்டு அவமானமான தொழில் செய்வதற்கும் அஞ்சுகிறார்களில்லை! யாராவது தமிழ்மொழியின் சிறப்பைக்கூற முன்வந்தால் அவரை எள்ளிகையாடுகின்றனர்!

'தமிழில் என்ன இருக்கிறது?' என்று ஒரு அன்னிய மொழியாளன் உசாவுவானாயின் அவனறியாமைக்கு இரங்கவேண்டுமேயன்றி கோபிப்பது தகாது. ஆனால் ஆங்கிலப்படிப்பினால் உண்மை அறிவு இழந்து பேசுகின்ற சிலரைக்குறித்துத் தான் வருந்த வேண்டியிருக்கிறது. இக்கேள்விக்குப் பதிலாக, 'என்ன இல்லை தமிழில்' என்று கேட்கிறோம். உயர்ந்த இலக்கண இலக்கியங்களில்லையா? என்பையுருக்கும் இசைத்திறமில்லையா? பேடியைக் கூடப்போர்களில்லையா? முகத்திற்குப் போகச் செய்யும் வீரமில்லையா? தற்காலத்தில் நாகரீகத்தில் சிறந்தன என்று கூறிக்கொளும் ஐரோப்பியநாட்டினர் காட்டுமிராண்டிகளாகத் திரிந்து கொண்டிருந்த பொழுது, நம் நாட்டில், காவியம், ஓவியம், இசை, திரிந்து கொண்டிருந்த பொழுது, நம் நாட்டில், காவியம், ஓவியம், இசை, சோதிடம், மருத்துவம், சமயம் முதலியகலைகள் உச்சநிலையை அடைந்திருந்ததை அறிந்தவர்கள் மேற்கூறிய வினாவைக் கேளார். புறப்பாட்டுக்களைப் படிக்கும் ஒவ்வொருவனுடைய நாடியிலும் வீர வுணர்ச்சி ததும்பிநிற்கும்.

பண்டை இயற்கைவளன்களை யெல்லாம் உள்ளபடி உரைக்கும் பத்துப் பாட்டு என்னும் நூலில் வருணிக்கப்பட்டிருக்கும் பலவிதமரங்களையும் மலைகளையும், பலவிதப் பூக்களின், நிறம், மணம், தன்மைமுதலியவைகளை நோக்கின், தாவரசாஸ்திரப்பயிற்சி நம்புலவர்களுக்கிருந்து வந்தது என்பது புலனாகின்றது. தமிழ்மாதின் இனிய உயிர்நிலையாகிய திருக்குறளின் தன்மையை அன்னிய மொழியினரும் அறிந்து தங்கள் மொழியில் மொழிபெயர்த்திருக்கின்றதை யுணராதவரே மூடத்தனமான வினாக்களை வினாவுவர். ஒள்ளிய நெஞ்சிற் பெரும்புலவோராகிய நாயன்மார்களும் ஆழ்வார்களாயிற்றிய பாடலின் நயத்தை உரை ஆற்றலற்றவரும், சிந்தாமணியின் செவ்வியருமை யோராதவர்களும், தேனிலே ஊறிய செந்தமிழின் சுவைதேரும் சிலப்பதிகாரத்தின் சிறப்பையறிய வல்ல மையற்றவரும், பாலின் சுவைக் கடலுண்டெழுந்து பாரில் கம்பன்

பொழிந்த தீம்பாற்கடலை நாவின்னிக்கப்பருக வல்லமையில்லா தோருமே மேற் கூறிய வினாவை மதிமயக்கிக் கேட்பார்கள்.

நம் பாரதியாரும் ஆங்கிலம் படித்தவர் தான். ஆனால் அவர் கூறுவ தென்ன? “யாமறிந்த மொழிகளிலே தமிழ்மொழிபோல் இனிதாவது யாங்கணுமே நண்டதில்லை, உண்மை வெறும் புதழ்ச்சி யில்லை” என்றது அவர் பொன்மொழி யன்றோ? பண்டைப்பெருமை மறந்து மேனாட்டு நாகரீகத்தில் மூழ்கிக் கிடக்கும் சிலமக்களைத் தட்டியெழுப்பி அவர்களுக்கு மொழிப்பற்றும், நாட்டன்பும் உண்டு பண்ணிய உத்தமராகிய நம் பாரதியாருக்கு என்னகைம்மாறு செய்தாலும் போதாதென்றே கூறலாம். இவர் பாடல்களைப்படித்த தமிழர்கள் ஓரளவு தமிழின் பெருமையை உணர்ந்திருக்கின்றனர். ஆங்காங்கு மேடைப் பிரசங்கங்கள் மூலமாகவும் கழகங்கள் மூலமாகவும் தமிழின் பெருமையைப் பேச முன்வருகின்றனர், சில பெரியார்கள்.

தமிழர்களியற்றிய பெருந்தவப் பயனாக மகாமகோபாத்தியாய டாக்டர் உ. வே. சாமிநாதய்யர் என்னும் உத்தமமகான் அவதரித்தார் என்று கூறின் யிகையாகாது. ஏனெனில், பல்லாண்டுகளாக மறைந்த கிடந்த பனுவல்களை யும், செல்லுக்கிரையான ஏடுகளையும், தன் உடல் பொருள் ஆவி என்ற மூன்றை யும் பொருட் படுத்தாது, ஊரூராய்த்தேடி அலைந்து கொண்டு வந்து அச்சக் கேற்றி அவல்கரித்த பெருமை இப்பெரியாருக்கேயுண்டு. இவர், இப்பணி செய்யமுன்வராவின், தமிழ் நாட்டினர் தலைதாக்கவே இடமிராது என்றுகூறின், உயர்வு நவீகியாகாது. இப்பெரியார், தம் உடல்களையுமோராது இடைவிடா முயற்சியால் எண்ணிறந்த துல்களை அச்சிட்டு, இதற்குமுன் ஒருவரும் செய் தறியாத தமிழ்த் தொண்டைச்செய்து வருகின்றார். தமது எண்பத்தேழாவது வயதிலும் தமிழ்த்தொண்டொன்றே கருத்தாகக் கொண்டு உழைத்துவரும் இவ்வுத்தம மகானுக்கு, கீண்டவாழ்வு அருளுமாறு எல்லாம்வல்ல இறைவனை இறைஞ்சுவோமாக!

தமிழ்த்தாய்க்கு எவ்வளவோ சிறப்பு இருந்தபோதிலும், தற்காலத்தில் மேனாட்டில் சிறந்து விளங்கும் கலைநுல்கள் தமிழில் போதிய அளவு ஏற்படாமை யினால் சிலவழிகளைக்கையான ஒவ்வொரு தமிழனும் உழைக்க முன்வரவேண்டும். அவையாவன; (1) தமிழ்க்கழகங்கள் (2) பிறமொழிகளிலுள்ள சிறந்தநுல் களைத் தமிழில்மொழி பெயர்த்தல் (3) பழைய நுல்களுக்கு கற்றோரேயன்றி மற்றோரும் உணருமாறு எளியநடையில் புதிய உரைகள் இயற்ற்தல்; (4) தமிழ்ப்பத்திரிகைகள்; (5) பிறமொழிகளவாமல் தமிழில் பேசுதலும் எழுதுதலும். இன்னொன்றைப்பல வழிகளைக்கையாண்டு ஒழுக்கின் நம் தமிழ்ச் செல்வி, தன் பழம்பெருமையோடும் புதுப்பெருமை யோடும் ஒளிருவான் என்ப தில் துளியேனும் ஐயமில்லை.

(1) முற்காலத்தில், தமிழ் எவ்வாறுவளர்க்கப்பட்டது என்று கூர்ந்து றோக்கின் கழக அமைப்பினால் என்பது உள்ளங்கை நெல்லிக்கனிபோல

உணரலாம். ஆகவே ஆங்காங்கு அதாவது ஒவ்வொரு கதரத்திலும் கழகங்கள் அமைக்கப்படவேண்டும். அக்கழகங்களில், புதுநூலியற்றுக்கழகம், பழநூல் பாதுகாப்புச் சங்கம், மொழிபெயர்ப்புச் சங்கம், ஆராய்ச்சிக் கழகம் முதலிய சிறிய கழகங்கள் அமைக்கப்பட்டு, ஒவ்வொன்றிற்கும் தகுதியுள்ள புலவர்களை நியமிக்க வேண்டும். இவற்றில் பிரசாரக் கழகமொன்று அமைக்கப்பட்டு, தக்க புலவர் களைக்கொண்டு நாடெங்கும் தமிழறிவு பரவச்செய்யவேண்டும்.

(2) மொழி பெயர்ப்புக்கழகம், தற்காலத்தில், உலகிலுள்ள எல்லா மொழி களிலுமுள்ள சிறந்த நுல்கள் ஆங்கிலத்தில் மொழி பெயர்க்கப்பட்டிருக்கின்றன என்பது, ஆங்கிலம் உலகப்பொதுமொழியானதற்குண்டான காரணங்களில் ஒன்று. நம் திருக்குறளை, இலத்தீன், ஆங்கிலம், ஜர்மனி, கிரேக்கமொழி, இத்தாலி முதலிய மொழிகளில் மொழி பெயர்க்கப்பட்டிருப்பதைக் காணலாம். அது போன்று நம் நாட்டில் மங்கிக் கிடக்கின்ற தாவரசாஸ்திரம் (Botany) பூத சாஸ்திரம் (Physics) சடப்பொருள் சாஸ்திரம் (Chemistry) பறவைநுல்கள் சாஸ்திரம் (Zoology) வான சாஸ்திரம் (Astronomy) தத்துவநுல்கள் (Philosophy) நிலநுல்கள் (Geology) தொல்லுயிர்துல்கள் (Anthropology) சட்டநுல் சிலநுல்கள் (Law) முதலிய நுல்களை, ஆங்கிலத்திலிருந்து தனித்தமிழில் மொழிபெயர்க் வேண்டும். வேறு மொழிகளிலுள்ள சிறந்த நுல்களை மொழி பெயர்ப்பதில் சிறிதளவேனும் தயக்கக் கூடாது. ஆகையால் பலமொழிகள் கற்ற தமிழன்பர் களிற் சிலர், இப்பணிசெய்ய முன்வரவேண்டும்.

(3) பத்துப்பாட்டு, திருக்குறள் முதலிய சிறந்த நுல்களுக்கு எழுதப் பட்டருக்கும் பழைய உரை கற்றோருக்கு மாத்திரமே விளக்குகின்றபடியால், பாமரரும் உணருமாறு எளிய நடையில் புத்துரைகள் இயற்றப்படவேண்டும். ஆனால் அவைகள், பழைய உரைகளின் கருத்துக்களை விளக்குவனவாயிருக்க வேண்டுமேயன்றி மனம்போன போக்கு எழுதப்படக்கூடாது.

(4) தமிழ்ப்பத்திரிகைகள். நம் நாடு அடிமை நாடாயிருப்பதனால் மேனாட்டி லிருப்பனபோன்று அதிகமான பத்திரிகைகள் உண்டாக முடியாமற்போகின்றன. இப்பொழுது இருக்கும் பத்திரிகைகளுக்கே போதியவருவாயில்லை. ஆனாலும் பல பிரபுக்களை யடுத்து இலக்கியம், இலக்கணம், அரசியல், வைத்தியம், சமயம், நகைச்சுவை முதலிய பல பத்திரிகைகள் சில தினப்பத்திரிகையாகவும், சில வாரப்பத்திரிகையாகவும், சில மாதப்பத்திரிகையாகவும், கூடுமானவரை பிற மொழிச் சொற்கள் கலவாது, தனித்தமிழில் வெளியிடச் செய்யவேண்டும். மாண வன் முதல் பேராசிரியர்வரை இன்பம் தருமாறு பத்திரிகை அச்சிடப்பட வேண்டும்.

இன்னும், நாம் நம் நண்பர்களுடன் பேசும் போதும், கடிதமெழுதும்போது கூடுமானவரை தனித்தமிழில் உரையாடவேண்டும், எழுதவும் வேண்டும். கலா சாலைகளில், சரித்திரம், பூகோளம் முதலியபாடங்கள் தாய் மொழியிலேயே கற் பிக்கப் படுவது முதலில் கடினமாயிருப்பினும் அதையே பழக்கமாகக் கொண்டு

வரச் செய்யவேண்டும். இவ்வாறு மேற்கூறிய வழிகளுக்கு அரசாங்கமும் துணை செய்ய முன்வருமானால், தமிழ் ஆங்கிலத்தோடு போட்டிபோடுந்தன்மையை அதி சீக்கிரத்தில் அடையும்.

“ இருந்தமிழே உன்னாலிருந்தேன் இமையோர்
வீருந் தமிழ் தமென்றாலும் வேண்டேன் ”

திருஞானசம்பந்தர்

தீந்நாளார் ஆர். கல்யாணசுந்தரம் பிள்ளை

உலகெலாம் உணர்ந் தோது தற்கரிய உத்தமனும், நீர்மலிவேணியனும், நின்மலனும், அலகில்சோதியும், அமலனும், ஆதிபிரானுமாய் அம்பலத்தாடி மலர்ச்சிலம்படி காட்டி மன்னுயிர்க்கருளும் அருட்டிறத்தினையும், அவனை வழி பட்டியும் வகையினையும் உலகினர்க்குணர்த்திப் போந்த பெருமை திருத் தொண்டர்கட்கே உரியதாகும். இச்சிவனடியார்களுட் சிறந்தவர்கள் நால்வர் என்பது ஆன்றோர்துணிவு. அவர்களுள் சைவசமயத்தின் கண் எனப்பட்டார் நாவுக்கரசரும் ஞானசம்பந்தருமாவர். திருஞானசம்பந்தர், திருவருளால் ஞானப்பாலுண்டு பராபரா ஞானங்களை ஒருங்கே பெற்ற வரலாற்றினைச் சேக்கிழார் கூறியாங்கு இங்கு கூறுவாம்.

மனிதப் பிறவி மாண்படைவது தனக்கெனவாழாத்தன்மையினால் என்பர் மேலோர். உலகில் உள்ள உயிர்களுடையெல்லாம் தன்னுயிர் போல் எண்ணி ஒல்லும் வகையெல்லாம் ஓவாதே அறவினை செய்தல்வேண்டும் என்பர். இவ்வற வோரையே எவ்வுயிர்க்கும் செந்தன்மை பூண்டொழுகும் அந்தணர் என்பர் வள்ளுவர். ஈகை பலவகைப்படுமெனினும் அவற்றுள் அறிவினைப் புகட்டுதலே பெரிதும் போற்றுதற்குரியதாம். அறிவு, உலகியலறிவு என்றும் உண்மையறிவு அல்லது கடவுளறிவு என்றும் இருவகைப்படும். இவ்விருவகையினுள்ளும் கடவுளை யறியும் அறிவே சிறந்தது என்பது கற்றறிந்தபெரியோர் கூறுவது. இவ் வுண்மையறிவை உலகினுக்குதலிய உத்தமர் ஞானசம்பந்தர்.

வேதநெறிதழைத் தோங்கவும் மெம்பட்ட சைவநெறி விளங்கவும், சிவனடியார்கள் சிறக்கவும் நமது ஞானசம்பந்தப் பெருமான் அவதரித்த திருத்தலம் சீர் காழிப்பதியாகும். அப்பதி சென்னையில் வளர்மதியணிந்த சிலம்பணி சேவடியார் தம் சைவத்துறையின் வழிவந்த சோழர்களால் ஆட்சிசெய்யப்பெற்று பொன்னி யால் பொலிவடைந்த சோழ நாட்டில் உள்ளது. அங்கு வானளாவிய சோலைகளும், கானுலாவியசோலைகளும், செந்நெல்வயல்களுஞ்சிறந்து விளங்கின. தோணி புரம் என்னும் அந்நகரின் பெயர்க் கேற்ப ஆங்கு வேதவொலி கடலொலிபோல் முழங்கிற்று. உகக்கடை நாளிலேயன்றியிக் காலத்தும் அந்நகர் கடல்மேலேமிதப் பது போலிருந்தது. அரி அயன் முதல் அமரர் யாவரும் அடங்க எழும்கடை வெள்ளம் அம்மதில்களின் மீது மோதி விடுத்தவரைகள் கடல் கடைந்த நாளில் மந்தரமலைமேல் காணப்பட்ட வாசுகிபோல் விளங்குவன. வளம்பொருந்திய மருத்

நிலத்தினிடத்து வாசனையோடு கூடிய பசிய இலைகள் நெருங்கிய இதழ்கள் பொலியும் நீரிலுள்ள செந்தாமரையில் மலரும் பருவத்துப் பெரிய பூக்களிருத் தல், கருநிறம் வாய்ந்த நீரையுடைய கடலிலே காலையில் மலர்கிற ஒரு சூரியனைக் கண்டு குளத்தில் பல இளஞ்சூரியர்கள் மலர்ந்தது போலிருந்தன. வேதியர்தம் ஒம்புகை இரவினையும், திருநீற்றொளி பகலையுஞ் செய்தலால் வேறு இரவும் பஹும் அம்மூதூர்க்கு வேண்டாவாயின. விளைவு நிரம்பிய வயல்களிலே மலர்ந்த செந்தாமரையாகிய செந்தீயிலே வயல் வரம்புகளிலுள்ள இனிய மாமரத்தின் கனிகிழிந்த தேனாகிய நறுநெய் நிரந்தரம் இலைநுனியில் ஒழுதுதலால் அவ்வூர் அந்தணர்களேயன்றி அவ்வூர் மரங்களும் ஆகுதிசெய்யுந்தகைமையுடையன. வெண்மதியும் சோலையில் நுழைந்து புறப்படும் பொழுது தேனில் தேய்ந்து மகரத்தங்களைத் திண்டி நிறமாறிச் செந்நிறம் பெற்றுக் கதிரவினைப்போல் காணப் பட்டது. வண்டுகளும் வேதியர்போல் சாம தேம் பாடின. அழகிய மாடங் களில் கற்பிற் சிறந்த குலமகளிர் இருந்தனர். அழகிய வீதிகளில் ஆழிமணிச் சிறு தேருந்ந்து மறைச்சிறுர் விளையாடினர். இவ்வாறு இயற்கை நலங்கனிந்து எழில் பெற்று விளங்கிய அந்நகர்க்குப் பிரமபுரம், வேணுபுரம், புசலி, வெங்குரு, புரந்தராய், சிரபுரம், தோணிபுரம், புறவம், சண்பை, காழி, கொச்சைவயம், கழு மலம் என்னும் பன்னிரண்டு பெயர்கள் உண்டு.

அப்பதியில் விளங்கிய அந்தணர்குலத்தவர்களுள் கவுணிய கோத்திரத்தி லுதித்த சிவபாதவிருதயர் என்னும் சீலத்தின் மிக்காரும், கற்பிற்சிறந்த பொற் புடைய பகவதியார் எனும் கருத்திற்கிசைந்தகாதலியாரும், இறைவனடிக்களை மறவாது வழிபட்டுத்திருநீற்றன்முடன் திகழ்ந்தார்கள். சிவபாதவிருதயர் சமண முதலிய புறச்சமயங்கள் தலையெடுக்கவும், ஆதிஅருமறை வழக்கம் அருகவும் கண்டு கன்றி, மனையறத்திலின்பமுறுமகப்பெருவான் விரும்புவார், பரசமய ரிராகரித்து நீருக்கும் புனைமணிப் பூண்காதலனைப் பெறப்போற்றுந்தவம் புரிந் தார். தோணியப்பர் திருவருளால் பகவதியார் மகப்பேற்றுக் குரியவராகிப் பத்தார்த்திகளில் கோள்கள் உயர்நிலையில் நின்றவலியுற்ற திருவாதிரை நாளிலே, சைவமுதல் வைதிகமும் தழைத்தோங்க, தொண்டர் மனங்களிசிறப்ப, திருநீற்றின் சிறப்பு உலகெல்லாம் விளங்க, ஏழுலகுமின்ப மெய்த, விண்ணவர் வியக்க, அந்தணர் ஆகுதிபெருக, தமிழ்மக்கள் செய்ததவம் முற்றுப்பெற, எத்தி சையினும் தென்திசையும் எவ்வுலகினும் இவ்வுலகும் மேன்மையெய்த எம்மொழி வழக்கினும் தமிழ்மொழி வழக்கேதழைத்தோங்க, இசைஞானமும் மெய்ஞான மும் நிலைத்தோங்க, சீர்காழிசிறப்படைய, தோணிபுறத்திரைவர் திருவருள் பெருக, நாத்திகமதங்கள் நாசமடைய, எப்பொருட்டுஞ்சிவமார் தன்மை தரவல்ல ஆளுடைய பிள்ளையார் திருவவதாரம் செய்தார். பல நற்குறிகள் காணப்பட்டன. பெயரிடுதல், தொட்டிலிலமர்வீத்தல், அமுதுட்டுதல், திருநீற்றுக் காப்பிடுதல் முதலிய சடங்குகளைப் பெற்றோர்கள் உரியபருவங்களிற் செய்தனர்.

தமிழ் தழைக்க வந்த தனிப் புதல்வரைத் தாலாட்டி வளர்த்தனர். பிள்ளை யார், திருத் தொண்டையறிவிப்பார் போல் செங்கீரையாடினார். திருத்தாளம் பெறுவதற்கு முற்காட்டு போல் சப்பாணி கொட்டினார். பிறசமயங்கள் தடு

மாறுவதைக்காட்டுவது போல் தவழ்ந்தார். உற்றாரும் மற்றாரும், 'காழியார் தம் சீராட்டே கவுணியர் கற்பகமே' என்று போற்றி வருக வென்றழைத்தனர். பெற்றோர்க்கும் மற்றோர்க்கும் பிள்ளையார் பேறின்ப மளித்தார். நடந்துவிளை யாடத்தொடங்கி பிள்ளையார் மூன்றாம் பருவமடைந்தார்.

உலகில் விளங்கும் பலகலையும், கலைக்கிருப்பிடமான கலைமகளும் நலஞ் சிறப்ப, பூமகளும் புண்ணியமும் பொலி வெய்த, இறைவன் திருவருளால் உலகுய்ய இது நிகழ்ந்தது. இறைவன் திருவடிகளை இமைப்பொழுதும் மறந் தறியாத வரைப் பரமர் சிவபாதவிருதயரின் வழிபாட்டின் சிறப்பினால் பிள்ளை யாக அளித்தார். திருத்தொண்டின் நிலையினை உலகினுக்குணர்த்தப் போந்தவர் பண்டை நினைவுதோன்ற வெருக்கொண்டாற்போல் அழுவர். அத்தகைய நினைவு தோன்றிய ஒரு நாள் தந்தையார் விதிப்படி நீராடிச் சடங்குகளை முடிப்பதற்குப் போம் பொழுது அழுது கொண்டு தொடர்ந்து சென்றார். அது கண்ட தந்தை கோபிப்பார்போல் பிள்ளையாரை விலக்குதலும், அவர் பொற்கிண்கிணியணிந்த கால்களைக்கொட்டி மீளாமையால், உடன் அழைத்துச் சென்றார். பிள்ளையா ருடன் திருக்கோயிலின் பெருந்தீர்த்தக்கரையைத் தருமத்தின் தலைநின்றார் அடைந்தார். கரையில் பிள்ளையாரைவைத்துப் பிரிய அஞ்சிப் பெரியநாயகி யாருடன் திருத்தோணியில் எழுந்தருளியிருந்த தோணியப்பரை வணங்கி நீரி லிறங்கி மூழ்கினார். நீராடித் தருப்பணஞ்செய்து நியமங்கள் செய்வார் அகமரு டம் படிய மறைமுனிவர் மூழ்குதலும் அவரைக் காணாது ஈசர் கழலிமைப் பொழுது மறவாத முன்னுணர்வு மூள அழுதார். கண்களில் நீர் ததும்பக் கை களைப் பிசைந்துகொண்டு உதடு துடிப்பப் புண்ணியிக்கன்றனையவர் பொருமி யழுது திருக்கோயிலின் சிகரத்தைப்பார்த்து அம்மே அப்பா வென்றழைத்தார். அந்நிலையிலவர்க்கருள வெண்ணிய திருத்தோணியப்பர் பொன்மலைவல்லியுந் தாமும் பொருவிடை மேலெழுந்தருளிப் பொய்கைக்கரையை யடைந்து அம்மை யாரைப்பார்த்து ஞானப்பாலை ஊட்டுமாறு அருள்செய்தார். அவ்வாறே எவ்வுல கும் தொழுகின்ற மலைக்கொடி சிவஞானத்தின் நமிர்தினைப் பாலொடு குழைத்து, உண் அடிசில் எனக் கண் நீர் துடைத்துக் கையில் பொன் வள்ளத்தி லளித்தார். யாவருக்குந் தந்தையும் தாயுமான இறைவனும் இறைவியும் ஆண்ட மையால் ஆளுடைய பிள்ளையார் அகில தேவருக்கும் முனிவருக்கும் தெரி வரிய சிவஞானச் செல்வத்தைப் பெற்றமையால் திருஞானசம்பந்தரானார். அவர் பெற்ற ஞானம் சிவனடியே சிந்திக்குந் திருப்பெரு ஞானம், பவமதனையற மாற்றும் பாங்கினிலோங்கிய ஞானம், உவமையிலாக் கலைஞானம், உணர்வரிய மெய் ஞானம். சிவபாத விருதயர் நியமங்களை முடித்துப் போந்து பேருணர்வு பெற்ற பிள்ளையாரின் கையில் பாலடிசில்கண்டு யார் தந்தது எனக் கோபிக்க, விண்ணில் விடைமேல் பாவையுடன் விளங்கிய தேவைக் காட்டி உள் நிறைந்து பொழிந்தெழுந்த உயிர் ஞானத்திருமொழியால் 'தோடுடைய செவியன்' எனத்தொடங்கி மண்ணுலகோர் வாழக்கண்ணுதலான் பெருங்கருணை கைக் கொள்ளும் வழிகாட்டினார்.

பெண்கள் முன்னேற்றம்

சுதீயபாலாதேவி

மனித வாழ்க்கை கட்டிநிறிச்செல்லும், ஆற்றின் வெள்ளத்தைப் போன்றது, கூண்டில் அகப்பட்டுத் தவிக்கும் பறவையைப் போன்றதல்ல. இப்பார்த்த உலகில், இறைவன், ஆண் பெண் என்னும் வேற்றுமை இல்லாமல், சுயேச்சையுடன் கூடிய வாழ்க்கையை அருளி இருக்கின்றான். எல்லா உயிர்களுக்கும் உரிமை என்பது இறைவனால் அளிக்கப்பட்ட ஒர் அருள். உயர்வு தாழ்வு எனும் வேற்றுமைகள் இயற்கைக்கு நேர் முறானவைகள்.

பண்டைக்காலத்தில், ஆண்கள், பெண்களுக்கு சம உரிமையளித்து, பெண்களைச் சிறப்பாகக் கருதினார்கள். பெண்களையே முதன்மையாகக் கொண்டு பண்டைக்காலத்தினர் மேன்மை அடைந்தனர். புராணங்கள், சரித்திரங்கள் முதலியவற்றை நாம் ஆராய்ந்து பார்ப்போமாயின், பண்டைக்காலத்து மாதர்களின் முன்னேற்றத்தை நன்கறியலாம். தூர்ஜஹான், அஹல்யாபாய் ஆகிய சரித்திரமாதர்களும், கங்கா, பார்வதி முதலிய புராண ஸ்திரீகளும் இதற்குச் சான்றாவார்கள். பண்டைக்காலத்து பெண்கள் ஆண்களைப்போல் கல்வியறிவு பெற்றுப் பெருமை அடைந்தார்கள் என்பதை நாம் பண்டைக்காலத்துப் பெண்மணிகளின் முன்னேற்றத்தைப்பற்றி பேசும்பொழுது கவனித்தல் வேண்டும். ஓளவையார், கண்ணகி, மணிமேகலை முதலிய பெண்மணிகள், பண்டைக்காலத்து பெண்கள் அடைந்த முன்னேற்றத்திற்கு ஒர் சான்றாகும்.

இக்காலத்தில் பெண்கள் எவ்வளவு முன்னேற்றம் அடைந்துளார் என்பதைக் கவனிப்போம். புராண சரித்திரங்களில் காணப்படாத உயர்வு தாழ்வு எனும் பாகுபாடுகள் இன்று ஆண், பெண் ஆகிய இருவரிடத்தும் அதிகமாகக் காணப்படுகின்றன. பெண்களுக்கு அபலைகள் என்றதோர் நாமத்தைச்சூட்டி இயற்கைக் கொடையாகிய உரிமையைக் குலைத்துவிட்டனர். இல்லத்தைவிட்டு அகல்வதே ஒர் பெரிய குற்றமாகக் கருதி, இப்பொழுதும் தற்காலப் பெண்களை அதற்காக இகழ்ந்து வருகின்றனர். பெண்களுக்கு இல்லமே உலகம். வெளி யுலகத்தில் நடக்கும் விஷயங்கள் அவர்கட்குத் தெரியவேண்டிய அவசியம் இல்லை என்று இன்னும் ஆடவர்கள் கருதுகிறார்கள். பெண்ணைவன் அதிகமாகப்பேசி விடுவாளேயாயின் அவளை அதிகப்பிரசங்கி என ஆடவர் கருதுகின்றனர். உரிமை என்பது எல்லா உயிர்களுக்கும் சமமானதென்பதை போதிக்கும் சமூஹம் பெண்களும் சம உரிமையை உடையவர்களாக இருத்தல் வேண்டும் என்பதைக் கவனிக்காமல் இருப்பது மிகவும் வருந்தத்தக்க விஷயம். இன்று கல்வியறிவில் பெண்கள் மிகவும் தாழ்மையடைந்திருக்கின்றனர், பண்டைக்காலத்தில் கல்வியில் பெண்கள் எவ்வளவு முன்னேறி இருந்தனரோ, அதில் இரண்டு பங்கு இன்று குன்றி இருக்கின்றனர். பெண்கட்கு கல்வி அனாவசியமாக மக்கட் கிடையே இன்று கருதப்படுகின்றது. கல்விகற்கச் செய்தால் எங்கு அவர்கள்

OUR EXCHANGE LIST

The Christian College Magazine, Tambaram.
The Scholar, Palghat.
The Kumbakonam College Magazine, Kumbakonam.
The Hindu Theological High School Magazine, Madras.
The Maharaja's College Magazine, Ernakulam.
The Madanapal, Theosophical High School, Madanapalle.
The Lingaraj College Miscellany, Belgaum.
The Hindu College, Guntur.
Andhra Christian College, Guntur.
The Presidency College Magazine, Madras.
The Loyola College Annual, Madras.
The Ceded Districts College Magazine, Anantapur.
St. Aloysius College Annual, Mangalore.
The Kishori Raman College Magazine, Muttra.
The Rajahmundry Arts College Magazine, Rajahmundry.
The Andhra University Colleges Magazine, Waltair.
The National College Magazine, Trichinopoly.
The Old College Magazine, Trivandrum.
Salem Municipal College, Salem.
The Collegian, Nizam College, Hyderabad.
Voorhee's College Magazine, Vellore.
The Government College Miscellany, Mangalore.
The Madras University Journal, Madras.

frisked and dived to their heart's content. The delicious dinner following close upon a refreshing bath, tested the capacity of our stomachs and forced us to rest for two hours.

That afternoon each Patrol prepared coffee for itself and our visitors acted as judges and awarded points to each of them. At 4-30 the troop assembled on the river-bed for the evening games. So well did the Scouts enjoy those lively games that those who witnessed them cannot forget that evening.

After sunset the party sang their evening Prayer, standing round the flag, which was then lowered. That night after supper, we had a longer camp fire. I must specially mention here the names of Mr. R. S. Subramania Aiyar and Mr. P. A. Ramachandra Aiyar, two of the visitors to our camp, the former for opening the camp fire that night and the latter for his active participation in the camp fire items. Vigilance duty was done as carefully that night as on the previous one.

Rising up before five next morning, we followed a similar programme as on the previous day, but after drill we

went out half a mile at Scout pace and returned. We had also a useful session on signalling before bath time. Being the last day in camp, the Scouts stayed longer in water. At mid-day after dinner, we had a quiet Observation game indoors.

It was one o'clock by then. We had to pack up our kit for the return home. Tents were removed, all vessels and other troop materials were packed up. Before we left the place, a meeting was held, presided over by our Head Master, when thanks were offered to all those who had contributed to the success of the camp. At the end of it, the Head Master said that the camp had very greatly and favourably impressed him.

We returned to the station in right time and getting into the train, reached Central Station wherefrom we all marched back to our School. We offered our Prayers to Sri Rama for having given us such good days and good scouting. The School Mangalam was sung and before eight, all of us were back again in our homes.

SCOUT MASTER.

THE TEACHING OF ENGLISH GRAMMAR IN OUR SCHOOLS

(A Discussion)

THIS topic was the subject matter of a very interesting and useful discussion at the meeting of our Masters' Association held on 26-8-33. Mr. K. S. Subramania Aiyar, B.A., L.T.,

Assistant, St. Gabriel's High School, took the chair at the meeting which commenced at 4-30.

The President, in the course of his introductory speech, referred to the

Uninterrupted sunshine would parch our hearts.

great interest evinced in the study of English Grammar a generation ago and lamented its neglect at the present time.

Mr. G. Mahadeviah, B.A., L.T., led the discussion on the subject. In the course of his speech, he said that there was a wide-spread feeling that the teaching of Grammar was not an essential part of language teaching. It was true that many wrote and spoke English without a knowledge of Grammar. But if in speaking or writing, a standard should be insisted upon, Grammar could not be dispensed with so summarily. The accuracy of the spoken or written word could only be tested by one who possessed a knowledge of the subject. Again a knowledge of Grammar was necessary for a proper understanding and appreciation of literature, as every great writer employed some grammatical or rhetorical devices to express his thoughts. He believed, therefore, that Grammar was an essential part of English teaching.

The circular issued by the Director of Public Instruction recently on the subject was, therefore, to be welcomed. It asked schools to pay greater attention to the teaching of Grammar than was bestowed at present. Questions bearing on the principles of the subject would hereafter be asked at the Public Examination. The subject, therefore, was no longer one of academic but of practical interest.

There was, however, one danger. There were already apprehensions in certain quarters, that the proposed

change might lead in actual practice to a fruitless, mechanical and uninteresting teaching of formal Grammar. It must not be forgotten that the reaction against the teaching of the subject in recent years was brought about by such kind of teaching in the past and in consequence, Grammar disappeared from the curriculum. It was all the more necessary, therefore, that they should try to teach the subject in such a way as to hold not only the attention but also the interest of the pupils.

The first question to be considered was whether there was any need for teaching the subject separately. It was true that there were opportunities for learning the principles of Grammar in prose and poetry lessons. But the principles so learnt in a haphazard manner needed to be co-ordinated in the mind of the pupils. Further the pupils must have sufficient drill in the use of grammatical forms which was not possible in the prose or poetry lessons. Grammar was a science and there must be some amount of systematic teaching. The subject, therefore, should be taught separately.

When should the separate teaching of the subject begin was the next question. In the early stages the attention of the boys should be fixed upon learning the language. The principle, Language first and Grammar next, must not be overlooked. His suggestion was that the separate teaching of Grammar should begin with IV Form, a period or two being devoted to its formal teaching.

Inordinate speaking tends to evil.

The aim of Grammar teaching in the lower classes must be to draw the attention of the pupils to and make them familiar with grammatical forms. For instance, they should know the plural forms, the genders, the case of pronouns, the inflexion of verbs, etc. These the boys should learn from their prose or poetry lessons. They should have a collection of such forms in their English note-books. Occasionally a period or two might be devoted to take stock of such forms learnt and, if possible, some principles might be deduced from them. In this way by correlating Grammar with detailed study, the teaching could be made less uninteresting than it was now. Boys felt a pleasure when they collected these forms themselves.

A definite scheme should, however, be followed in adopting this plan in the lower classes. The teachers should be definite as to what a boy should know in each class of the Lower Secondary Department. In the first form they might begin with the 'sentence' which was the unit of thought. The boy's attention should be drawn to affirmative, negative, interrogative and exclamatory sentences. He should be made to collect such sentences and classify them. His attention should next be drawn to the subject word and the finite verb. He must be made to collect sentences in which they were close together or apart, and in which the order was changed. Classification of nouns, easy plural forms, gender, case (nominative and objective only),

some idea of tense, might be given in the same class. In the Second Form they might start with pronouns, and get acquainted with objects, the three simple tense forms, the active and the passive voice. They might also be enabled to get some idea of adjectives and adverbs. In the Third Form these might be learnt in greater detail. The possessive case, compound tenses, participles, prepositions and conjunctions, articles, simple notions of auxiliaries might be taught in the same class. The pupils should also be taught to distinguish a sentence from a phrase or a clause. The course suggested was by no means perfect. What mattered was that there must be a definite and graded scheme which should be followed in the lower classes.

On the basis described above, it was easy to proceed further in the High School stage. The functional aspect of grammar should receive attention there. Functions of various parts of speech, the different shades of meanings in the plural forms, the use of tenses etc., should receive attention there. These could, however, be taught in the separate period allotted to the subject. The teaching of these topics, when the teachers proceeded from examples in the lower classes to the definitions in the higher, was relished by the boys. But in the High School stage also there should be a gradation. The syllabus issued by the Education Department was a guidance to them. But in the adoption of it, they had to proceed cautiously, taking stock of the boy's previous knowledge.

Perish discretion when it interferes with duty.

Parsing, analysis and transformation of sentences figured largely in the Grammar lessons in the High School classes. They were paying concerns, because questions on them were set in the examination. Such exercises, however, should be regarded more as tests of the boys' knowledge of functional Grammar than as means to enable them to learn these. A boy who underwent the course outlined above should be able to answer any question bearing on these. Failure to answer only meant a want of knowledge on his part. Hence they must give greater importance to the teaching of principles. Exercises in parsing, analysis and transformation should be given but to test the knowledge of the pupils. They should not be taken up at the end of the course, but should be spread over the three years and should be in co-ordination with the principles learnt by him in the Grammar classes.

Synthesis and idioms did not receive the same attention now which they received before. They afforded valuable training for the mind. It was wrong to neglect them because questions on them did not appear in the examination. Exercises formed an important aspect of Grammar teaching. They must be correlated with what was taught in the class. Composition also came under Grammar teaching. It was only from the composition exercises that they were able to find out the degree of grammatical ability of the pupils and to adapt their teaching to the requirements of the class.

A man's conduct is an unspoken sermon.

The discussion then began in which several participated. Mr. A. Venkataramana Rao said that the teaching of Grammar was not necessary in the primary classes. It was better that English Grammar was taught in the mother-tongue in the First and the Second Forms. A text-book on a definite plan was desirable.

Mr. K. Rangaswami Aiyangar, Head Master, said that he was in general agreement with the opener of the discussion in his conclusions. Formal teaching of Grammar was necessary but it must be correlated with the teaching of the detailed text. One who wrote with a knowledge of Grammar could produce an effect which was an organic whole, which, even a gifted writer without such knowledge, could not. Grammar teaching held only a subordinate place in the poetry lesson, but an important place in the prose lesson. A good deal of effective, practical teaching must be done then. He believed in memorising as it was done in the old days. He would begin the teaching of formal Grammar in the III Form.

Mr. T. S. Suryanarayana Aiyar said that the composition exercises disclosed errors in the use of capitals, sequence of tenses and of appropriate prepositions. These must receive special attention.

Mr. G. Sundaram Aiyar said that grammar lessons could be made interesting if the subject was regarded as a living thing. But the teacher must go prepared to the class. If he did not do so, he was bound to fail. But in

their enthusiasm for teaching Grammar, they must not lose their faith in hearing and reading correct English. The linguistic sense required to be cultivated and that could be done only by a closer knowledge of the mother tongue. He, therefore, was in agreement with the view that English Grammar should be taught in the mother tongue in the lower classes. He would begin formal Grammar even in the II Form.

Mr. C. V. Subramania Aiyar said that even in the old days few teachers possessed the Grammar sense. The classes were, therefore, dull except in rare instances. It was, however, their duty, as long as they continued learning English, not to neglect formal Grammar. Mr. Mahadeva Aiyar's scheme seemed to him to be a proper mode of approach to the teaching of the subject.

Mr. V. Lakshminarasimham said that of all the languages in the world and of all the Grammars, English was the simplest and Samskrit was the most difficult. Memorising was a feature of learning Samskrit Grammar, and it could easily be adapted to the teaching of English Grammar. In the first three forms, the important rules of Grammar should be memorised.

Mr. A. K. Krishnaswami Aiyar, Head Master, P. S. High School, Mylapore, who attended the meeting,

made a forceful speech which threw much light on the subject. He said that the introduction of the direct method in the teaching of English led to the neglect of Grammar in schools. The method presumed that the language might be grasped by intuition, insight and imagination. It was wholly an erroneous view. Even in learning their mother tongues, they did not neglect Grammar. The more foreign the language they studied, the earlier the teaching in Grammar should begin. In his opinion applied Grammar versus formal Grammar, as though they were opposed to each other, had no meaning. They required a text-book which could cover more or less the general principles. Translation from the mother tongue to English had been a feature of English teaching in the past. It had now gone out of use. He was for its revival as it went a long way in helping pupils to grasp the principles of Grammar.

Mr. Mahadeviah, in reply, said that he did not object to memorising. It must, however, be done with great care.

The Chairman wound up the discussion with a short speech.

Mr. C. V. Subramania Aiyar proposed vote of thanks after which, the meeting terminated at 6-30 P.M.

—(o)—

The best teacher is time, the best book is the world.

THOUGHT FOR THE DAY

Thy True Friend

Who is thy true friend? It is not he that ever speaks what is pleasant and agreeable to thine ear. He is only a flatterer who deceives thee. Thy true friend is he who dares to tell to thy face, the unpalatable but wholesome truth. Seek thou such a friend and profit by his company.

* * * *

Together

Learn to pull together, not against one another. Feel that you are all together, each for all and all for each. Learn to sail in the same boat in fair or in foul weather. Learn this lesson while you are young. It will stand you in good stead when you become men.

* * * *

Towards the Goal

The devout pilgrim bestows not a moment's thought on the distance of his journey. He minds not weariness or starvation on the way, but goes steadily towards the temple. Even like him should thou proceed to thy goal. Fix thy gaze upon it and march ahead, unminding the strain and the cost.

* * * *

Principle or Person

Principle or Person, which do you prefer? If it be the former, you assign to Truth the first place in life; if it be the latter, only the second place. There is a world of difference between the two. The first allows you to grow into the full stature of

Not in rewards, but in the strength to strive, the blessing lies.

your manhood. The second destroys your individuality. Choose, therefore, wisely.

* * * *

Idleness

As a thief enters a house when its owner is asleep, so do evil thoughts enter your mind when you are idle. The devil takes possession of you and drags you into the pit of sin. Be, therefore, engaged in some useful activity or other. Then Satan cannot play his game with you.

* * * *

Precept and Practice

Do you know that they who minister about holy things, live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord ordained that those who preach the Gospel should live of the Gospel.

(BIBLE.)

* * * *

A Purposeful Life

Do not thou be a straw, blown hither and thither by every passing breeze of circumstance. Let thy life be one of purpose. Shape it according to a definite plan. Only such a life entitles thee to be considered a man.

* * * *

Vows

Vows are not only shields against vice, but also weapons to fight with. Take vows, not rashly but with forethought and according to your capacity. The successful prac

tice of vows greatly strengthens your character and makes you free in the real sense.

* * * *

A Nation's Greatness

A nation's greatness depends not upon the abundance of its wealth, not on the strength of its army, not on the hugeness of its buildings, but upon the nature of its schools. It is the cultured citizens of education, enlightenment and character that

are trained in its schools, that make a nation great.

* * * *

Loyalty

Loyalty in its narrow sense means fidelity to one's master. But in its larger sense, it means devotion to one's ideal of life in all its bearings. If you desire to be truly loyal, discharge with equal devotion all the duties in your life, which you owe to your family, your community and your country.

—————(o)—————

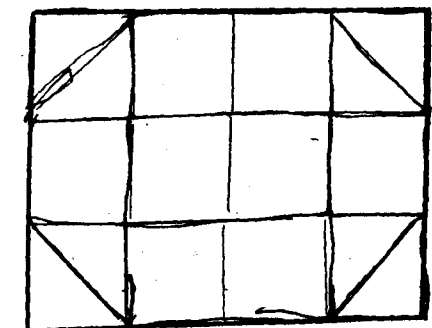
MATHEMATICAL AMUSEMENTS & PUZZLES

I. The Magic Square.

1	35	34	3	32	6
30	8	28	27	11	7
24	23	15	16	14	19
13	17	21	22	20	18
12	26	9	10	29	25
31	2	4	33	5	36

Add the numbers by rows, by columns and along each diagonal.

II.



Draw the above figure without taking the pencil off the paper and without retracing any line of the figure.

The more virtuous a man is, the more virtue he sees in others.

III. Find out five weights which would weigh any number of palams from 1 to 121 both inclusive.

IV. Think of a number and add 7 to it. Double the sum and subtract from this double the original number. The remainder is 14. How?

V. What is wrong with the following proof?

$$\begin{aligned} \text{Let } a &= b \\ a + b &= 2a \\ (a + b)(a - b) &= 2a(a - b) \\ a^2 - b^2 &= 2a^2 - 2ab \\ a^2 - b^2 &= 2a^2 - 2b^2 \\ a^2 - b^2 &= 2(a^2 - b^2) \\ 1 &= 2. \end{aligned}$$

RIDDLES

When does your clock become a cock?

Ans: When "L" is taken.

Which is the key very difficult to be turned?

Ans: Donkey.

In what way is the President of the Republic compared to a verb?

Ans: They both agree with the subjects.

— o —

IN MEMORIAM

THREE great leaders of our Motherland, who stood in the front rank of India's public life, have quitted recently one after another the scene of their earthly labours. The first to pass away was Sjt. J. M. Sen Gupta of Bengal, early in August. One of the leading barristers of Calcutta, he gave up many years ago a very lucrative practice when he came under the magnetic influence of the great Desa Bandhu Chitta Ranjan Das and joined the ranks of India's national workers. His record of service and sacrifice forms a shining page in the history of the National Movement in Modern Bengal. That record would have been still more glorious had not the icy hand of

Death fallen upon him in his 48th year, when he was in the plenitude of his powers. In September, one of the outstanding world figures of our times, the venerable Doctor Besant, passed away at the ripe old age of 86 in the Theosophical Society's Head-quarters, Adyar. This British lady, impelled by the voice of conscience, rejected Christianity in her early womanhood and remained in the wilderness of Atheism for 15 years, during which period she shone forth as one of the foremost champions of the oppressed and the downtrodden in every land. In God's own time, the Light of India's ancient wisdom came to her in the form of Theosophy. She

The fittest place where man can die is where he dies for man.

immediately bade adieu to the land of her birth and adopted the Homeland of her Spiritual Master as her own. For forty years she wrought for India unweariedly in every field of national activity, leaving behind her a matchless record of dedicated service and a fragrant memory that will endure for ever. In October India had to mourn the loss of one of its most valiant champions, Vithalbhai Patel, in distant Vienna. He showed the stuff of which he was made when, for a brief period, he adorned the Presidential chair of the

Legislative Assembly and made history which has already become a great and inspiring tradition for his successors. His heroic life of suffering and sacrifice recalls to memory the lives of Lokamanya Bal Gangadhar Tilak and Lala Lajpat Rai, to both of whom he was kindred in spirit and in whose company he will for ever shine as a martyr in the cause of our country's freedom. All the three great souls passionately loved India and have now reached the bosom of the Eternal.

Om Shanti, Shanti, Shantihi.

— (o) —

EDITORIAL NOTES

ON the evening of Friday, the 4th of August, the teachers and pupils of our School met in its compound and celebrated the Founder's Day. The Head Master presided over the function. Our esteemed and respected Superintendent, Mr. R. S. Subrahmanya Aiyar, who has to his credit nineteen years of conscientious, whole-hearted, loyal and efficient service, delivered the Commemoration Address. It was a stirring exhortation, worthy of the occasion. It deservedly occupies the place of honour in this issue. Gratitude to past workers is the very essence of institutional life, its sap. Most of all, that gratitude is due to him who planted the tree long ago, so that succeeding generations, that gather under its ever-spreading

The Founder's Day Celebration

branches, might enjoy its shade and shelter. The greatest service, which our good Chief has rendered to the school during his administration, is the inauguration of the Founder's Day celebration which no one thought of before. He is by no means satisfied with the modest celebration which is now restricted to the present pupils and the staff. He cherishes the hope of making it the central event of the school year, with a two days' programme including the School Anniversary, the Old Boys' Day, sports and a memorial meeting in honour of past workers. May his hope be realised so that the school may in a fuller sense become a power house, a magnetic centre that will attract and retain through life the loyalty of the teachers and of the

Kind words are the music of the world.

alumni, to their common Alma Mater!

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The nerve centre of the religious life of the School is the Bhajana Sangam, which this year is under the charge of our good brother, Mr. G. Sundaram Aiyar. The Sangam held the usual special celebrations on the Gokulashtami, Vinayaka Chaturthi, Saraswati Puja and Skanda Sashti days. A flower decorated Mantap was erected at the western end of the hall on each occasion, which served as a shrine for the presiding Deity of the day. As the bulk of the pupils participated in these worships, each Puja had to be conducted in two sessions. On the Gokulashtami day, Swami Nisreya-sananda of the Sri Ramakrishna Mutt gave a sweet talk to the boys on the early gambols and frolics of the Lord of Brindaban. Our new colleague, Mr. M. Srinivasiah, who by the way is a valuable addition to the musical talent of the School, breathed into the ears of the congregation, the love that dwells in the heart of the Divine Shepherd, by playing on His magic flute. On the Saraswati Puja Day, Rao Sahib C. V. Krishnaswami Aiyar, Retired District Judge, kindly accepted our invitation and addressed the gathering on the meaning and significance of worship. It was a valuable, thought-compelling discourse. The addresses on the two other festive occasions were

Blest be the hands that toil to aid
The great world's ceaseless need.

delivered by members of the School staff. We must here record an incident that took place on the Gokulashtami Day. One of those that formed the congregation on that day was our highly respected citizen, the venerable Mr. L. A. Govindaraghava Aiyar. Impelled from within, he rose at the end of the celebration and spoke straight from his heart as he felt. He said that there was a divine atmosphere about the School, and the functions which he had been attending for some time past had given him the peace of Heaven. He attributed it to the team work of all those that were connected with the School from the Head Master downwards and ended his speech with a prayer to the Lord for the prosperity and success of the institution. The Head Master made a suitable reply and thanked the good old man for his generous appreciation. There is no doubt, that, as a result of the ministrations of the Bhajana Sangam, the atmosphere has been charged with the devotion of successive bands of worshippers. There has been a marked improvement in the solemnity and the silence that prevail not only on these occasions, but also during the Daily Assembly Prayer and the Weekly Pujas. The temple atmosphere that prevails has not escaped the notice of visitors, and Mr. Govindaraghava Aiyar only gave expression to what several visitors to the school have been feeling.

The work of the Boys' Union is going on smoothly and steadily under the watchful care of its teacher-secretary, Mr. A. R. Srinivasa Aiyar. The Union has taken a new departure this year which has already proved fruitful in its results.

The Boys' Union ing meetings of the twelve sections of the three High School forms in their respective class rooms, with boy-presidents under the observation of the section masters, was tentatively tried last year. It now holds the field. Several advantages have resulted from this change. There is an informal and free atmosphere in the class-room that encourages even the timid and nervous lad to try his chance at public speaking. It enables the class master to study his boys at close quarters, as regards their powers of speaking. As each class is able to put in at least a dozen speakers at a single meeting, about 150 boys have a chance of speaking on a week-day—an opportunity which the bulk of them cannot have at a general body meeting of the Union. Further, under this system, every boy of the High School is afforded at least two occasions in the course of the year to get up the platform and speak. There is yet another advantage. A dozen boys who at each meeting play the role of chairmen learn the conduct of business. It is really remarkable how these boy-presi-

dents, once they get into their presidential seats, feel the weight of their office and conduct the proceedings with dignity and impartiality. The class masters, who have justly receded into the background and have been content to be observers, are all agreed as to the undoubted benefits which have accrued of this experiment. The boys love it very much and they wish the meetings to be prolonged. One disadvantage there is in this system. It does not afford scope for a boy to address a larger audience than that of his class. But that has been rectified by holding occasional meetings of the Union as a whole, where the more aspiring lads distinguish themselves.

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The Boys' Representative Council, which was constituted a little over two years ago, has developed into a miniature Parliament where the members voice forth the pupils' points of view on matters in which they are legitimately interested. The pupils as a whole form the general constituency. Each section of the VI and the V forms elects five representatives, while each section of the IV sends in three. The present strength of the Council is fifty. Several meetings of the council have been summoned this year. The proceedings that are recorded in the minutes book of the Secretary make extremely instructive reading. The suggestions put

Our Pupils'
Parliament

God will not seek thy race,
Nor will He seek thy birth;

Alone He will demand of thee
"What hast thou done on earth?"

forward cover a wide range, from asking for better chalk for class use to running a Raffle to augment the funds of the school. We were present at the August meeting of the Council and witnessed with great admiration the way in which members discussed question after question in quite a sensible way. Some of the suggestions put forward were these:— (1) The Reorganisation of the Scout Troop. (2) A new and a smaller badge for boys with a strong fastener. (3) The supply of more periodicals to the Reading Room. There were also a number of minor items. The Head Master promised to give immediate effect to these and has since made good the promise. The Scout Troop has been completely reorganised. The boys now wear a small shining badge with 'Sri' embossed on it—a suggestion which we owe to Sri Sankaracharya Swami of Kamakoti Peetam. The Reading Room has now, including the journals that we get in exchange for our Magazine, about fifty periodicals and newspapers on its tables. It will thus be seen that our pupils' Parliament is not a mere mock assembly, but one that has been functioning effectively for the good of its constituents. At one of its meetings, the Council put forward the suggestion that the Annual Examination answer papers should be returned to the pupils after the promotions are announced. The Head Master explained to the members the difficulties and disadvantages that lay in the way and

after listening to him, the Council dropped the idea. Space forbids our giving further details, but what has been stated gives sufficient indication of the very intelligent and practical interest which the Council takes in the affairs of the School. The fact of the matter is that boys have been made to realise in a vivid sense that the School exists for them and not they for the School, and that it is a partnership in which they have their due share. This feeling has engendered in them a deep love for their Alma Mater which is of most hopeful augury for the future of the institution.

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In one important respect, the Boys' Representative Council has taken a distinctly forward step, which deserves the highest commendation. It is in the matter of a uniform for the pupils of the School. The Council passed a resolution last year in favour of such a uniform and decided to set an example in its own person by all its members wearing it. At the first meeting of the Council this year, it gave effect to the resolution and decided upon a uniform which for the present is to consist of a Khaddar Jubba only. It was also agreed that all the members must appear in it on the reopening day after Dasara. Our Chief, who ever holds time by the forelock, immediately made arrangements for stitching uniforms to the pattern decided

The Pupils' Uniform

Who best
Can suffer, best can do ; best reign,
Who first has well obeyed.

upon. Example, especially of the juvenile variety, catches. The mere announcement of the decision of the Boys' Representative Council in this matter impelled hundreds of boys to follow its example. There was a healthy rivalry among the several sections of the three higher forms. VI-C which is the first to adopt the uniform in a body has been accorded the honour of appearing in a group photo in this issue. This reform is in its infancy and for the present, the uniform is to be worn only on special occasions by those who have adopted it. But those who have been wide awake during the last few years are able to see with the eye of hope, the not distant future when the boys like the teachers will always appear in their uniform while on school duty. When that day arrives, the School will present a sight which will be an outward and visible symbol of an inward unity, of one common brotherhood of teachers and pupils. Such a sight will gladden the hearts of all, especially of our dear Chief.

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Our Scout Troop is exceedingly fortunate in its leader and guide. Mr. C. V. Gopala Aiyar, the Scout Master, is a whole hogger in his enthusiasm for the Scout craft. The members of his Troop have caught the contagion of his spirit.

Our Scout Troop One sees him daily, morning and evening, in his room down-stairs, in the midst of charts, pictures, staves and his

scouts. The Troop has regular classes once a week in which they learn the theory and the practice of Scouting. The Scout Club has been provided with a medicine chest, with the help of which the members of the Troop have been rendering effective first aid whenever emergency arises. The Troop went out on camp to the village of Simavaram during Dasara and had quite a useful and enjoyable time of it. The District Educational Officer who inspected the Troop on the second day of his Inspection complimented it on its efficiency. Recently the Troop had a cooking test in which about twenty Scouts came out successful. It played the host to the Patrol Leaders' Union when the latter held one of its monthly meetings in the premises of our School.

Besides the Troop, the School has a Cub Pack. It consists of two sixes of seven wolf-cubs each. The two sixes attended the Madras District Sixes' Training Camp that was held in the Nawab's Gardens in September. Six Scouters from the staff attended the Cub Masters' Training course that was held at Adyar in October. The Pack meets once a week and some times twice. Scouting in our school has been thoroughly reorganised and has the promise of a bright future.

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The Hindi Sangam under the fostering care of its vigilant Secretary, Mr. V. Sivasubrahmaniam Aiyar, is making steady headway. The nume-

It is a greater thing to make another strong than to carry his load.

rous activities of the school sometimes interfere with the Hindi classes that are held on the working days of the week. It has, therefore, been found necessary to prolong the classes that are usually held on Saturdays and Sundays by an extra half hour. We are much obliged to the Organising Secretary of the Dakshina Bharatha Hindi Prachara Sabha for his having directed the two instructors sent from that Institution, to accede to our request in this behalf. It is expected that about twenty candidates may present themselves for the ensuing Prathmic Examination. For the first time since the Hindi Sangam was started, about half a dozen are likely to appear for the Madhyamic test. All honour to the Secretary of the Sangam who is determined not to let down his flag.

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The monthly conferences of this Association have been running their uninterrupted course under the able guidance of its devoted Secretary, Mr. T. S. Subrahmaniam Aiyar. In the matter of Demonstration Lessons, Mr. C. S. Ramiah set the ball rolling

The Masters' Association's Transactions at the first conference by giving one on "Seeds and their Germination."

At the next conference, Mr. N. Subrahmaniam Aiyar, M. A., L. T., Lecturer, Teachers' College, Saidapet, responded to our invitation and gave a lesson in Tamil to pupils of the Third Form on 'The Climate of South Africa.' Three more lessons

were given at the succeeding conferences in September, October and November. These lessons and the lively discussions that have followed them, have been of a highly instructive character. Every one knows—and none more than the members of our Association—that there is an atmosphere of artificiality when such a lesson is given by a teacher in the presence of his colleagues. Even the best teacher cannot be at his best when he gives what is after all an Exhibition lesson. He can be easily made the target of criticism by even a tiro. All this is true. But yet such lessons have a value that far outweighs these disadvantages. The ultimate factor in teaching is not any cut and dried, hide-bound method, but the resourcefulness of the individual teacher, not only in his mode of approach to subject matter, but also to the mind of the pupil. Demonstration lessons enable us to get an insight into the ways in which individual teachers tackle the problem, which helps us a good deal to improve our technique of the art of teaching. In addition to the Demonstration lessons, a number of topics of educational interest were discussed at these conferences. We have no space to comment on them except to say a word as regards the teaching of English Grammar in our schools. On this subject our clear-headed colleague, Mr. G. Mahadeviah, raised a very useful discussion and put in a cogent plea for teaching the subject in a methodical way from the

He who will not answer to the rudder must answer to the rock.

lower classes upwards. One of the causes of the deterioration of the standard of attainment in English in our schools is the practical disappearance of Grammar from the timetable. Its restoration to the place it originally occupied is imperative, if a decent standard is to be aimed at in the teaching of English. An account of the discussion on the subject is published elsewhere in this issue.

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The Association had the privilege of listening to a very stirring exhortation on the 'Future of the Indian Teacher' which was delivered at its September meeting by Mr. K. S. Ramaswami Sastriar, retired District Judge. This zealous propagandist of our national culture rightly stressed the truth that the Indian teacher could not hope for a bright future, unless he was saturated with the spirit of India's heroic and self-conscious past. The position is fundamentally true. The teacher cannot afford to be like the mushroom that springs up in the night only to perish at dawn. He must, like the sturdy oak, strike his root deep into the soil of our past culture and tradition. Our readers will find elsewhere a summary of Mr. Ramaswami Sastriar's inspiring address.

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Our Playfields in the People's Park, now considerably expanded, attract daily hundreds of boys and a respectable number of teachers

who play there every evening and recreate themselves. A group of young cricketers use part of the fields for practising their game. A special peon and a marker have been appointed this year. The latter, who is provided with a shed on the fields, keeps watch over them. The District Educational Officer and the Assistant Director of Physical Education, while they came to the School on their annual inspection, were kind enough to pay visits to our Playfields. They had an ocular demonstration of the great interest which both teachers and pupils of the School take in athletics. The latter gentleman took part in a game of Badminton and in one of Volley-ball and expressed in superlative terms his appreciation of the healthy athletic life and the team spirit that were the marked features of the School. Our thanks are due to him for this generous tribute.

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Our Foot-ball and Badminton (Fives) tournaments are over. Those in Badminton (Doubles) and in Balingchatar are nearing completion. Boys have so far put in 180 teams into the field, all told while teachers appear in 28. The numbers speak for themselves. The indoor game of Carrom, which many boys have been playing daily, is responsible for 44 pupils' teams. The Masters' Association Badminton team (Fives) entered the lists in the Kumararaja of Chettinad's Badminton Cup Tournament.

No one could tell me where my soul might be
I searched for God and God eluded me;
I sought my brother out and found all three.

It played against the Law College team on the Loyola College grounds on the 14th of October. The odds from the very nature of the combatants were clearly against our team. But it mattered little and our team fought to the last ditch in the spirit of true sportsmanship. Much credit is due to our Athletic Secretary, Mr. K. Ramanatha Aiyar and his two co-adjutors for their devoted day-to-day labours in this important branch of our School activity.

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The Annual Inspection of our School took place immediately after the Dasara Holidays, on Friday the 29th and on Saturday the 30th of September. Teachers and pupils alike were exceedingly happy to meet again after a year's interval, our good, courteous and sympathetic District Educational Officer, Khan Bahadur Abdur Rahim Sahib Bahadur. The Khan Bahadur attended the Congregational Puja that was held on the evening of the first day. He was kind enough to pay a visit to our Sports-field in the People's Park on Saturday. He witnessed a display given by the Scout Troop at the end of which he reiterated his generous appreciation of the work of the School, of the teachers and of the pupils, to which he had given expression in previous years.

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Elsewhere we publish an account of the Excursion undertaken by

Perfect valour is to do unwitnessed what we should be capable of doing before all the world.

the School in the last week of October. This was the second great annual venture of the kind. To the 465 members who took part in it, it came as a welcome and delightful interlude, in the midst of a busy season of strenuous work.

For four days, boys and teachers bade adieu to books and to all thoughts concerning the class-room. The amenities of "society, friendship and love, divinely bestowed upon man," were theirs. It was a real education of the heart which is far more valuable than the education of the head. On Monday, the 30th of October, after the morning prayer, the Head Master summed up his impressions of the Excursion in three brief sentences. He said, "It was a miracle in the school world. It was a triumph of organisation. It was an achievement of team spirit." We cannot improve upon this terse verdict, with which we heartily agree. In the evening boys and teachers assembled in the hall in meeting, under the presidency of our Hon. Secretary. About 20 members of the party gave interesting and graphic accounts of their impressions of the Excursion to their friends who had stayed behind. The Head Master and the Leader of the party thanked all those who had contributed to the success of the Excursion and paid a special tribute to our dear. Hon. Secretary for the invaluable services he had rendered to the Excursion Party. One name we have

Our Excursion
to Sholinghur and
Thiruttani

reserved to the last for special mention. It is that of Mr. M. Yagneswara Dikshitar, a member of the Sholinghur bar and brother of our colleague, Mr. M. Sadasiva Aiyar. Mr. Dikshitar wields considerable local influence and he placed it entirely at the disposal of the party. He worked from behind the scenes from beginning to end and was mainly responsible for the supply of material, servants and provisions locally. But for his great help, the Excursion could not have been the splendid success that it was. The meeting unanimously passed a resolution expressing its gratitude to Mr. Yagneswara Dikshitar for his most valuable services in connection with the Excursion.

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Exigencies of space oblige us to skip over a number of other activities. The Pupils' Savings Bank, ably and efficiently conducted by Mr. M. Sitarama Gupta, is exceedingly popular with the boys. They come in shoals day after day to Mr. Gupta, often to deposit and occasionally to withdraw. The following

General are the figures as they stood on the 20th of November:—Number of transactions upto date, 1514; Deposits, Rs. 2001—13—9; Withdrawals, Rs. 1415—9—9. There is also a Savings Bank for the lower school which is in charge of Mr. R. S. Subrahmanya Aiyar, the Superintendent of the Department. The Bank has proved a real boon to the boys,

especially to the poor ones who get donations to pay their fees. The Boys' Own Bharatha Matha Mart is flourishing quite well under the vigilant supervision of its Managing Director, Mr. P. A. Ramachandra Aiyar. The work of the Mart is carried on by a Committee of ten boys, including a Secretary, an Accountant and 8 Salesmen who sit at the counter by turns. The Mart not only encourages Swadeshi, but affords valuable training in business to the boys who are in charge of it. The Managing Director gives the following figures which speak for themselves. Total number of shares—726. Share capital: Rs. 181—8—0. Sales: June Rs. 94—6—11; July Rs. 180—8—0; August Rs. 264—0—10; September Rs. 286—2—4; October Rs. 364—9—10; total Rs. 1,181—11—11. Both the Director and the Committee of boys in charge deserve our warm congratulations. One very useful activity of the School is that of the 'Lost Property Office.' Boys owing to carelessness lose books, note-books, fountain pens, umbrellas and even costly rings. The volunteers or other boys who pick them up, take them to Mr. K. Ranganathachariar who is in charge of the 'Lost Property Office.' He keeps an inventory of the articles with relevant particulars and restores them to their owners after due enquiry. His register contains about 200 articles up-to-date out of which about 180 have been returned to those who have made good their

Whoever fights, whoever fails,
Justice conquers evermore.

claim. The boy who finds out an article often comes for praise at the hands of the Head Master, while the loser comes in for his due share of deserved censure. This dual policy has engendered more carefulness on the part of the boys on the one hand and has practically abolished the evil habit of theft on the other. The work of the Deena Bandhu Sangam under the care of its Secretary, Mr. B. S. Venkataramiah, is going on smoothly and steadily from day to day. The Sangam has during the present year received help from several quarters, especially from old boys of the School. We are glad to say that two of them remembered their brethren of the Sangam and gave handsome donations for giving them special feasts. One gave it on the day of his wedding, the other as a thanks-offering to God during his father's recovery from illness. The poorest members of the Sangam were given free gifts of cloth on the eve of the Deepavali. The presentation as usual was made by the Hon. Secretary of the School.

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During the last three months, several occasions arose for the members of our family to exchange amenities. Two old boys celebrated their weddings. The masters in a body attended both the functions and blessed the boys by making the usual gifts of books. Two of our colleagues put their children to

Amenities

school on the Vijaya Dasami Day. The Masters' Association accepted their invitations for social and dinner and presented the children with a silk cloth and a silver cup and saucer respectively. Our Hon. Secretary and Correspondent gave the Annual Deepavali dinner to the members of the staff on the night of Sunday, the 15th October. This pleasant function took place in the premises of the school. A few happy hours were spent, at the end of which, our good Correspondent made the usual presentation of cloths to all. It was 11 P.M. when the members took leave of their generous host. Besides these, the Association has been having regularly the monthly social, when a member or a group of members play the host by turns. Amenities like these soften the acerbities that naturally arise in the rough and tumble of life, and make for the continuance of good feeling and amity among the members.

* * * *

It is the cardinal duty of a school to send out into the world upright, courageous and patriotic citizens who will serve devotedly their country when the time comes. One of the ways of discharging the duty—and there are several—is the instilling into young minds a deep love for the saints, heroes and patriots of the land, living and dead. Our School is discharging this duty to the best of its power. The portraits of India's great men and women adorn the

Not what we would, but what we must
Makes up the sum of living.

Schools and
Patriotism

walls of the school. Boys often gaze upon, and draw inspiration from, them. The anniversaries of the great are celebrated year after year. Boys are afforded the amplest opportunities to get themselves acquainted with the lives of national celebrities and to give free expressions to their sentiments of appreciation and admiration of them. The patriotic craving of the heart is thus satisfied, not suppressed. Patriotism of the genuine kind must be a living every day principle, ingrained in the very nature of the pupil and must show itself in tangible practical action of some kind. It ought not to be merely an evanescent emotional sentiment in a time of excitement. We are thankful to say that our boys are trained to be patriots of the first variety and not of the second. They have confidence in their teachers, and are willing to abide by their advice in a time of crisis. One such crisis arose on the day when India mourned the death of the great patriot, Vithalbhai Patel. Our Head Master on that day, after the usual prayer, referred to the event, paid his homage to the memory of the illustrious dead, asked the boys to gaze at the garlanded portrait of the dead leader and pray for the peace of the departed. He then offered prayers, expressed his deep regret that the School could not be closed as the pupils and teachers were shortly going on a four days' Excursion and as it was necessary to put in the mini-

mum number of working days. The boys were quite satisfied and went to their respective classes. Some time later a miscellaneous crowd made a hostile demonstration in front of the premises and demanded the closing of the school. As they could not have their way, they threw stones and caused much damage, till regret to say, they had to be dispersed by the Police. But our boys had no mind to join the crowd and stayed within. The Head Master got them assembled in the hall in the afternoon and expressed his deep appreciation of the way in which they honoured the traditions of the school. After the Excursion was over, a public meeting of boys and teachers was held when nearly twenty speakers paid moving tributes to Vithalbhai's memory. Who were better patriots? Our boys or those who made a hostile demonstration in front of our School? Let our readers answer.

* * * *

The world to-day presents a sad spectacle. The elders in every land have narrow visions. They are not able to see beyond their noses. They have the language of peace on their lips, but carry in their hearts seeds of discord and strife. If they are to have their way, the world will witness before long an Armageddon more devastating than the one it saw in 1914. But in this dark and threatening cloud, there is just a streak of silver lining. It is the way

Go to the ant, thou sluggard; consider her ways and be wise.

in which the youths of different countries are drawing towards one another.

The Youth of the World
The recent visit of the British University Debating Team to India and the enthusiastic reception accorded to it by the scholars in every University centre here, are clear indications of an 'Entente Cordiale' between the youths of the two countries. We learn that a body of students from the English Secondary schools are shortly to visit India and forge links of friendship with their brethren here. A

band of Indian Boy Scouts recently returned from Europe after participating in the world Jamboree, where they rubbed shoulders with the youths of other lands. In the sphere of sports especially, youngsters often meet in friendly combat, only to clasp more firmly the hand of fellowship and goodwill. May it be given to the youths of all lands to undo the harm wrought by their elders and usher in a new era of peace to a distracted world!

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OUR SCHOOL DIARY

- 1—8—33. 1. Lokamanya Tilak Anniversary is celebrated. Mr. C. V. S. addresses the gathering.
2. Scout Rally and games.
3. T. T. V. H. School Masters' Association: Inaugural Meeting: 9 teachers from our School attend.
- 2—8—33. 1. Boys' Union Meeting: Debate in English on "The Pen or the Sword—which is mightier?" Boy-Chairman.
2. Sthothra Patam class.
3. Compulsory Drill for High School classes begins.
4. Madras Teachers' Guild Council (old) meeting. Messrs. T. S. S. and T. S. attend.
- 3—8—33. 1. Mr. M. S. G. takes the L. T. Degree: convocation.
2. First Hindi class for the year: 5 to 5-45 P. M.
- 4—8—33. 1. Founder's Day celebrations. Public Meeting of Boys and Teachers. Mr. R. S. S.'s Commemoration Address.
2. Musical Choir, Sthothra Patam Goshti and Scout Troop meet.
3. High School masters meet and discuss subjects for citizenship classes.
- 7—8—33. 1. Deena Bandhu Sangam: Masters' Association feeds poor boys in honour of the Founder's memory.
2. Mr. C. Ranganayakulu Chetty, member of the Committee of Management, pays a formal visit to the School and is taken round the classes.
- 8—8—33. Sthothra Patam Goshti meets.

Poor indeed must thou be, if around thee
Thou no ray of light and joy canst throw

- 9—8—33. 1. Musical Choir and Hindi Sangam meet.
2. Foot Ball match: Sixth Form vs. Fifth Form.
3. Citizenship class: 'The Governance of India'.
- 10—8—33. 1. Special Drill for boys shunning games and sports.
2. Committee of Management meets.
3. Musical Choir meets.
- 11—8—33. 1. Copies of the First Issue of the School Magazine are placed at Puja.
2. Musical Choir, Sthothra Patam Goshti and Volunteer Corps meet.
3. Special Drill for 'laggards'.
- 12—8—33. 1. Sri Gokulashtami Day. Grand and impressive Puja in two sessions. Swami Nisreyasananda of Sri R. K. Mutt and Pandit Siromani Veeraraghavachariar address on "Sri Krishna Bhakti." Dewan Bahadur L. A. Govindaraghava Aiyar, who attends the Puja, speaks in high praise of the School. 950 boys attend the Puja. The Hon. Secretary and Mr. Alagappa Mudaliar represent the Management.
2. Copies of the School Magazine are distributed.
- 13—8—33. Hindi Sangam meets.
- 14—8—33. Foot-Ball match: Masters vs. VI-B.
- 15—8—33. Special Drill for 'laggards'.
- 16—8—33. 1. Boys' Union: Extempore speeches; each class meets with its own Boy—Chairman.
2. Boys' Representative Council: 3rd meeting: 4-30 to 6 P. M. Resolution re: adoption of Boys' Uniform is passed with unanimity and enthusiasm.
3. Boys' Court of Honour meets, considers two cases of misconduct of boys and awards punishment.
4. Hindi Sangam meets.
5. Masters' Association: Dramatic Committee meets.
6. Old Boys' Association Working Committee meets.
- 17—8—33. Scout Patrol Leaders and new recruits meet separately.
- 18—8—33. 1. First Test scheme is announced.
2. Musical Choir and Sthothra Patam Goshti meet.
3. Special Drill for 'laggards.' Pandya Club is started, Old Boys, present boys and masters being eligible for membership.
4. Volley-Ball match: Pandya Team vs. Pachaiyappa's College Team.
5. M. S. A. A. Foot-Ball fixtures are drawn. Messrs. K. R. and M. S. attend.
- 19—8—33. 1. Sath Sangam: Ishopanishad discourse is continued: 7-30 to 9-30 A. M. Masters' Association General Body meeting. Decision re: our support of candidates to the Vice-Presidentships is made.

To know, to esteem, to love and then to part,
Makes up life's tale to many a feeling heart.

2. VI Form: Special coaching in Optional Mathematics and Physics: 2 Hours. Hindi Sangam meets.
3. Madras Teachers' guild meets in G. N. School: 3-30 to 5-45 P. M. Discussion on the new type of questions. 14 Teachers from here attend and take part.
4. Scout Troop Rally on the sports fields: 4-30 to 6 P. M.
- 20-8-33. Hindi class meets: 7-30 to 8-30 A. M.
High School teachers meet and set question papers for the First Test.
- 23-8-33. 1. Marker Balaguru is appointed and takes charge.
2. Boys' Union: Mother-Tongues: Debate: 'Physical culture—Indigenous and Foreign.' Tamil—6 groups; Telugu—4 groups; Gujarathi and Hindi—one group: each with a Boy-Chairman. 126 boys speak.
3. Musical Choir, Sthothra Patam Goshti and Hindi Sangam meet.
4. Inter-class Badminton Tournament: seven matches are played.
5. Old Boy Chi. A. V. Jagannathan's wedding: 8 masters attend and present him with a wedding gift.
- 24-8-33. Vinayaka Chathurthi: Special Puja and Bhajana: 3 to 4-30 P. M. Pandit Kanakasabhapathi Mudaliar speaks on 'The Need for Bhakti.'
- 25-8-33. }
to } First Test.
30-8-33. }
- 25-8-33. Mr. N. Chakravarthi, Secretary, Parents' Association, pays a visit to the School.
- 27-8-33. Masters' Association: Second Monthly Conference: 1-30 to 7 P. M. Model Lesson in Geography on 'The Climate of Africa' by Mr. N. Subrahmanya Aiyar, Lecturer in Geography, Teachers' College, Saidapet; Mr. R. S. S.'s 'At Home'. Mr. G. Mahadeviah leads a discussion on 'The Teaching of English Grammar.' Mr. K. S. Subrahmanya Aiyar, B.A., L.T., St. Gabriel's High School, presides. Mr. A. K. Krishnaswami Aiyar, Head Master, P. S. High School, attends and takes part in the discussion.
- 28-8-33. An informal meeting of the masters.
- 29-8-33. Masters' Association Court of Honour meets.
Masters' Association: Extraordinary Meeting.
- 30-8-33. M. S. A. A. Foot-Ball Tournament.
Our team against Pachaiyappa's H. S. (B) Team.
- 31-8-33. 1. Scout Patrol Leaders and Seconds meet.
2. Committee of Management meets;
3. August salaries are disbursed.
- 1-9-33. 1. Boys' Uniform pattern is approved by boys and measurements of 120 boys are taken.
2. M. S. A. A. Foot-Ball match: Home Team vs. Pachaiyappa's School (A) Team.

The best prophet of the future is the past.

3. Patrol Leaders and their Seconds meet.
4. Volunteer leaders meet for change of duties.
5. Masters' Association Chit Fund group meets.
- 2-9-33. 1. Cubs meet for games: 7 to 9 A. M.
2. Patrol Leaders and Scout Master attend a scout meeting in the Christian High School.
3. Hindi Sangam meets: 3-30—4-30 P. M.
4. Madras Teachers' Guild: Annual Meeting: G. N. S. School: 3-30—5-30 P. M. The entire body of teachers of our School attend.
- 3-9-33. Hindi Sangam meets: 7-30—8-30 A. M.
- 4-9-33. Drill for 'laggards.'
- 6-9-33. Boys' Union: citizenship class: "Local Self-Government."
- 7-9-33. First Test answer papers are returned to boys.
- 8-9-33. M. S. A. A. Foot-Ball match: Our team vs. Muthialpet High School Team.
- 9-9-33. 1. The cubs meet for instruction in the morning and games in the evening.
2. Hindi Sangam meets.
3. Special coaching in Optional Physics and Mathematics.
4. Preparation of Pupils' Progress Reports begins.
- 10-9-33. Preparation of Progress Reports continues.
- 11-9-33. Progress Reports are issued to the IV Form pupils.
- 12-9-33. L. S. Teachers meet:—Preparation of Progress Reports continues.
- 13-9-33. 1. Progress Reports are issued to the V Form pupils.
2. Special Drill for 'laggards.'
- 14-9-33. 1. Progress Reports are issued to the VI Form pupils.
2. Boys' Court of Honour meets and deals a case of misconduct.
- 15-9-33. Good response from parents to the call of the Head Master re: First Issue of the Progress Reports.
2. Last working day before the Dasara Holidays. Special Puja.
3. Volley-Ball match between masters and pupils.
- 17-9-33. 1. Dasara Holidays begin.
2. Masters' Association: Third Monthly Conference: 1-30—6-45 P. M. Demonstration Lesson in Tamil Poetry for II Form by Mr. M. A. Dorairangaswami Pillai. Mr. C. V. S. presides; Mr. P. A. R.'s 'At Home.'
3. Public Lecture on "The Future of the Indian Teacher" by Mr. K. S. Ramaswami Sastriar.
4. Cub master attends the cub-training class in the Y. M. C. A.
5. Madras Teachers' Guild Council (new): First meeting in T.T.V. High School. Messrs. T. S. S., T. S. and T. A. K. attend.

The dead of night is the noon of thought
And wisdom mounts her zenith with stars.

6. Scout Troop: Full Rally. Head Master's 'At Home' to it.
7. Arrangements for stitching Boys' Uniform for about 250 boys are completed.
8. Scout Master and Mr. T. S. S. go to Simavaram to arrange for the Scout camp.
- 20—9—33. Death of Dr. Annie Besant at 4 P. M.
- 21—9—33. Head Master attends the funeral and pays the homage of the School to the soul of the departed.
- 23—9—33. Scout Troop, 44 in all, leaves school after Puja at 1 P. M. and arrives at camp, Simavaram, by 5 P. M.
- 24—9—33. Scout camp at Simavaram.
- 25—9—33.
 1. The Troop returns and reaches School by 7 P. M.
 2. Visit from the Head Master of the High School at Jaggayapet to know details about the Extra-curricular activities of the School.
- 27—9—33. Saraswati Puja Day: Solemn Puja in two sessions of the Saraswati Picture installed by the Founder. Swami Sivadyanananda and Rao Sahib C.V. Krishnaswami Aiyar, District Judge, retired, speak on "The Significance of Navarathri and the need for Idol Worship."
 2. The new Boys' badges and the Boys' Uniforms are distributed to boys by the Hon. Secretary of the School.
 3. Mr. N. Chakravarthi, Secretary of the Parents' Association, is seriously ill. 6 teachers visit him.
- 28—9—33.
 1. School reopens after Dasara with special Puja. Holy Prasadam from Rameswaram is distributed to all.
 2. Aksharabhyasam of three children of three teachers. The children are taken to School. Sweets and fruits are distributed to children and masters.
 3. Masters' Association's presentations to the children put to school.
 4. Boys' Union and Masters' Association: Dr. Besant's Memorial meeting. Resolution of condolence is passed. Mr. T.S.S.'s dinner to the Masters' Association in connection with his child's Aksharabhyasa.
- 29—9—33. Annual Inspection of the School by Khan Bahadur Abdur Rahim Saheb, District Educational Officer: First day.
- 30—9—33.
 1. Second day of the Inspection. The D. E. O. addresses the Scout Troop, the Volunteer Corps and the Musical Choir.
 2. The D. E. O. visits the School playfields in the People's Park and spends about 45 minutes in witnessing the games.
 3. Mr. E. H. Parameswaram, Head Master, Ambasamudram High School, pays a visit to the School.

The greatest sin in the world is the sin of forgetting God.

4. September salaries are disbursed.
- 2—10—33.
 1. Gandhiji's 65th Birthday. The whole school meets on the Drill grounds. Masters and boys pray for his long life. Spiced sugar is distributed.
 2. Masters' Association meets to condole with Mr. P. G. S. who loses his wife. It donates Rs. 50 for the obsequies.
- 3—10—33.
 1. Inter-class Badminton matches in full swing.
 2. Volley-Ball match between Home Team and the Hindu High School Team.
- 4—10—33.
 1. Sholinghur-Thiruttani Excursion idea is announced. Boys greet it with enthusiasm. 175 boys enrol themselves instantly.
 2. Boys' Union: Mother-tongue. "The Life and Work of Dr. Annie Besant."
 3. Hindi Sangam meets.
 4. Madras Teachers' Guild Council meeting in the Hindu High School, Triplicane. Messrs. T. S. S., T. S. and T. A. K. attend.
- 5—10—33.
 1. Masters' Association meets. Hon. Secretary of the School attends. Several committees are formed and are put in charge of the Excursion arrangements.
 2. Mr. T. Vijayakrishnan, Old Boy, joins duty as temporary Clerk and Asst. Librarian.
 3. The number enrolling for the Excursion goes beyond 300.
 4. Inter-class Badminton Tournament: 7 matches are played.
 5. School Badges are distributed to the Lower Secondary children.
 6. Messrs. M. S. and T. S. go to Sholinghur and Thiruttani to study the places in connection with the Excursion.
- 7—10—33.
 1. Hon. Secretary, Head Master, the Leader and the General Secretary of the Tour party, visit Sholinghur and Thiruttani to make preliminary arrangements.
 2. Special coaching to VI Form boys in all optional subjects.
 3. Hindi Sangam, Musical Choir and Scout Troop meet.
- 8—10—33. Hindi Sangam meets.
- 9—10—33.
 1. Excursion: Final list of boys is made. The number goes beyond 350.
 2. First meeting of the Excursion party. Head Master announces the detailed programme and calls for suggestions.
 3. Scout Master attends a meeting of the Scouts in Pachaiyappa's High School.
 4. Drill Master attends a meeting of Physical Instructors at Saidapet.
- 10—10—33. Head Master's circular-letter to parents re: Excursion is issued.

Conscience is the looking glass of the soul.

- 11—10—33. 1. Boys' Union: Public lecture on 'Brahmacharya' by Swami Nisreyasananda of Sri R. K. Mutt. Head Master presides.
2. Boys' Representative Council meets: 4-45 to 6 P. M.
3. Hindi Sangam meets.
4. Excursion committees meet.
- 12—10—33. 1. Boys' Union Essay-writing Competitions in the Mother-tongues: 11-45 A.M.—1-15 P.M. 226 boys compete.
2. Excursion party meets. Further details of the programme are announced.
3. M. T. G. Education Week Committee meets. Mr. C. S. R. from our School attends.
4. Badminton matches between 4 teams of masters and of boys.
- 14—10—33. 1. Kumararaja of Chettinad Badminton Tournament in Loyola College. Masters' Team competes.
2. Inter-class Carrom Tournament begins.
3. Hindi Sangam meets.
4. Special coaching in all optionals for VI Form boys.
- 15—10—33. 1. Masters' Association: Fourth Monthly conference: Demonstration Lesson in English poetry for Form III by Mr. D. N. Mr. A. V. R. presides; Mr. V. S. S. starts discussion on "The Future of our Schools." Mr. A. K. S. presides. Light Lunch and Business meeting.
2. Correspondent's Deepavali Dinner: 8-30 P. M.
3. Presentation of new cloths to all teachers, clerks and servants.
- 16—10—33. 1. Boys' Union: Essay-writing competition in English: 11-45 A. M.—1-15 P.M. 130 boys compete.
2. Deepavali presentation of cloths to 80 poor boys.
3. Sholinghur-Thiruttani Excursion party meets on the Drill grounds: 4-45 to 6 P.M. Classification into groups, choice of Captains and Vice-Captains, naming the groups—all this is done.
- 19—10—33. 1. Excursion train arrangements are fixed up.
2. Rs. 15 is sent to the Education Week Committee.
3. Farces in Tamil and Telugu for the Excursion are rehearsed.
4. George Town (North) Patrol Leaders' Union meets in the school. The School Troop is 'At Home' to it.
- 20—10—33. English farce for Excursion is rehearsed.
- 21—10—33. 1. Advance party leaves for Sholinghur: Messrs. M. S., C. V. G., K. R., K. S., M. C. B. and peon Narayanaswami.
2. Cub Masters' Training camp. Messrs. M. S. G., C. G., N. M. and A. B. G. attended it.
3. Excursion party meets. Final instructions are given.
4. English farce for the Excursion is rehearsed.

Courage is fire and bullying is smoke.

- 22—10—33. 1. Hindi Sangam meets: 7-30 to 9 A.M.
2. Rehearsal of farces, English, Tamil and Telugu.
3. Excursion booklets are received from the press.
- 23—10—33. 1. News of President Patel's death in Vienna is received. After prayer, five minutes' silence is observed. Head Master makes touching reference to his life and work.
2. Education Week begins to-day. Mr. G. S. speaks on its significance.
3. Disturbance by outside boys in front of the school. Inside, work goes on normally.
4. The entire body of teachers attend the Education Week. Inaugural meeting at the Wesley High School, Royapettah.
5. Excursion booklets are distributed to boys and teachers.
- 24—10—33. 1. Skanda Sashti: Special Puja: 8 to 9 A.M. Mr. S. K. addresses the assembly and Mr. T. S. sings Thiruppugal.
2. Second Excursion Advance party leaves: Messrs. P. G. S. and N. M. with six cooks.
3. Excursion luggages of boys are received.
4. School Uniforms are distributed to the members of the Excursion party. All Excursion arrangements are completed.
- 25—10—33. Excursion begins.
- 28—10—33. Excursion ends.
- 29—10—33. Mr. S. J. Sargunam, Head Master, Coimbatore Union School, pays a visit.
- 30—10—33. Sholinghur and Thiruttani prasadam are distributed to all boys. Boys' Union and Masters' Association: A special Excursion meeting. 22 boys and 6 teachers speak on the delights of the Excursion. Resolutions of thanks are passed.
- 31—10—33. 1. Chi. L. Lakshmichand, Old Boy, donates Rs. 15 to the School Deena Bandhu Sangam.
2. High School Masters meet to discuss 'the Youth Movement' for the citizenship class. Portions for Half-yearly Examination are fixed up.
3. October salaries are disbursed.
4. Masters' Association Chit Fund Group meets.
- 1—11—33. 1. L. S. Children's Union: Excursion meeting. Head Master presides.
2. Hindi Sangam meets.
- 2—11—33. 1. Special drill for 'laggards.'
2. Carrom Tournament continues.
3. Audit of Excursion accounts is finished.
- 3—11—33. Balingchatar Tournament: Fixtures are drawn.
- 4—11—33. 1. Cub rally: Practice of games: 7-30 to 9-30 A. M.

Wisdom is oft nearer when we stoop than when we soar.

2. Scout class: Theory: 7-30—9 A. M.
3. Inter-class Badminton Tournament (Doubles) begins.
4. VI Form Optionals: Special coaching: 1—3-30 P. M.
5. Hindi Sangam meets: 3—4-15 P. M.
6. Carrom Tournament: 4—6 P. M.
7. Committee of Management meets.
- 5—11—33. 1. Cub Rally: Games: 7—9 A. M.
2. Hindi Sangam meets: 7-30—9 A. M.
3. Scout Troop: Practical test in cooking: 4—6 P. M. 20 Scouts compete.
- 6—11—33. 1. Inter-class Balingchatar Tournament begins. Unbounded enthusiasm.
2. Old Boy, Arthanari Chetty's wedding: Masters attend and give a wedding gift; Touching reception; 'Social' to them.
- 7—11—33. 1. Mr. Padmanabha Naidu, Asst. Physical Director, pays his annual visit: 3—6-30 P. M.: Visits the play-fields and takes part in games along with masters and boys. Addresses boys and bestows high praise on the physical activities of the School.
2. Mr. N. Chakravarthi, Secretary, Parents' Association, visits the School.
- 8—11—33. 1. Boys' Union meeting: Reading of Extracts.
2. Balingchatar Tournament continues.
- 10—11—33. President Patel's earthly remains arrive in India. A meeting of boys and teachers on the Drill Ground. 5 teachers and 14 boys speak in different languages on the "Life and Work of Patel."
2. Balingchatar Tournament continues.
- 11—11—33. 1. Hindi Sangam meets: 3—4-30 P. M.
2. High School masters meet to discuss and set questions for the Half-yearly Examination.
- 12—11—33. 1. Hindi Sangam meets: 7-30—9 A. M.
2. High School masters meet to set questions.
- 13—11—33. 1. Balingchatar Tournament continues as also Carrom.
2. Volley-Ball Tournament fixtures are drawn.
3. Lower School masters meet: Superintendent presides.
4. Madras Teachers' Guild History Section meets in T. T. V. High School: Prof. V. Rangachariar's lecture: 5 teachers from here attend.
- 14—11—33. 1. Balingchatar Tournament: Semi-Finals.
2. High School History masters meet to set questions.
- 15—11—33. High School English masters meet.
- 17—11—33. Very squally weather: Work stops at 2 P. M.

- 18—11—33. 1. Masters' Association: Fifth monthly conference: 1-30—6 P. M.
Mr. J. V. D.'s Demonstration Lesson to Form I in English
Prose: Mr. C. V. G. presides.
Mr. A. V. R. leads a discussion on "Oral and Written Composition Work in English." Mr. M. S. G. presides.
The Editorial Board is 'At Home.'
2. Committee of Management meets and sanctions annual increments to teachers.
- 20—11—33. 1. Half-yearly Examinations begin.
2. The increment amounts are paid to teachers.
- 20—11—33 } Half-yearly Examinations.
- 27—11—33 } to
- 23—11—33. 1. Boys' Representative Council and Court of Honour are photographed.
2. VI-C is also photographed for having adopted the School Uniform as a class.
- 24—11—33. Masters' Association: G. N. S. School: Lecture by Miss Black: 12 teachers from here attend.

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OUR EXCHANGE LIST

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|-----------------------------------|-------------------------|
| 1. My Magazine, (India) | ... Madras. |
| 2. The Tatler | ... Madras. |
| 3. The Peace | ... Thotapalli Hills. |
| 4. The Mysore Scout | ... Bangalore. |
| 5. Kalai Magal | ... Triplicane, Madras. |
| 6. The Indian Educator | ... Madras. |
| 7. The Treasure Chest | ... Bangalore. |
| 8. Vidyodaya | |
| 9. The Zamorin's College Magazine | ... Madras. |
| 10. The Field | .. Madras. |
| 11. The Madura College Magazine | ... Trichinopoly. |
| 12. The National College Magazine | ... Bombay. |
| 13. The Yoga | ... Gorakhpur, U. P. |
| 14. The Message | ... Mylapore. |
| 15. Our Home Magazine | ... Agra. |
| 16. The Dayalbagh Herald | ... Trichur. |
| 17. St. Thomas College Magazine | ... Madras. |
| 18. Longevity | |

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|--|-----|--------------|
| 19. The South Indian Boy Scout | ... | Madras. |
| 20. The Findlay College Magazine | ... | Mannargudi. |
| 21. The Light of Asia | ... | Trichy. |
| 22. The Aryan Path | ... | Bombay. |
| 23. The Indian Naturopath | ... | Bezwada. |
| 24. The Bharat Dharma | ... | Adyar. |
| 25. Khadi Patrika | ... | Ahmedabad |
| 26. The Theosophical College Magazine | ... | Madanapalli. |
| 27. Gandhi | ... | Madras. |
| 28. Vasavi | ... | Madras. |
| 29. The Indian Colonial Review | ... | Madras. |
| 30. The Merry Man | ... | Madras. |
| 31. The Widow's Cause | ... | Lahore. |
| 32. The American College Magazine | ... | Madura. |
| 33. The Young Builder | ... | Karachi |
| 34. The Bharat Jyothi | | |
| 35. The Kishori Raman High School Magazine | ... | Muttra. |

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OUR SCOUT TROOP

I. Karna Patrol

- | | |
|-----------------------------------|-------|
| 1. Mogaliah Naidu, J. R. (Leader) | V-D. |
| 2. Srinivasulu Reddy, D. (Second) | V-B. |
| 3. Muthukumaraswamy, N. | V-A. |
| 4. Radhakrishna Chetty, B. | IV-B. |
| 5. Ramabhadran, A. | V-D. |
| 6. Rangaraj, V. K. | VI-C. |
| 7. Ramaniab, C. V. | IV-D. |
| 8. Balasundaram, V. P. | IV-A. |

II. Dadhichi Patrol

- | | |
|---------------------------------|-------|
| 1. Kalyanasundaram, R. (Leader) | VI-B. |
| 2. Rajadorai, K. C. (Second) | VI-B. |
| 3. Muthukumaran, K. | VI-B. |
| 4. Venkatasubramanian, K. | V-B. |
| 5. Ramachandra Rao, B. | V-C. |
| 6. Srinivasan, K. R. | V-C. |
| 7. Ranganathan, K. R. | IV-A. |

III. Sibi Patrol

- | | |
|---------------------------------|--------|
| 1. Ramakrishnan, W. R. (Leader) | VI-B. |
| 2. Govindaswamy, M. K. (Second) | II-A. |
| 3. Natarajan, V. | V-B. |
| 4. Balvanth Rao, S. | III-A. |
| 5. Rajagopalan, K. | III-C. |
| 6. Krishnaswamy, P. | III-C. |
| 7. Venkataraman, N. | IV-C. |

IV. Abhimanyu Patrol

- | | |
|---------------------------------|--------|
| 1. Rajamanickam, C. R. (Leader) | IV-A. |
| 2. Ramanlal, K. (Second) | IV-E. |
| 3. Rasiklal, M. | III-A. |
| 4. Jeethanlal, R. | III-A. |
| 5. Natvarlal Ganpathram | III-C. |
| 6. Chakrapani, V. G. | II-C. |
| 7. Govindarajulu, I. | II-C. |
| 8. Manavalan, | I-D. |
| 9. Jagmohandas | V-A. |

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OUR CUB PACK

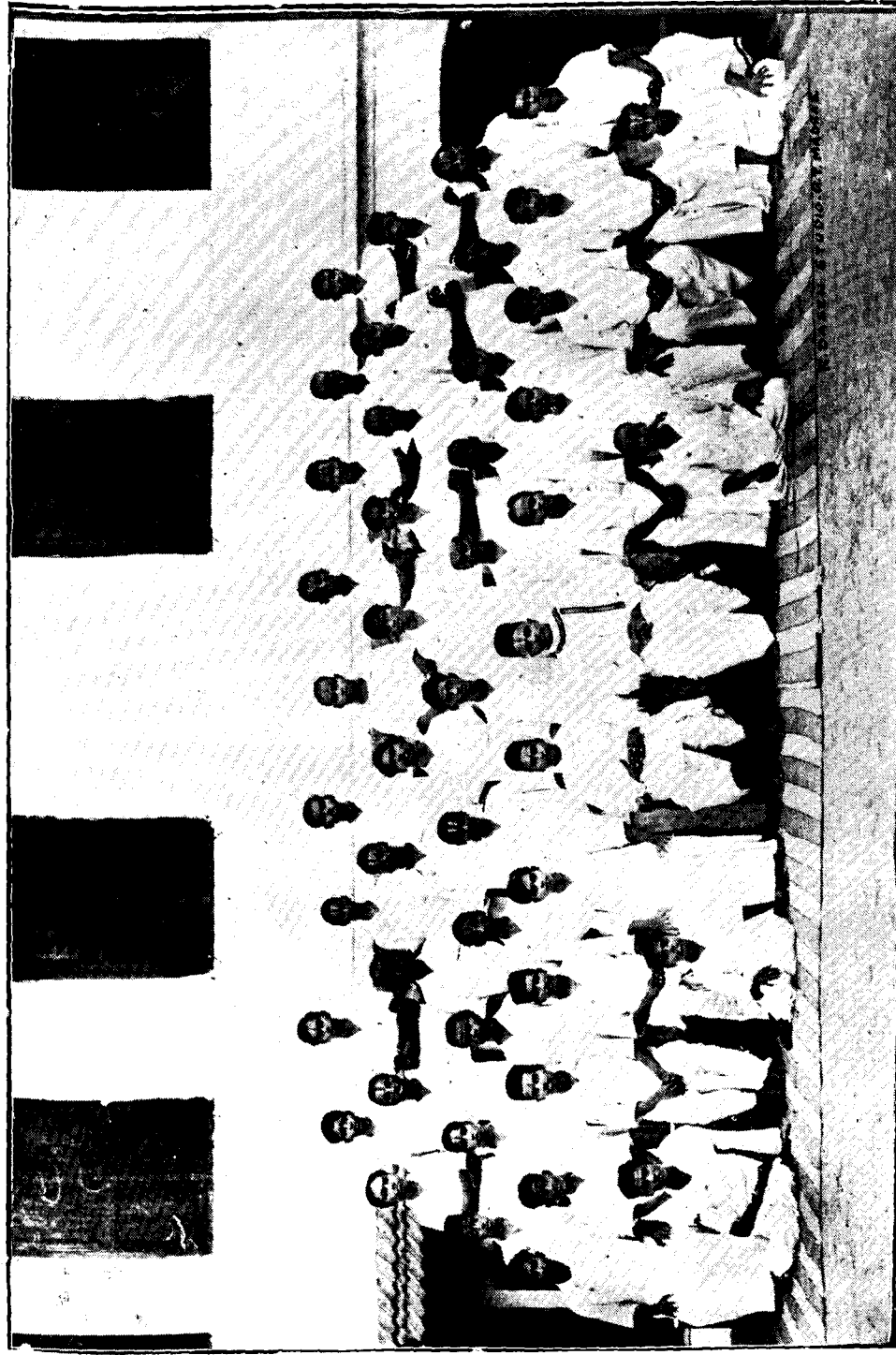
I. Prahlada Sixes

- | | |
|--------------------------|------|
| 1. Nammalwar, C. (Sixer) | I-B. |
| 2. Kanaklal, S. | I-C. |
| 3. Soundararajan, E. | I-D. |
| 4. Varadachari, E. | I-C. |
| 5. Ramakrishnan, A. | I-A. |
| 6. Subramanyan | 4-b. |
| 7. Sriramulu Chetty, B. | 4-b. |

II. Dhruva Sixes

- | | |
|-------------------------------|-------|
| 1. Subramanyam, G. V. (Sixer) | I-D. |
| 2. Ochavalal, H. | I-C. |
| 3. Swaminathan, N. | I-C. |
| 4. Ranga Rao | I-B. |
| 5. Sadagopan, A. | II-C. |
| 6. Rangiah, K. | I-B. |
| 7. Lakshmanudu, B. | 4-b. |

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VI-C in the School Uniform which it was the first to adopt as a class.

சென்னை, சௌகார்பேட்டை,
ஹிந்து தியலாஜிகல் ஹை ஸ்கூல் பத்திரிகை.

நாம் ஈடேறவேண்டுமாயின் நமக்குள்ளேயுள்ள குறைவுகளைக்

களைதல்வேண்டும்.

(ஸ்ரீமத் சுவாமி விவேகானந்தா)

நமது தேசிய இரத்தத்தில் ஒரு பயங்
கரமான நோய் ஊர்ந்துகொண்டிருக்
கின்றது. அது தான் எதையும் பரிசுக்
குந் தன்மை: சிரத்தையில்லாமை. இந்
நோயைத் தொலைத்துவிடுங்கள். சிரத்
தையுடைய பலசாலிகளாக விருங்கள்.
மற்றவை யெல்லாம் தாமே வரும்.

* * * * *

நமது சமயம் சமையல் அறைக்குட்
புகுந்துவிடக்கூடிய அபாயம் நேர்ந்
திருக்கிறது. நாம் வேதாந்திகளு
மல்லேம்; பெளராணிகருமல்லேம்; தார்
திரிகர்களுமல்லேம். நாம் “தொடாதே”
சமயிகள்; சமையலறையே நமது சம
யம்; சோற்றுப் பாளையே நமது கடவுள்.
“என்னைத் தொடாதே, நான் பரிசுத்
தன்” என்பதே நமது சமயக் கொள்
கை! இன்னும் ஒரு துற்றாண்கொலம்
இவ்வழியே சென்றோமானால் நம்மில்
ஒவ்வொருவரும் பைத்தியக்காரர் விடு
தியையே அடைவோம்.

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என் மகனே! எந்த மனிதனாக, தை
சமாதல் பிறரைப் பகைத்து உயிர்
வாழ்தல் என்பது முடியாது. என்றைய
தினம் நாட்டில் “மிலேச்சன்” என்னும்

வார்த்தையைச் சிருட்டித்தார்களோ,
என்றையதினம் பிறருடன் கலந்து பழகு
வதை நிறுத்தினார்களோ, அன்றே இந்தி
யாவுக்குச் சனியன் பிடிக்கலாயிற்று.

* * * * *

மற்றொரு படிப்பினையை நாம் நினைவு
கூரவேண்டும்: பிறன் செய்வதுபோலச்
செய்தல் நாகரிகமாகாது. நான் இராஜா
வின் உடை தரித்துக்கொள்ளலாம். அத
னால் நான் இராஜாவாய் விடுவேனா?
சிங்கத் தோல் போர்த்துக்கொண்ட
கழுதை சிங்கமாகிவிடுமா? பிறரைப்
போல் வேஷந்தரித்தல் பெரிய
கோழைத்தனம். அதனால் அபிவிருத்தி
எதுவும் ஏற்படாது. உண்மையில் அது
மனிதனுடைய பயங்கரமான இழி
நிலைக்கு அறிகுறியாகும். ஒருவன் தன்
னைத் தானே இழிவாய் நினைக்க ஆரம்
பித்துவிட்டால், தன் முன்னோர்களைப்
பற்றி வெட்கப்பட ஆரம்பித்து விட்
டால், அவனுடைய அழிவு காலம்
நெருங்கிவிட்டதென்பது உறுதியாகும்.
இந்திய வாழ்வு முறையிலிருந்து
அகன்றுவிடாதீர்கள். இந்தியர் அனை
வரும் வேரோர் அந்ரிய ஜாதியாரைப்
போல் உண்டு உடுத்து நடக்கத் தொடங்

* ஆசனம் கொள்கை யடைந்தக்கால் நினைந்துத், தேசனே கூட்டுத் தீரு.

கினால் இந்தியா நன்மையடையும் என்று ஒரு கணமும் நினைக்கவேண்டாம்.

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நாம் சோம்பேறிகள்; நம்மால் வேலை செய்யமுடியாது. நம்மால் ஒன்று சேர முடியாது. நாம் ஒருவரையொருவர் நேசிப்பதில்லை. ஆழ்ந்த சுயநல உணர்ச்சி உள்ளவர்கள் நாம். நம்மில் மூன்றுபேர் சேர்ந்து ஒருவரையொருவர் துஷியாமல் எதுவுஞ் செய்ய முடியாது.

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நமது இயற்கையில் நிர்மாணத்திறன் என்பது பூஜ்யமாயிருக்கிறது. இந்தத் திறன் பெற வேண்டும். அது பெறும் இரகசியம் பொறாமையைத் தொலைத்தலே யாகும். உங்கள் சகோதரர்களின் அபிப்பிராயத்துக் கிணங்க எப்போதும் சித்தமாயிருங்கள். எப்போதும் சமரசப்படுத்தவே முயலுங்கள்.

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நமது நிலைமை என்ன? கட்டுப்பாடு சிறிதுமில்லாத ஜனத்திரள்; சுயநலம் மிகக் கொண்டவர்கள்; நெற்றியில் குறியை இந்தப் புறமாய்ப் போடுவதா, அந்தப்புறமாய்ப் போடுவதா என்பது குறித்து நூற்றுக் கணக்கான வருஷங்களாய்ச் சண்டைபோடுகிறவர்கள்; சாப்பிடும்போது பிறர்பார்த்தால் உணவு திட்டாய்ப் போய்விடுகிறதா இல்லையா என்பது போன்ற விஷயங்களைப் பற்றிப் புத்தகம் புத்தகமாய் எழுதுகிறவர்கள். —இத்தகைய மக்கள் நாம்.

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ஆதலின் வருங்காலத்தில் பாரதநாடு பெருமை பெற்று விளங்கவேண்டுமா

னால் நிர்மாணத்திறன், சக்தி சேகரம், மன ஒற்றுமை, இவை வேண்டும்..... சமூக வாழ்வில் இரகசியம் ஒருதனப்படுதலேயாகும்.....சிதறிக்கிடக்கும் மனச் சக்திகளை ஒரிடத்தில் சேர்த்து ஒரு முகப்படுத்திப்பிரயோகத்தலேவெற்றியின் இரகசியம். சீனன் ஒவ்வொருவனும் தன் தன் வழியே சிந்திக்கிறான். ஆனால் மிகச்சிறு தொகையினரான ஜப்பானியர் எல்லாரும் ஒருவழியாய் எண்ணுகிறார்கள். இவ்விண்ணின் பயன்களும் நீங்கள் அறிந்தவையே யாகும்.

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குழந்தையைப் போல் எதற்கும் பிறரை நம்பியிருப்பது நமது தேசிய இயற்கையாய்ப் போய்விட்டது. உணவு வாயில் கொண்டுவந்து போடப்பட்டால் விழுங்க எல்லாரும் தயாராயிருக்கிறார்கள். சிலர் அதையும் தொண்டைக்குள் தள்ளவேண்டுமென்கிறார்கள். உங்கள் காரியத்தை நீங்களே செய்துகொள்ள முடியாவிடின் நீங்கள் உயிர் வாழத் தகுதியற்றவர்களாவீர்கள்.

* * * * *

அயல்நாட்டு உதவியை நீங்கள் நம்பியிருக்கக்கூடாது. தனி மனிதர்களைப் போலவே தேசங்களும் தங்களுக்குத் தாங்களே உதவிசெய்துகொள்ள வேண்டும். இதுவே உண்மையான தேசபக்தி. ஒரு தேசம் இது செய்யக் கூடவில்லையானால், அதன் முன்னேற்றத்துக்கு இன்னும் காலம் வரவில்லை யென்று அறிந்து கொள்ளுங்கள். அது காத்திருக்கவே வேண்டும்.

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தொழில் ஒழுங்கு முறையைப் பொறுத்தவரை, ஹிந்துக்கள் அசட்டை அதி

கம் உடையவர்களா யிருக்கிறார்கள். கணக்கு வைத்தல் முதலியவைகளில் அவர்கள் திட்டமாயும், கண்டிப்பாயும் இருப்பதில்லை. இந்தியாவில் ஒற்றுமைப்பட்ட முயற்சிகள் எல்லாம் இந்த ஒரு பெருங்குற்றத்தின் காரணமாகவே அழிந்துவிடுகின்றன. தொழில் ஒழுங்கு முறையை அதுசரிப்பதைக் குறித்து நாம் இதுகாறும் கவனஞ் செலுத்தியதே யில்லை.

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தொழில் முறைமையில் கண்டிப்பு வேண்டும். அதில் சிநேகத்துக்கும் சர்

தோஷத்துக்கும் இடமிருத்தல் கூடாது. ஒருவன் தன்வசமுள்ள ஒவ்வொரு நிதிக் கும் மிகத்தெளிவாகக் கணக்கு வைத்திருக்கவேண்டும். ஒன்றுக்கு உத்தேசிக் கப்பட்ட பணத்தை ஒருவன் பட்டினி கிடக்கவே நேர்ந்தாலும் வேறொன்றுக் கும் உபயோகிக்கக்கூடாது. இதுதான் தொழில் நேர்மை. அடுத்தாற்போல், தளரா ஊக்கம் தேவை. நீங்கள் எக்காரியஞ் செய்தாலும், அந்த நேரத்துக்கு அதுவே இறைவன் பணி யாக்கிவிட வேண்டும்.

[இது யாழ்ப்பாணம் இந்து சாதனத்தில் வெளிவந்தது.—ப.ரீ.]

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அமெரிக்காவில் நிறத்தடையும் வேற்றுமையும்.

[கீழ்ப்படிந்திருக்கிற C. F. ஆண்ட்ரூஸ் அவர்கள் ஹரிஜன பத்திரிகையில் எழுதியதன் சுருக்கம்.]

நான் தென்னிந்தியாவிலும், தென் ஆப்பிரிக்காவிலும் லண்டனிலும் உள்ள தீண்டாமை விஷயமாக முன்பே எழுதிவிட்டேன். இவ்வாறு ஹரிஜனப் பத்திரிகையில் அமெரிக்காவிலுள்ள தென்னாடுகளில் மனித சமூகத்துக்குச் செய்யப்படும் சில பிசகைப் பற்றிய கதையைச் சொல்லட்டும். இதனால் இந்தியாவிலுள்ள தீண்டாமைக்குச் சமாதானங் கூற வந்தே நென் மெண்ணலாகாது. இங்கே மகா கெட்ட ரூபங்களில் அத் தீண்டாமை அறியக் கிடக்கிறது. இவற்றைக் கண்டித்தே தீரவேண்டும். ஆனால் என் நோக்கம் இக்கேடு எவ்வளவு விசாலமாகப் பரந்து கிடக்கிற தென்பதைக் காட்டுவதேயாகும். அதுவுமன்றி, ஒரு மதத்தில் மாதிராமல்லாமல் உலகிலுள்ள மனித சமூகத்தின் மதங்கள் எல்லாவற்றிலுமே,

ஆதியிற் பரிசுத்தமாயிருந்த அம் மதங்கள் நாளாவட்டத்தில் அபிவிருத்தியடைய அடைய, இத்தீண்டாமை எப்படி அம்மதங்களைக் கேவலப்படுத்தியிருக்கிற தென்பதைக் காட்டுதலும் ஒரு நோக்கமாகும்.

உண்மை யாதெனின், மனித சமூகத்தில் கீழ்த்தர அந்தஸ்துகளில் இத்தீமை ஆழமாக வேரூன்றி யிருக்கிற தென்பதே. மனிதனின் இழிந்த வியற்கையை இது விரயமாகக் கவர்த்துகொள்ளுகிறது. அநாதிகாலம் தொட்டு மாந்தருள் பலவந்தராயிருந்த வகுப்பினர் பல வீனமான வகுப்பினரைத் தாழ்த்திக் கொண்டே வந்திருக்கின்றனர். மனிதனுக்கு மனிதன் செய்துள்ள இரக்கமற்ற செய்கைகளைச் சரித்திர வாயிலாகக் கவனித்தால், மத நம்பிக்கை என்ற பேரால் கடவுளுக்கே செய்திருக்கும்

மனமே மனிதனுடைய பந்தத்துக்கும் விதேலுக்கும் காரணமானது.

* நன்னை நனைந்து நேடிதுநீ நிற்பாயேல், உன்னுளே தோன்றும் ஒளி.

அவமானமான காரியங்களைப் பார்த்து பக்திமான்கள் நிச்சயமாய்த் தலையைத் தொங்கப் போடவேண்டியேவருகிறது.

சின்னாட்கு முன்னர் அமெரிக்காவின் தென்னாடுகளிலுள்ள அலபாமா என்ற விடத்திற்குப் போயிருந்தேன். அங்குள்ளவர்களில் பெரும்பான்மையோர் நீக்கிரோவர்கள். அவர்களுட் சிலர் பொதுக் கல்வியிலும் கலைஞான வுணர்ச்சியிலும் மிகவும் மேற்போந்தவராவர். டாக்டர் பூகர் வாஷிங்டன் என்பவர் ஸ்தாபித்துள்ள டஸ்கெஜ் இன்ஸ்டிடியூட்டிக்குப் போய்க்கொண்டிருந்தேன். பூகர் வாஷிங்டன் என்பவரது ஸாஹஸ்செயல் மனிதனது ஆத்ம வுணர்ச்சி எவ்வளவு துன்பத்தையும் கஷ்டங்களையும் தாண்டிச் செல்லக் கூடுமென்பதைக் காட்டுவதாகும். அவருக்குப் பின் அந்த ஸ்தாபனத்தை மேற்பார்த்து வரும் ராபர்ட் ரஸ்ஸா மோடான் என்பவரும் முற்சொன்னவரின் பெருமையிலும் மகத்துவத்திலும் குறைந்தவரல்ல. அந்த ஸ்தாபனத்தி லிருந்து இரண்டு கலைஞர்கள் ஒரு மோடார் ரதத்தில் 40 மைல் தூரம் பிரயாணம் செய்து என்னை எதிர்கொள்ள வந்தனர். மழைக் கால மானதுபற்றியும் ரஸ்தாவில் மோடார் ரதம் திரும்பிப் போவது சாத்தியமாகாத காரியமானதுபற்றியும் நாங்கள் இருப்புப்பாதை நிலையத்துக் காத்திருந்தோம். அங்கே கண்ட தென்ன? வெள்ளையர்களுக் கென ஒரு வாயிலும் நிறத்தவர்களுக் கென ஒரு வாயிலும் இருந்தன! இவ்விரு நிறத்தினருக்கும் தனித்தனி தங்கு மிடங்களு மிருந்தன. மனித சமூகம் நிறத்துக் கேற்ப இரண்டு

பக்தி அல்லது நம்பிக்கை என்பது, நமது இக்கைக் கருதனமாக எண்ணத்தக்க செலுத்தி அவ்வேண்ணம் பலிக்குமாறு எதிர்பார்த்து நிற்பதாம்.

பிரிவுகளாகப் பிரிக்கப்பட்டிருந்ததைக் கண்டேன்.

வண்டித்தொடர் வந்ததும் என்னை ஒரு அறையில் ஏற்றிவிட்டு அடுத்த நிலையத்தில் வந்து பார்ப்பதாக அவ்விண்ணு கலைஞர்களும் விடை பெற்றுக்கொள்ள லாயினர். 'நானும் உங்களோடேயே வருகிறேனே!' என்றதற்கு இருப்புப் பாதைச் சட்டங்கள் அதற்கு இடங் கொடுப்பதில்லை யென்றும், நிறத்தவர் கள் யாரும் வெள்ளையர்களோடு ஒரு வண்டியில் பிரயாணம் பண்ணலாகா தென்றும் கூறினர். இவ் வுயர்வு தாழ்வு வேற்றுமையைத் தோற்றுவிக்கா திருக் கவே அவர்கள் மண்ணிழுது ரதத்தைக் கொண்டுவந்த தாகவும் கூறினர். தென்னாப்பிரிக்காவில் இம்மாதிரியான சங்கடங்களை நான் அனுபவித் திருப்பவன். ஆனால் அவ்விடத்து, இம்மாதிரி மனிதர்கள் செய்துள்ள சட்டங்களை உடைத் தெறியும் சக்தி வாய்ந்தவனாக விருந்தேன். எனினும் இங்கு என திரு நண்பர்களும் அம்மாதிரி செய்ய வேண்டாமென்று பெரிதும் வேண்டிக் கொண்ட தன்பேரில் என் பலவீனத்தினால் அவர்கள் வார்த்தைக்குக் கட்டுப்பட்டு நடக்க வேண்டிய தாயிற்று. அப் பிரயாண காலமெல்லாம் தாங்கமுடியாத வெட்கம் என்னைப் பற்றி யெரித்தது. எனது நண்பர்களது மொழிகளுக் கிணங்கிய யான் கோழை யொழுக்கின னல்லவா வென்று நானே அதிசயப்படலானேன்! நான் டஸ்கெஜ் குச் சென்றதும் என்னை அபரிமிதமான அன்போடு வரவேற்றார்கள்.

தென் காரோலினாவில் நீக்கிரோவர்களுக்கு ஆலயம் வேறு. வெள்ளையர்க

ளுக்கு ஆலயம் வேறு. அங்குள்ள ஸென்டுஹெலெனா தீவுக்குப் போனேன். அங்குள்ள உபாத்தியாயர் ஒருவர் நான் காபி குடிப்பதற்கென என்னை ஒரு ஹோடலுக்குக் கூட்டிச் சென்றார். ஆனால் நான் திரும்பிப் பார்ப்பதற்குள் அவர் அவ்விடம் விட்டகன்றார். ஏன்? அவர் என்னோடு அமர்ந்து சமபோஜனம் செய்யத் தகாதவரென்று கருதப்படும் விஷயம் அப்போது என் ஞாபகத்துக்கு வந்தது. தென்னிந்தியாவில் ஒரு பிராமணர் விட்டுக்கு நான் சென்றபோது திண்டாதார் வகுப்பைச் சேர்ந்த வைத்திய மாணவர் ஒருவர் என்னை விட்டுச் சென்றது அப்பொழுது என் ஞாபகத்துக்கு வந்தது. அந்த உபாத்தியாயர் திரும்பி வந்தபோது என்னை நீக்கிரோப் பானசாலைக்கு அழைத்துப் போகச் சொன்னேன். தென் நாடுகளிலுள்ள பட்டணங்களில் அது முடியாத காரியமென்று சொன்னார் அவர். அவரோடு

பழகப்பழக எனக்கு அவரிடத்து அன்பு மேலிட்டது. கிறிஸ்து ஜயந்தி காலத்தில் நீக்கிரோவக் குழந்தைகள் ஜயந்தி விழாவைக் கொண்டாடியதைக் கண்ட எனக்கு அவர்களுடைய பக்தியின் வன்மை புலப்படலாயிற்று. என்றாலும் பக்தத்தில் இதரக் கிறிஸ்தவர்கள் (வெள்ளையர்கள்) தங்கள் வழக்கம்போல ஜயந்தி விழாவைத் தனியாகக் கொண்டாடிக் கொண்டு, இங்கு கொண்டாடுவோர் தாழ்ந்த மனித வகுப்பின ரெனவும் கோஷ்டியிலாவது மத விஷயத்திலாவது இவர்கள் கலக்கத்தகாதவர்கள் போலவும் எண்ணிவந்தார்கள். தங்களோடு ஒரே ஆலயத்தில் கூட இவர்கள் சேர்ந்து உட்கார அருகர்களல்ல!

அதனால் எல்லாத் தேசங்களிலும் எல்லா மதங்களிலும் மனிதன் வகுத்த இவ்வரம்புக ளழிந்து, கடவுளருள் பிரவாகம் போ லொழுகுவதாக வென நாம் கடவுளைப் பிரார்த்திப்போமாக!

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நமது நாட்டு விளையாட்டும் அயல் நாட்டு விளையாட்டும்.

டம்பல், கிரிக்கெட், ஹாக்கி, டென்னிஸ், புட்பால், பாக்ஸிங் முதலியவைகள் மேல் நாட்டு விளையாட்டுகள். ஸந்தோலோ, கில்லி, பல்சச்சள்ளான், முஷ்டியுத்தம், மல்யுத்தம் ஆகியவைகள் நமது நாட்டு விளையாட்டுகள். மேல் நாட்டினர் இந்த தேகாப்பியாசங்களை நம்மிடமிருந்து கற்றுக்கொண்டு போய் அவைகளைக் கொஞ்சம் மாறுபாடுகளுடன் கையாண்டு வருகின்றனர். இராணுவ முறைகளையும் மேல் நாட்டினர் நம்மிடமிருந்து கற்றுக் கொண்டுபோய் சிறிது

மாறுபாடுடன் அவைகளைக் கையாண்டு வருகின்றனர்.

புட்பால், ஹாக்கி, போலோ, டென்னிஸ் போன்ற விளையாட்டுகளுக்கு விஸ்தீரணமுள்ள பூமி தேவையானது. இவ்விளையாட்டுகளைக் கைதேர்ந்த போதகர்கள் கற்றுக் கொடுக்கவேண்டும். நம்நாட்டு விளையாட்டுக்கோ ஆரம்பத்தில் தான் சிறிதுபோதனை தேவை. நம்முடைய தேகாப்பியாசங்களுக்கோ அதிவிஸ்தீரணமுள்ள பூமி வேண்டியதில்லை. பணமும் செலவழிக்கவேண்டிய

வார்த்தைகளுக்குக் கொடுக்கும் தன்மையும் கெடுக்கும் தன்மையும் உண்டென்பது ஓர் உண்மையான செய்தி ஆகும்.

தில்லை. இருந்த இடத்திலிருந்தே நம் நாட்டு தேகாப்பியாசங்களை அப்பியசிக் கலாம்.

மேல் நாட்டு விளையாட்டுகள் நமது தேகத்திற்குப் போதுமான வலுவைத் தருவதில்லை யென்பது யாவருக்கும் தெரிந்த விஷயமே. மேல் நாட்டார் அனுசரிக்கும்படியான தேகாப்பியாசங் களை நமது இளைஞர்களுக்குக் கல்லூரி களிலுள்ள தேகாப்பியாச போதகத் தலைவர்கள் கற்றுக் கொடுத்து வருகின் றனர். நம் சீதோஷண ஸ்திதிக்கும், நமது இளைஞர்களுடைய தேக அமைப் பிற்கும் தகுந்தது நமது நாட்டு விளையாட்டே. அதை விட்டு விட்டு மேல் நாட்டார் கையாண்டு வரும்படியான தேகாப்பியாசங்களை நமது இளைஞர்களுக்குக் கற்றுக்கொடுப்பதனால் அவர்களுக்கு எவ்வித நன்மையும் ஏற்படாது. எல்லா விஷயங்களிலும் மேல் நாட்டார் கையாண்டு வரும்படியான முறை களையே நாம் கண்முடித்தனமாய் அனு

[இக் கட்டுரை மாணவரின் அபிப்பிராயத்துக்கு நாம் உத்தரவாதி யல்ல.—ப.ரீ.]

கைத்தொழில்.

தொழில்கள் அநேக வகைப்படும். அவைகளில் கைத்தொழில் ஒன்று. கைத்தொழில் என்றால் இயந்திரங்களின் உதவியாலும் பலவித சாமான்களின் உதவியாலும் செய்யும் தொழில். உதாரணமாக வஸ்திரம் நெய்தல், தச்சுவேலை செய்தல், முதலியவை கைத்தொழில்களாகும். கைத்தொழில் செய்ய வேண்டுமானால் சில கருவிகள் அவசியம் வேண்டும். தச்சுவேலை செய்ய

எண்ணம் என்பது அதி துட்குமானதும் தடுக்க முடியாததுமான ஓர் ஜீவசக்தி.

சரிப்பதால் அவர்கள் நம்மைக் கேவலமாகப் பேசுகின்றனர்.

அர்ச்சுனனும், பீமனும், இராமமூர்த்தியும் போன்ற எண்ணிறந்த வீரம் பொருந்தியவர்கள் நம் நாட்டில் இருந்திருந்தும், நாம் அவர்களுடைய முறைகளைத் தழுவுவது பெரிதும் மானக்கேடாகும்.

சுவர் நிலைத்தன்றோ சித்திரம் எழுத வேண்டும் என்ற பழமொழிப்படி நமது தேகம் கொடுமையான நோய்களுக்கு உட்படாதபடி ஆரோக்கிய திடகாத்திரத்துடன் இருந்தால் தான் எக்காரியத்தையும் எளிதில் செய்து முடிக்கும்படியான ஆற்றல் நமக்கு ஏற்படும்.

நாம் பலசாலிகளாகத் திகழவேண்டுமானால், நமது நாட்டுத் தேகப்பயிற்சியையே அனுஷ்டிக்க வேண்டும். நோயற்ற வாழ்வே குறைவற்ற செல்வம் என்பது பழமொழி.

P. R. கண்ணன், V-C.

வியவை செய்கிறார்கள். உத்தியோகம் செய்து சம்பாதிப்பதனாலும் பொருள் பெறலாம். ஆனால் கைத்தொழில் செய்வதில் கஷ்டத்துக்கேற்ற கூலி பெறுவது மல்லாமல் தேகசௌக்கியமும் ஏற்படுகின்றது. கைத்தொழில் செய்வதில் ஒருவருக்கு அடங்கிப் பதில் சொல்ல வேண்டிய அவசியமில்லை. ஆனால் உத்தியோகத்தில் அப்படியல்ல. எப்பொழுது பார்த்தாலும் மேலதிகாரி என்ன சொல்லுவாரோ எப்பொழுது வேலையின்று நீக்கி விடுவாரோ என்கிற பயமே ஒருவனுடைய மனத்தில் சதா குடிக்கொண்டிருக்கும். அவன் மனம் சந்தோஷ மடைவ தெப்படி? அவனுக்கு உத்தியோகம் தவிரவேறு யாதொரு கைத்தொழிலும் செய்யத் தெரியாதது இவ்வளவு கஷ்டத்தில் அவனை வைத்தது. ஆகையால் கைத்தொழில் செய்வதில் அநேக நன்மைகள் உண்டு.

நம்முடைய தேசத்துத் தற்கால நிலை

மையை நோக்குங்கால் அநேகர் உத்தியோகமே பெரிதென்று அதில் தங்களுடைய வாழ்நாளைக் கழித்து வருகின்றார்கள். சிலருக்கு உத்தியோகமகப்படாவிட்டால் வீட்டில் பூமிக்குப் பாரமாகத் தூங்கியே காலத்தை வீணாகப் போக்குகின்றார்கள். நம் நாடு க்ஷீணநிசையடைந்ததற்குக் கைத்தொழில் வில்லாமையே காரணமாகும். அயல் நாட்டார் கைத்தொழில் செய்து நமக்கு வேண்டிய கருவிகளை அனுப்பி ஒன்றுக்குப் பலவாகப் பணத்தைக் கொள்ளை கொண்டு போகிறார்கள். ஆகையால் தற்காலம் உத்தியோகம் செய்பவர்கள் போக மிகுதி வீண்போக்குபவர்கள் கைத்தொழிலைச் செய்ய ஆரம்பித்தால் அவர்கள் நன்மை யடைவதுமன்றி நம் முடைய நாடும் துன்பம் நீங்கி நன்மை பெற்று மற்ற அயல் நாடுகள் போல விளங்கு மென்பது நிண்ணம்.

M. V. ஸ்ரீனிவாசன், VI-B.

குருக்கள் தாசீல்.

ஒரு சிறு கிராமத்தில் ஒரு பனந்தோப்பின் நடுவில் ஒரு சிறுபிள்ளையார் கோயிலுண்டு. அக் கோயிலில் பூஜை செய்வதற்காகக் குருக்கள் ஒருவரை அவ்வூர் வாசிகள் நியமித்து இருந்தார்கள். அந்தக் குருக்கள் சாத்துவிக குணமுடையவர். கல்வி என்பது மாத்திரம் அவரிடம் கிடையாது. அவர் தினந்தோறும் காலையில் பனந்தோப்பிற்குப் போய்ப் பிள்ளையாரை பூஜைசெய்வது வழக்கம்.

தூல உடம்பு உயி போன்றது; கலையந்தக்கது. ஆனால் துக்கும் உடம்போ அழியாதது; ஆத்ம சைதன்யத்தைக் காப்பாற்றுவது.

ஒருநாள் வெள்ளிக்கிழமை காலை அவருடைய சம்சாரம் மீனாஷி அம்மாள் ருசிகரமான கொழுக்கட்டைகள் செய்து பரிசுத்தமான ஒரு பாத் திரத்தில் வைத்து, அதை ஒரு துல்யமான துண்டினால் மூடி, ஒரு செப்புச் சொம்பு நிறைய குளிரந்த நீரையும் கொடுத்துப் பிள்ளையார் பூஜைக்காகத் தன் கணவனை பனந்தோப்பிற்கு அனுப்பிவைத்தாள். நமது குருக்கள் பூஜை முடித்துக் கொண்டு வெளிவந்தார்.

அச்சமயம் உப்புமறியலுக்குச் சென்றுவந்த கலெக்டர் ஒருவர் அவ்வழியே வரநேர்ந்தது. குருக்களும் பூஜையை முடித்து வெளியில் வரும் சமயத்திற்கு அது சரியாய் இருந்தது. கலெக்டர் குருக்களைப் பார்த்தார். அவருக்கோ பசி அதிகமாக இருந்தது. தாகவீடாயும் தீர்த்துக்கொள்ள வேண்டியிருந்தது. சுந்தரக் குருக்களின் சொம்பில் நீரைக்கண்டதும் பருக ஆர்வம் உண்டாயிற்று. உடனே தன்பணியானே அனுப்பி அநீரை வாங்கி வரும்படி செப்பினார். அவனும் குருக்களிடம் சென்று கலெக்டர் சொல்லியபடி கேட்டான். அப்படியே ஆனந்தசாகரத்தில் முழுகினவராய் அவர் கொழுக்கட்டையையும் கொடுத்தார். கலெக்டர் கொழுக்கட்டையின் நேர்த்தியையும், ஒரு தையலுமில்லாமல் அதனுள் தேங்காய் பூரணத்தை வைத்திருக்கும் சாமர்த்தியத்தையும் கண்டு மிகவும் ஆச்சர்யமுற்றுச் செய்தவரின் திறமையை மெச்சிக் கொழுக்கட்டை எல்லாவற்றையும் உள்கொண்டு விட்டார்.

பிறகு அஃதளித்தவருக்கு வெகுமானம் செய்யவேண்டுமென்ற எண்ணம் அவ்வதிகாரிக்குத் தோன்றிற்று. இவ்வளவு மதுமான கொழுக்கட்டை அளித்தவருக்கு வெகுமானம் செய்யவேண்டுமென்ற எண்ணம் உண்டாவது இயற்கைதானே! அதுபோல் நம் அதிகாரியும் வெகுமானம் அளிக்க எண்ணி, குருக்களிடம் சென்று என்னவேண்டுமென்று கேட்டார். நம் குருக்களும் கன்னுபின்னா என்று வரம் கேட்காமல் தாசில் வரம் கேட்டார். மதுரையில் காலியாயிருந்த தாசில் வேலையை இவ

ருக்கு எழுதிக் கொடுத்து அதிகாரியும் சென்றார். குருக்களும் வீடுசேர்ந்தார்.

கணவர்கொழுக்கட்டையுடன் வருவார் என்று எதிர்பார்த்திருந்த மீனாஷி அம்மாள்காலிப்பாத்திரத்தைக்கண்டவுடன் வெகு கோபமுற்றுச்சிம்மம்போல்கர்ஜித்துக் கணவரைக்கொழுக்கட்டை எங்கே என்று கேட்டாள். அவரும் நடந்தவற்றைச் சொல்லித் தாசில் வேலை வாங்கி வந்திருப்பதைத் தெரிவித்தார். மீனாஷி அம்மாள் அந்தச் சந்தோஷத்தில் கொழுக்கட்டையை மறந்துவிட்டாள்.

மறுநாள் காலைச் சுந்தரகுருக்கள் ஸ்ரீநானபான பூஜைகளை முடித்துக்கொண்டு ஆபீஸை நோக்கிச் சென்றார். சென்றவர் வாயிற்காப்போனிடம் உத்தரவைக் கொடுத்தார். அவன் அதை வாங்கி அங்கிருந்த ஆக்டிங் தாசில்தாரிடம் கொடுத்தான். அவர் இதைப்பார்த்து சுந்தரக் குருக்களை உள்ளே அழைத்தார். அவரை உற்றுநோக்கிச் சிவப்பழமான வடிவத்தைக்கண்டு கோபமுற்றார். உத்திரவு கலெக்டரின் கையெழுத்தாக விருந்தது. வந்திருப்பவரோ முழுமுட்டாள். இவரிடம் எப்படித் தாசில் வேலையை ஒப்புவிப்பது என்று மனக்கவலையுற்று என்ன செய்வதென்று ஏங்கினார். பிறகு ஒரு யோசனை தோன்றிற்று. வெகு கோபத்துடன் சுந்தரக் குருக்களை உட்கா வைத்து உத்தரவைச் சுக்கல்குக்கலாகக் கிழித்து வாயைத் திறக்கும்படி செய்து அடைத்தார். இதை மென்று தின்று முடிப்பதுதான் தாசில் வேலை என்று கடுங்கோபத்துடன் நகைத்துக்கூறினார். ஐயோ பாவம்! என்செய்வார் குருக்கள்! அதிகாரியிடம் அவசரத்தில் நல்லகாகிதம் இல்லாமையால் அவர் காடு முரடான

அவலை நீளத்துக்கொண்டு உரலை ஓடிக்காதே.

காகிதத்தில் எழுதிக் கொடுத்திருந்தார். ஆகையால் குருக்கள் அதைத் தின்பதற்குமிகவும் கஷ்டப்பட்டு, மெதுவாகத் தின்று விழுங்கி 5½ மணிக்கு வீடு வந்து சேர்ந்தார்.

மீனாஷி அம்மாளிடம் நடந்தவற்றைச் சொல்லித் தாசில் வேலை தனக்கு இனிமேல் வேண்டியதில்லை என்றும் அது மிகவும் கஷ்டம் என்றும் சொல்லி வெறுத்தார். பிறகு பழையபடி குருக்கள் வேலையை ஏற்றுக்கொண்டார். இப்படி ஒருவாரம் சென்றதும் வெள்ளிக்கிழமையன்று இட்டிலிசெய்து எடுத்துக் கொண்டு பூஜை நடத்தச் சென்றார்.

அன்றையதினமும் நமது கலெக்டர் அங்குவந்தார். குருக்களைப் பார்த்தார். இன்னும் தாசில் வேலை கொடுக்கவில்லையா என்று கேட்டார். முட்டாள் என்று னுடைய உத்திரவை அவமதித்தானே என்று பல்லை நமநவென்று கோபத்துடன் கடித்தார். இதைக்கண்ட குருக்களும் ஒரு இட்டிலியை எடுத்துப்பிள்ளையாரின்பின் ஒளித்து வைத்தார். அதிகாரி சற்று கோபம் தணிந்து இட்டிலியைப் புசித்தார். 'கொண்டுவா பேப்பரை' என்றார். குருக்கள் நடுநடுங்கி விட்டார்.

விடுகதைகள்.

1. அடிபெருத்தேன் மத்தளம் என்னுதே! நுனி சிறுத்தேன் சாரை என்னுதே! தலை விரிச்சேன் பம்பை என்னுதே! முத்துக் கோத்தேன் செட்டி என்னுதே! கொடுக்குத் தூக்கினேன் சொல்லுவினே! (பனைமரம்)
2. கோண மாணரே கொம்புகணத் தாரே அந்தநாட்டுக்குப் போய் இந்த நாட்டுக்கு வா? (வழி)
3. பச்சுபச்சு சென்று இருக்கும் பாகற்காய் அல்ல. மேலே முள்ளிருக்கும் பலாக்காய் அல்ல. உள்ளே வெளுத்த

வெளியறிவுகள் புகாமல் உள்ளத்தின் ஆறக உன்னமையைக் கண்ணீர்வதே தீவிய திருஷ்டியாம்.

திருக்கும் தேங்காயும் அல்ல. உருக்கி
ஓஸ் நெய்வரும். அது என்ன?

(ஆமணக்குக்காய்)

4. இரண்டு காதிருக்கும், மனிதன்
அல்ல; எப்போதும் தண் இருக்கும்,
குளமும் அல்ல; தப்புதற்குதவும்,
வண்ணன் அல்ல; வாய் பெருத்து அடி
சிறுக்கும் பிணையும் அல்ல; பட்டைகள்
போட்டிருக்கும் புலியும் அல்ல.

(மரத்தோட்டி)

5. சஞ்சல சலசல, கழிநீர் வழவழ,
விழுந்தால் வெளுக்கும், வெய்யிலில்

சிவக்கும், வறுத்தால் மணக்கும், வாயில்
போட்டால் தித்திக்கும்.

(இலுப்பப்பூ)

6. அக்கரைக்கு இக்கரை கால்
நாட்டி அழகு சங்கிலிமேல் பூட்டி வெள்
ளிச் சங்கிலி வட்டம் பூட்டி வீச
நாழிக்குள் தேரோடும்.

(ரயில்)

7. ஒஹோஹோ மரத்திலே உச்
சாணிக்கிலையிலே வைகுண்ட ராஜனுக்
குக் கழுத்திலே வெள்ளை.

(கருடன்)

வேடிக்கைகள்.

உபாத்தியாயர்:—கிருஷ்ண, ராமனும்
கோவிந்தனும் ரயிலில் கல்கத்தாவுக்கு
முன்று தினத்தில் போய்ச் சேரு
கிறார்கள்.

கிருஷ்ணன்:—ஆமாம் சார்.

உபாத்தியாயர்:—ஆனால் ராமன் மாத்
திரம் கல்கத்தாவுக்கு ரயிலில் போய்ச்
சேர எத்தனை நாள் பிடிக்கும்?

கிருஷ்ணன்:—ஒன்றரை நாள் பிடிக்
கும் சார்.

உபாத்தியாயர்:—வைத்தி, இன்று
நான் ஒருமாட்டு மந்தையில் பதினான்கு
கொம்புகளும், முப்பத்திரண்டு கால்
களும் பார்த்தேன். ஆனால், அந்த மந்
தையில் எத்தனை மாடுகளும், எத்தனை
கன்றுக் குட்டிகளும் இருக்கின்றன.

வைத்தி:—ஏழு கன்றுக்குட்டிகளும்,
எட்டு மாடுகளும் சார்.

வாலிபச் சாரணர்.

வாலிபச் சாரணருடைய உடைகள்
சுத்தமாகவும் அழகாகவும் இருக்
கின்றன. அவர்கள் தரித்திருப்பது
காக்கிஉடை. அவர்கள் தலைகளில் தலைப்
பாகைகள் இருக்கின்றன. அவைகள்
பசுமை நிறமானவைகள். அவர்கள் தங்
கள் கைகளில் முங்கில் தடியும் வைத்
திருக்கிறார்கள். ஊதல் ஒன்று ஒவ்வொரு
சாரணனிடமும் இருக்கும். சாரணர்கள்,
கொடிகளை ஆட்டியும் ஊதலைச் சங்கே
தப்படி ஊதியும் ஒருவரோ டொருவர்
பேசிக் கொள்வதுண்டு.

சாரணர்கள் ஒவ்வொருவரும் கட
வுளுக்கும், நாட்டிற்கும், மன்னனுக்கும்
உரியகடமைகளைச் செலுத்தவேண்டும்;
பிறர்க்குத் தம்மாலான உபகாரத்தை
எப்பொழுதும் செய்ய முன்னிற்கவேண்
டும்; மற்றுமுள்ள சாரணச் சட்டங்
களுக்கு அடங்கி நடக்கவேண்டும்.
இவைகள் சாரணர்க்கு உரிய முக்கிய
மான முச்சட்டங்கள். இவைகளுக்கு
அடங்கி நடப்பதாக முதன்முதல் உறுதி
மொழி கொடுத்தாலன்றி, அவர்கள் சார
ணர் இயக்கத்தில் சேர இயலாது. சார
ணர்கள் ஒருவருக்கொருவர் முதலில் கா
ணும்போது தமது வலதுகையின் முதல்
முன்று விரல்களைச் சேர்த்து முன்னெற்
றியில் வைத்துச் சலாம் செய்வர். இது
மேற்கூறிய முச்சட்டங்கட்குத் தாம்
அடங்கி நடப்பதற்கு ஒரு அறிகுறி.
எவ்வித உதவி செய்வதற்கும் பின்வாங்க

காமல் முன்நிற்பதே அவர்கள் கொள்
கையாகும்.

சாரணர்கள் சாதாரணமாய் காலையி
லும், மாலைிலும் தேகப்பயிற்சி செய்
வார்கள். கூட்டத்தில் ஜனங்களுக்குள்
கொலை, களவு முதலிய கொடுந்தொழில்
கள் நேராவண்ணம் பாதுகாக்கும் வழி
அவர்களுக்குத்தெரியும். நீரில் நீந்தவும்,
மனிதர்களை நெருப்பினின்றும் காக்க
வும் அவர்கட்குப் பழக்கம்வேண்டும்.
நீரினாலேனும், நெருப்பினாலேனும்
ஜனங்களுக்கு ஆபத்து நேரிட்டுவிட்
டால், இச்சாரணச் சிறுவர் அவற்றிற்
கேற்ற சிகிச்சைசெய்து உதவி புரிவர்.
சிறியகாயங்களை ஆற்றவும், திடீரென்று
காணும் மயக்கம், மார்பு அடைப்பு முத
லிய வியாதிகட்குப் பரிசாரம் செய்ய
வும் அவர்கள் பழகியிருப்பார்கள்.

சாரணர் கூட்டத்திற்குப் பல தலைவர்
கள் இருக்கின்றனர். தற்காலம், உலகத்
திலுள்ள எல்லாச் சாரணர்களுக்கும்
ஸர் ராபர்ட் பேதன் பவல் பிரபுவே
முதல் தலைவர். ஒவ்வொரு ஊரிலுள்ள
கூட்டத்திற்கும் ஒவ்வொரு சிறிய தலை
வர் இருக்கிறார். அவர் உத்தரவுப்படி
சாரணர்கள் ஒழுங்காய் நடக்கவேண்
டும். சாரணர்கள் நாளடைவில் வெகு
நல்ல பிள்ளைகளாக ஆகின்றார்கள். அவர்
களால் பிறருக்குப் பல நன்மைகள்
உண்டு. தேசமும் அவர்களாலே முன்
னேற்றம் அடையும்.

A. ரங்கசாமி, VI-A.

நாம் நமக்கே எவ்வளவு உண்மையாக விருக்கிறோமோ அவ்வளவு நமது வாழ்க்கை
நெய்வ வாழ்க்கை ஆகிறது.

வாழ்வும் தாழ்வும் உன் உள்ளத்தின் மேன்மை சிறுமைகளைப் பொறுத்திருக்கின்றன.

கிருஷ்ண ஜயந்தி திருவிழா.

பாபம் நிறைந்து அதர்மம் செழித் தோங்கிக் கொண்டிருந்த காலத்து நிலமகள் செங்கண்மாலி னிடத்திற் போய்ப் பரிதபித்தாள். அப்போது திருமால், வசுதேவன் திருமதலையாய்த் தோன்றி அரக்கர்களை நாசம் செய்து தர்மத்தை நிலைநிறுத்துவதாக வாக்குறுதிசெய்தாரன்றோ?

அங்ஙனமே செந்தாமரையாள் கொழுநர், கண்ணபிரானாய்க் கோகுலத்தில் சுமார் ஐயாயிரத்து ஐம்பது ஆண்டுகளுக்கு முன், ஆவணித் திங்கள், கிருட்டிணபட்சம், உரோகிணி நட்சத்திரத்துடன் பொருந்திய நன்னிலில், நள்ளிரவில் தேவகியின் குழவியாக அவதரித்தார். பிறந்து அதர்மத்தை நீக்கி, தருமத்தை நிலைநிறுத்தினார்.

ஆகையால் ஹிந்துக்களாகிய நாம் அந்நாளே எப்பொழுதும் ஓர் விசேஷ தினமாகக் கொண்டாடுகிறோம்.

இந்த விசேஷ நாளைக்குறித்தே நம் பாடசாலையிலும் கூட வருஷாவருஷம் இஜ்ஜயந்தியைக் கொண்டாடுகின்றோம். இவ்வருஷமும் கூட ஆவணித்திங்கள் 27-ம் தேதி சனிக்கிழமையன்று கொண்டாடினோம்.

அன்று நம் பூஜாமண்டபத்தின் மேற்குக்கோடியில் மண நிறைந்து பல எழில் பொருந்திய பூக்களால் விளங்கப்பட்ட தோர் பூப்பந்தல் ஒன்று எல்லாருடைய கண்களையும் கவர்ந்தது. அப்பந்தலின் கீழ் புதிதாகத் தயார் செய்யப்பட்ட ஓர் மண்டபத்தில் எம்பெருமானுருடைய படம் ஒன்று அழகாக வைக்கப்பட்ட

யிருந்தது. அப்படம் எல்லாருடைய மனத்தையும் பரவசமாக்கி விட்டது.

அப்படம் ரோஜா மலர்களாலும் மற் றும் பலவித மலர்களாலும் அலங்கரிக்கப்பட்டிருந்தது. மேலும் மின்சார விளக்குகளாலும் அம்மண்டபம் அலங்கரிக்கப் பட்டிருந்தது. அம்மண்டபத்தைக் கண்டவெல்லாரும் ஆனந்தக்கண்ணீர் சொரிந்தார்கள்.

சுமார் நான்குமணி ஆனதும் நம் பாடசாலை மாணவர்களும், மற்றும் சில பெரியோர்களும் தாமோதரனாரைப் பார்க்க வந்தார்கள்.

பிறகு சாஸ்திரோக்தமாக அஷ்டோத்திரம் முதலியவைகளுடன் மிகவும் நேர்த்தியாகப் பூஜை நடத்தப்பெற்றது. ஸ்தோத்திர பாடக் கோஷ்டியாரும் கண்ணபிரானுமேல் துதிகளைப் பாடினார்கள். இறுதியாகக் கர்ப்பூர ரீராஜனம் எடுக்கப்பெற்றது. அவ்வமயம் நம் மண்டபம் மிகவும் அழகாயிருந்தது.

பின்னர் மயிலை ஸ்ரீ இராமகிருஷ்ண மடத்து ஸ்ரீநிச்சேயஸானந்த ஸ்வாமிகள் நம் அண்ணலாருடைய 2, 3 லீலைகளை வெகு அழகாக ஆங்கிலத்தில் விவரித்துச் சொன்னார். அவர் உபன்யாசம் முடிந்ததும் ஸ்ரீமான் M. ஸ்ரீனிவாசய்யா என்னும் ஓர் உபாத்தியாயர் புல்லாங்குழலைத் தம் உதட்டிற் பதித்து, கல்லும் புல்லும் கணிந்துருகுமாறு நல்விசை விளைத்துப் பக்தர்களை இன்பவாரியில் ஆழ்த்தினார்.

இது முடிந்ததும் பஜனாசங்கக் காரிய தரிசியான ஸ்ரீமான் G. சுந்தரம் அய்யர்

கேட்ட எண்ணங்கள் சதா குடிகொண்டு வாழ்பவர்களுக்குத்தான் சரீரநோய்கள் பல்பல வழிகளில் காணப்படுகின்றன.

அவர்கள் உபன்யாசகருக்கும், மற்று முள்ள பெரியோர்களுக்கும் பூஜாமண்டபத்தை அலங்கரிக்கும் கோஷ்டியாருக்கும் தம் அன்பார்த்த வந்தனத்தை அளித்தார்.

பிறகு மணிவண்ணனுக்குத் தயாரிக்கப் பட்ட பிரசாதங்கள் மாணவர்களுக்கு வழங்கப்பெற்றன.

பின்னர் சங்கீதக் கோஷ்டியார் மிகவும் அருமையானவையும், இனிமையானவையுமான சில பாக்களைப்பாடினார்கள்.

இங்ஙனமாக அன்று மாலை 6-15க்கு மங்களத்துடன் பூஜை முடிவிற்கு வந்தது. இம்மாதிரியாக நம் பாடசாலையில் வருஷா வருஷம் வெகு விமரிசையாக நடக்குமாறும், கோவர்த்தனனுடைய அன்பு வித்தியார்த்திகளின்மேல் பாடியு மாறும், அருள்புரியுமாறு நான் அரசவணையி லறிதுயிலுநர் திருமாலை, திருப்பாற்கடலில் பள்ளி கொண்டவரைப் பிரார்த்திக்கிறேன்.

கே. எஸ். நாகசுந்தரம், V-C.

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இந்தியரும் சிற்பக் கலையும்.

(ஸ்ரீமான் தை. ஆ. கனகசபாபதி முதலியார் அவர்கள் எழுதியது.)

அறிவு வளர்ச்சியினால் வெளிப்படும் கலைகள் பலவற்றுள் சிற்பக் கலை ஒன்று. இதனை வருவாய்க்கமைந்த வழியேயெனக் கற்பார் பெறும் பயன் அற்பமே. ஆனால், இக்கலையைக் கலை யுணர்ச்சிக்கென்றே கற்பார் இறுதியில் வித்தகராய்த் திகழ்வார். இறைவனை அறிய விரும்புவோர் முதலாகப் பெற முயல்வது மனவடக்கமே. இதனை யோகியர் தம் யோகத்தாற் பெறுவர்; மற்றவர் தத்தமக்கு அமைந்த வழிகளின் உதவியாற் பெறுவர். ஆனால், சிற்பிகள் தங்கள் கலையாற் பெறுகின்றார்கள். சிற்பம் ஒன்றினை இயற்றப்புகும் சிற்பி முதலில் தான் அதனை எவ்வாறு இயற்றுதல் வேண்டுமென்று ரீடு நினைந்து மனவடக்கமுற்றுத் தன்னையும்மற்றது சிற்ப நினைப்பொன்றையாய்ச் சிற்ப வடிவமே யாகின்றான். பின்னும்வன் தான் தொடங்கிய சிற்பம் முடியும் வரையி

லும் அதன் நினைப்பன்றி வேறு நினைப்பற்றவனாய் உண்டி யுறக்கங்களைத் துறக்கின்றான். உலகுள் பொருளெல்லாம் இறைவனே யாதலின், இந்நிலையை ஆயுட்பரியந்தம்எய்துமவன் வித்தகனாய் விளங்குகின்றான் என்பது மிகையோ? இவ்வித்தகன் இயற்றும் சிற்பமே உயிருடைத்தாகும். இவ்வுண்மையைச் சிற்பக் கலைப் பயிற்சியோ, ஓவியக் கலைப் பயிற்சியோ உடையாரும் கூரிய மதியுடையாருமே அறிவர். இச்சிற்பிகள் தாங்கள் செய்யும் சிற்பங்களுக்குப் பொருள் பெறுவார்களாயினும் அதுவே இவர்களுக்கு முக்கிய நோக்கமன்று. மற்றும் இன்னோரின் சிற்பங்கள் விலை மதிக்கற்பாலன வல்ல. இது நித்க.

சிற்பக்கலை யுணர்ச்சியினை நம் நாட்டினர் பிற நாட்டிலிருந்தே பெற்றனர் என்று சரித்திர ஸாலராய்ச்சியில் தேர்ச்சி பெற்ற அயல் நாட்டினர் கூறு

கோபமானது ஒருவனது உயிரி்க்கே ஆபத்து வருமளவுக்கு அவனது உயிற் றீரை விஷப் படுத்துகிறது.

கின்றனர். நம் நாட்டினரோ, இக்கலை யுணர்ச்சி இங்கிருந்தே பிற நாடுகளுக்குச் சென்றிருத்தல் வேண்டுமெனக் கருதுகின்றனர். இவ்விருதிருத்தாருள் யாவர் மொழி உண்மையாயினும் ஆகுக. அயல் நாட்டுச் சிற்பக் கலைக்கும் இந்தியச் சிற்பக் கலைக்கும் நெடுவாசி பேத முண்டு. அயல் நாட்டுச் சிற்பிகளுள் பெரும்பாலோர் தாம் நேரிக்கண்ட உருவங்களையே இயற்றினர். நம் நாட்டுச் சிற்பிகளோ, இயற்கை உருவங்களுக்குச் சிறிது மாறாகவே இயற்றியுள்ளார். அச் செயல் அவர் பாலதன்று. நம்முனிபுங்கவர் தத்தம் அறிவுக்கியை இறைவன் திருவுருவத்தை மனத்திற் கொண்டு தியானம் செய்யலாயினர். பின்னர் அன்றோர் தாம் தாம் கொண்ட தியான உருவங்களைக் கல், மண், மரம் முதலியவைகளில் வேலை செய்யவல்லாரைக் கொண்டு படைத்துக்கொண்டனர். ஆதலின், இந்நாள் நாம், எல்லாம் வல்லவனாய், யாண்டும் இருப்பவனாய், எப்பொருட்கும் தலைவனாய் நிற்கும் இறைவன் தன் திருவுருவம் பலவிதமிருக்கக் காண்கின்றோம். பின்னிருந்த அறிஞர், முனிபுங்கவர் செயலால் இறைவன் திருவுருவச் சிலைகள் பெருகுதலைக் கண்டு, சாதாரண மக்கள் இறைவன் திருவுருவம் யாதோ என மயங்கிக் கடவுள் நம்பிக்கையை இழந்துவிடுவர் என்றெண்ணி, முன்னாள் தோன்றிய உருவங்களை இலக்கியமாகக் கொண்டு உருவங்கள் இவ்விவ்வகையில் அமைய வேண்டுமென விதித்

தனர். நம்மக்கட்குக் கடவுள் நம்பிக்கை அதிகமாதலால், சிற்பிகளுட் பெரும்பாலோர் கடவுள் திருவுருவங்களையே யாண்டும் விதித்தவாறு செய்யலாயினர். எனினும், நாட்டுவழக்க ஒழுக்கங்களுக்கேற்ப உருவச் சிலைகளில் பேதங்கள் தோன்றின.

இந்திய உருவச்சிலைகள் உடலமைப்புச் சாத்திரத்திற்குப் பொருந்த அமையாமையைக் கருதி அயல் நாட்டினர், 'இந்தியச் சிற்பங்களும் சிற்பங்களோ!' எனப் பழிக்கின்றனர். துட்பமான வேலைப்பாடு அமைந்த உயிருடை உருவங்களை இயற்றிய சிற்பிகளுக்குக் கண்காணும் உருவங்களை இயற்றல் அருமையோ? பெளத்தச் சிலைகளையும், கடவுள் உருவச் சிலைகளையும், மதுரை மீனாட்சி அம்மன் ஆலயத்தின் தூண்களிலுள்ள உருவங்களையும், மகாபலிபுரம் முதலிய இடங்களிலுள்ள உருவங்களையும் நன்றோக்கொடு காணுவார் நந்தம் சிற்பிகளின் திறமையை வியக்காமற் போகார். ஆதலின், இந்நாள் மக்களாகிய நாம் வீணில் காலத்தைப் போக்காமல் நம் முன்னோர் பயின்ற கலைகளையே பயின்று வருவோமானால், நாம் நம்மை உயர்த்திக்கொள்ளுவதன்றி, நம் நாட்டிற்கும் சிறந்த மக்களாகக் கருதப்படுவோம்.

வாழ்கஇவ் வையகம்! வாழ்கநம் கலைகள்!
வாழ்கநல் லறிஞர் வழிவழி சிறந்தே!

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நோய் நீங்குவதற்கு முதல் வழி உனது மனத்துவாரா உனது ஜீவசக்திகளை மாற்றி அமைப்பதே.

ஒரு விநோத 'கடா.'

வில் வித்தை கற்ற ஒருவன் தன் மகனை அழைத்து அவன் தலையின் மேல் ஒரு எலும்பிச் சங்கனியை வைத்து ஒரு மைல் தூரத்தில் நிற்கவிட்டுத் தன் வில் வித்தை சாமர்த்தியத்தினால் அக் கனியை இரண்டாகத் துண்டிப்பான். பிறகு மகனை அழைத்து, "என்னைவிட வல்லவன் எவனாகிலும் இருக்கின்றானா?" என்று கேட்பான். அவன் இல்லை என்று பதிலளிப்பான். தினந்தோறும் இந்தக் காரியம் நிகழ்ந்து வந்தது.

ஒரு நாள் அந்தப் பையன் "உன்னை விட வல்லவன் இருக்கிறான்" என்று பதிலளித்தான். உடனே வில்லாளன் தன் மனைவியிடம் விடை பெற்றுத் தன்னிலும் வல்லவனைத் தேடப் புறப்பட்டான். போகும் வழியில் ஆகாயத்தில் ஒருவன் பறந்து போவதைக் கண்டு ஆச்சரியப்பட்டு அவனை அழைத்து 'எங்கே போகிறாய்?' என்று கேட்டான். அவன், 'காசிக்குப் போகிறேன்' என்று சொன்னான். பிறகு இருவரும் சிநேகமாயினர். பறக்கும் தொழில் கற்றவன், வில் வித்தைக்காரனைத் தன் முதுகில் ஏற்றிக்கொண்டு காசிக்குப் புறப்பட்டான்.

போகும் வழியில் ஒருவன் தவசியைப்போல் உட்கார்ந் திருப்பதைக் கண்டு அவனை அணுகி 'என்ன செய்கிறாய்?' என்று கேட்டனர். அவன் 'நான்

இந்த உலகத்தில் நடக்கும் விஷயங்களைத் தெரிந்துசொல்லுவேன்' என்றான். பிறகு மூவரும் ஒன்றாகச் சேர்ந்து காசிக்குப் போய்த் திரும்பி வரும் பொழுது ஓர் ஊரில் தங்கினர்.

அவ்ஹூரில் ஒரு பெரிய குளம் உண்டு. அக் குளத்தின் மத்தியில் ஒரு தாமரைப் புஷ்பம் இருந்தது. அவ்ஹூர் அரசன் அப் பூவைக் கொண்டு வருபவனுக்குத் தன் அரசைக் கொடுப்பதாகப் பிரகாரம் செய்திருந்தான். இவ் விஷயத்தை அம் மூவரும் அறிந்தனர். பறக்கும் சக்தியை யுடையவன் அம் மலரைக் கொண்டுவரப் போனான். தவசியைப் போன்றவன் 'அம் மலரில் ஐந்து தலை நாகம் இருக்கிறது; அது அவனைக் கடிக்கும்; அதனால் அவன் இறப்பான்' என்று வில் வித்தைக்காரனிடம் சொன்னான். வில்லாளன் தன் வில்லில் அம்பைத் தொடுத்து அந் நாகத்தைக் கொன்றான். மலரும் கொண்டுவரப்பட்டது.

அவ் வரசு யாருக்கு கிடைக்கும் என்பதை வாசிப்பவர்கள் தெரிந்து கூறுவார்களாக.

'வல்லவனுக்கு வல்லவன் வையகத்தில் உண்டு.' 'சேர்ந்து வாழ்வதே சிறந்த வலிமை.'

K. M. நமசிவாயம், V-D.

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கண்ணொளியை மழக்கும் செல்வப் பிண்கிதந் தரித்திரமே நக்க மருந்து.

காந்திஜி பிறந்தநாள் கொண்டாடியபோது ஸ்ரீமான் தி. ஈ. கிருஷ்ணமா
சாரியாவர்கள் பாடியது.

[ராகம் : இந்துஸ்தான் தோடி. தாளம் : ஆதி.]

பல்லவி

விடுவீர் நீவீர் விலக்கிடுவீர் துயர்,
கடுந்தவம் செய்நம் காந்தி சொல்போல் செய்வீர்.
அவரவர் அகந்தனில் ஆரியர் அனைவரும்
அன்புடன் கதர்தனை அணிய நூற்றிடுவீர்

(விடுவீர்.)

சரணங்கள்

(1) சக்திமிகக் கொண்ட சக்கரத்தனை நீவீர்,
சுற்றுத்தினம் சுற்றிச் சோர்வை ஒழித்திடுவீர்,
உற்றுநாம் நோக்கிடில் உலகினில் உய்யமார்க்கம்
மற்றுதும் யாமே உணர்ந்திலம் உண்மையிலே

(விடுவீர்.)

(2) அன்ன ஆகாரமின்றி ஆட்டுப்பால் குடித்திடும்,
தன்னலம் மறுத்தநம் தனயன் காந்திசொல்போல்,
வஞ்சகர் ஆட்சியை அஞ்சாமல் அடக்கிட,
கொஞ்சமும் கதர்போல், விஞ்சிய தொன்றுமில்லை

(விடுவீர்.)

(3) திண்டாமை என்னும் பிழை, வேண்டாமென்றொழித்திட
ஆண்டவனுதவிபால் அகற்றிட எண்ணம் கொண்டான்,
மாண்டிட விரதமும் இன்றேல் தான் கொள்வேனென்றான்,
பண்புடன் அவரைநாம் போற்றிடுவோமே என்றும்

(விடுவீர்.)

—(0)—

பிரசிடெண்டு வி. ஜே. பட்டேல் இறந்தமையைக் குறித்து ஹிந்து
தியலாலிகல் உயர்தரப் பாடசாலை ஆசிரியரும் மாணவரும் அனுதாபம்
காட்டக் கூடியபோது ஸ்ரீமான் தை. ஆ. கனகசபாபதி முதலியார் அவர்
கள் எழுதி வாசித்த

பட்டேல் மன்னைக் காஞ்சி

நிலமண்டில ஆசிரியப்பா

“ஆர்க்கி உலகில் அணிபெறுந் தேயம்
பற்பல உண்டெனப் பன்னுவ ரேனும்
பாரத நாட்டின் பான்மைக் கொப்ப
யாண்டும் கண்டிலேம் கேட்டலு மிலமே.”

மற்றேருவன் உன் நோயைத் தாற்காலிகமாகத் துணப்படுத்தலாம் ; ஆனால் நோய் முடி
வதும் துணமாவது உன்னையே பொறுத்துள்ளது.

என்றே அறைந்தே எண்ணிலர் வந்து
தந்தம் ஆட்சியை நாட்டிட உன்னிப்
பட்ட முயற்சி பகருதற் கெளிதோ !
அந்தோ ! அன்னாய் ! நின்றன் பொலிவே
தாய்தனக் கிறுதி தந்திடும் கருப்போல்
கூற்றாய் அமைந்து குமைத்திடு மந்தோ !
நின்றன் துயரை நீக்கிட நினைத்தே
உழைத்திடு மக்கள் உரைக்கடங் காரே.
அப்பெரு மக்களில் செப்பருங் கலைஞன்
தனக்கென வாழாப் பிறர்க்குரி யாளன்
தனையும் வீரமும் தங்கிய சீலன்
பட்டேலென் பெயரிய பகலவன், அந்தோ !
மண்ணகத் திருந்து மறைந்தனன் இன்றே ! அதனால்,
நடுக்கடல் நாவாய் நாதனை இழந்தே
ஐயகோ வென்றே அரற்றிடும் நிலையும்
வாரிதி தன்னில் வழங்கிடும் படகு
சுக்கான் முறிந்து சுழன்றிடு நிலையும்
மணிதனை இழந்து மாழ்கிச் சுழலும்
அரவின் நிலையும் ஆற்றவு மொக்கும்
எந்தம் நிலைக்கென் றியம்புதல் மிகையோ !
பட்டேலென் வீர ! பான்மையின் மிக்கோய் !
நின்றன் உதவியை நாடிடும் இஞ்ஞான்
றெம்மைவிட் டேக எங்ஙனம் துணிந்தாய் !
பரதனும் இராமனும் பயின்ற அன்பினை
வாமக் குணத்தன் வல்லப பாயொடு
இருந்து காட்டினை இந்நாள் மன்னே !
பொன்னெனப் போற்றும் பொய்யிலா வாழ்க்கை
படிதற் கேற்ற பண்பு வாய்ந்த
உழவுத் தொழிலை உஞற்றிய பெரியோர்
குடியில் தோன்றிக் குவலயம் வியக்க
அருந்தொழில் பலப்பல ஆற்றினை மன்னே !
உற்ற குறையை உரைத்தற் கியலா
மாந்தர்க் குதவி செய்திட மதித்து
ரியாய வாசியாய் நின்றனை மன்னே !
மனத்தைக் கவரும் மாண்பு மிக்க
பம்பாய் என்று பகர்தரும் நகரில்
காங்கிரஸ் வாவேற்புக் கழகத் தலைவனாய்
நல்லன பலவும் நவீனனை மன்னே !
நின்றன் அறிவால் நின்மல திலகர்
அன்பையும் கொள்ளை கொண்டனை மன்னே !
தேச நன்மையைத் தேடிடும் காங்கிரஸ்
காரிய தரிசியாய்க் கருதருஞ் செயல்கள்
மக்கள் இன்புறச் செய்தனை மன்னே !

எல்லா மதங்களும் ஓடும் ஒரு பொன்சரடி உன் வாழ்க்கையினாலும் ஓட்டும்.
5-8

இந்தியச் சட்ட சபையின் தலைவராய்
நின்றுநீ நாட்டிய நியாய முறையைக்
கண்டோர் கேட்டோர் கரையிலா வியப்பின்
“என்னே! என்னே! இவன்மதி என்னே!
இந்தியத் தாயின் தனிமகன் இவனே”
என்றே புகழ் நின்றனை மன்னே!
உண்மையே இறையென உரைக்கும் பெரியோன்
ஆசில் வாழ்க்கையில் அமர்ந்த தூயோன்
காந்தி என்றிடும் கண்ணியத் தலைவன்
ஆர்வத் தோடே அஹிம்ஸாப் போரைத்
துவக்கக் கண்டு துணைசெய்க் கருதிச்
சட்ட சபையினை விட்டுடன் நீங்கி
இர்வின் துரைக்குரீ யெழுதிய கடிதம்
நின்மனக் கோளை நவீனத்து மன்னே!
‘என்கடன் பணிசெய் திறப்பதே,’ என்றுநீ
எண்ணிய செயலை இயற்றுங் காலைச்
சிறையுற வீரனாய்ச் சென்றனை மன்னே!
ஆண்டுத் தொடங்கிய அருநெய் தொடர்ந்து
வருத்தக் கண்டு, ‘வியன்ரு சென்று
நன்னிலை பெற்று நாவேன் செயலே;’
என்றே சென்றனை; அந்தோ! அந்தோ!
எண்ணம் குறைவுற எழுந்தனை அந்தோ!
‘என்றன் வாழ்த்தினை என்னாட்டார்க்கும்
இந்திய நாட்டிலும் இப்பே ருலகிலும்
நண்ணிடும் நற்குண நட்பினர் தமக்கும்
வழங்குகின் நே’னென விளம்பினை மன்னே!
‘உடலில் இருந்துயிர் ஒழிந்திடு முன்னே
விரைவினில் இந்தியா விதேலை அடைந்திட
எண்குண இறையை எத்துகி நே’னெனக்
கழிபே ரன்பின் கழறினை மன்னே!
பாமர மக்களைப் பாசந் தன்னால்
கண்டனர் கதறக் கவருத லொப்பக்
கூற்றுவன் நின்னைக் குறுகினன் அல்லன்;

ஆயினும்,

நினைது சட்ட நியாய முறையைக்
கண்டனன் வியந்து விண்ணவர் நாட்டில்
அரசு செலுத்த அழைத்தனன் கொல்லோ!
பாடுநர் போலப் பாடிப் பாடி
நின்னா ருயிரை இரந்தனன் கொல்லோ!
யாதென ஒதுவம் எந்தம் தலைவ!
இறையை யடைந்துநீ இறையாய் நின்றனை;

உண்மை ஞானிக்குப் பகைவனே யில்லை.

அதனால்,

அன்பர் இயற்றும் அருந்தொழில் பலவும்
நன்மை பயந்திட நாடுக என்றே
ஏத்துவம் நின்னை ஏத்துவம் மிகவே!

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ஒரு ராம பக்தன்.

ஒரு கிராமத்தில் ஒரு சேணியன்
இருந்தான். அவன் பரம பக்தன்.
ஆதலால் ஜனங்கள் எல்லாருக்கும்
அவனிடம் நம்பிக்கையும் அன்புமுண்டு.
அச்சேணியன் தான் நெய்த வஸ்திரத்
தை விற்பதற்குக் கடைத் தெருவுக்குக்
கொண்டுபோவான். யாரேனும் அந்த
வஸ்திரத்தின் விலையைக் கேட்டால்,
அவன், “ராமனுடைய சித்தத்தின்படி
தூல் விலை ஒரு ரூபாவாகிறது. ராம
னுடைய சித்தத்தின்படி கூலி நாலாறு
வாகிறது. ராமனுடைய சித்தத்தின்
படி லாபம் இரண்டாறு; ஆகவே ராம
னுடைய சித்தத்தின்படி இந்த வஸ்தி
ரத்தின் விலை ஒரு ரூபாவும் ஆறாறுமா
கும்” என்பான். ஜனங்களுக்கு இவ
னிடம் பூரண நம்பிக்கை இருந்த
படியால், அவர்கள், இவன் சொன்ன
விலையைக் கொடுத்து வஸ்திரத்தை
வாங்கிக் கொள்வார்கள். இவன் பக்த
னாகையால் இரவு வேளையில் சாப்பிட்ட
பிறகு, நெடுநேரம் உட்கார்ந்து பகவத்
தியானத்திலும் ஜபத்திலும் காலங்
கழிப்பான்.

ஒருநாள் இரவில் நெடுநேரமாயிற்று.
அவனுக்குத் தூக்கம் வரவில்லை. ஆக
வே, விட்டு வாசற்படிக்கு அடுத்த முற்
றத்தில் தனியாக உட்கார்ந்து கொண்டு

ராமத்தியானம் பண்ணிக் கொண்டிருந்
தான். அப்போது ஒருகூட்டம் திருடர்
கள் அவ்வழியாகப்போய்க்கொண்டிருந்
தனர். அவர்களுடைய பொருள்களைச்
சுமந்துகொண்டு வர மனிதன் எவனும்
அகப்படாமையால், அவர்கள் இந்தச்
சேணியனை இழுத்துக்கொண்டு சென்ற
னர். அப்பால், அவர்கள் ஒருவீட்டுக்
குள் நுழைந்து அனேக சாமான்களைக்
கொள்ளையடித்து, அவைகளில் சிலவற்
றைச் சேணியன் தலையின்மீது ஏற்றி
அழைத்துக்கொண்டுபோயினர். ஆனால்
அந்தச் சமயத்தில் காவற்காரர்கள்
அங்கு வந்தபடியால், திருடர்கள் ஒடிப்
போய் விட்டனர். முட்டைத் தலைய
னாகிய சேணியன் அகப்பட்டுக் கொண்
டான். அன்றைய இரவு அவனைக் காவ
லில் வைத்திருந்து மறுநாள் காலையில்
நியாயாதிபதி முன்னர்க் கொண்டு
போய் நிறுத்தினர். இந்த விஷயம்
ஊராருக்குத் தெரியவர, அவர்கள் ஒடி
வந்து சேணியனைக்கண்டு நியாயாதிபதி
யைப் பார்த்து, “பிரபோ! இவன்
களவு செய்திருக்க மாட்டான்” என்று
ஏகோபித்துச் சொல்லினர். அதன்
மேல் நியாயாதிபதி நடந்த சமாசாரத்
தைச் சொல்லும்படி சேணியனைக்
கேட்டனர். சேணியன், “பிரபோ!

அன்பு என்பது வெறுப்பைக்காட்டிலும் பலம் வாய்ந்தது.

ராமனுடைய சித்தத்தின்படி நான் என் வீட்டு முற்றத்தில் உட்கார்ந்திருந்தேன்; ராமனுடைய சித்தத்தின்படி அன்றிரவு நெடுநேரமாயிற்று; ராமனுடைய சித்தத்தின்படி நான் பகவத்தியானமும் ஐயமும் செய்குகொண்டிருந்தேன்; அப்போது ராமனுடைய சித்தத்தின்படி திருடர்கள் கூட்டமாய் அவ்வழியே போய்க்கொண்டிருந்தனர்; ராமனுடைய சித்தத்தின்படி அவர்கள் என்னையும்கூட இழுத்துச் சென்றனர்; ராமனுடைய சித்தத்தின்படி அவர்கள் ஒரு வீட்டுக்குள் நுழைந்து கொள்ளையடித்தார்கள். ராமனுடைய சித்தத்தின்படி என் தலையிலும் ஒரு சுமையை வைத்தார்கள்; அப்போது ராமனுடைய சித்தத்தின்படி காவல்காரர்கள் வந்தனர்; ராமனுடைய சித்தத்தின்படி நான் அகப்பட்டுக் கொண்டேன்; ராம

னுடைய சித்தத்தின்படி நான் காவலில் வைக்கப்பட்டு, ராமனுடைய சித்தத்தின்படியே இன்று காலையில் ஸமூகத்தின் முன்பாகக் கொணரப்பட்டிருக்கிறேன்” என்றான். இவனுடைய பக்தியையும் பிரபலத்தையும் கண்ட நியாயாதிபதி, இவனை உடனே விடுதலை செய்து விட்டனர். வெளியே வந்த சேணியன், தனது நண்பர்களைப் பார்த்து, “ராமனுடைய சித்தமே என்னை விடுதலை செய்தது” என்று சொன்னான்.

நீ உலகத்தில் வாழ்வதும், உலகத்தைத் துறப்பதும் ராமனுடைய சித்தத்தையே பொறுத்துள்ளது. எல்லாப் பாரத்தையும் ஈசுவரன் மீது போட்டுவிட்டு, உலகத்தில் உணக்கேற்பட்ட காரியங்களைச் செய்.

C. M. திருஞானசம்பந்தம், VI-C.

—: 0 :—

சோழலிங்கபுரம்—திருத்தணிகையலாவுக்கெனப்பாடிய கடவுள் வணக்கம்.

[ராகம்: இந்துஸ்தான் காபி. தாளம்: ஆதி.]

பல்லவி

சோள சிம்ம புராதா
சோதரரெமக் கருள் தா, வாதா

(சோள)

அநுபல்லவி

ஆள அன்புடனே, மீள மதிமிகுந்து,
நாளும் நன்மை கொள்ள, நாங்கள் பணிந்திடவே.

(சோள)

சரணம்

அரியும் சிவனு மொன்றென்றருகிலமைந் திருக்கும்,
அருமைத்திருத்தணியில் பெருமையுடனே வாழும்,
திருவின் மருகன் புகழ் திருவேலா யுதபாணி,
அரிய தியலாஜிகல் ஆசான் கிருஷ்ணன்பாடச்

(சோள)

T. E. Krishnamachari.

கோபத்தைச் சாந்தத்தால் எதிரி; விபீதத்தைப் பட்சத்தால் முன்னிடு.

சோழலிங்கபுரம்—திருத்தணிகை திருவுலாக் + கொண்டானடி.
(25—10—1933 to 28—10—1933)

[கொண்டானடித்த லென்பது, மகளிர்க்குக் கோலாட்டம் போன்றதோர் ஆடவர் விளையாட்டு.]

காப்பு

சோழலிங்கத் தண்புரத்துத் தூய்மைபுற வீற்றிருந்து
வாழும் நரசிங்க மாவிறையே—ஊழதனை
யுப்பக்கங் காணும் உலையா முயற்சியினை
வெப்பத்திற் சேர்க்கமிக வே.

பல்லவி

கொண்டா னடியுங்கள் மாணவர்கள் இன்பக்
கொண்டா னடியுங்கள் மாணவர்கள்
எண்டரு நம்முலா நன்றாய்ப் பவித்ததென்
றெண்ணிக் குதித்து நீர் பாடிக்கொண்டே

(கொண்.)

சரணங்கள்

1. சென்னையை விட்டுப் புதன்கிழ மைநாமும்
சீக்கிர மாக ரயிலேறி
நன்னரிற் சோளிங்கர் நாட்டின் மழையினை
நாடாது திரத்துச் சேர்ந்த தெண்ணிக்
(கொண்.)
2. வருணன் கொடுத்த விடையைப் புகழ்வமோ
பாலர்கொண் டாட்டத்தை பாடுவமோ
தருணத்தில் யக்ஞேச தீட்சிதர் செய்திட்ட
தண்ணை னுதவியைப் பேசுவமோ
(கொண்.)
3. கூடார வாழ்வென்ன! கூத்தொடும் பாட்டொடும்
கூடு நகைச்சுவை நாடகமென்!
வாடாத காட்டுத் தீச் சாரணர் தண்டில்
வழங்கும் பலகனி யாட்டங்கொண்!
(கொண்.)
4. ரங்கலா மிப்பெயர் மேலவ ரெக்காலும்
அங்கமெ லாம்அருள் ரூபமதாயத்
தங்குநம் நேதாவாய்ச் சுப்பிர மணயரைத்
தேடிய மைத்ததைச் சொல்லிக் கொண்டே
(கொண்.)
5. நாராயணதாஸர் நல்லவ ரெக்காலும்
நாடியே மாணவர் நன்மைகளைப்
பாரா ரறிய பலப்பல மார்க்கத்திற்
பாடு படுவதைப் பாடுங்கள் நீர்
(கொண்.)
6. நரஸிம்ம மூர்த்தியைச் சேவித்தனம் பின்னர்
நம்பக்த வத்ஸலர் காட்சி தந்தார்
பரசும் ஹனுமந்த பாகவ தர்மலை
பார்த்துக் கவியெல்லார் தீர்த்தோமே
(கொண்.)

காரணமின்றி ஒருவன் உன்னைப் பகைத்தால் சதா அவனிடத்து அன்பையே காட்டு.

7. ஐதர்அலி அரும் வீரத்தைக் காட்டு
மமர்க்களந் தன்னையா மாநந்தமாய்
மெய்தழு விற்பொடு சுண்டுமுற் காலத்து
மேதினி நின்ற வழி யுணர்ந்தோம் (கொண்.)
8. காந்தமி னுந்து மிரதம் பலமிகக்
காதலொ டுந்தணி கைக்குப்புகை
வாய்ந்தவண் டித்தொடர் தன்னினும் வேகமாய்
வந்த வதிசயம் பாடுங்களை (கொண்.)
9. தணிகைக் குமாரன் சோபான நீழலிற்
ரூழா திருக்க மனம் வருமோ?
பணியப் பணியப் பழவினை போக்கிடும்
ப்ராகார வேடிக்கை பார்த்துக்கொண்டே (கொண்.)
10. 'என்னைநம் பிஎல்லா வற்றையுங் கைவிட்டிட்
டெப்பொழு தும்மிரும்' என்ற கீதை
தன்னைக் கடைப்பிடித் துன்னிய காரியம்
தட்டின்றுச் சாதித்த வுண்மை சுண்டே (கொண்.)
11. ஈசனைப் பூஜித்துச் சென்ற முறைமையி
னெல்லோ ருமீண்டுநம் கூடம்வந்து
தேசினிற் பெற்றோர்க ளாசியு மேற்றுத்
திரும்ப வகங்களுக் கேகினமே (கொண்.)
12. இந்து தியலாஜி கல்பாட சாலையில்
ஏற்ற முறுப்பாண்டி யாகுடும்பம்
எந்தநா ளுந்தேச பக்தியி லோங்கி
இறைவ னருள்பெற்று வாழியவே (கொண்.)

பயன்.

தணிகைக் குமாரனைத் தக்கோர் புகழும்
பிணிமுக வாகனத்துப் பெம்மான்—துணிவுடனே
தன்னுருவைக் காணவெனச் சார்ந்தேழுக் கெப்பயனும்
மின்னிடையிற் மந்தான் விழைந்து.

†உலா—Excursion. காந்த மின் உந்தும் இரதம் Motor Bus. புகைவண்டித் தொடர் Train.
— (o) —

சாரணர் தண்டேத்தீக்காலத்துக் குதித்துப் பாடிய பாட்டு.
[அஸ்ஸிஸ்டண்டு ஸ்கெளட் மாஸ்டர் ஸ்ரீமான் P. K. சடகோபாச்சாரியார் பாடியது.]

இங்கிலீஷ் நோட்டு.

தியலாஜிகல் சிறந்தசாலைப் பாலர்கள் நாங்கள்;
அதிலே யெவரும் நடனம்செய்யும் அதிசயம்பாரீர்! ஆஹா
அதன் பெருமையை ஓகோ
உன தருமையை வேக
மாய் வருகுவேன் வா வா வா (தியலா.)

உன் ஐயங்கையெல்லாம் நேராக உன் தெய்வசக்தியைக் கண்டு கேட்டுத் தெளிந்துகொள்.

2. தலங்க்ருதமன தோம் தோம்
திமிகுடமன தீம் தீம்
க ம ப த நி த ஸா ரீ
ஸா பா பா (தியலா.)

கவனிக்க :—ஆறாவது பாரம் ஏ வகுப்பு மாணவன் த. ரா. செல்வராஜன் பாடியுள்ள
இரண்டு குறட் செய்யுட்கள் சொற்பொலிவும் பொருளாழ்வு முள்ளவையா யிருந்ததனால் அவற்
றை 17, 18 பக்கங்களுக்கு அடியில் * இக்குறியுடன் வெளியிடலாயிற்று.—ப-ர்.

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காலையிலேழுதல்.

(திருவாளர் ச. கந்தசாமி முதலியாரவர்கள் எழுதியது.)

சூரியனுதிப்பதற்கு முன் உள்ள ஒரு
மணி நேரத்தை—ஆலோசனை காலை
ஐந்து மணியிலிருந்து ஆறுமணி வரை
யில்—பிராம்ம முகூர்த்தமென்று கூறு
வர். பிராம்ம முகூர்த்தமென்பதற்கு
அறிவு வளர்ச்சிக்குரிய நேரமென்பது
பொருள். ஆதலின் அக்காலத்தில்
விழித்திருந்து அறிவுவளர்ச்சிக்குரிய
காரியங்களைச் செய்தல் வேண்டும். அக்
காலத்தை யோகிகள் யோகம் செய்வ
தற்கும், ஞானிகள் நிடைபுரிவதற்கும்,
கற்றோர் தியானம் செய்வதற்கும், பக்
தர்கள் உபாசனை புரிவதற்கும் உபயோ
கிப்பர். மாணவர் படிப்பதற்கு அந்
நேரத்தை உபயோகிக்கலாம்.

பிராம்ம முகூர்த்தத்தை (காலை 5
முதல் 6 மணி வரையில் உள்ள விலை
யிலா மாணிக்கமாகிய இச்சிறந்த காலத்
தை) இங்ஙனம் நன்கு உபயோகிக்க
விரும்புவர் உஷத்காலத்தில் அதாவது
காலை நான்கு மணிக்கு எழுந்து விட
வேண்டும். காலையில் நான்கு மணிக்கு
எழுந்தால்தான் சிறிது தேகாப்பியாசம்
செய்து, மலஜலம் கழித்து, குச்சியால்
பல் விளக்கி, குளிர்ந்த ஜலத்தில் ஸ்நா
னம் செய்து, பிராம்ம முகூர்த்தத்தைத்
தகுந்த வகையில் உபயோகப் படுத்த
முடியும். ஐந்து மணிக்கு விழிப்பவர்
சூரியோதயத்துக்குப் பின் எழுப்பவர்
அடையும் தீமைகளை அடையாராயினும்
பிராம்ம முகூர்த்தத்தை நன்கு உப

யோகப்படுத்த முடியாமல் அந்த பாக்கி
யத்தை இழந்தவராவர். பிராம்ம
முகூர்த்தத்தில் உலவுங் காற்று சஞ்சி
விக் காற்றென்று கூறுவர் பெரியோர்.

வேதத்தில், “சூரியோதயத்துக்குப்
பின் எழுகின்றவரது தேஜை (ஒளி
யை)ச் சூரியன் கவர்வதுபோல,
இந்திரனே! எம்பகைவர் பலத்தை நீ
கவர்வாயாக” என்று ஒரு பிரார்த்தனை
வருகின்றது. இப் பிரார்த்தனையின்
உபமான வாக்கியம் “காலையில் எழாத
வர்கள் தேஜை—ஒளியை—அறிவை
—அழகை—சூரியன் கவர்கின்றான்”
என்று நமக்குணர்த்துகின்றது.

காலையில் எழாதவர்க்கு அழகு அறிவு
முதலியவைபோவது எங்ஙனம் என
ஆராய்வாம். கடவுள் வேலைசெய்வதற்கு
வெளிச்சமுள்ள பகலையும், தூங்குவ
தற்கு இருள்குழந்த இரவையும் ஏற்
படுத்தியிருக்கின்றார். ஆதலினால்தான்
பகலிலுறங்குதல் கூடாது என்றும்,
சேமம் புகிலும் ஜாமத்துறங்கு என்
றும் ஆன்றோர் விதித்தனர். கோழி
யின் கூக்குரலைக் கேட்டும், காக்கை
யின் கரைதலைக்கேட்டும், நகரத்தில்
கடிகையாரமணியோசை கேட்டும்,
ஆலைகளின் சங்கோசைகேட்டும் எழாத
பலர் சூரிய வெளிச்சம் தம்மறையில்
புகுந்ததும் வெட்கங்கொண்டவர்போல
வாரிச்சுருட்டி எழுகின்றனர். இவர்களை
விட்டுச் சூரியன் செம்மணிக்கதிர்கள்

புத்தகங்களும், மனிதரும், பாடசாலைகளும், உனது சந்தேகங்களை முறையும் நீக்க முடியாது.

తన్మేల్ పడవుం ముకత్తై ముడిక్
కొణ్డె యెముణి వరాయ్ ల్లె యెమ్మకుం
మృతే వియి ని డమ్ శెన్దు నమదు
అరాయ్ శ్శియెత్ తొడంగువోమ్.

అవనుడైయ ముకముడియెస్ శర్తే
తిరుత్తయ్ మృతేవియె నామ్ పిరత్తి
యక్కమాకక్ కాణలామ్. “తాయే! పెరి
యమ్మై! ఉన్నేన్ పన్ముఠై వణంగు
కిన్దేన్. ఎన్నేన్ తొడాదే”
అన్దు సొల్లి నామ్ ఉడేన్ వణంగ
వేణ్డమ్. ఇన్దేన్ అవన్ ముకత్
తిల్ విழిత్తతరకాక అవన్ నమ్మై
పిడిత్తుక్ కొణ్వాన్. అవన్ వాయ్
ఇరుపుత్తిలమ్ వెణ్మయెన్ కోడు
కన్దు, ఇరన్దు కన్కన్లెన్ ఒరత్తిలమ్
ముక్కుత్తన్దున్ పక్కమాక వెణ్కన్దు
పోన్ద ఇరన్దు ఉరన్దెకన్దు
కాణ్పిడిక్కన్దన్. ఇవై ఎన్నేన్?
క్రియోతయత్తుక్కున్ పిన్దుమ్ యెమ్మకు
పవనుడైయ పెరున్ కుడలిల్లన్
మలమ్ నాడికన్లెన్ ములమాక మేల్నోక్కు
కిన్దన్. అతువాయ్నిరు పుత్తిలమ్
మలక్కోడుకన్లెన్, కన్కన్లెన్ ప్రి
యాకన్లెన్ వెణ్పిడిక్కన్దన్. అవన్
వాయ్త్తిరక్కక్ శెన్దు అరుక్
పోనల్, వాయ్ నాదుమ్. అవన్
ఎమ్మకున్లెన్ విడ్డత్ తిమిర్ వి
వాన్. ఇదు అమ్మలమ్ ముణైవరాయ్
ఎడ్డియదు ఎన్పత్తరకడయన్. ము
శత్తయ్నిరుత్తాల్ శుశువున్లెన్, ము
మలశంపన్దముడైయతానల్శోమ్
పలమ్. శోమ్పలశన్ రీన్కాదు
ఉడన్ శెల్లమ్ మెయ్క్కాన్పాన్దామ్
కొడ్డాన్లెన్ తిమిరమ్.

అవన్ నాన్ముముత్తమ్ శోమ్పలకవే
యిరున్పాన్; ఉపాత్తియాయ్ సొల్లమ్
పాడమ్ అవన్ ముణైయిలేన్దు; అవన్
కన్కన్లెన్ పలముఠై ఉడ్లివాన్;
కన్పొడ్డు ఉడ్కాన్దవాన్; మలశ
సిక్కులమ్ అతన్ పరమ్పరయన్ పల

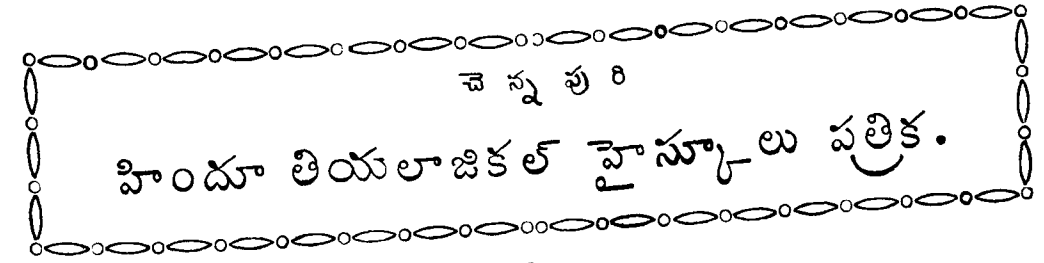
నోయ్కన్లెన్ అవనుక్కుక్ శోన్దమ్;
అవన్ కెనకన్లెన్ శత్త రత్తత్తిన్లెన్
సివన్దు తోన్దుమల్ అశత్త రత్తత్తి
న్లెన్ కన్దుకోడుకన్లెన్ యెమ్మకు
కాణ్పిడిక్; మలశ్శిక్కులమ్ ఉడ్డ
రత్తమున్లెన్ అవనుక్కుత్తాన్
తన్మేమునియమ్ మన్దిల్ ఉడ్డ
ఎన్కన్లెన్ పల ఉన్దామ్. పిరమ్
శరీయ వామ్కన్లెన్ వేరమ్పతాక
యెమ్మకు వియత్తి, తూక్కు కాలత్తి
ఉన్దాన్లెన్ దాయ్నిమ్, పెరున్బాన్లెన్
తూక్కుత్తిన్ పిన్దేన్ రత్తిల్తాన్—
కాళై నాన్దు మణిముత్తల్ శుశువు మణి
వరై తూక్కుత్తిన్లెన్—అదు
ఉన్దాన్లెన్. అదు అవనుక్కుత్
తేకత్తిన్ అముక్కుపోన్దన్; అది
న్లెన్ శామర్త్తియమ్ పోన్దన్;
అదుక్కుక్కున్లెన్. కాళైన్లెన్ నాన్దు
మణిక్కుక్కు అముక్కుత్తేకత్తై మలశ
సిక్కులెల్లమ్లెన్ వైత్తుక్కున్లెన్
అన్దేన్దాయ్ ఉత్తిన్లెన్—వేరేన్ద
నోయ్కన్లెన్ ఉడ్ అవరై అన్దాన్లెన్
లామ్.

అన్ప! వేరై యెత్తేతొ శెన్దు
విడ్డతాకక్ శామర్త్తియమ్ పోన్దే.
ఇదు ముత్తరప్ప—కాళై నాన్దు మణిక్కు
త్తిన్లెన్ విడ్డెముత్తిరు. ఉన్కు
నోయ్కన్లెన్ వామ్కన్లెన్, శోమ్
లెల్లమ్లెన్, తేన్లెన్ పుత్తి
యమ్, శాన్త మన్దుమ్, నల్లొర్ నడ్డుమ్,
ఇమ్మై ముమ్మై ఇన్పన్లెన్ ఉడ్
లన్లెన్ ఉన్దాన్లెన్. కాళై విழి
పిన్ కుణ్కన్లెన్ శుక్కుమాక ఒరు
వెణ్పాన్లెన్ తేరైయర్ ఉదుక్కున్లెన్:

పుత్తి యత్తుక్కున్లెన్ పోన్దన్లెన్
శత్త నామ్పిన్లెన్ తూమ్మయెమ్మమ్;—పిత్
తొమ్మయెమ్మమ్;
తొమ్మయెమ్మమ్ తత్తమ్మయెమ్మమ్; అది
కాళైవిత్తిన్ పిన్కుణ్కన్లెన్ కాన్.

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అన్యన్యైక కారీయత్తుక్కుమేల్ అన్యన్యై కలన్కన్లెన్.



హిందూ తీయలాజికల్ ఘోషాల్ పత్రిక.

శ్రీ
గాంధీస్తుతి

క. అంబేద్కర్ శ్రీమన్,
మాటా గలుపుటయె మనకు మంగళ మనుచు,
పెటన్ పంచమజాతిని,
ఇంటన్ పసియింపజేసి తీవు మహాత్మా.

క. తనవునకు ‘పోకు’లుండుట,
క. బానిసత్వ తీని వదలుట,
మానవధర్మం బటాచు మహి నెలీ గింపన్,
బానితి వాని యెంచె,
దీనజనావనుడ వైతి దివ్యమహాత్మా.

శ్రీ. నారాయణ శెట్టి,
(Old Boy).

పోతనామాత్యుడు

పోతన యెమ్మయెమ్మ శ్రీ. క. 1378-వ సంవత్స
రమున శేకలూనగరమున జన్మించినవాడు.
ఇతని తండ్రి కేతన; తల్లి లక్ష్మమ్. జననీజనకులు
నిజాపేద లయినందున బుత్తానికి విద్యాభ్యాసము
చేయింప జాలరై. ఇతడు జన్మించినది మొదలు
నేయాంధ్ర కవియు ననుభవించి మహాద్వైతము
ననుభవించుచుండెను.

బాల్యమునం దొకనాడు పోతన తన గ్రామ
సమీపమున నున్న యడవియందు బతువుల మేపు
చుండగా, నిద్రానందుడను యొగి యొక డక్క
డకు వచ్చి, పోతన యుపచారములకు మెచ్చి, యతనికి
రామమంత్ర ముపదేశించె నట. పోతనే పోతన
కుభయభాషాపాండిత్యమును, అనర్థమును కవిత్వ
మును వచ్చె నని కొందఱు అందురు.

అతిథి సత్కారమునకంటె సధికమైన, ఫలము లేదండ్రు పెద్ద లిష్టానందు,

పోతనామాత్యుడు పరమహరిభక్తుడు. ఇతడు భాగవతమును దెలిగింపనైయున్నప్పుడు నరాంకితమతి నీచముగఁ దలంచెనుగాని శ్రీరాముడు ప్రత్యక్షమై “భాగవతమును నా కంకితముచేయు” మన్నట్లును, పోతన యా గ్రంథమును శ్రీరామునకే కృతయిచ్చినట్లు నితఁడు చెప్పియున్నాడు. ఇంతటి మహనీయుఁడు

భాగవతము నాంధ్రీకరించి గతము హరిహర పాదార విందముల దెందమున నెలకొల్పి యచిరంబగు కీర్తిని గడించి, నిగంతర శాశ్వతంబగు స్వర్గసుఖము ననుభవంప పరమపదమునకేగెను. ఆ చంద్రాగ్గ మతని పేరు భూలోకమున వ్యాపించియుండును గాక!

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యోగ్యుడైన బాలుఁడు

ఒక గ్రామమున ‘రాముడు’ ‘గోవిందుడు’ అను నిర్దణు బాలురు ఉండిరి. వారు ఇద్దఱు తమ తమ ఇండ్లయందు పావురములను పెంచుచుండిరి.

వారిలో రాముడు పెంచుచు ఉండిన పావురములు మిగుల అందములైనవి. గోవిందుడు పెంచుచు ఉండిన పావురములు అంత అందమైనవికావు. కనుక గోవిందుడు రాముని పావురములయందు ఆశ కలవాడై యుండెను.

అట్లుండగా, రాముని పావురములలో కొన్ని గోవిందుని పావురములయొక్క గూటికి దాపున వచ్చి వ్రాలెను. గోవిందుడు వానిని చూచి, “ఈ పావురములు నా పావురములుగా ఉండినయెడల, నేను ఎంత సంతోషముతో ఉందును. ఇవి మంచువలె ఎంత తళతళమని మెరియుచున్నవి! వీనిని బట్టి నా గూటిలో పెట్టుకొనవచ్చునా? అయినను ఇవి నావి కావుగదా! ఒకనికి సొంతముకాని వస్తువులను మఱి యొకడు తీసికొనుట పాపముకదా! కాబట్టి నేను అట్లు చేయగూడదు. ఇప్పుడు నేను వీనినిపట్టి నా గూటిలో పెట్టుకొని రామునియొద్దకు చేర్చెదను” అని మొట్టమొదట నిశ్చయించుకొనెను. పిమ్మట

అలాగే ఆ పావురములను పట్టుకొనిపోయి రాముని కప్పగించెను.

రాముడు దీనినిచూచి గోవిందునివిషయమై చాల సంతోషించెను. పిమ్మట రాముడు, తన పావురము పెట్టిన గ్రుడ్లలో కొన్నిటిని తీసికొనిపోయి గోవిందుడు లేనప్పుడు అతని పావురపుగూటిని తెఱచి అందుండిన గ్రుడ్లతో కలిపెను.

కొన్నిదినములు గడచిన పిమ్మట ఆ గ్రుడ్లనుండి పిల్లలు బ్రటికి వచ్చెను. పిల్లలకు తెక్కలు వచ్చిన తోడనే అవి రాముని పావురములవలె అందముగ ఉండెను. అప్పుడు గోవిందుడు ఆ పిల్లలనుచూచి మిక్కిలి సంతోషముకొని రామునియొద్దకు వెళ్లి ఈ విషయమును తెలియపఱచెను. దానికి రాముడు నవ్వుకొనుచు, నీవు యథార్థముగా నడచుకొంటివి గదా! దానికై నేను, నా పావురములు పెట్టిన గ్రుడ్లలో కొన్నిటిని నీపావురములయొక్క గ్రుడ్లతో చేర్చిపెట్టితిని, కనుక నీ పావురపు పిల్లలలో కొన్ని నా పావురపు పిల్లలవలె ఉన్నవి.

నీతి:—ఇతరుల సొత్తులకు ఆశపడక న్యాయముగా నడచుకొనినయెడల మేలు పొందవచ్చును.

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అడి తిరిగిన జండాలుఁ దండ్రుగాని, కులము చండాలుడైనను గొఱత లేదు.

పాడుపుఁ బద్యములు

ఆ. మున్దుగాఁ బెరుగును ముక్కుబట్టుచునుండు
చెవులురెండు లాగి చెంపనొక్కు-
దండిపండితునకు దారి చూపుటవృత్తి
దాని తెలియకుంట ధర్మ మగునె.

సమాధానము:—సులోచనము (ముక్కద్దము.)

గీ. పదము లెనిమి దెన్న పరగ కొమ్ములునాల్లు
నడ్డముగను నడుచు నసురగాడు
శిరము తోక లేదు జీవంబు దనరును
దీనిభావమేమి తిరుమలేశ.

సమాధానము:—ఎండ్రకాయ.

ఆ. కాళ్లుచేయి లేదు కడుపు కొంచెము కాదు
కంట కూడుగుడుచు కలువకంటి
అంటిన మొలబెట్టు నది యేమి చోద్యమో
దీనిభావమేమి తిరుమలేశ.

సమాధానము:—మద్దెల.

ఆ. దేహమెల్లకండ్లు దేవేంద్రుఁడా కాఁడు
నరునితోడులేక నడచిపోఁడు
తానుప్రాణికాదు తగిలిజీవులఁ జంపు
దీనిభావమేమి తిరుమలేశ.

సమాధానము:—వల.

ఆ. వె. నడువలేనిబట్టె నాల్గుసేరులపాలు
తేవుమాపునిచ్చు మేపులేదు
కుడువదూడలేదు గొల్లబోయందుండు
దానినెలుగకుంట ధర్మమగునె.

సమాధానము:—తాటిచెట్టు.

సి. వి. రమణయ్య, IV-D.

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దట్టమగు కీర్తి సుకృతము, లిట్టలముగఁ గల్గుచావు లింపులు గావే?

జననమూహములు.

[నాశ్వరుడు, సుందరుడు, వాని పోదరుడు రఘురాముడు.]

నాశ్వరుడు :—

సుందరా! మనకు పరీక్షలు ముగిసినవి, ఇక నేమియు పనిలేదు, పదిరోజులు సెలవులు వచ్చినవి, ఈ దినము సముద్రతీరమునకు పోయివత్తము వచ్చెదవా?

సుందరుడు :—

ఈశ్వరా! మా నాన్నగారు నన్నెచ్చటికి పోవలదు, మనము సినిమాకు బోవుదమని చెప్పినారు. నే నెట్లు వచ్చెదను?

నాశ్వరుడు :—

సుందరా! మీ నాన్నగారిని నేను రైలునొద్ద జూచితిని, ఆయన నాతో తాను నెల్లారికి బోవుచున్నానని చెప్పెను. ఏదో కోర్టువిషయమై త్వరగా పోవుచున్నానని చెప్పినారు. ఇక మనము పోవుట కాటక మేమున్నది! అదికూడగాక అచ్చటికి దేవుళ్లు వచ్చును, అంగళ్లు పెట్టుదురు మరికొన్ని వేడుకలు జరుగును. చూచివత్తము.

సుందరుడు :—సరే, అట్టేన వచ్చెదను.

(ఇద్దరును బోవుదురు.)

సుందరుడు :—ఈశ్వరా! యేమి యా గుంపులు.

నాశ్వరుడు :—

ఏమియులేదోయి, అచ్చట లాటరీవేయుచున్నారు. పాపము! చూడు ఆ బీదవాండ్రు వారు ద్రవ్యము గెలుచుకొనవచ్చునను నాశచే లాటరీవేసి డబ్బుపోగొట్టుకొని పెద్దమ్మల వలె ముఖము తెల్లబుచ్చుకొని వచ్చేపొయ్యేవారిని నోరు 'ఆ' అని తెరచుకొని చూచుచున్నారు.

సుందరుడు :—

అదిగో చూడు! ఈశ్వరా యేమి పోలీసువారు కట్టలు పుచ్చుకొని పరుగిడుచున్నారు. పోయి చూతము రమ్ము.

(గుంపునొద్ద చేరుదురు.)

సుందరుడు :—

ఏమి ఈశ్వరా! పోలీసువారు కొందరిని కొట్టుచున్నారు; మరి కొందరిని సంకెళ్లతో బంధించినారు.

ఈ తర్ర ఈతిమి కురిసినను, పాము తిరిగి కరిచినను తిరుగదు.

నాశ్వరుడు :—

సుందరా! ఇదికూడ చెలియదా. చూడు. ఒకనిచేతిలో డబ్బుసంచియున్నది. ఒక పెద్దమనిషి దానిని పట్టుకొని ప్రక్కన నిలువబడియున్నాడు. కనుక నది యేమియు గాదు. ఈ పోమరివా డ్లాడబ్బు సంచిని దొంగలించి పరుగెత్తునపుడా పెద్దమనిషి సహాయమును గోరియుండును గనుక పోలీసువారువచ్చి వారిని నిజము చెప్పడని కొట్టుచున్నారు. వారితోచేరిన మరికొందరిని సంకెళ్లతో బంధించినారు.

సుందరుడు :—

ఈశ్వరా! మాయన్న కాబోలు వచ్చుచున్నాడు. పోయి వానినికలిసికొందము రమ్ము.

రఘురాముడు :—

ఏమోయి మిరిద్దరు యెప్పుడు కలిసియేయుదురే. సరే మనము గుడిలోనికిబోయి దేవుని దర్శితము రండి.

సుందరుడు :—అన్నా యేమి యా గుంపులు ఒకరిపైనొకరు బడుచున్నారు.

రఘురాముడు :—

సుందరా! వారు దేవుని తీర్థమునకుగాను త్రొక్కులాడుచున్నారు. దేవుని దర్శించుట బహు కష్టము, మరల వత్తము రండు.

(బయటికి వత్తురు.)

ఈశ్వరుడు :—రఘురామా! సుందరా! రమ్ము. అచ్చట నొక పెద్ద గుంపున్నది.

సుందరుడు :—ఈశ్వరా! ఏమి యా పెద్దమనుష్యుడరచి చెప్పుచున్నాడు?

ఈశ్వరుడు :—

సుందరా! అతడు స్వరాజ్యవిషయమై బోధించుచున్నాడు. మాతృ దేశమునకు మనమెట్లు సేవజేయవలయును, స్వరాజ్యమునకై యెట్లు పాటుపడవలయు ననియు చెప్పుచున్నాడు. మనము కడ్డరు బట్టల గట్టుటవలన బీదవారలకు సహాయముచేసినవారలగుదుమనియు చెప్పుచున్నారు.

సుందరుడు :—

అన్నన్నో! అదిగో! పోలీసువారు గుట్టములపై నెక్కి కట్టలుపుచ్చుకొని మనవైపు అతివేగముగా పరుగెత్తివచ్చుచున్నారు.

రఘురాముడు :—

సుందరా! భయపడకుము. మనము వారి నేమియుజేయలేదు, వారు మనల నేమనగలరు. మనకేలాటి భయములేదు. వారు మనలను గొట్టి అన్యాయపాత్రులగుదురా?

ఏతటి హాని వృద్ధులకు, నెక్కిటి వైపకు కారణం బగుకా.

(పోలీసువారు వచ్చి అందరిని గొట్టాడురు.)

సుందరుడు :—

అన్నా నేను చెప్పలేదా? వారు మనలను గొట్టాడురు పోవుద మనలేదా? ఇప్పుడు చూడు మనకు దెబ్బలు తగిలినవి.

సుందరుడు :—అన్నా మనము గుడికి బోవుదము.

(గుడియందు వారి ప్రార్థన.)

రామా, మమ్ము మాదేశమును గాపాడుము.

సుందరుడు :—అన్నా మనము పోవుదము, చీకటిపడ వచ్చినది.

ఈశ్వరుడు :—

సుందరా! అదిగో చూడు? ఏమియోకాని మనుష్యులు గుంపుగూడియున్నారు. రోదన వినవచ్చుచున్నది పోయి చూచివత్తము.

సుందరుడు :—

అయ్యయ్యో పాపము! ఆ బాలుని గాయమును చూచితివా. అన్నా యెందులకు మోటారునాపి పోలీసువాడు డ్రైవరును పట్టుకొనియున్నాడు?

రఘురాముడు :—

సుందరా! డ్రైవరు మోటారు నా బాలునిపైగా నడిపియుండును కాబోలు. అదిగో చూడు. డ్రైవరు తోలుచున్నాడు; కళ్లు త్రాగినాడు కాబోలు. అతడు మైమరచి యీ మోటారును నడపుటవలన నీ యుపద్రవము సంభవించినది. చూచితివా? కళ్లుత్రాగుటవలన ద్రవ్యనష్టమైనది. ఇప్పుడు వానిని కారాగృహమునకు తీసికొని పోవుదురు. వాని కెంత యవమానము!

సుందరుడు :—

పాప మాబాలునిగతి యెట్లొ తెలియకున్నది. సరి పోవుదము. ఈశ్వరా పోయివచ్చెదను. సెలవులు వెళ్లిన తరువాత మనము చూచిన విషయముల నన్నిటిని వ్రాసి మన పాఠశాల మేగజనుకు ఇచ్చెదను. పోయివచ్చెదను.

అన్నా రమ్మ పోవుదము.

[నిష్క్రమింతురు.]

బి. సూర్యనారాయణ, VI-C.

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పరగ నట్టింటనుండి నాభాగ్య మనిన, కైవ మెక్కడఁ గొనితెచ్చి తనకు నిచ్చు.

అ హింస

స్రోదరులారా! ప్రపంచమునందు భగవంతునిచే

సృజింపబడిన జీవరాసు లనేకము లున్నవి. మనుష్యులు, జంతువులు, పక్షులు, సన్నజంతువులు ముఖ్యములు. వానియందు మానవజన్మము దొఱకుట మహాదుర్లభము. సకల జంతువులను మానవునకు లోబడియున్నవి. మానవునకు వివేక మధికముగా నున్నది. మంచి చెడ్డలను తెలిసికొను శక్తి మానవునకు భగవంతుడు గలుగజేసియున్నాడు. భగవంతుడు సృజించిన జీవములన్నిటియందు దయగలిగి యున్నాడు. భగవంతుడు కరుణాసముద్ర హృదయమైన సకల జీవములకు నాహారపానముల గలుగజేయుచున్నాడు. ప్రతి దేశమునందు నాత్మ యొకటి యున్నది. ఆయాత్మ భగవంతుని యంశములలో నొకటి. అది మనల నప్పుడప్పు డెచ్చరించుచుండును. మనము చెడుమార్గములందు సంచరించిన మనల నాత్మ 'యది మంచిలో'నగాదు, నీవుపోయిన చిక్కు పడెద' వని మందలించుచుండును. మంచిమార్గములం బోయిన మనలను మరొకరి యుత్సాహపరచును. అయితే మనము మదోన్మత్తులమై యొకింతయైనను జ్ఞానములేక యాత్మ చెప్పు విషయము నణగదొక్కి మనలో'నను పోవుచున్నాము. మనము భగవంతుడు ప్రతిజీవియందు నిమిడియున్నాడని వేదోక్తుల విని యున్నాము. కనుక మనము భగవంతునికి ప్రీతి గలుగజేసి ముక్తిని బొందవలయు ననిన ప్రతి జీవుని యందు దయగలిగి యుండవలయును.

ప్రస్తుతము మనదేశమందు మాంసభక్షకు లధికముగా నున్నారు. కాని గొప్ప యుపన్యాసముల వలన వారి సంఖ్య తగ్గుచున్నది. భగవంతుడు సకల జీవులయందు ప్రేమగలిగియున్నాడు. మన మాతని బిడ్డలమై యొకరి నొకరు చంపితినుచున్నాము.

మనుష్యులు మనము మాంసభక్షకులము గామని యేమి నిద్రాన మని ప్రశ్నింతురు. భగవంతుడు తన సృష్టియందే మాంసభక్షకులకు మనకు భేదము గలుగజేసియున్నాడు. మాంసము భక్షింపునవి :— పులులు, సింహములు, నక్కలు, తోడేళ్లు, కుక్కలు, పిల్లులు, ఇంకను కొన్ని పక్షులు. ఈ జీవులకు వాడియైన గోళ్లుండును, పదునైన కోటలుండును, ఆహారమును నమలునపుడు వాని దవడలు పైకి క్రిందికి కదలును, నీటి నవి పీల్చజాలవు, నాలుకతో గతికి నీటిని పొందుచున్నవి. మాంసభక్షకములు కానటువంటి జీవములు :—మనుష్యులు, బింకలు, ఆవులు, ఎద్దులు, గేదెలు, మేకలు, మరియు కొన్ని పక్షులు. ఈ జీవములు నీటిని పీల్చగలవు. మనుష్యులు నీటిని త్రాగగలరు. ఆహారము నమలునపుడు దవుడప్రక్కవైపునకు కదలుచుండును. పదునైన కోటలుండవు, వాడియైన గోళ్లుండవు, మాంసభక్షక జీవులకు మాంసము భక్షింపని జీవములకును పాదములు భేదము గలిగి యుండును. ఇట్లు సృష్టియందే మనము మాంసము భక్షింపరా దని తెలుపుచుండ మనము బలముగలవార మని చిన్నజంతువులయం దొకింత యైన కరుణారసములేక వానినిబట్టి చంపితినుచున్నారము. మనలో కలసి మెలసి మన బిడ్డలవలె తిరుగుచున్న జంతువులను జంపి తినుటకు మనకు చేతులా డునా? కొందఱు తాము కొన్ని జంతువులను చిన్న తనమునుండి చాకి పెద్దవానినిజేసి వానియం దమిత ప్రేమగలిగియుండి తుదకు కఠినహృదయులై వానిని జంపితినుటకు వారిమన నెట్లో ర్చెనో యా భగవంతుని కణుక. మనము మన బిడ్డలనుచంపి తినుటకు సాహసింతుమా! లేదు. ఇట్లు బిడ్డలవలె చాకి వానిని ఒక్క దినము సంతోషమునకై యీ పాడుపొట్టలై వానిని

కసరి యొగిలిచేతఁ గాకి నేయనివాఁడు, సతతాన్నదానప్రకర్తుఁ డయ్యె.

చంపి తినుచున్నాము. ఈ భోగము చూచుటకు వినుట కేదియైన నింపగునా? మన మింత కఠిన హృదయులమై వానిని జంపితనుటవలననే సకల జీవములకు మనుష్యునియందు ద్వేషముగలుగుచున్నది. మనము సకలజీవములం దెప్పుడు దయగలిగియుండునో యప్పుడు సకలజీవములు మనయందభీమానము గలిగి యుండును. మనము భగవంతుని ప్రేమకు పాత్రుల

మగుదుము, మరియు ముక్తిగొందుదుము. మహాశయ లారా! మనము సర్వజీవములయందు దయగలిగియుండి మాంసభక్షణమునే భోగ కాగ్యమును మరచి భగవంతుని దయకు పాత్రుల మగుదు మని నాకోరిక.

“అహింసా పరమోధర్మః.” అన్ని భగ్యములకంటెను జీవములను హింసింపకుండుట పరమ భగ్యమని యర్థము.

బి. సూర్యనారాయణ, VI-C.

పాడి భక్త శిఖామణి

[ఒక చిన్న వింత కథ]

(మొదటి భాగము)

సుదగ్గనరావునకు పెండ్లియయి సంవత్సరముకూడ కాలేదు. పెండ్లికోజున చూచినచే పెండ్లామును; మరల నింకొకసారి కన్నులారగాంచవలెనని చాలకోరిక. కాబట్టి దీపావళి పండుగ యెప్పుడు వచ్చునా, యెప్పుడైత్రవారింటినుండి బాబువచ్చునాయని యుద్విగ్లాహముండెను.

అత్తవారింటికి పోయిన నచ్చట నెట్లునడుచుకొనవలయునో యని యెల్లప్పుడు యోచనచేయుచుండువాడు. అవిషయమై తన స్నేహితులను ప్రశ్నించేవాడు. కాని యాతని సందేహము మాత్రము తీరినది కాదు.

దీపావళి పండుగ నాలుగుకోజులలో రానున్నది. కాని యత్తవారింటినుండి లేఖ వచ్చినది. దానిని చూచినప్పు డాయనకు భయమొకవంక, సంతోషమొకవంక జనించెను. భార్యదగ్గన మవునని సంతోషము జనించుట యందఱకును తెలిసిన విషయమే. కాని భయమెందులకో తెలిపెదను వినుడు.

సుదగ్గనానికి చిన్నప్పటినుండి పాడి పీల్చుట యలవాటు. బాల్యచాపల్యంచేత చిన్నప్పుడే యీ

దుగభ్యాస దుష్టచేతకు జిక్కిన. అది ఇప్పటికిని యీతని పట్టి పీడించుచున్నది. ఇప్పుడు దానిని వదలవలెనన్న సామాన్యమైనపనిగా దోచుటలేదు. “టీ పార్టీలలో సిగరెట్లు నిచ్చునట్లు పాడిపట్టలనేల నివ్వరాదు? దళదానములలో నస్యదానము నొకటిగ నేల నెన్నుకొనరాదు? పాడి దొంగలించుటను పంచ మహాపాతకములలో నొకటిగ నేల రెక్కెంపరాదు? నస్యము పీల్చుట దుగభ్యాసమని చెప్పువారి దుర్బుద్ధి నేమని చెప్పవచ్చును! భగవంతుడు లోకమునందలి ప్రతి వస్తువును జీవకోట్ల యుపయోగార్థమేగదా సృజించియున్నాడు. దేవతాసృష్టియగు పొగాకు భస్మము (పాడి) ను వాడుటవల్ల వచ్చిన చెడుపేమి? రుచిగన్నవానికిగదా తెలియును దానివైభవము!” అని యనుకొనుట యాతని యలవాటు.

కాని యింటిలోని పెద్దలు చూచిన తిట్టుదరని తెలియును. అందువల్ల బజారుకు వెళ్లునపుడో, మిద్దెమీద తానుమాత్రము పచారుచేయునప్పుడో, తన మామలో చదువునప్పుడో లేక దొడ్డికిపోవు నప్పుడో నస్యమును సేవించుచుండును. దానిని

అరయ నాడంబరాని పూజ్యాని యనుచు, బాటు చుండెడి నీతిశాస్త్రము నిజంబు.

ఎవ్వరును రానిచోట్ల దాచియుంచి కావలసినప్పు డచ్చటికి వెళ్లి తీసికొనుచుండును. ఇక నత్తవారింట నెచట దాచుటో, యెప్పుడు పొడివేసికొనుటో యని భయము. అవకాశము చిక్కకున్న నెట్లో యని దిగులు. రహస్యము బయటపడునేమో యని మఱింత గిలి. ఏమి చేయును? అదియే మన సుదగ్గనానికి విచారమునకు మూలము.

ఎట్లో కానున్నది కాకమాన దని భగవంతునిపై భారము వైచి తనపని సాగింపడానికి నిశ్చయించుకొనెను. ఇంతలో సుదగ్గనము తండ్రివచ్చి “అబ్బాయి! మీమామగారొక ఉత్తరము వ్రాసినారు. నిన్ను దీపావళిపండుగకు బయలుదేరిరమ్మని వ్రాసియున్నది.

(రెండవ భాగము)

సుదగ్గనరావు చేతిలోని ఘటికాయంత్రమును చూచుకొనెను. అప్పుడేపడకొందున్నరయయ్యెను. భూమశకటపంక్తి యొక్క నిడుప్రక్కన నీ భూమి మీద వాయువేగ మనోవేగములతో పోవుచుండెను. ఇక పది నిమిషములలో బండి తడస్తేమను చేరెను. సుదగ్గనము తన పెట్టెను దీసి ప్రక్కన పెట్టుకొనెను. తడస్తేమకొవద్ద వచ్చి బండిచప్పుననాగెను రావుగారు బండిదిగి టిక్కెట్టిచ్చి బయట వచ్చినచే తన బావ మరిదియగు కృష్ణయ్యను చూచెను. “బావా టేచు మేనా! రమ్మ సత్రములోనికిపోయి కాఫీ పుచ్చుకొంద”మని సుదగ్గనాన్ని రాధాకృష్ణయ్య పిలుచుకొని పోయెను.

సత్రములోపోయి కాఫీపుచ్చుకొన్నచేవారు రేవు వద్దికి కులాసాగా ముచ్చటలాడుకొంటూ పోయిరి.

లొలి దీపావళి కాన నీ వపశ్యము పోయితిరవరే” నని చెప్పెను. నాటి సాయంత్రము బజారుకు వెళ్లి క్రొత్త యుడుపులు కొని తన ట్రంకులో పెట్టుకొని వచ్చుచుండెను. అప్పుడు పాడి క్షోపకము వచ్చెను. తాను పోవలసినది పట్టెటూరు గనుక నచ్చట మంచి పాడి దొరకుట దుర్లభమనుకొని రావుగారు నాలుగు పాడిపొట్టుములనుకొని పెట్టెలో పదిలపరుచుకొనెను.

ఇంటికివచ్చి భార్యకు రవికగుడ్డ, పసుపు, కుంకుమము, చీర యెత్తుకొని రిక్షాలో కూర్చొని సెంట్రల్ స్టేషన్ చేరి రాత్రి బండి నెక్కెను. ఇంటినుండి స్టేషనుకు వచ్చునపుడు రెండుసార్లు నస్యము రావుగారి ముక్కులోనికి దూరినది!

క్రిహరికోట గ్రామమునకుపోవు పడవ సిద్ధముగ నుండెను. ఇరువురును పడవయందాసీనులుకాగానే పడవవాండ్రు తెడ్లెత్తుకొని పడవను నడుపసాగిరి. అప్పుడు రాత్రిపండ్రెండు ఘంటలుండును. కృష్ణపక్ష మగుటచే అప్పుడే వెన్నెలవచ్చుచుండెను. వెన్నెల హెచ్చగుకొలది పడవవాండ్ర యత్సాహ మధిక మగుచుండెను. తేప్ప వేగమును ఎక్కువ యగుచుండెను. సుదగ్గనానికి పాడిపిచ్చి వృద్ధియగుచుండెను. బావమరిది తూగిపడినప్పుడు తటుక్కున కొంచెము పొడుము పీల్చెను.

కొంతసేపటికి శుక్రనక్షత్రము కనిపించెను. తేప్ప క్రిహరికోటకు దగ్గర పోవుచుండెను.

లోకంబున నెట్టి దిట్టలకును వాటి వాడితనంబు చెట్టలఁ బుట్టింపకపోదు.

ఎవ్వరును జాలరువైన వానిఁ బూల రువ్వరు.

నిశ్చయమయ్యెను. చిమ్మచీకటి ప్రతిచోటను ఆవరించియున్నందువల్ల ఎదుటనున్న వస్తువు గోచరించుటలేదు. అంతయు నిశ్శబ్దముగ నుండెను. ఆ సమయమున నెవరో దగ్గరి. అది మన సుదర్శనరాజే! రాత్రినిద్రపోవుచుండగా దటాలున మెలకువ వచ్చెను. అప్పుడు పొడికావలసినట్లుండును. తాను రహస్యముగా దాచియుంచిన పొడిదబ్బి జ్ఞప్తికి వచ్చెను. అది వాకిట చూడ్కోదాచబడియున్నది. అందరు నిద్రించుచున్నందువల్ల నిద్ర సమయమని సుదర్శనము మెల్లగా తడుపుకొంటూ వాకిట్లోకి వచ్చాడు. చీకట్లో రావడం కాబట్టి గోడకు నాలుగుసార్లు తలమోచుకొన్నాడు.

పొతలూరా! యీ పొడి వేయుటను “దుప్ట దేవత” యని చెప్పియుంటినిగా! ఆ దేవత నితడెంత భక్తితో సేవించుచున్నాడో చూడుడు.

గుమ్మములోనుండి చూరు క్రిందికిపోయి పొడిదబ్బి నెత్తెటప్పటికి శ్రేణిమీద చురుక్కున నొక తేలు కట్టినది. బాధ నొచ్చుకొని రావు చిటికి పొడి వేసికొని లోపలికి పోవడానికి సాహసించాడు. ఎడమ చేతితో కుడిచేతి శ్రేణిని గట్టిగా పట్టుకొనియుండుట వల్ల తడుపుకొనుటకు వీలులేదు. పాపము గడప

కాలికి కొట్టుకొని దటాలున పడ్డాడు. దిగులుచేత నోటమాటలేక లేచినిలబడ్డాడు. తేలుబాధతోపాటు మోకాటి చిప్పలు విరిగెను. ఇంతలో నాతని మామ గారు ఎవడో దొంగవచ్చినాడనుకొని పెద్ద దుడ్డు కట్టి పుచ్చుకొని చీకట్లో తన యిల్లుని గుర్తింపలేక చావకొని వీధిలోనికి వెళ్లి నాడు. సుదర్శనము బాధకొన్నతేకి వీధిలో నొకకుక్కమీద పడెను. చీకట్లో నేమిచేయును పాపం! ఆ కుక్క అరుస్తూ రావుగారిని కరిచి వీధుల వెంబడి పరు వెళ్లింది. ఒక కుక్క మొరిగితే తక్కినవన్నీ మొరిగే యలవాటు గనుక యీ యూరిలోని కుక్కలన్నీ మొరిగడానికి మొదలుపెట్టినవి. వెంటనే డబ్బోనివారందరునువచ్చి అయ్య వారింటిలోని వింతను చూడసాగిరి. అట్లుని కొట్టినందుకు మామగారు చాల నొచ్చుకొన్నాడు. కాని యాతడు వాకిట్లోకి వచ్చినకారణముమాత్రమేనరికి తెలియలేదు. కొందరు భూతైష్యము యోచించి “ఈయన నేడో దయ్యముపట్టియుండును. అందులకే రాత్రి సమయమున కారణములేకయే వీధులందు తిరుగుచున్నా”డని చెప్పి వేపాకుమంత్రించి యింటిలోపలికి పిలుచుకొనిపోయి పరుండబెట్టిరి.

(నాల్గవ భాగము)

ద్రోహయ మయ్యెను. సుదర్శనరావుగారికి బాధలన్నియు కొంతమట్టుకు నివృత్తించినవి. కాఫీ ఫలహారములు పుచ్చుకొని కూర్చున్నాడు. అప్పుడే వారింటి పనికితై యొక పొడిదబ్బి చేతపట్టుకొని “వాకిట్లో చిక్కిందని యింట్లోకి వచ్చెను. రావుగారు స్తంభీభూతులైరి. ఇక నిజముచెప్పక తప్పదని సుదర్శనము తన భవంతా పూర్వగ్రుచ్చినట్లు చెప్పి తైచెను. అందఱును కడుపుబ్బ నవ్విరి. అట్లుని

యమాయిత్తమున కాళ్ళగద్దపడిరి. మామగారి హుటుదనమునకు చింతనొందిరి. కాని యేమి లాభము? గడచినదేమా గడచినది!

సుదర్శనము సేవించుచుండిన పొడి దేవత యను గ్రహించినదో యన, అత్తవారింటివా రాయన కొక వెండి పొడిదబ్బిని బహుమతి నిచ్చిరి. దానిమీద ముద్దులు మురియునట్లు “పొడిభక్త భావనీ” యని చెక్కియుండెను!

సి. యస్. వెంకటరామకృష్ణ, V.B.

దివసముల హుటుల బ్రహ్మచార్యులు, హిందూ సమయ పత్రిక, మామగారిపాప మలలక భాగములు, హిందూ మిట్టి నయము లెల్ల.

క్రి. శే. శ్రీ వీ. జే. పటేలు గారు.

ద్రిసీనాయందు చికిత్స జెందుచుండిన శ్రీ వీ. జే. పటేలుగారి మరణమువలన భారత దేశమునకు తటస్థించిన నష్ట మపారము. శ్రీ బాలగంగాధర తిలకు గారి ప్రోత్సాహమున జాతీయోద్యమమున ప్రవేశము సంపాదించి వీ రీమధ్య భారతరాజకీయ రంగమున పూర్తి కృషిగావించిరి. ఢిల్లీ అసెంబ్లీ యధ్యక్షులుగా వీరు కనబడిన శక్తి సామర్థ్యములవలన దేశమంతట చాల కీర్తి గడించుటయేగాక భారతీయులు గొప్ప పదవులకు దగినవారని నిరూపించిరి. అధికారులు ఢిల్లీ అసెంబ్లీ వ్యవహారములలో జోక్యము గలిగించుకొనుటను మాన్పించి ఒక ప్రత్యేక కాళను ఇందుకై వీరు నిర్మించిరి. తన సోదరుడు శ్రీ వల్లభభాయి పటేలుగారు శ్రీ గాంధీగారి కాసనోట్లం ఘన ప్రయత్నములలో పాల్గొని నిర్బంధింపబడగానే వీరు తమ అసెంబ్లీ యధ్యక్షుపదవికి రాజీనామా యిచ్చిరి. వీరిని అధికారు లామోద నిర్బంధించుటయు, జైలున వీరు జబ్బుపడుటయు తటస్థించినందున చికిత్సకై విదేశము వెళ్లి యచటనే మరణించిరి.

కాంగ్రెసు ప్రముఖులలో నొకరైనను శ్రీ గాంధీగారి పౌరపాట్లను వెల్లడించుచు తమ నిజాభిప్రాయ

ప్రకారము వీరు వర్తించుచుండిరి. వీరి దేశభిమాన మపారము గావుననే చనిపోవుటకు ముందుగూడ భారతదేశము త్వరలో సంపూర్ణ స్వాతంత్ర్యమును బడయుట కందఱును పూర్తి కృషి సాగింపవలె నని హెచ్చరించిరి. చాలకాల మిచ్చట కాంగ్రెసును పనుల జక్కుగ నిర్వహించుచు తమ బాధ్యత వృత్తినిగూడ వదలిపెట్టిరి. ఆ మీద బొంబాయి కాంగ్రెసు శాఖ ఆధ్యక్షులుగను, ఢిల్లీ అసెంబ్లీ యధ్యక్షులుగను ఉండిరి. వీరు డివైలరా మున్నగు సుప్రసిద్ధ నాయకుల మైత్రీ సంపాదించిరి. ఈ మధ్య నమెరికాయందు వీరు కావించిన రాజకీయప్రచారము వలననే భారతజాతీయోద్యమము పట్ల నమెరికా వారికి పూర్తి సానుభూతి జనించెను. ఇట్టి మహనీయుడు మరణించుటవల్ల మనదేశమునకు గలిగిన నష్ట మధికమని యందఱును దలంచుచున్నారు. వీరే గాక ప్రముఖులెందఱో ఒకరివెంబడి నొకరు మరణించుట మన దేశదౌర్భాగ్యమునే నూచించుచున్నది. శ్రీ పటేలుగారి దేశసేవను భారతీయు లెన్నఁడును మఱువరనియే తలంచుచున్నాము.

త్రి లి జ్జ.

క్రి. శే. డాక్టరు ఆ ని బె నం ట మ్మ గారు.

డాక్టరు ఆనిబెనంటమ్మగారు క్రీ. శ. 1847-వ సం॥ న అక్టోబరు 1-వ తేదీని విల్లాండునందు జన్మించినది. ఇండ్లాండు, జర్మనీ, ఫ్రాన్సు మొదలైన దేశములందు విద్య నభ్యసించినది. మొదటినుండియు నీయమ సంఘసంస్కరణాభిలాష కలదై యందు కడుక్రద్ధ వహించియుండెడిది. ముఖ్యముగ మత

సంస్కారము నెడల నీమె కభిలాష మెండు. ప్రపంచమంతయు వ్యాపించియున్న దివ్యజ్ఞాన సమాజమున 1899-వ సం॥ న చేరి యీమె తదభివృద్ధికై కృషిచేసి యా సంఘమున కధ్యక్షురాలయ్యెను. సంఘముయొక్క కేంద్రస్థానము అడయారనందు ఏర్పడినప్పటినుండియు నీమె యచటనే

గుణము వనగుణులు గడియింప కుత్తముల్, సదయు లగుదు లెల్ల సత్త్వములకు.

యుండి దివ్యజ్ఞానసమాజమతమును వ్యాపింపజేయుచుండెడిది.

హిందూమత గ్రంథముగు భగవద్గీత కీమే వ్యాఖ్య రచించి ఇంగ్లీషున కనువదించినది. హిందూమతమునందీమెకుగల నమ్మకమునకిది గొప్ప తార్కాణము. దివ్యజ్ఞాన సమాజమువారి మతసంప్రదాయములను గుఱించి యనేక గ్రంథముల నీమే వ్రాసి ప్రచురించినది.

భారతదేశాభ్యుదయమునకై యీమే చేసిన సేవ యపారము. కేవలము మతముకొఱకు మాత్రముగాక రాజకీయములందుగూడ భిన్నభిన్న మతములందేలాటి పక్షపాతమును వహింపక భారతదేశ స్వరాజ్య సంపాదనమునకై యీమే యనేక సంవత్సరములు పాటుపడినది. అఖిలభారత కాంగ్రెసు మహాసభ కధ్యక్షురాలాయెను. హోము రూలు ఉద్యమమును ప్రారంభించి దానికి నాయకయై ప్రభుత్వమువారి నిర్బంధమునకు గుఱియైనది.

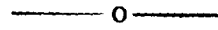
మనదేశమున విద్యావిషయములందీమే గొనిన క్రద్దకు ఫలముగ ననేక పాఠశాలలేర్పడినవి. ఇప్పుడు

కాశీనగరముందుగల హిందూ విశ్వవిద్యాలయము తొలుత 1898-వ సం॥ న పెంట్రిలు హిందూ కాలేజి యను పేర నీమేచే స్థాపింపబడి క్రమేణ వృద్ధిచెంది నేటి యున్నతరగతు వచ్చినది. మదనపల్లి యందుగల మొదటి తరగతి కళాశాల నైతము ఈమేచే స్థాపింపబడినది. ఇవిగాక నీయమచే స్థాపింపబడిన హైస్కూళ్ల నేకములు కలవు.

వేలకొలది మైళ్లదూరమున సముద్రమధ్యమున నొక చిన్నదీవుపయందు బనించిన యీయమగారు మనదేశమునకు వచ్చి యచట స్థితుల గమనించి మన యభ్యుదయమునకుఁ గావించిన సేవకుఁ గాగఁగమేమి? విశ్వమానవాభ్యుదయమే యాయమకు లక్ష్యము.

తన జీవిత సర్వస్వము భారతదేశమునందుగడపి 1933-వ సం॥ న సెప్టెంబరు 20-వ తేదిని ఈమే పరమపదించినది. ఈమే చరిత్ర లోకమునకం తకును ఆదర్శప్రాయమైనది. ఈయమయాత్మ కీశ్వరుడు శాంతిని ప్రసాదించునుగాక.

“ భారతి . ”



బహుశ్రీ చెల్లపిళ్ల వేంకటశాస్త్రిగారి పట్టిపూర్వత్వము.

బహుశ్రీ చెల్లపిళ్ల వేంకటశాస్త్రిగారు తిరుపతి వేంకటేశ్వర కవులని ప్రఖ్యాతిఁ గాంచిన నిరువురలో నొకరు. ఆంధ్రలోకమున వీరిపేరు విననివారుండరు. వారు శతావధానమునందద్వితీయకీర్తి గడించిరి. వేంకటశాస్త్రిగారు కొంతకాలము బందరు హైస్కూలు పండిత పదము నలంకరించియుండిరి. వీరి కిప్పటికి అఱువదియేండ్లు పూర్తియైనందున దేశమంతయు వచ్చి పూర్వత్వమును జయప్రదముగఁ గొనియాడినది.

శాస్త్రులవారు బందరులోనుండినకాలమున వారి యుపన్యాస సంపర్కములేని పౌరసభ లుండెడివి

కావు. వారి యుపన్యాసము లాబాలగోపాలము బోధపడుచు చమత్కారముతోఁ గూడియుండెడివి. వీరు తిరుపతి కవితోఁ గలసియే శతావధానము చేయుటగాని గ్రంథరచన చేయుటగాని యగుచుండెను. తిరుపతి వేంకటేశ్వరులు భిన్నశరీరులైనను కవిత్వావిషయమున నొక్కరే. వీరు చేయు నవధానమునకు దూరదేశములనుండి నైతము పండితులు వచ్చెడివారు. ఈ జంటకవుల మనస్సు లేకమై ప్రతి కలసియుండును.

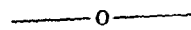
“ప్రాచీనాంధ్ర కవులలో ప్రబంధములకంటె కాశ్యతములగునట్లు చాటువులు రచించినవాడు శ్రీ

అవనిలో గౌరవమ్ము లాభవము రెండు
ధనము నిచ్చుట నీయమిఁ దనరుచుండు.

వాఁడు. అతని చాటు రచనలు నేటికిని ఆంధ్ర రసికుల నాలుకలపై నాట్యమాడుచున్నది. వర్తమా నాంధ్ర కవులలో నట్టివారు మన తరుపతి వేంకటేశ్వర కవులు.”

వీరి కవిత్వముంగూర్చి పెద్దలు నుడివిన యభిప్రాయంబులలో నీ క్రిందిది ఒకటి:

సీ. ఒకచోట రతనా లాలుకుమండు నొక్కచో
మేలిమి బంగరు మించు లెకయు
ఒకచోట దాగిజ్జర పోయి వర్షించు
నొక్కచోఁ దేనియ లుబుకుమండు
ఒకచోట మల్లియల్వికసించు నొక్కచోఁ



సంధ్యా రాగము.

“సాయంకాలపు సంధ్యారాగములు నిజముగ ఆకాసమున లేవు. సాయంకాలపు వెలుతురునకు మన నేత్రము సరిచ్చుకొనుటకుఁజేయు ప్రయత్నములో నా రంగులు చూపట్టును.” అని శ్రీ. ఎస్. హార్షేను వైఖానికుడు నూచించుచున్నాడు. ఈ సిద్ధాంతము నిజమైనచో ఈ జగత్తు మన కంటికి బయట నున్నదను వాదము సమసిపోవును. ఈ వైఖానికుడు వెలుతురునకు సంబంధించిన పరిశోధనలను చాలఁ గావించెను. ఒక రంగే పరిస్థితులనుబట్టి వేణువేణు రంగులుగ మాఱు నని ప్రదర్శనములచేఁ జూపుచున్నాడు. పగటిపూట నొక తెల్లటి తెరను నీచిటి

గదిలో కట్టి ఎల్లెక్ట్రిక్ దీపపు వెలుతురులో ప్రకాశించు మఱియొక తెల్లటి తెరలోని రంగ్రముగుండ చూచిన యెడల నీచిటి గదిలోని తెల్లని తెర నీలముగఁ గనపట్టును. అట్లే ఎల్లెట్టి వెల్లురులోఁ గట్టిన తెల్లటి తెరగుండ జూచిన అది ఆకుపచ్చగఁ గనపట్టును. కొంచెము సేపటికి ముందు తెరకూడ ఎల్లెట్టి వెల్లురులోనున్నను తెలుపుగనే గనుపడును. ఒక పొడుగు గొట్టముగుండ ఆకాసమును జూచిన ఆకాసము తెల్లగఁ గనబడును గాని నీలముగఁ గనబడదు. కావున రంగులన్నియు మనచూపు సర్దుకొనుటలో జరుగు భ్రాంతిలేకాని బయటివికావు.



గ్రామ దేవతలు.

మన భారత దేశమునందు, అందును విశేషించి, యాంధ్రదేశమందు గ్రామదేవతలు అను అమ్మ వార్లు ప్రతి గ్రామమునందును పట్టణమందును కలరు. వారి కాయా గ్రామస్థులును పట్టణవాసులును ప్రతి వత్సరము నుత్సవములు పిలుకొలదిగ జరుపుచుందురు.

విషూచి మహూచి వగైరా వ్యాధులు గ్రామములలో తల చూపినపుడు పరగ్రామదేవత లీగ్రామములకు నశరీరరూపముతో వచ్చి జనులను హింసించు నని నమ్మి పరదేశతా తృప్తికొఱకును, స్వగ్రామదేవతా తృప్తికొఱకును నుత్సవములు చేయుదురు. ఆ సంద

ఎవ్వఁ డట్ల తత్త్వ మెఱుంగక క్రోధయా
మూఁఁడుడనల దుఃఖమున మునుంగు.

ర్భములందు నీచజాతి స్త్రీకిఁగాని పురుషునికిఁగాని గ్రామదేవత యావేశించి శివమాడును. కొన్నియెడల బ్రాహ్మణులకును శివమెత్తుట కలదు. ఈ గ్రామదేవతలం గూర్చి కొంత విచారితము.

శ్రుతిస్మృతి పురాణములం దీ గ్రామదేవతల ప్రసక్తియే కానరాదు. వేదములందు బలులను గూర్చిన ప్రశంస యున్నను అది యింద్రాగ్నిది వైదికదేవతలం గూర్చిన మాటయే. అదియు నగ్ని ముఖమున ప్రేక్షించబడునది. కాలక్రమమున వామాచారములు ప్రబలి జంతుబలి యన్యదేవతోపాస నార్హమాయెను. వామాచారమున పేర్కొనబడు 'కాలి' హైందవాచారమున ఈశ్వరపత్ని యగు పార్వతిగా మారుచుండెను. ఇట్లే మఱి కొందఱు దేవతలు లక్ష్మీ సరస్వతులుగా మఱిరి.

మఱియు, జాతి వైచమ్యము లేకుండుటకై బ్రహ్మక్షత్రియ వైశ్య శూద్ర దేవతాస్త్రీలేగాక చండాలదేవత లగు మాతంగి, శ్యామలా మున్నగు వారుకూడ సర్వవర్ణములవారిచేతను ఉపాసంపఁబడిరి. ఇప్పటికిని ఉపాసంపఁబడుచున్నారు. వీని నన్నిటిని మించి గ్రామదేవతోపాసనము ప్రబలినది. ఈ గ్రామదేవతలలోను బ్రహ్మక్షత్రియ వైశ్య శూద్రజాతి గ్రామదేవతలు కలరు. ఈ గ్రామదేవ

తల కాయాగ్రామములలో కొందఱకు పుట్టింటివారు కలరు. ఈ దేవతలకు కొందఱకు అక్కలును చెల్లెండును కలరు. బ్రాహ్మణీ దేవతలకు మాంస వర్జితము గను, అబ్రాహ్మణీ దేవతలకు మాంసయుక్తముగను బలులిడఁబడును. బ్రాహ్మణీదేవతలకు నన్నాదికము, వడపప్పు, పానకము, క్రిమా క్షవిధానాగ్నము, బ్రాహ్మణుఁ డర్చించుట, శివము బ్రాహ్మణునికే యెత్తుటయు కలుగును. గరగను మాత్రము చాఁకలి యెత్తి కొని యాడును. అబ్రాహ్మణీదేవతారాధనమునఁ గోళ్లు మేఁకలు మొదలగువాని బలులతో జరుగును. ఈ గ్రామదేవత లెవ్వరనఁగా, మన దేశమున ప్రభుత్వమువారు సహగమనము నణంపఁజేయుటకు పూర్వము సహగమనముచేసిన వీరవనితలే. సహగమనము చేసిన ప్రతిస్త్రీయును గ్రామదేవతకాలేదు. పరపూర్ణ తాపామినుమంతయైన లేక పతియం దేకాగ్రచిత్తయై యున్న నుఱికిన మహాపతివ్రత నాయా గ్రామస్థులు తమ గ్రామమును రక్షించెడి పరదేవతఁగాఁ దలఁచి యామెను కొలుచుటకు పూర్వగంభీంచుచుండిరి.

మన సాంఘిక చరిత్రములలో గ్రామదేవతా చరిత్రములుకూడ నిమిదియున్నవి. కాని వీనిని మనము మఱచినాము. ఇట్లే యెన్నిటిని మఱచి నామోకదా.!

కులవృత్తులు.

కులము, జాతి, వర్ణము అనునవి సామాన్యముగా పర్యాయ పదములుగా వాడఁబడుచున్నవి. సజాతీయ ప్రాణుల కూడిక కులము, దేనివలన బంధువర్గము కూర్చుంబడునో అది కులము అని కులశబ్దమునకు నిష్పత్తియొసఁగుచున్నారు. వీనిలో

మొదటిది ప్రాణి సామాన్యమందును, రెండవది మానవసంఘమందును వర్తించును.

సృష్ట్యాదియందు మానవులలో తదితర ప్రాణిసృష్టిలోవలె స్త్రీపురుష భేదముమాత్రముండెను. మానవకులము క్రమాభివృద్ధి నొందుటవలనను, బుద్ధిగలదై వివిధ

సదగునందు వస్త్ర సంకేప్తితుండయి, యంబునయుఁ గనంబు దంబు మీఱు అంతదాక మార్పుఁ డలరారు నెందాక, నోరుదెఱచి మాట నుడువకుండు.

కర్మాచరణము దాసక్తికలదగుటవలనను, ప్రాణులకు గుణభేదము సహజమగుటవలనను, మానవుల పురోభివృద్ధికై భగవంతుఁడు వారిలో న్యాయతెగల నేర్పఱిచెను. ఆ నాలుగు తెగలే కులవర్ణజాతి నామము లొంది భారతదేశమునందు బ్రహ్మక్షత్రియ వైశ్య శూద్ర నామములతో వ్యవహృతమయ్యెను. తాము జ్ఞానమును సంపాదించి తమతోడివారికి జ్ఞానోపదేశము చేయుచుండినగాని దేశము పాపభూయిష్టమయి చెడును. కనుక జ్ఞానోపదేష్ట లుండవలెను. వారే బ్రాహ్మణులు. జీవనోపాయము కొరకు సోరాటము లగుచుండును. కనుక శత్రువులధాటినుండి తమయొక్కయు తమ వారియొక్కయు మానప్రాణాది సంపత్తులను గాపాడు శూరు లుండవలెను. వారే క్షత్రియులు. తమ దేశవాసుల భోజనాదులకొరకును తమ దేశ సమృద్ధికొరకును కృషివాణిజ్యములు సేయువారుండవలెను. వారే వైశ్యులు. ఆ పనులకు, ఆ పనులు చేయు జనులకును సహాయులుండవలెను. వారే శూద్రులు. ఈ దేశమునం దక్కఁదక్కిన దేశములం దాపేరుగలవారు లేకున్నను ఆ కార్యముల నాచరించువారు సకల దేశములందును గలరు. కాని యన్య దేశములందుఁ దండ్రి యొక పనిని చేయుచుండిన కొడుకు మఱొకపని చేయుచుండును; మనుమఁడు వేఱొకపనిని చేయును. వంశానుక్రమముగ చేయఁబడు పనులే సమగ్రములైయుండు నని భారతీయులు భా

వించురు కావున తండ్రులుచేయు పనులనే కొడుకులును మనములును చేయుచుందురు. ఈ దేశమునందా నాలుగు తెగలవారి యాచారవ్యవహారములుక్రమముగా భేదిం చుటవలనను ఈర్వాసూయలు ప్రబలుట వలనను వారు పరస్పరము భోజనప్రతి భోజనములను చుట్టికమునుమానుకొనిరి. కనుక నా నాలుగు తెగల కూడిక దవ్వయ్యెను. మఱియు నా నాలుగు తెగలు ప్రదేశ విభేదములవలనను, చేయుకర్మములవలనను లెక్కకు మిక్కుటములగు కులములు భారతీయులచేత సృష్టింపఁబడి దేశమునందు వ్యాపించెను. శరీరమునకు తల మొదలు కాలువఱకు నన్ని యవయవములును ముఖ్యములయినట్లే దేశమునకు నన్ని వృత్తులును ముఖ్యము లని యెఱుంగవలెను. పూర్వ మేకులమునకు నియత మయినవృత్తి నా కులమే సలుపుచుండుట వలన నొక కులమునకు వేఱొక కులముతోడ బాంధవము సేయుటయందు భేద భావముండినను సఖ్యమునకు లోటులేకుండెను. కులవృత్తులను మానినవారిని రాజులు దండించుచు వృత్తులను వృద్ధిసేయుచుండిరి. అట్లుగుటవలన దేశము సమృద్ధమగుటయేకాక, వస్తువులను చౌకగాఁ బొంది ప్రజలు సుఖించుచుండిరి.

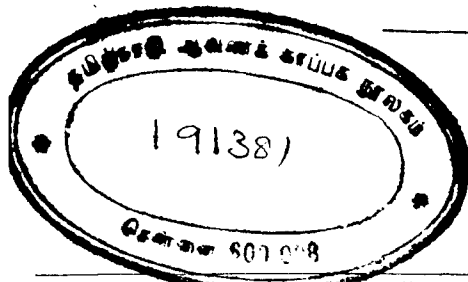
వృత్తినిబట్టియే కులమేర్పడె ననుట సుప్రము. అట్లయిన నేర్పడిన కులము వృత్తి భేదమువలన నిత మార్పు నొందదు.

నిమగనకును విద్య నేర్పింప కుండినఁ దల్లి శత్రువగును, తండ్రి వైరి.

వృత్తియనగా జీవనోపాయము. అది పారంభమున గృహి, పాశుపాల్యము, వాణిజ్యము, సేవయను చతుర్విధముగా నుడి క్రమశః పెక్కురూపులనుదాల్చెను. ఇప్పటి భారతీయులు “శ్రేయాః స్వధర్మో విగుణః, పరధర్మా త్వన్మస్తి తాత్” స్వధర్మే నిధనశ్రేయః, పరధర్మో భయావహః॥” “స్వధర్మము శ్రేయమును, పరధర్మము భయము నాపాదించును” అను గీతాబోధమునందు లక్ష్యమిడక స్వవృత్తి త్యాగులును పరవృత్త్యవలంబులు నగుటయే కాక, దాస్యమే పరమార్థమని నమ్మి దాని కొఱకె పాటపడుచున్నారు. అదఱును దానికై యత్నించుటవలన నది దుష్ప్రవృత్తి మగుచున్నది. మఱి జనులలో నన్యోన్య సాహాయ్యమునకు మాటగా విరోధ భావము ప్రబలుచున్నది. అంతేకాక దిన దినాభివృద్ధి నొంది ఘనతను గడింపవలసిన యితర వృత్తులు క్షీణించుచున్నవి; ఇక

లక్ష్యవంతులు కావలసిన భారతీయులు దరిద్రులయి వ్రేళ్ళమొడుచుచున్నారు.

వృత్తులలో గొన్ని శారవయక్తము లనియు కొన్ని శారవహీనము లనియు కొందఱు తలంతురు. కాని బాగుగా నాలోచించినచో దాస్యము కంటెను బిచ్చముకంటె నేవృత్తియు నీచమయినది గాదని బోధపడక మానదు. స్వత్రత జీవనము సేయుటకు వలనుపడు నేటి వృత్తియు శారవాస్పదమనియే నమ్మవలెను. కులవృత్తి నాశనమే యిప్పటి జనుల దారి ద్రవ్యమునకు గారణము. కులవృత్తులు మరల నుద్ధరింపబడినగాని దేశమునుండి దారిద్ర్యము తొలగదు. కనుక భారతీయులు తమ మనములను కులవృత్తులందే లుకించి తమ దేశమునకు బూర్వశారవమును తమకు సుఖ స్వచ్ఛంద జీవనమును సాపాదించుదురగాక!



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