

Pachaiyappa's College-School Magazine



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EDITOR :

T. Chengalvaraya Pillai, B.A., L.T.

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Hymn of Gratitude

Writ deeply on our memory,
Thy name undying there shall be ;
Oh Pachaiyappa's holy shade !
Thy glory ne'er on earth shall fade.

What noble use can money find
Beside enrichment of the mind ?
Dost thou not look with joy from Heaven
The bliss thy well-got wealth hath given ?

The charities that bear thy name,
Our gratefulness will ever claim.
We pray thy soul find rest and peace
And good thy gift affords increase.

I. D. Tangaswami.

10 DEC 1956
MADRAS



ஸ்ரீ கிராமலிங்கசுவாமிகள்
வடவார்

BY
ESSUM STUDIO

Portrait of Sri Ramalinga Swamigal
Unveiled by Sri Muthu Ramalinga Thever, M.L.A.
on 26-3-1954.

The Empire State Building

C. G. KUPPUSWAMY, M.A., L.T.

The Empire State Building in New York is located on the top of the tallest man-made structure in the world. The notable thing about this building is not only that it is the highest in the world but also that people on top of it experience strange sensations. For instance, an observer can see red rain and snow falling up and huge pythons coming towards him in a threatening manner. The red rain is attributed to particles of red dust sucked up by the wind and blown towards the structure. The snow falling up is explained by perverse air currents blowing up the building. And the pythons are due to strong winds producing a mirage of pythons.

The strength of the structure is beyond imagination. The pilot of a bomber went through the building and brought about the death both of himself and fourteen others. But the building was unscathed. One aeroplane fell down a lift shaft setting off a furious blaze. But seven floors above a messenger boy went reading a story book without even noticing what was happening below. Its immunity from lightning strikes gives the same protection to every

other building within a quarter of a mile from it. It should be remembered that every year 2,000 people in U.S.A. are struck by lightning.

The ground on which it stands is two acres in area and costs £ 90 per square foot. It is 1472 feet high. There is a difference of three to nine degrees in temperature between the top and the ground floor of the building. The skeleton contains 60,000 tons of steel sufficient to make a railway track stretching over six hundred miles. The marble in it exhausted the output of several quarries in France, Italy, Belgium and Germany for a whole year. There are 3,200 miles of telegraph and telephone wires and cables and fifty miles of plumbing pipes. The stairs from the street to its 102nd floor, the topmost one, number 1860 steps. There are 72 lifts operating in seven miles of shafting. There are 3000 lights and a man has to spend eight hours a day to replace them. There are more than 300 cleaning women to sweep every night.

Bats and grass-hoppers sucked by the strong winds also visit the observation terrace as well as human

beings. Often migrating birds collide with the structure and die in hundreds. In September 1948 five hundred dead birds and scores of injured ones were picked up. There

were 12 different varieties of birds.

Though the structure is in 34th street, fifth avenue in New York an observer rightly remarked that the sun and the stars are its neighbours!

— : 0 : —

Benefactors of Mankind

S. SELVARAJ.

There are so many different ways in which mankind can be benefited, and there are so many great men who have conferred great blessings on their fellow-men, that in a short essay little more can be done than to give a catalogue of some of the classes of the benefactors of humanity.

Beginning with the religious and moral side of man's nature, it is impossible to calculate the benefits that the founders of great and ancient religions have conferred upon the race—men such as Buddha in India, Confucius in China, Jesus in Palestine, and Muhammad in Arabia. And besides such great figures, there have been hosts of men of saintly life and noble teaching in all ages, who, by example, earnest words and valuable books, have raised the level of human morality and turned men's mind to God and spiritual truth.

Then there are earnest social reformers and the philanthropists, who have devoted their lives to abolish public abuses, bad laws and evil customs, and to alleviate the lot of the poor and the miserable. Think of the work of Wilberforce and Clarkson in England and of Lloyd Garrison and Abraham Lincoln in America, whose labours led to the abolition of slavery; or John Howard and Elizabeth Fry, who exposed the horrors of the old prisons, and led the way to prison reform; or the Earl of Shaftesbury, who devoted his time and wealth and the influence of his social position to the good of the working classes, by extending the Factory Acts, and by reforming the treatment of the insane; or Cobden and Bright who got the Corn Laws repealed and so gave cheap bread to the people. In our own land, there have been social

reformers who have left their marks on society. The names of Raja Rammohan Roy, and Veeresalingam Pantulu are well known as pioneers in this field. They have stopped or reduced to a large extent such evil customs from Hindu society, as sati and child marriage and they have advocated widow re-marriage and inter-caste marriages. Our revered Rajaji has set right a longstanding injustice to Harijan by his Temple-entry Act; he has also eradicated the evil habit of drinking by his Prohibition Act.

There have been many bad kings in the world; but we must count the good kings and rulers as benefactors of humanity; for the establishment and maintenance of a sound organisation of society is indeed a great benefit to humanity. In ancient times the name of Asoka, the Buddhist king of India, stands out in history as that of one of the wisest and humane of rulers. In England, Alfred the Great was a father to his people, and by his wise laws and unselfish devotion to public good, did much to elevate a half barbarous race; and Edward I was a wise and just ruler. One cannot omit mention, too, of Solon, the law giver of Greece, and Marcus Aurelius, the philosopher Emperor of Rome.

Some of the greatest blessings to suffering humanity have been con-

ferred by great doctors and scientists, such as Sir James Simpson, who at the risk of his life experimented in anaesthetics and discovered chloroform, by means of which the most serious operation can be performed without pain; Jenner, who eradicated small-pox from England by his discovery of vaccination; and Lister, who revolutionised surgery by the anti-septic treatment.

And what material benefits countless inventors have brought to mankind! James Watt, by the invention of the first practicable steam-engine, and George Stephenson, with his locomotive, practically revolutionised social and industrial conditions in the 19th century. Faraday's experiments with electricity led to the telegraph and telephone systems; and Marconi's discoveries resulted in wireless telegraphy and "broadcasting." But space altogether fails even to mention the thousands of benefits which scientific inventions have given to man.

Lastly, mention must be made of the great poets and writers of noble books, who by their exalted imagination and lofty thoughts, have developed the higher nature of man.

Important proverbs we should know:—

1. A kick from the wise is better than a kiss from a fool.

2. Every one rakes the embers to bake his own cake.
3. An ounce of example is better than a ton of precepts.
4. The proof of the pudding is in the eating of it.
5. To be unknown is better than ill-known.

RIDDLES

1. I am a five-letter word,
Every human being wants me

If you cut my head and tail,
I become one.

Who am I?..... [A]N[O]N[O]

2. I am a five-letter word,
I am very sweet to eat,
I am found in flowers.

Who am I?..... [H]O[N]E[Y]

JAI HIND

Add a letter to the above letters
and re-shuffle them, so that you will
get the name of a great leader.

GANDHIJI

— : o : —

Wealth, Health and Wisdom

T. G. ARUMUGAM.

What advantages a rich man has! All the comforts, luxuries and amusements of life, independence and security, the best education, social position, leisure for study and the cultivation of art and music, the joys of travel, importance and power! Yet wealth may be a curse. It often leads man to self-indulgence, luxury and vice, the vanity of display and arrogant contempt of his less fortunate fellowmen. In fact wealth in itself is neither a curse nor a blessing; this depends entirely on how it is used. Wealth is power: in the hands of a knave or a fool, it is evil; in the hands of a

wise and good man, it is a blessing to himself and to his fellows.

No one doubts the blessings of health. But often those who have it and have never known illness, undervalue it, and by carelessness or worse, lose it. When we have lost our health, then we value it most. We realise then that health means happiness, efficiency and success, while ill-health means misery, incompetence and failure. There are some brave souls who work and succeed in spite of ill-health; but at what a cost of effort and pain!

Wisdom is a more precious gift than either health or wealth, for

neither of these will be a blessing without wisdom. A fool may inherit a fortune but he will squander it in a few years or use it to damage himself, body and soul. A fool may have splendid physical health, but

he will do no good with it and will probably lose it. But a wise man will use health and wealth to the best advantage, "The price of wisdom," says the Bible, "is above rubies."

—:o:—

The Habit of Reading

S. K. BALASUBRAMANIAN.

Reading is a habit as much as smoking a pipe—of reading all sorts of books, long books and short ones, poetry and prose, novels old as well as new, biographies, histories, science and what you will! The habit of reading should be cultivated early in one's youth and continued through life. If there is a will there is a way.

The habit of reading is one of the most useful ways of spending one's time. Reading, writing, observation, thinking and memory may be said to be the five means of acquiring knowledge. The main object of reading must be not only the acquisition of knowledge, but the development of character and capacity.

Reading to be useful and interesting, should have a three fold purpose—recreation, information, and inspiration. We must select useful

and serious books for deep and close study, while poetry should be studied for inspiration and appreciation of beauty.

We must read newspapers daily so that we may understand the important news of the world. Reading removes bad habits, like idleness, talkativeness, and forms good habits and increases knowledge.

A large library is almost essential for real education and in these days, when really fine libraries are to be found in all quarters of the town, it is not very difficult to have easy access to them. There we must go to attain general and adequate knowledge.

"Books are my constant companions," so declared Gandhi, the Father of the Nation, while he was travelling in a train. It was about 1 o'clock and he could not get sleep.

The train was wrapped in deathly silence, when books came to his rescue.

There are instances of many great

men who have devoted much of their spare time to reading and derived immense benefit for themselves and their fellowmen.

—: o :—

Beggar Problem

S. BALASUBRAMANIAN.

In these days of famine and high prices of food articles, the nuisance caused by beggars is becoming intolerable. Steps must be taken to put down this nuisance. Beggars can be divided into four classes : (1) Diseased beggars (ii) able-bodied beggars (iii) infirm or aged beggars and (iv) urchins.

Beggars suffering from unsightly diseases should be kept apart from healthy men in a separate place. The old and aged beggars should be treated with sympathy in beggar-homes. The police should prevent these two classes of beggars from begging in the streets. As to able-bodied beggars, they must be compelled by the Government and by the society to work and earn their livelihood. They may be granted lands and made to cultivate them or they may be employed in such work as road-making or construction of dams. The urchins who beg in the streets must be made to feel ashamed

of begging. Social Organisations like the Y. M. C. A. should take care of these urchins and teach them some trade or work by which they can earn their living with self-respect.

By the mere enactment of laws against beggary and provision of beggar-homes for the benefit of the diseased and infirm beggars, beggary cannot be effectively rooted out, unless the public co-operate with the Government, the police and social workers in their work. The public must realise that giving alms is not always good, unless it is done with discretion. Our country is famous for its charity which is enjoined by religion and people are accustomed to give charity in most cases to undeserving hypocrites who come out as beggars because begging gives them an easy means of livelihood. So our people should be taught to exercise their sense of charity judiciously. By giving alms indiscriminately to all beggars coming to our

doors, we will be encouraging beggary. Instead of this, we will be doing the right sort of charity by contributing financially to public bodies and institutions like beggar-homes and orphanages.

—:o:—

George Bernard Shaw

P. SELVARAJ.

Of the great dramatists of England H. G. Wells and George Bernard Shaw were the foremost. Bernard Shaw, when he died, was older than H. G. Wells. H. G. Wells said "I liked to write dramas like Bernard Shaw in my young days". The writing of dramas made him gay, happy and famous all over the world.

Everybody has heard of Bernard Shaw. He was born on 26th July, 1856 in Dublin, the Capital of Ireland. He was the son George Char Shaw. His family was very poor. Shaw had two elder sisters. He learned to sing songs from his mother. He had little education. He never attended Church.

In 1872, he went to London and worked under a rich man for eighteen shillings, but later on he earned forty-eight pounds. Shaw worked hard. He was able and wise. His early education began in London. He began to write short stories. Then he wrote five novels in five

years. This was not remunerative. So he began to write dramas. His dramas were "Widower's Houses" and "Warren Profession." They were not acted. "Candida" was acted in Germany in 1894. Now Shaw's fame had spread in all countries of Europe.

While in London Shaw had cultivated very many friends. His teachings are very valuable. He wrote many dramas. Some of them are "Man and Super man," "Back to Methuselah," "Androcles and the Lion," and "Candida."

George Bernard Shaw had a strong body; he always spoke the truth; he worked hard; he did not rest every day; he had ability to work; he was simple and sweet; he was a singing bird. He worked for the people of England.

He died in 1950. When he died the whole world mourned his death. The powerful light which spread his fame, has not faded from the world.

—:o:—

Rice

K. P. KANNABIRAN.

Nowadays we are committing a great mistake by polishing rice; in doing so vitamin 'B' in rice is eliminated. Absence of vitamin 'B' causes Beri Beri and skin diseases. In hand-pounded rice there is enough vitamin 'B' and it prevents certain diseases. Another benefit from hand-pounded rice is this: it contains bran and its use prevents constipation. Constipation is the cause of many diseases. In rice there are starch cells which are very smooth and very small and therefore they are very easily digested.

Rice does not contain uric acid poison, which causes kidney diseases. In rice alkaline material is greater than acid forming substances. Alkaline blood content means healthy life. Acid blood causes many diseases. Hand-pounded rice contains 1.4%

alkaline material while polished rice contains 3 % acid. Since polished rice is not alkaline and is devoid of vitamin 'B' and bran, we should banish it from our diet and use hand-pounded rice only.

Iodine is present in rice and absent in wheat. Iodine helps thyroid glands, the king of the glandular system, to function properly and keep body and brain healthy and keen.

We should take food with a view to build the body but not merely for taste. If you take food for taste only, surely diseases will begin to rule us. Our people are having several diseases the names of which were not known in olden days, because they are eating food only for taste and they are not taking unpolished rice which is the best food for man in south India.



Sri M. Rathakrishna Pillai, B.A., B.L.,
President, Pachaiyappa's Trust Board, Madras

Items of Interest

P. G. K.

A pathetic request:—Of all the Governors-General and Viceroys compelled by service in India to separate themselves from their wives and children, none felt the separation more keenly than Lord Hastings who was the Governor-General of India from 1813 to 1823. In his book on 'Viceroys of India', Lord Curzon relates a remarkable story about him.

"When dying, Lord Hastings directed that his right hand should be cut off and clasped in that of his wife when she should follow him. This strange but pathetic request was faithfully carried out. The hand, enclosed in a small box was deposited in the family vault at London, in Ayrshire and when Lady Hastings died, 14 years later, it was placed in her coffin."

* * *

Removal of India's capital to Delhi.—The removal of the capital of India to Delhi during the viceroyalty of Lord Hardinge was a draught which Lord Curzon could never allow himself to swallow. He lamented greatly the translation of the seat of Government from Calcutta. "An historic city (Calcutta),"

he complained, "was deprived of her pride of place," and bitterly remarked, "The Government of India was banished to crumbling grave-yards." Even the famous Anglo-Indian daily 'The Statesman' wrote that Lord Hardinge should quit India and seek another sphere of activity.

* * *

A remarkable example:—Lord Curzon is an example of diligence, industry and love for work. As the Viceroy of India he daily took his chair in the great south room of Viceroys' House in Calcutta at 10 a.m. and rarely left it until 2 a.m., the next morning with an interval of an hour or so for meals, public function etc. Official and other papers were closely read and conscientiously noted by him. Work was the sum and substance of his life.

* * *

An Official draft:—When Lord Minto was the Viceroy of India a scheme was devised to stay the deterioration of the splendid little ponies of Burma. When the proposals were laid before the Viceroy he wrote on the file, 'I agree. The Burma pony is a damned good little piece of stuff.'

The clerk in the government of India Secretariat, drafting on the case, began, "Sir, I am directed to inform you that in the opinion of the Governor-General-in-council, the Burma pony is a damned good little piece of stuff."

When taken to task, the clerk explained that in the time of Lord Curzon an order had been passed that when the Viceroy wrote a note of instructions for a draft, the exact words in the note should be used in the draft.

* * *

A beginning and an end:—In 1882 S. Subramania Aiyar (later Sir Subramuni Aiyar) was appointed Public Prosecutor by the District Magistrate, Madura. Subramania Aiyar's first appearance in the court was rewarded by the judge with the insulting remark, "Don't chatter like a monkey." Such was the beginning of a career which ended in the chief justiceship of the Madras High Court.

* * *

A just verdict:—Saraswati was the wife of Pandit Mandarmishra. She was noted for great learning. A duel of words took place between Mandarmishra and Shankara Charya. If in the duel the former won, Shankara Charya would give up his celibate wandering life and become a house holder; if the verdict

should be in favour of the latter, Mandarmishra would don the yellow robe and become a sanyasi. On the decision of Saraswati hung her own fate. The lady however gave the victory to whom it was due and gave up her riches and wealth to follow her husband as a sanyasi. This victory of Sankara Charya enabled him to establish his creed all over India.

A notable tribute:—Europeans in India early acquired a reputation as wine-bibbers. Akbar permitted the sale of wine to his English gunners because, 'he said that as the European people must have been created at the same time as spirits and if deprived of them were like fish out of their element unless they had drink, they would not see plain.'

An advice:—A striking story is told of Buddha's fellow-feeling and humanity in himself nursing a forsaken sick monk suffering from skin disease and smelling foul. The Buddha with his own hands washed him in hot water and had him clothed in fresh robes and exhorted his disciples thus, "you have neither father nor mother, therefore be father and mother to one another!"

Gitanjali:—Rabindranath Tagore visited England in 1912. On his voyage he began to translate his Bengali poems. He showed them to the Irish poet, W. B. Yeats who wrote about them as follows: 'I

have carried the manuscript of these translations about with me for days reading it in railway trains or on the top of omnibuses and in restaurants and I have often had to close it lest some stranger should see how much it moved me. These lyrics display in their thought a world I have dreamed of all my life long.' Soon after, these collected poems in English were published in a volume—'Gitanjali.' The award of the Nobel Prize for world literature followed to the intense delight of all Indians.

Sterling Honesty:—Reverend C. C. Thicknesse, the Dean of St. Albans

disapproved the use of atomic bombs. After the Second Global War a thanksgiving was arranged at the Abbey and just at the starting of the ceremony when all gathered for service he cancelled it and made the following statement:

'I do not hold the service of thanks giving in St. Albans because I cannot honestly give thanks to God for an event brought about by the wrong use of force, by an act of wholesale indiscriminate massacre, which is different in kind from all acts of open warfare hitherto, however brutal and hideous.'

—:o:—

School Notes

Literary Association:—The Inaugural Address of the English Association was delivered by Mr. Johnson, M.A. Weekly and fortnightly meetings were held. Topics of current interest were dealt with and the pupils took keen interest in the debates. The School Assembly functioned efficiently.

The Inaugural Address of the Tamil Literary Association was delivered by Sri K. V. Jagannathan, Editor, "*Kalaimagal*". Two special meetings were held during the year

when Sri K. M. K. Abdul Khadhar, M.A., L.T. and Sri K.C. Vanmeekanthan B.O.L. addressed the students.

The Inaugural Address of the Telugu Literary Association was given by Prof. Krishnamurthi of Presidency College. Two special meetings were held when Sri S. Ramalinga Sastri, Asst. Prof. of Telugu, Pachaipappa's College, gave a talk on Telugu Literature. Sri P. Ganapathi Sastri, Editor of *Bharathi*, gave a talk to the pupils of the school.

Poets' Day celebration took place on 24-2-'53 and 25-2-'53. On the first day Sri T. P. Meenakshisundaram Pillai M.A., B.L., M.O.L. presided. Portraits of Subramaniya Bharathi Namakkal Ramalingam Pillai, Chellapalli Venkata Sastri, Sarojini Devi, Swami Vedachalam and Bernard Shaw were opened respectively by Messrs. A. S. Gnanasambandam, M.A., T. S. Umapathy, M.A., L.T., V. S. Bhujangaraya Sarma, M.A., Mrs. C. Saraswathi, M.A., Sri R. Shanmugasundaram Chettiar and Sri V.A. Devasenapathy, M.A., Ph.D.

On the Second day of the Poets' Day celebration Mr. J. Daniel, B. A., L.T., presided. Portraits of Kavi-
mani Desigavinayagam Pillai, Shakespeare, Thiru V. Kalyana-
sundara Mudaliar, William Words-
worth, Rabindranath Tagore, Dr.
U. V. Swaminatha Ayyar were
unveiled respectively by Sri A. M.
Paramasivanandam M.A., M. Litt.,
Mr. Sreeramulu M.A. L.T., Vidwan
Anbu Ganapathi, Mr. V. S. Muthiah
M.A., L.T., A.M.L.S. (Mich), Sri
T. Dhanakoti, M.A., Sri M. A.
Dorairangaswamy, M.A., M.O.L.

The Anniverary of the Literary Association was celebrated on 30-3-'53 when Sri N. D. Sundara-
vadivelu, M.A., L.T., Deputy Direc-
tor of Public Instruction, presided
and Mrs. Kanthamma Sundaravadi-
velu M. Sc, B.T., distributed the

prizes. Srimathi Kanthimathi M.A.,
B. Ta, delivered the Valedictory
Address on "Students' Life" in the
schools of England.'

Scouting:—During 1952-'53 the
First George Town Troop had 26
members on it roll. Sri A. Kanda-
swami Mudaliar, B.A., B.T., officia-
ted as the Scout Master. The
members of the troop rendered
service at several of the Public
functions. Week-end meetings were
conducted. Several Scouts qualified
themselves for the Tender foot and
II Class badges. Scouts underwent
the Troop leader and patrol leaders
training course, the Scout held their
Annual Camp at Nagari and all the
members of the troop attended the
camp. The camp was a great
success.

Sri K. Venkataswami Naidu Rol-
ling Cup has been awarded by the
North Madras Bharat Scouts and
Guides to our school Scouts troop in
appreciation of the best social service
rendered on various occasions in the
city during 1953-54. The annual
camp was conducted at Tambaram
on the 13th and 14th of March 1954
when the veteran scouters of Corley
High School, Tambaram conducted
the scout classes in the mornings
and the competitions in the evenings.
Our thanks are due to the Head-
master and scouters, Corley High
School, and the warden, St. Tho-

mas House, Christian College Hostel for having contributed to the success of the scout camp.

Athletic Association :—During the year 1952-'53 the school participated in all the games and sports organised by the M. S. A. A. and our Senior Foot-ballers annexed the zone championship. In the Inter-zone finals, which could not be decided, our boys were on a level with the Model High School, Saidapet. Our athletes won a few laurels at the M.S.A.A. Inter-zone Sports. E. V. Rajabadar, L. Shanmugam and P. G. Venkatesaperumal represented the M.S.A.A. Foot-ball XI at the Inter District tournaments and contributed their mite to the success of the team. The athletic activities of the school for the year came to a close with the School conducting its Annual Sports on 5-3-'53 when Sri M. Radhakrishna

Pillai, B.A., B.L., presided and distributed the trophies and certificates.

The year 1953-'54 opened with our Junior Foot-ball XI scoring a victory by a convincing margin in the first match. Our Seniors who secured the zone championship narrowly missed the city championship. The juniors annexed not only the Zone championship but also the city championship. Of our athletes special mention should be made of E.V. Rajabadar who has often carried away the School championship. This year he has not only won the Super Senior Championship at the School Sports but also the M.S.A.A. Zone and Inter-zone championships. The school conducted its annual sports on 19-12-'53 when Sri B. Parameswaran, B.A., Mayor of Madras, presided and distributed the trophies and certificates.

An Excursion

P. G. Kulasekaram

1. GINGEE

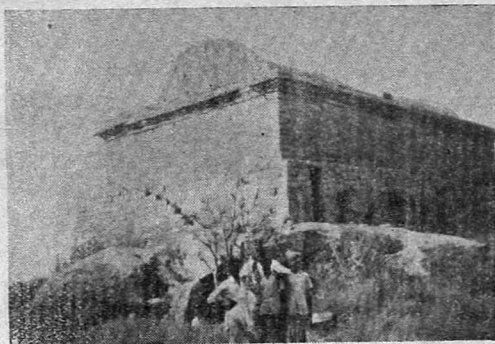
About ninety pupils of the Pachaiyappa's College-School went on an excursion tour on Friday, the 12th February 1954 under the leadership of five teachers. The first place of visit was Gingee, once the strongest fortress in South India but now in ruins and of immense historical interest. It is a three-peaked citadel fortified on all sides with line above line of stone walls with embrasures for guns and loop-holes for masketry. The triangular space in the middle is the lower fort to which access can be had either by the Arcot or Vellore Gate in the north or by the Pondi. cherry Gate in the east.

On the morning of 13th Feb. the party climbed up the northern citadel, Krishnagiri fortified in about 1240 A. D. by Krishna Kon and named after him. Two stone-built granaries, a mantapam, an empty temple of Ranganatha and an Audience Chamber made the citadel a place of interest. The Audience Chamber was built in the Muhammadan style, its domed roof being supported by arches. Under the

dome is a square platform with a pillar at each corner. The chamber which is open to winds from all directions, commands glorious views all round. Through a narrow passage access may be had to a hollow, holding water very delicious to drink. After two hours spent on the hill, the party returned to the camp and enjoyed with considerable relish a substantial meal followed by rest. Singavaram, a village two miles north of Gingee, containing the temple of Ranganatha, the tutelary deity of Raja Desing was the next place of visit. The shrine cut out of a solid rock is half way up a small hill and is a remarkable feat of sculpture. Open space for worshippers and the image of Ranganatha sleeping on a serpent with his face turned away in displeasure are also cut out of the solid rock. Legend has it that Desing Raja invoked one day the blessing of God Ranganatha when he went to war with Sadat Ulla Khan. The deity refused permission, but Desing insisting on his doing so, the deity sorrowfully turned his head away in wrath.

On Sunday, the 14th Feb. 1954 the party went to see Rajagiri, which being interpreted means 'the king of hills.' This is the chief citadel of the fortress and to get it, the lower fort that lies among the three hills has to be passed through. This is surrounded on all sides by a high wall protected by bastions fitted for guns and a deep ditch. The ditch still contains water which is used by the ryots for irrigating their fields.

The walls are about $5\frac{1}{2}$ feet thick and the sounds made within them echo solemnly. In the roof are apertures, reached by narrow steps and through them grain can be filled to the very top. Adjoining this granary, there is a gymnasium supposed to have been used by Raja Desing. At a distance there are two great slabs of polished stones called the Raja's and Rani's bathing stones. On the north there is a



The Granary—Krishnagiri

From the entrance of the lower fort a full and bewildering view can be had of the ruins of numerous bastions, temples, mantapams and other buildings which are scattered all over this great area.

There are many granaries within the fort, the largest of which is in the middle with a spacious en-

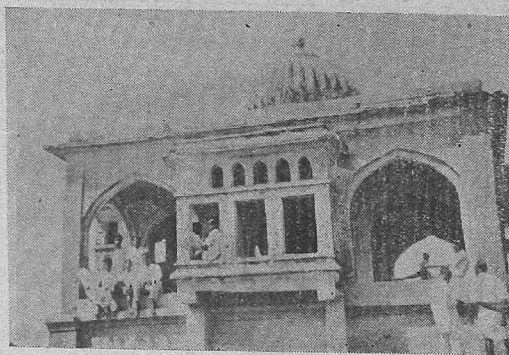
trance. The walls are about $5\frac{1}{2}$ feet thick and the sounds made within them echo solemnly. In the roof are apertures, reached by narrow steps and through them grain can be filled to the very top. Adjoining this granary, there is a gymnasium supposed to have been used by Raja Desing. At a distance there are two great slabs of polished stones called the Raja's and Rani's bathing stones. On the north there is a

long row of buildings which are used as barracks. There is a subterranean passage supposed to lead to Tanjore. The passage is however completely blocked beyond a few steps.

East of the barracks is situated the Kalyana Mahal which is the most curious and the most conspicuous building in all the lower fort.

It consists of a rectangular court, surrounded by rooms, said to have been used by the ladies of the Raja's household. It is a square building with eight storeys which is about 80 feet high and has a pyramidal roof. On either side of it are two narrow flights of stairs. Earthen-ware pipes run up through the north wall of this building as far as the sixth storey. It is said that they were constructed to bring water from the

Hannuman under a dilapidated mandapam. The image lies buried in the ground upto the knees, but the foot which is visible is eight feet in height. In the northern corner of the embankment of Chetikulam is the masonry platform on which it is said that Desing Raja's body was burnt and his young wife threw herself into the funeral pyre unwilling to live after the death of her beloved husband.



The Audience Hall—Krishnagiri

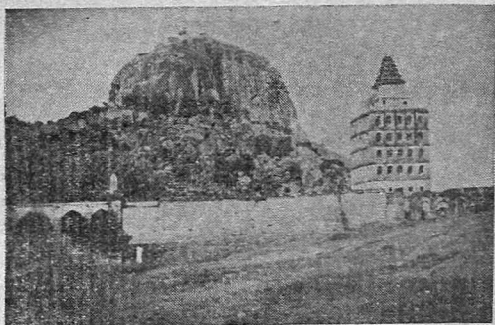
Chakrakulam which lies some 600 yards away. Westwards further off there are the ruins of the largest temple of Venkataramania. It was from this building that the tall monolithic pillars surrounding Duplex' statue at Pondicherry were taken. On the banks of Chakrakulam there is a big image of

Crossing all these ruins the party reached the fort of Rajagiri. Its steps are steep and narrow. Here and there, are long broad foot paths. Lines of wall about 25 feet high with loop-holes run along the pathway. Their construction should undoubtedly have been risky and demanded special engineering skill.

After climbing through three gates, the visitors abruptly find themselves at the edge of a chasm which is about 10 yards broad. At the other end of the chasm the hill shoots up almost perpendicularly with the citadel on the top. A wooden bridge across the chasm connects the citadel with a stone gate leading to it. The gateway leads to a level space covered with rough hill-grass. Here too are to be seen ruins of a temple

distance from the temple of Ranganatha under some of the boulders, there is an hollow knee deep in the rock in which there is always water.

Though now in ruins, Gingee has a remarkable history behind it. Its origin is dark and obscure. It is said that about 1200 A. D. Ananda Kon, a shepherd boy got at a treasure, built a small fortress on a hill and called it Anandagiri after himself. His successor, Krishna



The Kalyana Mahal—Lower fort
(with the Citadal of Rajagiri at the rear)

dedicated to Ranganatha, a mantapam, two big granaries and a masonry flag-staff. A little down the hill, in a small mantapam, is a big cannon. A little further off there is the prisoner's well, access to which is impossible. It has a natural hollow into which prisoners are said to have been thrown and left to die of starvation. At a

Kon built a citadel on the northern hill and named it Krishnagiri after his name. A few years afterwards Gingee was brought under the rule of the Hindu kingdom of Vijayanagar who ruled it through its Viceroys. Krishnappa Naik, one of the Viceroys, fortified Anandagiri and renamed it Rajagiri in honour of the Vijayanagar rulers. The big

granary in the lower fort and the Kalyana Mahal were built by him.

The Vijayanagar empire was overthrown in 1565 at the battle of Talikota by Bhamini Sultans and in consequence of it, the Hindu viceroy at Gingee assumed independence and refused to pay homage to the victors. The Sultan of Bijapur defeated the Viceroy, conquered Gingee and renamed it Badshabad and appointed his own chief. In 1677

Khan won an easy victory and appointed Sarup Singh, a Rajput the Governor of the place.

Sarup was succeeded by his son, Tej Singh who was well known as Desing in the popular folk lore. Desing refused to acknowledge the authority of Sadat Ulla Khan, the new Nawab of Arcot and to pay him tribute. The Nawab attacked Gingee. Desing defended it gallantly. He was overpowered and slain.



The Wooden
Bridge Connecting
the main
Citadel—Rajagiri

Sivaji, the famous Maratha chief captured it from Ambar Khan, the Killadar of the Bijapur king.

In 1683 the Emperor Aurangzeb marched against the Marathas. Rama Raja, the son of Sivaji fled to Gingee. Aurangzeb resolved to capture it to crush the Marathas once for all. He sent a force under his general Zulfikar Khan. Rama Raja escaped to Vellore. Zulfikar

The Nawab won a victory on 17th Jan. 1713. The victor was so struck with the heroism of the Rani of Desing that on his return to Arcot he founded in memory of her the town which is still known by the name, Ranipettai (Queen's Town).

The importance of Gingee began, to decline since. It was in the hands of the French for some time and then passed on to the hands of the English.

In 1803 Garrow, the collector of South Arcot recommended the total destruction of the fortress, but the suggestion was not accepted. A report of 1860 says that it was considered deadly and feverish and had become a shelter for thieves and a den for wild beasts. It is today a den for wild beasts but thieves dread to stay there.

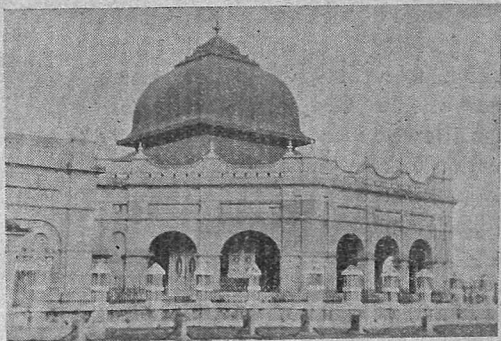
2. NELLIKUPPAM

On Monday the 15th of February, the party went to Nellikuppam via

a portion of them is crushed in their presence. The juice extracted therefrom is then measured, taken to the laboratory and boiled down at once into sugar. Payment is then made for the canes according to the weight of the sugar manufactured.

The canes after receipt are beaten to order, cut in convenient pieces and crushed. The refuse is taken by means of moving machines to a separate section while the juice squeezed is collected, and trans-

சத்ய ஞான சபை
—விடலார்



Tindivanam to see the Sugar Factory and confectionary managed by Messrs. Parry & Co. The sugar and the sweets made there are very much liked by the people not only of this state but of the other parts of India and consequently command a wide sale. Sugar canes are brought in waggons to the factory by the cultivators and

ferred from machine to machine. Then through several stages the juice is purified, distilled, weighed and heated or boiled into sugar. If the sugar be found brown and dull in colour, it is again sent through the machine for being polished. It is then dried with the help of a machine and pumped through a tube into a separate room where it is

collected in gunny bags. The whole process is gone through steadily and without loss of time.

A portion of the chaff or the refuse is collected and burnt to produce carbondioxide. It is then collected, purified, liquified under pressure, collected in cylinders and sold to manufacturers of aerated waters. Another portion is collected in convenient sizes; and then pressed and bundled up with iron bands. They are stored in heaps to be used for fuel or for production of carbondioxide during the season when sugar canes are not available. The factory is run on scientific lines which to ordinary visitors seem marvellous. Ordinary visitors are not allowed into the confectionary section to keep the chemical process adopted there, a secret!

The founder of this Sugar Factory was Thomas Parry, son of Edward Parry of Wales, who was born in 1768 and who came out to Madras at the age of 20. He accepted a post in the Accountant General's Office, Madras and remained there only for four years. Thirty-five years after he founded the factory, he became so famous for his charity that the citizens of Madras presented him with a gold vase for his benevolent assistance especially to the distressed and helpless. He died some six months later and was buried in Christ Church, at Cuddalore, Old Town.

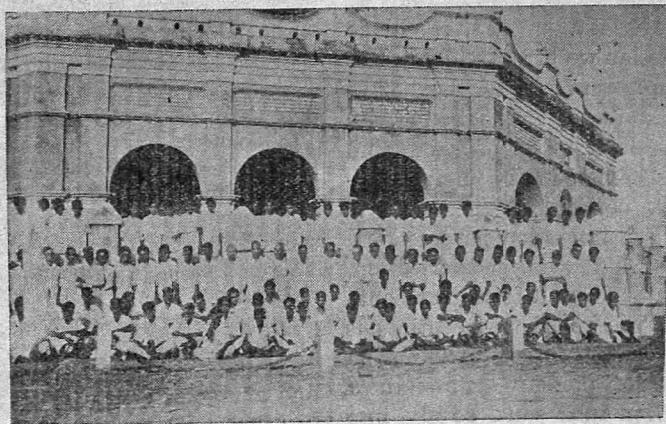
3. VADLUR

Vadlur was the next place on the tour's programme. It is not a place of scientific interest nor is it one of historical interest. Though unlike Nellikuppam and Gingee, it is not less interesting than both those places. It is associated with the name of renowned saint of South India, Ramalinga Swamigal whose verses, highly religious and charmingly simple, are recited with zest in every South Indian household by the old and the young, was a native of Marudur in Chidambaram Taluk. Even as a child he was of a highly religious turn of mind and displayed remarkable poetical powers. Though he preferred to be an ascetic, he married under strong compulsion his sister's daughter. But he soon renounced his married life and took to asceticism. He visited the holy temples in Madras, Tiruvottiyur and Chidambaram and composed heart-melting verses in honour of Kandaswami and Nataraja. After visiting many a holy place, he settled down in Karunguli, near Parvathipuram.

About 80 years ago he erected the octagon-shaped Sabha at Vadalur, a hamlet of Parvathipuram, as it commanded a full view of the four great towers of the Temple dedicated to Nataraja at Chidambaram. The domed roof under which the institution functioned has recently

been renovated with all the stanzas of the Saint's Thiru Arutpa inscribed on it. There is a mirror and a light there, the mirror being the symbol of mind and the light, of divine knowledge. In front of the light there are seven screens representing seven illusions or Maya. It is believed that by reciting sacred verses with devotion,

Ramalinga Swamigal taught that barren death was not the lord of all and the existence of men continued even after death. He therefore strongly held that burial should displace cremation. In 1874 he locked himself up in a room which is still in existence in Mettukuppam near Vadalur and which he had used for 'Samadhi' or mystic meditation.



The Excursion Party in front of the Sabha—at Vadalur

these illusions will vanish one by one and at last the devotee will become pure and spotless like a mirror and will be able to see God as the beacon light of kindness and mercy. It is remarkable that there is no idol in the buildings. Consistently with the religious principles of the Saint, no musical instruments are played and no cocoanuts are offered.

The room is still locked up, and to this day it is not known what has become of him. It is however believed that he has become one with God and that in the fulness of time he will reappear. His songs have revolutionized religious thinking. According to him, God is the light that guides human life and through meditation the devotee can be one with him.

4. NEYVELI.

The Excursion rounded off with a visit to Neyveli. It has a scientific interest different from Nellikuppam's. Once thinly populated, it is now steadily growing not merely in population but also in importance on account of the existence there of lignite mines. Before visiting the mines, the party repaired to Pappannapattu, a village two miles off the railway station. At the village is an artesian well from which water shoots up perennially to the height of 15 or 16 feet from the ground. As many as six or seven of such kind of wells exist in its neighbourhood. A portion of the water is utilised for irrigation purposes and the remaining water is diverted to a tank. The wells have a continuous flow of water forced upwards by hydrostatic pressure through a strong iron tube sunk deeply into the ground. There are two hard layers beneath the ground and in between, there is a soft layer. At rain-fall water collects in the soft layer. The iron tube is sunk through the upper hard layer till it reaches the soft underneath it. The water that has collected in the latter is then pumped up the tube by hydraulic pressure. The depth of artesian wells varies in different places; some are a few feet deep while others are

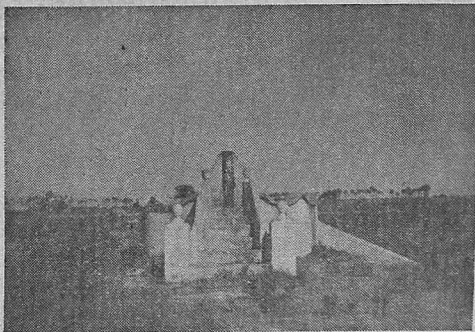
hundreds or even thousands of feet in depth. The name 'Artesian Well' is derived from Artois, a French province where some such wells sunk originally.

It was while boring the hard ground there for water in 1937 that the existence of lignite was discovered. Just then the Second World-War had begun and the government could not consequently bestow any thought on it. During the war, supply of coal to the needs of the people ran short on account of enormous demands on it by the fighting forces. The Madras State had to depend largely on coal available in the north at a distance of 1000 miles and at a cost more than double or even four times the cost at the head of the pit. This forced the government to investigate the prospect of obtaining lignite at Neyveli. They secured the services of Sri H. K. Ghose, a famous Geologist and Mining Engineer. Failing to reach at the lignite through two shafts, he reached at it through the third successfully at a depth of 176 feet. Many experts of India and of foreign countries visited the area and declared that the lignite mine could be worked successfully and an area of 100 sq. miles would be available for commercial mining. The trial pits revealed that the lignite deposit lay between two water-bearing beds. The first was reached at a depth of 145 feet and the second of 172 feet. The experts were then confronted with the problem of how to avoid or remove the water to

obtain the lignite. Several experts were brought from outside our country and consulted and as a result thereof, it was proved beyond all doubt that the water spring at the first depth itself, could be diverted easily without hindrance to the work of lignite extraction. On the advice of the expert committee a pilot-quarring of 550 square feet was launched on Thursday, the 5th March 1953.

It was really a wonder to see the gigantic machines, cranes and other implements worked only by a handful of men.

The trial pit lay within a few yards of this quarry. It has a depth of 176 feet and a bucket hangs over it on a cross bar high above. An electric button which is in the machine room near by, is pressed and the bucket goes down to the bowels of earth where lignite lies.

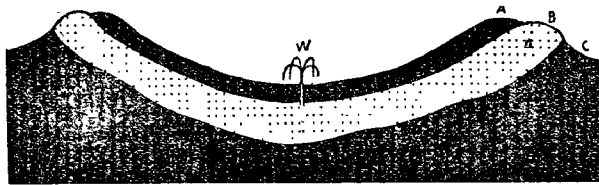


The Artesian Well—
Neyveli

But while the party went to see the quarry on the 17th February 1954 it was still in an embryo stage. The excavation is being done both day and night. It was originally planned to reach the lignite bed by nine steps. But now with experience it has been decided to reduce the area of the quarry from 500 to 300 sq. ft. and to reach the bed in three steps instead of nine. It is a marvellous task involving millions of rupees.

A person sitting in the bucket with all equipments necessary to ensure his safety, can go deep enough to bring the lignite up. It was this pit that gave the engineers, scientists and miners confidence to start quarrying.

There is a small workshop and a laboratory attached to this mining concern. Through the experiments it was found that lignite could be used for generating power in various



The Sketch of an Artesian Well. B is the soft layer where the water accumulates, A and C are hard layers, and W is the well.

industries such as glass, nitrate, cement and brickmaking. Moreover,

- (1) It can be used for producing gas.
- (2) In liquification it gives petrol.
- (3) By suitable treatment the phenolic bodies can yield plastics.
- (4) Heavy oils can be produced by turning the lignite into carbonization.
- (5) The fractional distillation yield :
 - (a) Toulene, a high explosive.
 - (b) Saccharine.
 - (c) Various medicines.
 - (d) Naphthaline, Creosote, Carboic acid etc.
 - (e) Fertiliser.
- (6) The clay dug out is useful for refractories required in metallurgical industries. This will provide a market to cover the greater part of the cost of running the lignite project.

If the mining be successfully worked, it is expected that it will

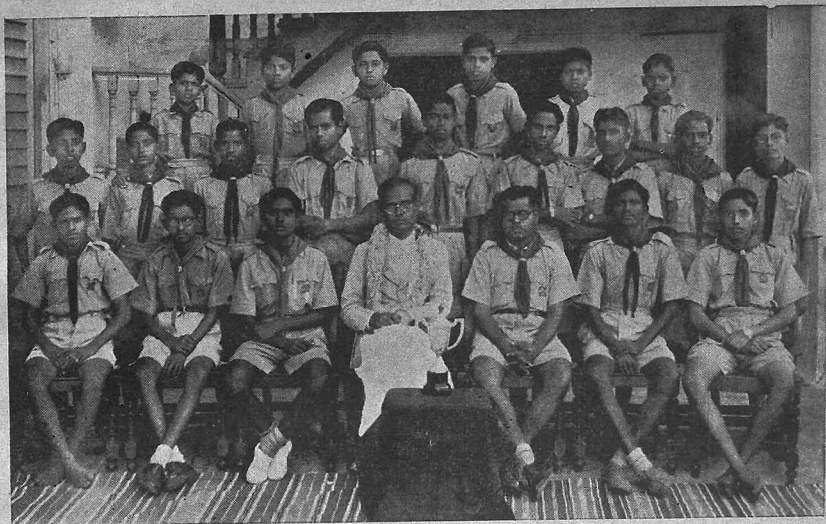
prove to be the biggest mining centre in the whole of East-Asia.

From the mining quarry, the party returned to Madras via Virudachalam on the morning of Wednesday, the 17th February 1954. On alighting at the Egmore railway station the party raised a jubilant cry, "Long Live Pachaiyappa" and dispersed cheerfully.

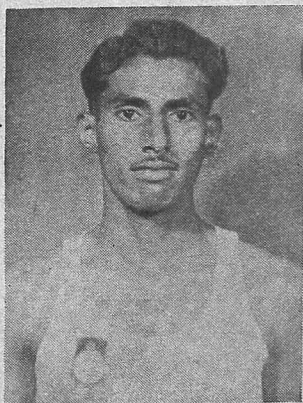
THANKFULNESS.

The organisers of the excursion have no doubt that the pupils have returned greatly enriched in mind and that they will, so long as they live remember the impression they have received.

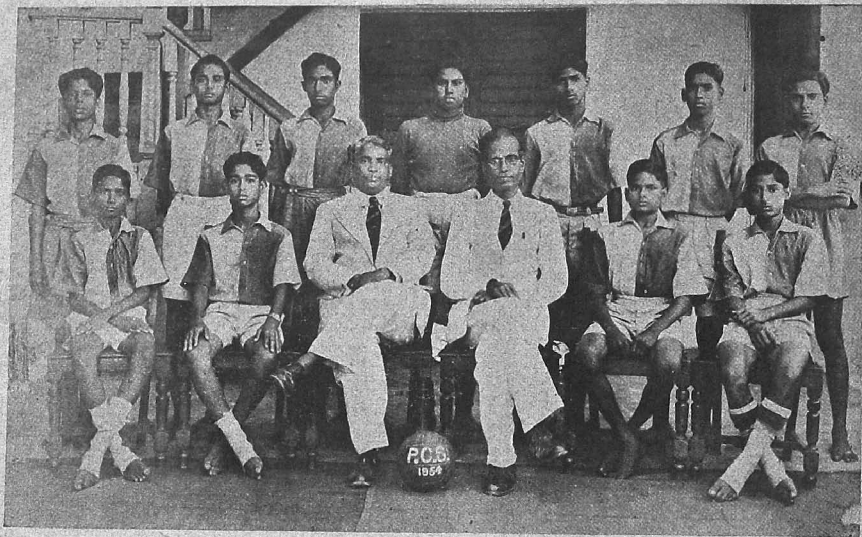
The excursion could not have been a success but for Mr. Joyce Burguna Pandia, the young and energetic Municipal Commissioner of Tindivanam; Sri C. Subramania Naidu, a noble though humble gentleman of Pudukkuppam; Sri M. K. Venkatachalam Naidu Garu of East Marudur whose kindness and benevolence are well known; and Sri A. Thiruvengadam, the popular Hon. Magistrate of Panruti, who loves the company of the rising generation.



Our School Scout Troup which won Sri Venkataswami Naidu Rolling Cup for Social Service rendered during 1953-1954.



E. V. Rajabathar, Winner of the M. S. S. A. Super Senior Championship Medal in Athletics



Our School Junior Foot-ball XI M. S. A. A. Champions 1954.

தில்லைப் பெருமான் வணக்கம்

இராகம்—தோடி

தாளம்—ஆதி

எடுப்பு

தேடிவந்தே நென்று சொல்லடி—தேவிபாகனை
தேடிவந்தே நென்று சொல்லடி

தொடுப்பு

ஆடும் கனகசபை—அம்பலத்தானவனை
தேடும் திசைமுகனும் திருமாலும் காணனை (தேடி)

முடிப்பு

நந்தனுக்கான அருள் தந்தாய் பெத்தானுக்கே
நடனபாதமே காட்டி நகைமுகத்தோடு நின்றாய்
வந்தாள் எமையே நாதா வாழும் சிற்சபை போதா
வளர் சிவ காமியுடன் மகிழ்கின்றவனை இன்றே (தேடி)

இயலிசைப்புலவர். ச. முத்துக்குமரசாமி.

பச்சையப்பர் வாழ்த்து

1. பார்புகழும் பச்சையப்பன் பள்ளிதனில் பாங்குடனே
நேர்வழிசெல் கணக்காயர் நற்கருத்தை நாடோறும்
சீர்சிறப்பாய் எடுத்தியம்ப செவ்வியநல் வழிவகுத்தோய்
கார்போலும் கருத்தமைந்த கனிந்தஉளப் பச்சையப்பா
2. என்றும்நன் றேசெய்க என்றசொலின் உட்கருத்தை
நன்றாக அறிந்திட்டு நாடியதன் வழிதனிலே
குன்றுபோற் செல்வமெலாம் குன்றநல் நெறிகளுக்கே
அன்புடனே அளித்திட்ட அறவழியோய் உன் நாமம்
3. எக்காலும் எவ்விடத்தும் இன்புடனே செழித்தோங்க
தக்காசி ரியரும்நம் தாய்மொழியாம் தமிழ்மொழியைத்
தக்கபடி படித்துவரும் தண்டமிழ் மாணாக்கர்களும்
எக்காலும் இறைவனடி இறைஞ்சியே ஏத்துவமே.

இயலிசைப்புலவர். ச. முத்துக்குமரசாமி.

காவடிச்சிந்து அண்ணாமலை இரட்டியார்

அம்பை, இரா. சங்கரன், தலைமைத் தமிழாசிரியர்.

திருநெல்வேலி மாவட்டத்தில் சங்கர ரயினார் கோவிலுக் கடுத்த ஒரு பழம் பதி கரி வலம்வந்த நல்லூராகும். அங்கிருந்து மூன்று கற்கள் தொலைவில் சென்னிகுளம் என ஒரு சிற்றூர் உண்டு. அவ்வூரில் நம் அண்ணாமலை இரட்டியார் அவர்கள் ஒரு எளிய குடும்பத்தில் பிறந்தார்கள். கருவிலேயே திருவாய்க் கப்பெற்ற வராதலால் கல்லாடஞ் சாமியார் என்ற ஒரு பெரியாரின் நட்பு இவருக்குக் கிடைத்தது. அவரிடமிருந்து கல்லாடம் முதலிய பல செந்தமிழ் நூல்களைக் கற்றதாகச் சொல்கிறார்கள். 'கல்லாடம் கற்றவரோடு சொல்லாடாதே' என்பது ஒரு முதுமொழி. ஆகவே கல்லாடம் படிக்கத்தக்க நிலையில் முதிர்ந்த அறிவினைப் பெற்றவர் என்றும் தெரிகின்றது. இளமையிலேயே நல்ல சந்தப்பாக்கள் பாடுவதில் சமர்த்தர். தன்னூருக்கு அண்மையிலுள்ள கமுகுமலை முருகன் மீதும், பாண்டிநாட்டுச் சிறந்த தலமாய திருச்செந்தூர் முருகன் மீதும் பல துதிகள் இயற்றியுள்ளார். காவடிச் சிந்தும் பாடியுள்ளார். யாருக்காவது ஓலை எழுதும்பொழுது அண்ணாமலை இரட்டியார் என்ற பெயரை மாற்றித் 'தமைய பர்வத இரட்டியார்' என்றும் எழுதுவதுண்டாம். அமயத்திற் கேற்றவாறு சாதுரியமாகப் பேசும் ஆற்றல் மிக்கவர்,

இவர் ஊற்றுமலை என்ற வீரகேர

ளம் புதூர் ஐமீன் அவைக்களப் புலவராயிருந்தார். அங்கு அவருக்கு வேண்டிய வசதிகள் யாவும் கிடைத்தன. ஒரு சமயம் ஊற்றுமலை அரசர் இருதயாலய மருதப்பத் தேவர் என்பவர் திருநெல்வேலிக்கு வந்திருந்தார். அப்பொழுது அண்ணாமலை இரட்டியார் அவர்களும் நெல்லைக்கு வந்திருந்தார்கள். ஒருவருக்கொருவர் தற்செயலாய்ச் சந்தித்தார்கள். உடன் இரட்டியார் அரசரை நோக்கி 'வாடா மருதப்பா' என்றனராம். இதைக் கேள்வியுற்ற சுற்றுப்புறத்திலிருந்த எல்லோரும் அரசரை இவ்வாறு மரியாதையின்றி 'வாடா' என்று இழிவு தோன்ற அழைக்கின்றாரே என மனம் புழுங்கினார்கள். ஆனால் அரசர் மிகவும் கற்றவராதலின் புலவரின் உட்கருத்தை துணித்தறிந்து கொண்டு மகிழ்ச்சி மீதூர்ந்தார். 'எத்தகைய துன்பம் நேர்ந்த காலத்தும் அகம் மிக மகிழ்ச்சியோடு வாடாதிருக்கும் தன்மைவாய்ந்த மருதப்பத்தேவரே' என்பது இதன் பொருளாகும்.

இருவரும் நீண்டநேரம் மனங்கலந்து உரையாடினர். பின்னர் "முட்டாரோடு கூடிவந்தேன்" என்று சொன்னாராம். அதாவது 'நெல்லைக்கு நடந்து வந்தபொழுது காலில் முள் தைத்துவிட்டது. அவ்வழியுடன் இங்குவந்து சேர்ந்தேன்' என்ற கருத்தாகும்.

ஒருநாள் ஏழை ஒருவன் தன்வீட்டில் நடைபெற விருக்கும் திருமணத்திற்கு

அரசரிடமிருந்து அரிசியும் ஆடுகளும் பெற்றுப் போகலாமென விரும்பி வந்தான். புலவர் மனம் வைத்தால், தான் நினைத்த எண்ணம் எளிமையாகக் கை கூடும் என்பதை அவன் அறிந்தான். ஆதலின் புலவனிடம் தன் எண்ணத்தைக் கூறினான். முறையிட்டான். இரட்டியார் அவ்வமயமே அவ்வேழையை அழைத்துக்கொண்டு அரசரிடம் சென்றார். அவன் வந்த நிலையைச் சொற்றார். பிறகு 'அவன் விரும்பி வந்ததில் ஒன்று நடக்கும் ஒன்று நடக்காது' என வியப்புத் தோன்றும்படி கூறினார். பக்கத்திலிருந்தவர்கள் ஒன்றும் தோன்றாத திகைத்தார்கள். வந்த ஏழையோ 'நமக்குப் பரிந்து பேசுவந்த இவரே ஒன்றைத் தரமுடியும். மற்றொன்றைத் தரமுடியாது என்று கூறிவிட்டாரே' என நினைத்துக் கவலையுள் ஆழ்ந்தான். புலவர் ஏழையின் விருப்பத்தைப் பின்பற்றிவித்தார். அதாவது 'அரிசி நடக்கும் தன்மையற்றது. ஆடு நடக்கும் தன்மையுடையது' என்று தான் கூறியதின் பொருளையும் விளக்கினார். அரசர் அவ்வேழைக்கு நிறையக் கேட்ட பொருள்களை வாரி வழங்கினார். புலவர் அவைகளை வண்டிகளில் ஏற்று வித்து அவன் விடுவரை சென்று கொடுத்துவரச் செய்தார். ஆதலின் இரக்கப் பண்புடையவர் என்றும் தெரிகின்றது.

அவர் ஒருநாள் திருவாவடுதுறையிலெழுந்தருளியுள்ள மகாசநிதானம் அவர்களிடம் உபதேசம் கேட்கும் பொருட்டுச் சென்றார். அப்பொழுது சநிதானமாயிருந்தவர்கள் சுப்பிரமணிய தேசிகர் அவர்கள் ஆவர். அவர்களைப் போற்றுமுகத்தான் ஒரு செய்யுள் அப்

பொழுதே பாடினார்.

இதைக்கேட்ட குருமூர்த்திகள் மிக்க மகிழ்ச்சியுற்று 'சாதியிலும் இரட்டி, புத்தியிலும் இரட்டி' என்று மெச்சி, அவர் வேண்டுகோட்ட்படி திருவைந்தெழுத்தை உபதேசித்தருளினார்கள்.

எட்டையாபுரம் முதலிய பல சமஸ்தான மன்னர்களும் இவரைப் போற்றிப் புகழ்ந்து பரிசு அளித்திருக்கிறார்கள். இவருக்கும் தேசியகவி சுப்பிரமணிய பாரதியாருக்கும் எட்டையாபுரத்தில் பாட்டுக்கள் பாடுவதில் போட்டி ஏற்பட்டதாகவும் தெரிகிறது. இவர்கள் இருவரும் ஒரேகாலத்தவர் எனத் தெரிகிறது. காவடிச்சிந்து அண்ணாமலை இரட்டியார் என்று தமிழலகம் முழுவதும் பெயர் பெற்றார்.

'புழி மெச்சிடும் அண்ணாமலைக் கோர்துணை யானவன்' என்ற அவருடைய வாக்கே இதனை வலியுறுத்தும்,

இவர் பாடிய காவடிச்சிந்து மிகவும் பக்தியை யூட்டத்தக்க சிறந்ததொரு நூல். மற்ற சிந்துகள் போலன்றி தமிழில் இலக்கண வரம்பு கடவாது பாமரரும் அறியும் பான்மைத்தாய்ச் சிறந்திலங்குவது. உலகியலைச் செவ்வனே தெளிவாய்த் தன்னூலில் காட்டி மக்களுக்குப் பல்லிடங்களில் அறிவுறுத்தியிருக்கிறார். இன்றியமையாத இடங்களில் பழமொழிகளும் கையாண்டுள்ளார்.

தலைவி ஊடலில் சொல்லுவதாகக் கூறும் மொழிகளுள் இரண்டை நோக்குங்கள்.

ஆத்திரக் காரருக்குப் புத்தி கொஞ்ச ராரும் பழ மொழியே—நீயும் [மென்பா

அப்படியென்னைப் பலாத்காரம் செய்
 [திடில்
 ஆச்சுதுபெண் பழியே'
 'எந்தப் பிறப்பினுமே வள்ளி—உனை
 [யல்லால்
 எவனையும் பாரேனென்று சொல்லி
 எத்தனை பரத்தையரை நித்தமுநீ
 [நத்தினையோ
 இப்படிக்க காசி காஞ்சி டில்லி—கன்யா
 [குமரி
 எங்கும் பார்த்தாலுமில்லை சல்லி'

இதுபோன்ற அருமைப் பகுதிகள் அவர் காவடிச்சிந்தில் எண்ணற்றவை. மேலும் சங்கரநயினார் கோவிலிலே முந்தருளியுள்ள கோமதி யம்மைமீது ஒரு அந்தாதி பாடியுள்ளார். அது முழு நூலும் கிடைக்கவில்லை. அது மிகவும் சிறந்ததொரு நூல். மிகவும் நயங்கள் மலிந்திருக்கின்றன. ஒன்று கீழேகாணுங்கள்.

புராதனி யம்பணிலகற் தரிபுன்னைப்
 [பொன்னெஞ்சகம்
 ஓராதனி யம்பணி யுஞ்சடை யார்பங்கி
 [லுத்தமியே
 இராதனி யம்பணி சுற்றுச ரீரமென்
 [நெண்ணித்தொழ
 வராதனி யம்பணி நிற்பார்க்கென்
 [ரேகதி வாய்ப்பதுவே.

அஃதாவது 'பழமைக்கும் பழமை யான அம்மையே! சிறந்த சங்குபோன்ற கீழுத்தை யுடையவளே! புன்னை வனம் என்ற மறுபெயருடைய சங்கர நயினார் கோவிலிலுள்ள திருவாட்டியே! அற்பனாகிய சிறுவனுடைய மனத்தையும் ஒரு இருக்கையாகக் கொண்டுள்ள தாயே! கங்கையைத் தலையில் தாங்கியுள்ள சிவனின் இடப்பாகத்தைத் தனக்கென்று பெற்றுள்ள சிறந்த அன் னையே! ஆபரணங்களால் அலங்கரிக்கப் படும் இந்த முடைநாற்றம் பொருந்திய உடம்பு அழிவது திண்ணம் என்பதை மனத்துட் கொண்டும் உன்னைத் தொழும் எண்ணத்தைச் சிறிதும் பெருது வேறுபட்டு நிற்கும் மூடர்களுக்கு எப் பொழுது நற்பேறு கிடைக்குமோ அறி கிலேன்' என்பதாம்.

இன்னும் இவர் வீரகேரளம் புதூரி லுள்ள நவரீத கிருஷ்ணப் பெருமாள் மீது யமக வெண்பா, சிலேடைவெண்பா என்ற நூல்களும் பாடியிருப்பதாகத் தெரிகின்றது. இவர் நம் மண்மைக் காலத்திலேயே வாழ்ந்த ஒரு சிறந்த இயல் இசைத் துறையில் வல்ல புலவ ராவர். இன்னும் இவரியற்றிய பல நூல்களின் பெயர்கள் தெரியவேயில்லை. அவைகளை வெளிக்கொணர்ந்து போற்றிச் சிறந்தோங்கச் செய்வது நம் தலை யாய கடமையாகும்.

அகத்தின் விளக்கம்

M. நடனசபேசன், ஆசிரியர்

நம் தாய் மொழியாகிய உயர் தனிச் செம்மொழியாம் செந்தமிழில் எழுத்து, சொல், பொருள், யாப்பு, அணி என்ற ஐ வகை இலக்கணங்கள் உள. இந்த ஐந்தனுள் பொருள் இலக்கணமே தமிழுக்கு உயிர் நாடி போன்றது. காரணம் இவ்விலக்கணம் வேறு எம் மொழியிலும் காண இயலாதது. பிரித்திருக்கும் அமைப்போ தமிழர்களின் அறிவுக் கூர்மையையும், வாழ்க்கையின் வளப் பத்தையும் வகுத்துக் காட்டுகின்றது.

அப் பொருள் அகம், புறம், அகப் புறம் என மூவகைப்படும். உள்ளம் ஒத்த இருகாதலரிடத்தே தோன்றும் காதலே அகப் பொருளாகும். ஏனெனில் அக் காதலின் மிகுதியால் புறத்தே உடலில் ஒரு சில செய்கைகள் நிகழ்ந்தாலும், பெரும்பாலும் அகத்தே—மனத்தே நிகழ்வதால் அகப் பொருள் என்ற பெயர் பெறுவதாயிற்று. குற்றமற்ற வீரம் உணர்ச்சி வடிவாக அகத்தில் எழினும், பெரும்பான்மையும் புறத்தில் நிகழும் நிகழ்ச்சியால் அதனை அனைவரும் அறிவர். ஆதலின் வீரம்—மறம் புறப் பொருளாயிற்று. அகம், புறம் என்ற ஈரிடங்களிலும் எழும் பொருள்கள் அகப்புறப் பொருள்களாகும். அவை:—அகத்தில் தோன்ற இன்பமும், புறத்தைச் சாராத பொருள் செயல்வகைகளும், அறமும் (தருமம்), அந்த அறத்தினால் அடையும் வீடும் ஆகிய இவையே அகப்புறப் பொருள்களாகும்.

இம் மூவகைப் பொருள்களுள் அகப் பொருள் எத்தனை வகைப்படும் என்பதையே நாம் ஆராயவேண்டும். 'முதல் கரு அணைந்த உரிப்பொருள் அகமே' என்றதனால், அகப் பொருளில் முதற் பொருள் என்றும், கருப் பொருள் என்றும், உரிப் பொருள் என்றும் மூவகை உண்டு. திணை என்றால் ஒழுக்கம் என்று பொருள் கூறுவர் பெரியோர். மேற் கூறிய முதல், கரு, உரி, கருப் பொருளில் செய்கை ஆகிய நான்கும் சேர்ந்ததே திணையாகும். முதற் பொருள் என்றால் என்ன?

ஐ வகை நிலத்திற்கும் உரிய இடமும் காலமும் முதற் பொருள் எனப்படும். குறிஞ்சிக் குரிய இடம் மலையும், மலைச் சாரலுமாகும். பாலைக்குரியது பருக்கைக் கற்கள் நிறைந்த வெப்ப மிகுந்த இடமாகும். மூல்கைக்குரியது சிறு புதர்கள் மிகுந்த காடும்; மருதத்திற்குரியது பூக்கள் நிறைந்த சோலைகளால் சூழப்பட்ட வயலும்; நெய்தலுக்குரியது கடலும், உப்பங்கழியும் சார்ந்த மணல் சூழ்ந்த இடமும் ஆகும்..

அடுத்தாற்போல காலமாகிய முதற் பொருள்களாவன:—காலம் பெரும் பொழுது, சிறு பொழுது என இரு வகைப்படுவதை அறிந்த பின்னரே எந்த நிலத்திற்கு எந்தப் பொழுதுகள் என்று அறிய முற்படவேண்டும். ஓர் ஆண்டில் (வருடம்) உள்ள காலப் பிரிவினைப் பெரும் பொழுது என்றும்; ஒரு நாளில் உள்ள காலப் பிரிவினைச்

சிறு பொழுது என்றும் கூறுவர். பெரும் பொழுது ஆறு:—சித்திரை வைகாசித் திங்கள்கள் (மாதங்கள்) இளவேனிற் கால மெனவும்; ஆனியும் ஆடியும் முதுவேனில் எனவும்; ஆவணியும் புரட்டாசியும் கார்கால மெனவும்; ஐப்பசி கார்த்திகை குளிர்காலம் (கூ.திர்) எனவும்; மார்சுழி தை முன்பணிக்கால மெனவும்; மாசி பங்குனி பின்பணிக்கால மெனவும் வகுத்துள்ளனர்.

குளிர்காலம் குறிஞ்சி நிலத்துக்கென்றும்; இளவேனில் முதுவேனி லங்களில் பாலை நிலத்துக்கென்றும்; கார்காலம் முல்லை நிலத்துக்கென்றும்; பின்பணிக்காலம் மருத நிலத்துக்கென்றும்; முன்பணிக்காலம் நெய்தல் நிலத்துக்கென்றும் முன்றோர் வகுத்ததாகக் கூறலாம். சிறு பொழுது ஆறு:—நடு இரவு, வெயில் மிக்க உச்சி, மாலை, வீடியற்காலை, காலை அந்தி, மாலை அந்தி என்பன சிறு பொழுதுகளாம்.

குறிஞ்சி நிலத்திற்கு இரவும்; பாலை நிலத்திற்கு நடுப்பகலும் (உச்சி); முல்லை நிலத்திற்கு மாலையும்; மருதத்திற்கு வீடியலும் (வைகறை); நெய்தலுக்கு (இரு வகை) அந்தியும் உரிய சிறு பொழுதுகளாம்.

இரண்டாவதாகிய கருப்பொருள் பற்றி அறிவோம்.

ஐந்து நிலத்திற்கு முரிய தெய்வம், மக்கள், அவர்களின் தொழில்கள், உணவு, இசை, விலங்கு, முதலிய பிற ஆகியவையே கருப்பொருளாம். தெய்வம் முருகவேள் குறிஞ்சிக்கும்; பகலவன் (சூரியன்) பாலைக்கும்; மாயன்

(திருமால்) முல்லைக்கும்; இந்திரன் மருதத்திற்கும்; வருணன் நெய்தலுக்கும் உரிய தெய்வங்கள் ஆவர்.

மக்கள்:— மக்களில் தலைவர்க்கு வேறு பெயர்களும், மற்ற மக்களுக்கு வேறு பெயர்களுமாக வழங்கினர். வெற்பன், விடலை, குறும் பொறை நாடன், மகுணன், சேர்ப்பன் என்பன முறையே குறிஞ்சி, பாலை, முல்லை, மருதம், நெய்தல் என்ற ஐ வகை நிலங்களிலும் உள்ள தலை மக்களின் (தலைமகன்) பெயர்களாம். குறவர், எயினர், குடவர், உழவர், பரதவர் என்பன, அந்நிலத்து வாழும் பிற மக்களின் பெயர்கள். மேலும் பொருட்பன், சிலம்பன், கொடிச்சி, குறத்தி என்பனவும்; காளை, மறவர், எயிற்றி என்பனவும்; அண்ணல், மீளி, இடைச்சியர், கோவலர் என்பனவும்; ஊரன், கிழத்தி என்பனவும்; துறைவன், பரத்தி என்பனவும் முறையே அந்நிலங்களுக்குரிய மக்கட் பெயர்களாம்.

செயல்:—குறிஞ்சி நிலத்தினர் தேனழிப்பர்; பாலைநிலத்தினர் வழிச்செல்பவரை வகுத்திப் பொருள் பறிப்பர்; முல்லை நிலத்தினர் பசுக்களை மேய்ப்பர்; மருத நிலத்தினர் வயலை உழவர்; நெய்தல் நிலத்தினர் கடலிடைச் செல்வர்.

உணவு:—மலையில் வாழ்பவர் திணையையும்; பாலையில் வாழ்பவர் அவலையும்; முல்லையில் இருப்பவர் வரகு முதலிய வற்றையும்; மருதத்தில் வசிப்பவர் செந்நெல்லையும்; நெய்தலில் வாழ்க்கை நடத்துபவர் உப்பையும் அதனால் வரும் பொருள்களையும் உண்பர்.

இசை:—வெறிப்பறையும், குறிஞ்சிப் பண்ணும் குறிஞ்சி நிலத்திற்கும்;

உடுக்கையும், பஞ்சரப் பண்ணும் பாலை நிலத்திற்கும்; ஏறுகோள் பறையும், தாரப் பண்ணும் முல்லை நிலத்திற்கும்; நெல்லரிசினை முதலிய இயங்கனும், மருதப் பண்ணும் மருத நிலத்திற்கும்; நெய்தற் பறையும், செவ்வழிப் பண்ணும் நெய்தல் நிலத்திற்கும் உரிய இசைக்கருவிகளும், இசையும் (பண்ணும்) ஆகும்.

மரம் முதலியன:—குறிஞ்சிக்கு வேங்கை மரமும், காந்தள் பூவும், சிங்கமும், மயிலும்; பாலைக்கு ஓமை மரமும், மரம்பூவும், செந்நாயும், பருந்தும்; முல்லைக்குக் குருந்த மரமும், முல்லைப் பூவும், கலைமானும், புருவும்; மருதத்திற்குக் காஞ்சி மரமும், கழுநீர்ப்பூவும், எருமையும் அன்னமும்; நெய்தலுக்குத் தாழை மரமும், கழிமுள்ளிப் பூவும், முதலையும், சம்பங்கோழியும் உரிய மரமும், பூவும், விலங்கும், பறவையும் ஆம்.

இறுதியாக உரிப் பொருளைப் பற்றிக் காண்போம். உரிப் பொருளைப் பண்பு என்றும் கூறலாம்.

காதலன் காதலியர் குறிஞ்சி நிலத்தில் சந்தித்துக் கூடியும்; பாலை நிலத்தில் பிரிந்தும்; முல்லை நிலத்தில் பிரிவால் ஆற்றி இருந்தும்; மருத நிலத்தில் ஊடியும்; நெய்தல் நிலத்தில் பிரி

வால் ஆற்றாது இரங்கியும் தம் வாழ்க்கையை நடத்துவர். இவையே உரிப் பொருள்களாம்.

இங்ஙனம் அகப் பொருளை முதல், கரு, உரி என மூவகைப்படுத்தி, இன்னினை திணைகளுக்கு இன்னினை இடம், காலம், தெய்வம், மக்கள், செயல், உணவு, இசை, மரம், பூ, விலங்கு, பறவை வாழ்வில் ஏற்படும் நிகழ்ச்சி உரியன என்று பகுத்து ஒற்றுமையுடன் வாழ்ந்த முற்காலத் தமிழரின் அறிவும், வாழ்வும் உயர்ந்தனவா? சாதி மத வேறுபாடு வகுத்து, ஏழை பணக்காரன் என்ற பாகுபாடு படுத்தி வாழ்க்கையை இருள் செறிந்த—இன்பம் இல்லாத—துன்பம் நிறைந்த பாழும் குகையாக்கிக் கொண்டு, தாழும் இடர்ப்பட்டு, பிறர்க்கும் இடர்ப்பாடு உண்டாக்கி, வாழ்வதாக எண்ணி அழிகின்ற, இக்கால மக்கள் என்ற மாக்களின் அறிவும், வாழ்வும் உயர்ந்தனவா? எண்ணிப் பாருங்கள் எதிர்காலத் தோன்றல்களே!

ஆகையால், பழங்காலத் தமிழ் நாட்டின் பண்புகளைப் பெற்று உலகில் உயர் நிலையை எய்தி சென்ற புகழை மீண்டும் பெறுவீர்களாக!

வளர்க தமிழர் பண்பாடு!

கலை வாழ் இடம்

A. P. பாலகுமார், IV Form A Section

தமிழகம் சிறந்து இமயம் முதல் குமரி வரையில் பெரும் புகழைப் பெற்று விளங்கிய காலம் சோழ, சேர, பாண்டியர் என்னும் முடியுடை வேந்தர் மூவர் ஆண்ட காலமேயாகும். அத்தமிழகத்துள் காவிரிபாயும் சோழநாடு மிகச் சிறந்து விளங்கியது. அதனை கி. பி. 1018-1035 வரை தஞ்சாவூரைத் தலைநகராகக் கொண்டு ஆட்சிபுரிந்த வன் இராஜேந்திர சோழனாவன். அச்சோழ மன்னன் அமைத்த புதிய கோநகரமே கங்கைகொண்ட சோழபுரம். அது அக்காலத்தில் சிறப்புற்றுப் பேரூராக விளங்கியது. ஆயினும் தற்போது அது சிற்றூராகக் காட்சியளிக்கிறது. வரலாற்றில் புகழ்பெற்ற அந்த இடத்தை இன்று காண்போம்.....என்று எங்கள் தமிழாசிரியர் பேசியுமிடத்து, எங்களை ரயில் தொடர் நிலையத்திற்கு அழைத்துச் சென்றார்.

தமிழன் தன் திறமையைக் காணவும், பாழடைந்ததாகச் சொல்லப்பட்ட அக்கங்கைகொண்ட சோழபுரத்தைக்காணவும் எங்கள் உள்ளம் துடிதுடித்தது. சும்பகோணத்திற்குச் சென்று அங்கிருந்து பஸ்ஸில் ஏறி அச்சோழபுரத்தை அடைந்தோம். அது திருச்சிராப்பள்ளி ஜில்லாவில் உடையார் பாளையம் தாலுக்காவிலுள்ளது!

என்ன ஏமாற்றம்! என்ன மாறுதல்! அங்கு ஒரு சிவன் கோவிலைத் தவிர வேறு ஒன்றும் காணப்படவில்லை.

ஒரு காலத்தில் சோழனின் தலைநகர மாய்ப் புலிக்கொடி பறக்க இருந்த இச்சோழபுரம், இன்று மண்ணும் மேடும் கலந்து காட்சியளிக்கிறது. 'தமிழன் தன் இல்லம் இப்படியா பாழாகவேண்டும். இதைத் தமிழனின் தலைவிதி என்பதா.....' என்று எங்கள் தமிழாசிரியர் கூறியபோது, எங்கள் கண்களில் நீர் அருவியென புரண்டு வருவதைக் கண்டு உடனே தன் பேச்சை நிறுத்தி, 'வாருங்கள் கோவிலுக்குச் சென்று பார்ப்போம்' என்று கூற நாங்கள் அவரைப் பின் தொடர்ந்தோம்.

அக்கோயில் அரண்மனைக்குப் பக்கத்தில் கட்டப்பட்டதாம். ஆனால் அந்த அரண்மனை இன்று காண்பதற்கில்லை. ஆறு கோபுரங்கள் அதற்குண்டு. மதிற்சுவர் நான்கடி அகலம்—நீளம் அறுநூறடி. தரை கருங்கற்கள் பதிக்கப்பெற்றது. திருச்சுற்றில் நாற்புறமும் இரண்டு அடுக்கு மாளிகை இருந்தது என்று சொல்லப்பட்டது.

ஆனால் நாங்கள் அம்மாளிகைக்குப் பதில் இடிந்து குவிந்து கிடக்கும் கற்களைத்தான் காணும் பாக்கியம் பெற்றோம்.

கோவிலின் நடுவே கருவறை, நடுமண்டபம், முன் மண்டபம் என்று மும்மண்டபங்கள் விளங்கின. கருவிழையிலிருந்த இலிங்கத்தைக் காண அதிசயமாகவே இருந்தது. அதன் உயரம் பதின்மூன்று அடி. சுற்றளவு முப்பத்து

மூன்று அடி. அதன் எதிரில் நடுமண் டபம் உள்ளது.

உட்புறக் கோவிலுக்கு எதிர்ப்புறம் இருந்த நந்தியே எங்கள் கவனத்தைக் கவர்ந்தது, அது சுண்ணாம்பாலும்செங்கற்களாலும் அமைக்கப்பட்டது. உயரம் பதினைந்து அடி. அதற்கு வலப்புறம் சிங்கமுகக் கிணறு ஒன்று இருந்தது. அதுவும் உட்கார்ந்த நிலையுள்ளது சிங்கத்தின் வயிறே கிணற்றுக்குச் செல்லும் வழியாக விளங்கியது.

'விமானம்' என்பதை பண்டைத் தமிழர்கள் நன்கு அமைத்திருந்தார்கள். அத்தகைய விமானம் இங்குள்ளது. அது நூறடிச் சதுரமானது. ஒன்பது அடுக்குகளாய், உயரப் போகப் போகச் சிறுத்துச் சாய்வாகச் செல்லுகின்றது. தமிழன்தன் சிற்பக்கலையை—ஓவியக்கலையை—அங்கு நாங்கள் பார்த்து வியந்தோம். விமானத்தின் நான்கு பக்கங்களிலும் வாயில்களும், மடங்களும் காண்கின்றன. விமானம் முழுவதும் சித்திர வேலைப்பாடுகள் கொண்டு விளங்குகிறது. அழகிய பதுமைகள் பல காட்சி அளிக்கின்றன. விமானத்தின் உச்சியில் ஒரே கல்லாலாகிய சிகரம் உள்ளது. அதன் மீது கலசம் ஒன்று இருந்தது. ஆனால், அது இப்போது அங்கில்லை.

கோவில் முழுவதும் உள்ள சிற்பங்கள் கண்ணையும், கருத்தையும் கவரத்தக்கவை. அவை இன்று செய்தாற்போல புதியனவாகவே காட்சி அளிக்கின்றன. அச் சிற்பங்கள் தமிழன்தன் உயர்ந்த வாழ்வை—தலைவணங்கா வாழ்வை எடுத்துக் காட்டுவதுபோல காட்சி கொடுத்தன. அச் சிற்பங்களில்

'சண்டசப்பதம்' ஒன்றும் உள்ளது. அது பேரழகுடையது.

சண்டசப்பதம் என்ற இதைப்பார்த்ததும் இதைப்பற்றி வழங்கிவந்த வரலாற்றைத் தமிழாசிரியர் கூறியபோது எங்கள் அனைவருக்கும் உணர்ச்சி பொங்கியது.

விசாரசுருமர் என்பவர் ஒரு பிராமணச் சிறுவர், என்று தமிழாசிரியர் தொடங்கியபோது நாங்கள் காரணமில்லாமல் சிரித்துவிட்டோம். பின்பு அவர் அதைத் தொடர்ந்து, 'மணலை அவர் சிவலிங்க வடிவமாகச் செய்து அதை மன ஒருமைப்பாட்டுடன் பூசை செய்துவந்தார். அவர் மாடுகளை மேய்க்கும்போது ஒருசமயம் பசுக்கள் அந்தலிங்கத்தின் மீது பாலைச் சொரிந்தன. இக் காட்சியைக்கண்ட அவர் தந்தை வெகுண்டு மணல் லிங்கத்தைக் காலால் உதைத்தாராம். அளவுகடந்து கோபம் கொண்டு, தந்தை என்றும் பாராது அச்சிறுவர் தம் தந்தையார் காலே வெட்டினார். சிறுவன்தன் பக்தியைக்கண்டு சிவபெருமான் காட்சி கொடுத்து, அவனைத் தன் காலடியில் அமர்த்திக் கோயில்களைத்திற்கும் அதிகாரியாக்கினார் அந்தப் பதவியே 'சண்டசப்பதவி' என்று கூறி முடித்தார்.

பின்னர் நாங்கள் கோவிலை அடுத்துப் பாழடைந்த இடமொன்றைக் கண்டோம். அது 'மாளிகைமேடு' என்று கூறப்பட்டது. அதுதான் அரண்மனை இருந்த இடம். அங்கு பழைய சிற்பக்கலையுடன் விளங்கிய, சிதைந்த சுவர்களும், பழைய காலத்துச் செங்கற்களும் சிதறிக் கிடந்தன. பின்னர் பெரிய ஏரி ஒன்றைக் கண்டோம். 'சோழகங்கம்'

என்பது அதன் பெயராம். இப் பெரிய ஏரியில் நீரைத்தேக்கிக் காட்டை நாடாக்கிய இராஜேந்திர சோழனை நாம் வாழ்த்தாமல் இருக்கமுடியுமா?... என்று நான் கூறியபோது என் நண்பர்கள் அனைவரும், 'வாழ்க இராஜேந்திரன் திருப்பெயர்! வாழ்க தமிழன்தன்

சிற்பம்! வாழ்க தமிழன்தன் பண்டைச் சிறப்பு,' என்று கூறி முடித்தார்கள்.

ஒருவாறாக நாங்கள் சிற்பக் கலைவாழ்நகரைக் கண்டு களித்து, தமிழன்னையை வழத்திப் புறப்பட்டோம்.

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முத்துக்கோவை

எஸ். செல்வராஜ், VI Form A Section.

1. அறிஞர்கள் பகுத்தறிவினாலும், நடுத்தர மாணவர்கள் அனுபவத்தினாலும், அறிவிடிகள் அவசியத்தினாலும், மிருகங்கள் இயற்கையினாலும் அறிவு முதிர்ச்சி பெறுகிறார்கள். (சிசரோ)

2. எவன் ஒருவன் பள்ளிக்கூடத்தைத் திறக்கிறானோ அவன் ஒரு சிறைக் சாலையை மூடியவன் ஆவான்.

(விக்டர் ஹ்யூகோ)

3. பணக்காரன் மனதும், பிச்சைக்காரன் மணிப்பர்ச்சம் ஒரே நிலையையும், தன்மையையும் உள்ளவை,

(ஸ்வீன் பழமொழி)

4. ஓய்வு நேரங்களில் பகுத்தறிவை வளர்க்கவேண்டியது மாணவர்களின் முக்கியமான கடமைகளில் ஒன்றாகும்.

(கார்தியடிகள்)

5. நீ எத்தனைபேருக்கு நல்லவனாய் நடக்கிறாய் என்பது முக்கியமல்ல. யாரை மகிழ்விக்கிறாய் என்பதுதான் குறிப்பிடத்தக்கது. (சீனப்பழமொழி)

6. மனதைக் கவரும் ஓர் இனியமொழி

தமிழ். இந்தியாவில் ஒரே இனம் ஏற்படவேண்டுமானால் சென்னை மாகாணத்துக்கு அப்புறம் உள்ளவர்களும் தமிழ்கற்கவேண்டும். (கார்தியடிகள்)

7. பொருமை இருக்கிறதே அது ஒரு பூதக்கண்ணாடி. அற்ப விஷயங்களை எல்லாம் பெரிதாகவும், குட்டிச் செயல்களை எல்லாம் பெரும் பூதமாகவும் செய்கிறது. (செர் வாண்டிஸ்)

8. தன்னம்பிக்கையே வெற்றிக்கு ஊன்றுகோல் தன்னம்பிக்கை அற்றவன் எவ்வளவு கெட்டிக்காரனாக இருந்தபோதிலும் அவனுடைய திறமைசெல்லாக் காசுதான். (கார்தியடிகள்)

9. 32-பற்களுக்கிடையே இருக்கும் நாக்கு எந்தக்கணத்திலும் அவற்றினால் துண்டிக்கப்படலாம். ஆனால் அதுவோ சாமர்த்தியமாக அவற்றிடையே தங்கி அவற்றையே வேலை வாங்குகிறது. அது போலத்தான் பல எதிரிகளிடையே சிக்கினாலும் புத்திசாலியின் தன்மை இருக்கும். (சிவப்பிரகாச அடிகள்)

தொரியுமா?

1. பெருங் கோடீஸ்வரனும் பிச்சை மாக்கும் யந்திரம் என்ன யந்திரம்? கேட்கும் பிரியமான வஸ்து எது? (பசு)
(பொடி)
2. வெளுத்த வயல், கருத்த விதை, கையால் விதைப்பது, வாயால் பொறுக்குவது எது? (எழுத்து)
3. அருகையும், சருகையும் அமிர்த
4. பயன்படாத இருவர் யார்?
1. பணத்தைச் சேர்த்துப் பூட்டி வைத்தவன்.
2. படித்துப் பிரயோஜனப்படுத்தாதிருந்தவன்.

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விழுமிய சாரண ! வாழி !

R. சுந்தரராமன் VI 'A.'

காலை நேரம். அமெரிக்கக் கப்பல் ஒன்று இங்கிலாந்தின் துறையை அடைந்தது. அதனின்று ஒருவர் இறங்கினார். அவரது படாடோப உடை அவரை ஒரு செல்வச் சீமான் எனக் கூறாமல் கூறிற்று. கப்பல் துறையினின்றும் புகை வண்டியின் மூலம் சடுதியில் லண்டன் மாநகரை அடைந்தார். நாற்புறமும் நோக்கினார், திகைத்து நின்றார். யாரைக் கேட்பது என்றும் புரியவில்லை. கேட்பதும் அகௌரவம்.

‘ஐயா! தாங்கள் எங்கே செல்ல வேண்டும்? நான் அழைத்துச் செல்கிறேன்,’ என்று முறுவல் பூத்த முகத்தோடு பணிவுடன் கேட்டான். பாய்ஸ்—அக்கனவான் திரும்பிப் பார்த்தார்.

காக்கியுடை அணிந்த ஒரு சிறுவனொருவன் அருகில் நிற்கக்கண்டார். எதிர்பார்த்த உதவி தானாக வந்தது கண்டுகளிப்படைந்தார். தம்மிடமிருந்த முகவரிச் சீட்டைக் காண்பித்து அவர் செல்லவேண்டிய இடத்தைக் கூறினார். ‘ஐயா, என்னுடன் வருக. இடத்தைக் காட்டுகிறேன்’ என்று இனிதே சொல்லிச் சிறுவன் கனவானை அழைத்துச் சென்றான். செல்லவேண்டிய இடம் வந்ததும் பாய்ஸ், பையனிடம் ஒரு வில்லிங் நாணயத்தைக் கொடுக்கச் சென்றார். ‘ஐயா, வேண்டாம் மெத்த சந்தோஷம்’ என்று கூறித் திரும்பிச் செல்ல முற்பட்டான் பையன். பேராசை பிடித்து அலைகிறான் பையன் என்று நினைத்தார் பாய்ஸ். ஒரு பவுன்

நாணயத்தைக் கையில் கொடுத்துத் 'திருப்திதானே' என்று சொன்னார். பையன் சிரித்தான். 'ஐயா! நான் ஒரு சாரணன். சாரணன் கூலிக்கு வேலை செய்பவனல்லன். வருகிறேன், வந்தனம்' எனக்கூறி வேகமாக நடந்தான். அவனைக் கூப்பிட்டு சாரணியத்தின் விவரங்களைக் கேட்டார். 'அடுத்த தெருவே பக்கிம்ஹாம் சாலை என்பது. அங்கே சாரணியக் காரியாலயம் உள்ளது. தாங்கள் அங்கு சென்றால் வேண்டிய விவரங்களைப் பெறலாம்,' எனக் கூறி மறைந்தான்.

காரியத்தை முடித்துக் கொண்டார் பாய்ஸ். பையனின் கைம்மாறு கருதாப்பணியை நினைக்க நினைக்க சாரணியத்தைப் பற்றி அறிய வேண்டும் என்ற அவா மேலும் மேலும் பாய்ஸுக்குப் பெருகலாயிற்று. சாரணக்காரியாலயம் சென்று சாரண நூல்களையும் துண்டுப் பிரகரங்களையும் சேமித்துக் கொண்டு அமெரிக்கா திரும்பினார்.

அமெரிக்கர்களிடையே சாரணியம் துரிதமாகப் பரவலாயிற்று. மூன்றாண்டுகளுக்குள் அமெரிக்கா முழுவதும் சாரணியமாயிற்று. உலகச் சாரணத் தந்தையான பேடன் பாவல் அவர்களுக்கு வரவேற்பு அளித்தது அமெரிக்கா. அமெரிக்கச் சாரணர்களைப் பார்வையிட்டு வெகுவாகப்

பாராட்டி ஆசி கூறி பேடன் பாவல் இங்கிலாந்து திரும்பினார்.

'எந்நன்றி கொன்றார்க்கும் உய்வுண்டாம்'
[டாம் உய்வில்லை—செய்ந்நன்றி கொன்ற மகற்கு']

அமெரிக்கர் வெண்கலத்தாலான பெரிய காட்டுருமைப் பதுமையைச் செய்தனர். (காட்டு எருமை சிறப்பாக அமெரிக்காவில் மட்டும் வாழும் ஒரு மிருகமாகும்.) அதை நாட்டின் காணிக்கையாகக் கைம்மாறு கருதாது செய்த பணியாளன் அந்தச் சாரணனுக்கு அளிக்க முன் வந்தது. அந்தப் பையனைக் கண்டுபிடிக்க பல வழிகளிலும் அமெரிக்கா முயன்றது. அம் முயற்சி பயன் பெறவில்லை.

கடைசியாக 'விளம்பரம் விரும்பா விழுமிய சாரணனுக்கு' (To the unknown Scout) என அந்தப் பதுமையில் பொறித்து ஒரு மாபெரும் சாரண சம்மேளனத்தில் இங்கிலாந்துக்கு அமெரிக்கர் அளித்தனர். அது இன்றும் 'கில் வெல்பார்' அகில உலக சாரணக் தேர்திரத்தில் வைக்கப்பட்டுள்ளது.

விளம்பரம் விரும்பா விழுமிய
[சாரண! வாழ்க நின்புகழ் ஊழி ஊழி.]

நாட்டிற்கு வாடுலை புரியும் சேவைகள்.

R. ஆதிசேவலு VI B.

மனிதன், கற்காலம் இரும்புக்காலம் செம்புக்காலம் மின்சாரக்காலம் முதலிய காலங்களைக் கடந்து இன்று அணுக்காலத்தில் வாழ்ந்து கொண்டிருக்கின்றான். இத்தகைய காலங்களைக் கடந்து படிப்படியாக முன்னேற மனிதன் செய்த முயற்சிகளும், இடையறாத உழைப்புகளும், நுண்ணிய ஆராய்ச்சிகளும் எல்லையற்றவை.

மனிதன் கண்டுபிடித்த சக்திகளில் சிறந்தது மின்சார சக்திபே. மின்சாரம் கண்டுபிடித்த பிறகே மனிதன் தன் முன்னேற்ற எண்ணங்களையும், இலட்சியக் கனவுகளையும் திருப்திகரமான அளவுக்கு நிறைவேற்ற முடிந்தது. மனிதன் பறக்க எண்ணினான் மின்சாரத்தினை கொண்டு முயன்றான்; வெற்றி பெற்றான். இப்படி பற்பல எந்திர சாதனங்களை மின்சாரத்தினை கொண்டு கண்டு பிடித்து உலகை உய்வித்தான். அத்தகைய சாதனங்களில் நாகரிகத்தின் சின்னமாகக் கருதப்பட்டு வருவது வாடுலையேயாகும். இனிமேல் 'டெலிவிஷன்' என்ற கருவி கருதப்படலாம்.

இக்குவியர் மார்க்கோனி என்ற விஞ்ஞானியின் அரும்பெரும் முயற்சியில் தோன்றியது வாடுலை. விஞ்ஞானிகள் கண்டுபிடிக்கும் கருவிகளெல்லாம் மக்களின் நன்மைக்காகவேயாகும். ஆனால் அக்கருவிகளைப் பயன்படுத்தும்

மக்களைப் பொருத்ததே அவற்றின் நன்மை தீமைகள்.

வாடுலை இன்றைய உலகில், எல்லாத் துறைக்கும் பயன்படுகின்றது. வாடுலை ஒரு நாட்டு மக்களை ஒன்று சேர்க்கிறது. பலப்பல இடங்களில் பலப்பலவாக வாடும் மக்கள் அனைவரையும் ஈர்த்து உலகச் செய்திகளைக் கேட்டுப் பயனுறுமாறு செய்கிறது. நாட்டிலுள்ள மக்களின் நிலை, வாழ்க்கைத்தரம், முன்னேற்றம், முதலியவற்றினை அறிவித்துப் பல கோடிக்கணக்கான மக்களை ஒரே இடத்தினராக ஆக்கி விடுகின்றது.

இன்றைய உலகில் வாடுலை இசை, நாடகம், பேச்சு, வியாபார விளம்பரம் போன்ற துறைகளில் சிறந்த சேவை புரிகின்றது. ஒரு நாட்டின் தலைவர் பரந்து கிடக்கும் தம் மக்களுக்கு விரைவாகவும், அவசரமும் அவசியமுமாகவும் ஒரு சிறந்த செய்தியைத் தெரிவிக்க வேண்டுமானால் வாடுலையின் மூலம் தெரிவிக்கலாம். அவர் மக்கள் அத்தனை பேர்களையும் பார்க்கவேண்டிய அவசியமில்லை. தம்மிடத்திலிருந்த படியே நாட்டு மக்களிடம் பேசிவிடலாம்.

இதுமட்டுமன்று. தூர தேசங்களின் நிலைமைகளையும், செய்திகளையும் நொடிப் பொழுதில் அறிய முடிகின்றது. ஒரு நாடு முன்னேற, பல துறை

கள் இருக்கின்றன என்றால் அத்துறைகளில் மிகச் சிறந்த துறையாக வாடுவெலியை நாம் மாற்ற முடியும். ஆதாரமற்ற செய்திகளையும், பயன் தராதுவற்றையும், வேற்றுமை உணர்ச்சிகளை வளர்க்கும்படியான கருத்துக்களையும் வாடுவெலியின் மூலம் பரப்ப இடம் தருதல் கூடாது. பல துறைகளில் திறமைபெற்ற அறிஞர்களை அழைத்துப் பயனுள்ள பேச்சுக்களைப் பேசச் செய்தும், குழந்தைகளுக்கான ஒழுக்க விதிகளையும், முறைகளையும் எடுத்துச் சொல்லியும், மக்கள் நல்லறிவையும் நற்பண்புகளையும் திறமைகளையும் பெறுவதற்கு வாடுவெலியைப் பயன்படுத்த வேண்டும்.

உலகிலுள்ள வாடுவெலி நிலையங்களுள் பிரிட்டிஷ் உள்ள பி.பி.சி. என்ற வாடுவெலி நிலையமே பெரிய நிலையமாகக் கருதப்படுகின்றது. உலகில் ஆங்காங்கு நடக்கும் அரசியல் பொரு

ளாதார முன்னேற்றம், அமைதி, யுத்தம் போன்றவற்றின் நூற்றுக்கணக்கான செய்திகளை உலக முழுமைக்குமே அது ஒலி பரப்புகின்றது.

விமானம் கண்டுபிடிக்கப்பட்டது. ஆக்கவேலைக்காக; ஆனால் இது இன்று அழிவு வேலைக்குப் பயன்படுகின்றது. வெடி குண்டு மலைகளைப் பிளக்க, துன்புறுத்தும் காட்டுமிருகங்களை ஒழிக்கக் கண்டுபிடிக்கப்பட்டது. ஆனால் அது இன்று மக்களைக் கொல்லும் அழிவு வேலைக்காகப் பயன்படுகின்றது. வாடுவெலியும் ஆக்க வேலைக்காகக் கண்டுபிடிக்கப்பட்டது. ஏனையவற்றை அழிவு வேலைக்குப் பயன்படுத்துவது போன்று வாடுவெலியை உபயோகிக்கக் கூடாது. நற்பணிக்கு உபயோகிக்கின்ற அதைக் கண்டுபிடித்த மேதை மார்க்கோனிக்கும் நாம் மரியாதை செலுத்தியவர்களாவோம்!

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என்ன உலகமோ இது!

எஸ். பார்த்திபன், VI B

மாயப் பொய்கையிலே ஆழ்ந்து, மதக்கோட்பாட்டிலே கட்டுண்டு, மூத்த பொய்மையிலே மூழ்கி மதியை விலை கூறித்திரியும் மக்கள் வாழும் உலகிலே அவ்வப்போது பல அறிஞர்கள் தோன்றி உண்மையை விளக்கி மறைவது இயற்கை. ஆனால், உலகம் அதன் உண்மையை உணர்வதில்லை. மேல் நாட்டிலே சாக்ரடீஸ் தோன்றினார் மக்கள்

மனதைப் பண்படுத்த; அதற்கு அவர்கள் தந்தபரிசு விஷக்கோப்பை. மார்க்ஸ் லீனின் தோன்றினார் அறியாமையைப் போக்கி அறிவுக்கண்ணைத் திறக்க; அதற்கு சமயக் காப்பாளர் தந்த பரிசு சமயப் பிரஷ்டம். அமெரிக்காவிலே ஆர்ட் ஹாம் லிங்கன் தோன்றினார் அடிமையை நீக்கி மக்கள் அனைவரையும் ஒன்று படுத்த; அதற்குக் கிடைத்த

அன்பளிப்பு துன்பாக்கிக் குண்டு. அம் மாதிரியே நம் நாட்டிலே காந்தி-அண்ணல் தோன்றினார் மக்களை ஒன்று படுத்த; அதற்குக் கிடைத்த பரிசு சமாதரி. இத்தகைய மகான்களை—அறிஞர்களை அன்று அறியாத உலகம் இன்று அறிந்தது; போற்றிப் புகழ்கின்றது. அன்று உணராத உலகம் இன்று உள்ளத்தில் வைத்துப் பூசிக் கின்றது. அன்று புரிந்து கொள்ளாத உலகம் இன்று புரிந்து போற்றுகின்றது.

பாரதியார் சாதாரண கவியல்ல! 'பள்ளத்தில் வீழ்ந்திருக்கும் குருட ரெலாம் விழியைப் பெற்று பதவி கொள்ளச்' செய்த ஓர் உத்தமர். 'வெள்ளத்தின் பெருக்கைப் போல் கலைப் பெருக்கும் கவிப் பெருக்கும் மேவச்' செய்த ஓர் ஒப்பற்ற கவிஞர். 'பாட்டுக் கொரு புலவன் பாரதியடா'

என்று கவி மணியால் பாடப் பெற்ற சிறந்த புலவர். 'விதி வினைப் பயன்,' என்று வெட்டி வேதாந்தம் பேசும் வீணர்களை விழச் செய்து வெற்றி கண்ட ஒரு மாவீரர். பெண்கள் விடுதலைக்கே கவி பாடி பெண்மையைப் பெருமைப் படுத்திய ஓர் அறிஞர். இத னுலன்றே இந்த சகாப்தத்தைப் 'பாரதி சகாப்தம்' என்று கூறுகிறார் அறிஞர் திரு. வி. க. தம்மைப் 'பாரதி பரம் பரை' என்று பெருமைப்படுத்துகிறார் நாமக்கல் கவிஞர். 'நான் பாரதிக்குத் தாசன்' என்று கூறுகிறார் புரட்சிக்கவி கனக—சுப்புரத்தினம்.

இன்று பற்பலவாறு சிறப்புச் செய்யப்படும் இவர், அன்று மக்களால் இழித்துக் கூறப்பட்டவர்; ஆதரிப்பார் அற்று அவதிப்பட்டவர். இன்று தமிழர்களால் போற்றிப் புகழப் படுகிறார். என்ன உலகமோ இது!

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சுற்றுப் பிரயாணத்தின் பயன்கள்

எம். கே. ராமமூர்த்தி, V A

இன்பமாகக் காலத்தைக் கழிப்பதற்கும், சிறந்த அனுபவங்களைப் பெறுவதற்கும் சுற்றுப் பிரயாணம் நமக்கு உதவுகிறது. இச்சுற்றுப் பிரயாணத்தை மிகவுற் மெதுவாகச் செய்வதே சாலச் சிறந்ததாகும். இவ்வாறு செய்யவதாலே ஒவ்வோரிடத்தின் மக்களின் நிலைமையையும், வசிக்கும் முறையையும் கண்டறியக் கூடும். ஆனால் அவ்வாறில்லாமல் வான ஓர்திகளில் மிக அவசரமாகப் பறந்து செல்வதால்

விளையக்கூடிய பயன் சாலவும் குறைவு. நாம் போகும் இடத்திலுள்ளவற்றையெல்லாம் இவ்வவசரப் பிரயாணத்தால் அறிவதற்கு வாய்ப்பு கிடைக்காது. ஆனால் அவ்வாறில்லாமல் கால் நடையாகவோ, மெதுவாகச் செல்லக் கூடிய வண்டிகளில் செல்வதாலோ நன்மைகள் அதிகம் உண்டு. ஒவ்வோரிடத்தின் அற்புதங்களையும் இயற்கைக் காட்சிகளையும் பார்த்துப் பயனைப் பெறுதல் முடியும். சங்க காலத்தில்

இன்றைக்குள்ள ஊர்திகள் இன்மையால்தான் புலவர்கள் இயற்கைக் காட்சிகளில் தங்கள் சிந்தையைச் செலுத்தி, அதன் பயனாகச் செய்யுள்கள், கவிதைகள், காவியங்கள் இயற்றினார்கள் போலும். சுற்றுப் பிரயாணத்தை மெதுவாகச் செய்தல் பயன்படும் என்பது வெள்ளிடை மலை.

இச்சுற்றுப் பிரயாணத்தினால் மற்றொரு சிறந்த பயன் உள்ளது. சங்க காலத்தில் உள்ள உணர்ச்சியையும், தோழமை மனப்பான்மையையும் ஒரு புலவர் 'யாதும் ஊரே யாவரும் கேளிர்' என்ற செய்யுளால் கூறி நிறைவேற்றுகிறார். செல்லும் தோறும் நாள் பல தங்கி அவ்விடத்து மக்களுடன் பழகிப் பேசி நட்பு கொள்ளுங்கால் 'எல்லோரும் ஓர் நிறை எல்லோரும் ஓர் குலம்' என்ற நல்லெண்ணமும் உள்ளப் பண்பும் ஏற்படுகின்றன. அது போது 'யாதும் நம் ஊர், யாவரும் நம் சுற்றத்தார்' என்ற உணர்ச்சி வளராமல் இருக்க முடியுமா? மக்களிடையே சகோதர மனப்பான்மை எழும்படி செய்வது சுற்றுப் பிரயாணம் என்பது தெற்றெனத் தெரிகிறது.

சுற்றுப் பிரயாணம் நம் சோர்வைப் போக்கும்; பிணியை அகற்றும்; மனமாசை அழிக்கும்; கவலைகளைத் தவிரக்கும். இதனால் மனத்திற்கும் உற்சாகம், கண்களுக்கும் விருந்து. உடலுக்கு உறுதி. இன்பம் பொங்கும். இவ்வளவு மட்டும் தானா? காணும் இயற்கைக் காட்சிகளிலே இறைமாட்சி தோன்றும். ஓடும் ஆற்றின் ஓசையிலே ஓங்காரம் கேட்கும். வீழும் நீர் வீழ்ச்சியிலே விண்ணவன் அற்புதம்

மீளும். உயர்ந்து ஓங்கிய மலையிலே மாயவன் சாயல் காட்டும். இன்பமாய் அருவாய், அறிவாய் யாண்டும் பரந்து கிடக்கும் முழு முதற் பரம்பொருளின் திருவிளையாடல்களைக் காணும் தோறும் அகம்பாவம் அகன்று அடக்கம் உண்டாகும்; தன்னலம் மறைந்து பிறர் நலம் உண்டாகும்; கடுமை போய் அன்பு அரும்பும். அதனன்றோ கொல்லாமை, களவு செய்யாமை, பிறர்மனை விழையாமை, கள் உண்ணாமை, பொய்புகரயாமை என்ற பஞ்சசீலம் அமைவதற்கே துவாகும்.

கல்வியின் பொருட்டும், வேலையின் நிமித்தமும், தலயாத்திரைக்காகவும் பிரயாணம் செல்வது வழக்கம். உல்லாசப் பிரயாணமாகப் போவதும் உண்டு. ஆகவே பிரயாணத்தின் நோக்கம் பற்பலவாம். புத்தகப் படிப்பினால் வரும் கல்வி மட்டும் போதாது. புத்தகப் படிப்பு ஒருவனைப் புத்தகப் புழுவாக்கும். படித்தவற்றைப் பல இடங்களுக்குச் சென்று பார்த்து புலமைபுடன் அனுபவம் பெறுவது ஒருவனை முழு மனிதனுக்கும், இது காரணம் பற்றியே மேலாட்டு மாணவர்கள் தம் கல்லூரிப்படிப்பை முடித்த பின்னர் ஐரோப்பிய சுற்றுப்பிரயாணம் செய்வதை வழக்கமாகக் கொண்டுள்ளார்கள். இந்தியா ஏழை நாடே. ஏழை மக்களால் சுற்றுப்பிரயாணம் செய்வது கடினமாகும். கல்லூரி படித்த மாணவர்களுக்கு இந்தியா முற்றிலும் சென்றுவர வசதியேற்படுத்தற்கு அரசாங்கம் பொறுப்பேற்பது நல்லதாகும். அவ்வாறு செய்வது வீண்போகாது என்பது நிச்சயம்.

பண்டைத் தமிழர் வாழ்க்கை

பி. செல்வராசு, V A.

தமிழர் பண்பாட்டினை நம்முடைய பண்டைத் தமிழ் இலக்கியங்களில் மிக விரிவாகக் காணலாம். சோழ நாட்டின் இயற்கையழகும், புகார் நகரின் வணிகச் சிறப்பும், மக்களின் வீரமும், புலவரின் பரிசில் வாழ்க்கையும் தமிழ் இலக்கியங்களில் படித்து இன்புற வேண்டிய விஷயங்களாகும்.

சோழனுடைய நாடு பெரிய நாடு; வளம் உள்ளது. பல ஊர்கள் ஒன்றற்கொன்று அணித்தே உள்ளன. அவ் ஊர்களில் கரும்பு ஆலைகள் பல இருக்கின்றன. அவற்றின் புகைக் கூடுகளினின்றும் புகை 'குபு' 'குபு' என வந்து கொண்டிருக்கிறது. வானத்தில் மேகம் போல் படர்கிறது. அதனால் ஆலைகளின் மருங்கேயுள்ள நீர் நிறைப்பில் மலர்ந்து குலுங்குகின்ற நெய்தற்பூக்கள் வாடுகின்றன. நெய் புலங்களில் முதிர்ந்த கதிர்கள் தலை சாய்த்து நிற்கின்றன. எருமைக் கன்றுகள் அந்நெய் கதிர்களை வயிறு நிறையத் தின்கின்றன. நடக்க முடியாமல் நடந்து சென்று வீதிகளில் வைக்கப்பட்டுள்ள நெய் கூடுகளின் நிழலில் தங்கி அசை போடுகின்றன. இயற்கையே இறைமணங்கமழும் இடமல்லவா?

• சோழ மன்னர்களின் துறைமுகம் காவிரிப்பூம் பட்டினம். அதனைப் பூம்புகார் என்பர். அத்துறையில் புரவிகள் வந்து இறங்குகின்றன. மிளகுப் பொதிகள் குவிக்கின்றன. பொதிய மலை

யினின்றும் சந்தனமும் அகிலும் வருகின்றன. தென் திசைக் கடலில் கிடைத்த முத்துக்களும் கீழ்த்திசைக் கடலில் பிறந்த பவளமும் கங்கையாறு பாயும் நாடுகளினின்றும் வரும் யானை, மாணிக்கம், முத்து, பொன்னும், காவிரி தந்த பொருள்களும் வந்து சேருகின்றன. ஈழ நாட்டிலிருந்து உணவுப் பொருள்களும் பர்மாவினின்றும் நுகரும் பொருள்களும் சீனத்திலிருந்து கரும்பூரம், பனிரீர், குங்குமமும் குவிர்துகிடக்கின்றன. இவ்வாறு குவிக்கப்பட்டுள்ள சூமையைத் தாங்காது நில மகளின் முதுகு நெளிகிறது! இதிலுள்ள புலவர் வர்ணனையின் திறமையையும், தமிழ் நாட்டின் வணிகச் செம்மையினையும் நம் நாட்டின் செழுமைச் சிறப்பினையும் உள்ளூர் தோறும் நாம் பெருமை கொள்ளத்தான் வேண்டும்.

மேலும் தமிழர், வீரத்தில் தலை சிறந்தவர் என்பதில் எள்ளளவும் ஐயம் இல்லை. போர் என்றவுடனே பழங்கால ஒவ்வொரு தமிழ் மகனுக்கும் தோள் தினவெடுக்கும். அவனுடைய வீரக் கழல்கள் ஒளிரும்; கண்ணி சிறப்புறும். அவனுக்கு வாளும் வேலும் உயிர். ஒவ்வொரு ஆண் மகனும் போர்க் களத்தில் புறங் கொடுப்பானால் இமயத்தை நோக்கி வடக்கிருந்தோ, தென் குமரியை நோக்கித் தவமிருந்தோ மாய்வன். ஒவ்வொருவரும் போர் தொடுத்து நண்ணுர்களை

அழிப்பதே குறிக்கோளாகக் கொண்டார்கள். நாட்டுக்கு வீரர்களாய்த் திகழ்ந்தார்கள்.

தமிழரிடையே பண்டைக் காலத்தில் வழங்கிய பரிசில் வாழ்க்கை என்பது ஒப்புயர்வற்றது. புலவர்களுக்குப் பரிசில் வாழ்க்கையே உயிர்; அரசர்க்குப் பரிசில் வாழ்க்கையைப் போற்றிப் புரப்பதே இன்பம். ஆம்! பரிசில் வேண்டுகின்றான் புலவன்; பெறுகின்றான். தனக்காக அப் பரிசிலைப் பாது காத்துக் கொண்டு சேமித்து வைக்கின்றானா!

அதுதான் இல்லை. தன் சுற்றத்திற்கும் சுகின்றான். தன்னை நாடி வந்தவர்க்குந் தந்து மகிழ்கின்றான். பரிசில் ஈந்தவனை உள்ளங்கனிய, பன் மொழியால் புகழ்ந்து பாடுகின்றான். பொருள் செலவாகின்றது; மறுபடியும் நாடுகின்றான் புரவலனை.

இன் தமிழ் இலக்கியங்களினின்றும் தந்த இக் காட்சிகளினால், தமிழரின் பண்பாட்டின் மேன்மை வெள்ளிடை மலை போல் தெற்றெனத் தெரிகின்றது அல்லவா?

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முதியோர் கல்வி

J. சண்முகம், IV A.

நம் நாட்டில் நூற்றுக்கு 90 பேர்கள் கல்வியறிவு இல்லாதவர்களாய் இருக்கின்றனர். நம் நாடு 1947-ம் வருடம் வரை அன்னியரான ஆங்கிலேயரின் ஆட்சிக்கு உட்பட்டிருந்தது. அது போது கல்விச்சாலைகள் பல ஏற்படுத்திய போதிலும், நம் நாட்டு மக்களின் பெரும்பாலான கல்வியறியாமையைப் போக்க முயலவில்லை. உலகத்தில் நம் நாட்டைவிட மிகச் சிறிய நாட்டில் கூட படித்தவர்களின் எண்ணிக்கை அதிகம். அதற்குக் காரணம் நம் நாடு மிகவும் ஏழ்மையானதுதான். நாம் விடுதலை அடைந்துள்ளோம் ஆதலால் நம் அரசாங்கம் கல்வி முன்னேற்றத்திற்காகப் பாடுபட்டு வருகிறது.

சிறுவர்களுக்குத்தான் அரசாங்கம் கல்வி முன்னேற்றம் செய்கிறது என்ப

தில்லாமல், தம்முடைய ஏழ்மையாலோ அல்லது வேறு காரணத்தினாலோ கல்விகற்றாமல் போன பெரியோர்களுக்கும், கல்வியறிவித்து அவர்களை முன்னேற்றுவிக்க முன்வந்துள்ளது. அதற்காக அரசாங்கம் 'முதியோர் கல்வி' என்ற ஒரு இயக்கத்தைத் தொடங்கியுள்ளது. அதற்கு ஏற்ற ஸ்தாபனங்களையும், எல்லா உதவிகளையும் அரசாங்கம் செய்து வருகின்றது.

அரசாங்கம் செய்ய முன்வந்துள்ள இந்த அருமையான வாய்ப்பைப் பெரியோர்களும் அலட்சியம் செய்யக் கூடாது. பகல் முழுவதும் வேலை செய்து விட்டு விடு சேரும் ஒருவன் ஓய்வுநேரமான இயலில் எழுத்துக் கூட்டிப் படிக்கக்கூடிய அளவுக் காவது கற்றுக் கொள்ளல் வேண்டும். படிக்காத குறை

யால் ஒருவருடைய வாழ்க்கை மிகவும் அவலமான நிலையை அடைகிறது, அவர் கண்ணிருந்தும் குருடராகிறார். இதைத் தான் திருவள்ளுவர்

'கண்ணுடைய ரென்போர் கற்றோர்—
[முகத்திரண்டு
புண்ணுடையர் கல்லாதவர்]

எனக்கூறினார். பிறந்ததாகிய பயனை அடைய ஒவ்வொருவரும் படித்தே ஆக வேண்டும். இதைக் கல்லாதவர் உணர வேண்டும். அப்படி உணராதவர்களுக்கு நாம் அவைகளை எடுத்து உணரத் தவேண்டும்.

பற்பல துறைகளில் முன்னேற்றம் அடைந்துள்ள இவ்வுலகில் வாழும் ஒவ்வொருவனும் எழுதப் படிக்க அவசியம் தெரிந்திருக்கவேண்டும். இல்லாவிடில் எதற்கும் படித்தவர்களின் உதவியை எதிர்பார்த்தே வாழ நேரிடும். அத்தகைய அவல நிலையினின்றும் மீள அவன் முதியோர் கல்வி ஸ்தாபனத்தில் சேர்ந்து கல்வி கற்றல் அவசியம்.

நம் குடியரசில் வயது வந்தோர் எல்லோருக்கும் வாக்குரிமை கொடுக்கப்பட்டுள்ளது. ஆகவே வயது வந்த ஒவ்வொரு ஓட்டரும் படித்தவராக இருந்தால்தான் அபேட்சகர்களின் மயக்கு மொழிகளுக்கு உட்பட்டு ஏமாறாமல், உண்மையாகப் பாடுபடக்கூடியவருக்கு ஓட்டுக்கொடுக்க முடியும். இல்லாவிடில் எழுத்தறியாத ஓட்டர்களை ஏமாற்றி ஓட்டுப் பெற்று, ஆட்சியைக் கொள்ளி நேரிடும். அதனால் வருவது நாட்டிற்கு நன்மையல்ல; கேடேயாகும். ஆதலால் நம் நலத்துக்காகவும் நாட்டின் நன்மைக்காகவும் நம் நாட்டில் ஒவ்வொருவரும் படித்தே தீரவேண்டும். எவ்வளவு வயதானாலும் படிக்கவேண்டும். நாம் தான் நாளைக்கோ இன்றைக்கோ இறக்கப்போகிறோம். நமக்கேன் படிப்பு, நாம் படித்து என்ன செய்யப்போகிறோம் என்று பெரும்பாலான முதியவர்கள் நினைக்கிறார்கள். அந்த எண்ணம் அறவே ஒழியவேண்டும். நம் நன்மைக் கல்லாவிடினும் பிறர் நலம் கருதியாவது படிக்க வேண்டும்.

படிப்பதே புண்ணியம். பிறருக்குப் படிப்புச் சொல்லித்தருதல் அதனினும் புண்ணியம். அதைத்தான் தேசியக்கவி பாரதியார் அவர்கள் அன்ன சத்திரங்கள் ஆயிரங் கட்டுவதினால் உண்டாகும் பயன் ஒரு ஏழைக்கு எழுத்தறிவிப்பதினால் உண்டாகும் என்றார்.

இராஜாராம் மோஹனராய், கோபாலகிருஷ்ண கோகலே, மகாத்மா காந்தி அடிகள் ஒவ்வொருவரும் கல்வியைப் பரப்பப் பெரிதும் பாடுபட்டிருக்கிறார்கள். நம் நாட்டில் எங்கும் முதியோர் கல்வியைப் பரப்பவேண்டும். எல்லாமக்களையும் படிக்கவைக்க வேண்டும். அறியாமை என்னும் இருள் நம்மை விட்டு விலகவேண்டும்.

'இருளை நீக்கி ஒளிபினைக் காட்டு
[வாய்
இறப்பை நீக்கி, அமிர்த்தத்தை
[ஊட்டுவாய்"]
என்று பாரதியார் கல்வியைப் பற்றி எழுதியுள்ளார்.

அறிவு என்னும் ஒளியைப்பெற நம் அரசாங்கத்தார் முதியோர் கல்வியை ஆரம்பித்து இருக்கிறார்கள். இத் திட்டத்தின்படி அநேக இடங்களில் கோடிக்கணக்கான மக்கள் கல்வியறிவு

பெற்றார்கள், பெற்று வருகிறார்கள், பெறுவார்கள். ஆனால் இது போதாது நாட்டுக்கு. அரசாங்கம் மட்டும் முயன்றால் முடியாது. மக்களும் சேர்ந்து உழைக்கவேண்டும், மாணவர்களாகிய நாம் நம் சுற்றுப்புறக் கிராமங்களுக்குச் சென்று விடுமுறை நாட்களில் கல்வியின் அவசியத்தைக் கிராம மக்கள் உணரும்படி எடுத்துரைக்கவேண்டும். ஒரு கிராமத்தில் முதியோர் கல்வி ஸ்தாபனம் இல்லாவிடில் உடனே நாம் அதை நிறுவ வேண்டும். ஒவ்வொருவரும் அதற்காகப் பண உதவி செய்ய வேண்டும். நாமும் நம் ஓய்வு சேரங்க

ளில் அத்தகைய இடங்களுக்குச் சென்று நம்மாலியன்ற உதவியைச் செய்யவேண்டும். முதியோர் கல்வி விழாவில் நாம் எல்லோரும் கலந்து கொள்ளல் வேண்டும்.

அரசாங்கம் மட்டுமின்றிப் பொது மக்களும் சிறுவர்களும் முதியோர் கல்வியைப் பரப்பினால் வெகு விரைவில் நல்ல பயனைக் காண்போம். நாமும் நம் நாமும் விரைவில் முன்னேறி உலக நாடுகளில் சிறந்த முன்னேற்ற நாடாக விளங்கும்.

‘வாழ்க முதியோர் கல்வி!’

—: 0 :—

குறளில் காணும் காட்சிகள்

D. இலக்குமணன், IV B.

இரண்டாயிரம் ஆண்டுகளுக்கு முன்பு வாழ்ந்தவரும், இன்று உலகமே உணர்ந்து போற்றி வருகின்றவருமான நம் வள்ளுவர் கூறிய, போர்முறையாது? அவர் கூறிய படையின் மாட்சி என்ன? படை என்றால் அதன் அமைப்பே வேறு, அதன் திறமையே வேறு. அரசனும் தாணைத்தலைவரும் முன் செல்ல, வீரர்கள் எழில் மிக்க நடையுடன் பின்தொடரக் காண்பது தனிச் சிறப்பேயாகும்! படைக்கு உயர்ந்த பண்பு, அவை பின் அடையாமல் முன்சென்று போரிடுவதேயாம். கூற்றுவன் எதிர்த்து வரினும், குன்ற மனவன்மையுடன் எதிர்த்துப் போர்

புரியும் ஆற்றல் உடையதே படையாகும்.

‘கூற்றுடன்று மேல் வரினும் கூடி
[எதிர்திற்கும்
ஆற்றலதுவே படை’ என்பது குறள்.

இக்குறள் உணர்த்தும் வீரம் தான் என்னே! வீரன் போர் செய்யும் தருணத்தில் கலங்காமல் போர்செய்து வெல்வதே வீரம். வீரனொருவன் பகைவரை வெகுண்டு நோக்குகிறான். மாற்றான் வேல் துள்ளி வருகிறது. அதனைக் கண்டு அஞ்சி கண்களை இமைத்தல் கூடாது. இமை கொட்டாது விழித்த கண்களுடன் நோக்குபவனே வீரனவன். பொய்யா மொழி படும் பிடித்

துக்காட்டும் வீரனை எண்ணுந்தோறும்
எண்ணுபவர் மனம் வீரம் கொள்ளாம
வீருக்கமுடியுமா? இதோ குறளாசிரி
யர் தரும் மற்றொரு காட்சி

‘கைவேல் களிற்றொடு போக்கி வருப
[வன்

மெய்வேல் பறியா நகும்’

தன் பலமனைத்தும் கொண்டு தன்னிட
மிருந்த கடைசி வேலைக் களிற்றின் மீது
விட்டெறிகுறன் வீரன். வேல் பாய்ந்த

தும் வேதனையால் துடித்த யானை
வெகுண்டு அவன்மீது பாய வருகிறது.
வீரனுக்குக் கையிலோ வேறு வேலில்லை.
தேடினான் சுற்றுமுற்றும். குருதி ஒழு
கும் மார்பிலே தைத்த வேலைக்கண்டு,
‘ஆ, ஆ நமக்கு இவ் வேலிருக்கக் குறையேது?’ என்று களிகொள்கிறான்.
அதைப் பிடுங்கி ஒருசிறிதும் தாழ்த்
தாது அக் களிற்றின்மீது விட்டெறிகி
றான். யானை வீறிட்டுக் கீழே விழுந்து
ஆவி துறக்கிறது.

— : 0 : —

உலக அரங்கத்தின் முன்னணி

E. கோபிநாதன், IV B.

பதினாறாம் நூற்றாண்டில் இதாலியிலும் ஜெர்மனியிலும் முதன் முதலில் பத்திரிகை தோன்றிற்று. இந்தியாவில் 1835ல் பிரசுரிக்கப்பட்டது. சர் ரோஜர், எஸ்ட்ராஜிஜ் என்பவரால் 1633ல் முதலாவதாக இங்கிலாந்தில் பத்திரிகை ஆரம்பிக்கப்பட்டது.

பத்திரிகைகளிலே பலவகைகள் உண்டு. மாதப் பத்திரிகைகள், வாரப் பத்திரிகைகள், தினப் பத்திரிகைகள், முதலியனவாகும். மாதப் பத்திரிகைகளில், பலவித ஆராய்ச்சிக் கட்டுரைகளும், அரசியல் விளக்கங்களும், கதைகளும், கற்பனைக் கவிதகளும், இடம் பெற்றிருக்கும். வாரப் பத்திரிகைகள் சீந்

தனை விளக்கங்களையும், பண்டை இராஜ்யத்தின் வரலாறுகளையும், கதைகளையும் தாங்கிவரும். தினப் பத்திரிகைகள் அன்றாடச் செய்திகளுடன் வெளிவரும். இத்தகைய பத்திரிகைகளேயன்றி அரசியல், கதை, ஆராய்ச்சி பொருளாதாரம், சமயம் ஆகியவற்றிற்குத் தனிப் பத்திரிகைகள் உண்டு. இதுவேயன்றிக் கட்சிப் பத்திரிகைகள் உண்டு. வணிக்கப் பத்திரிகைகளும், விவசாயப் பத்திரிகைகளும், இருக்கின்றன.

‘பத்திரிகைப் படிப்பதை உன் ஒரு நானைய வேலையாகக்கொள்’ என்று உத்தமர் அண்ணல் காந்தி அடிகள்

கூறியிருக்கிறார். மழைத் தண்ணீரா னது, ஓர் இடத்திலுள்ள குப்பை கூளங்கள், அசுத்தப் பொருள்கள் முத லியவைகளை அகற்றுவதுபோல பத்தி ரிகை என்ற மழைத்தண்ணீர் சமுதா யம் என்ற இடத்திலுள்ள ஜாதிக்கொ டுமைகள் என்ற அசுத்தப் பொருளை யும், மூடப் பழக்க வழக்கங்கள் என்ற குப்பைகளையும் சுத்தப்படுத்துகின்றது. பத்திரிகை இருப்பதனால் உலகச் செய் திகளை எளிதில் அறியலாம். வியாபாரி கள் வியாபார நிலைமையை அறிவதால் தமக்கு இலாபம் வரும் வழிகளைத் தேடிக்கொள்ளுகிறார்கள். பத்திரிகை களைப் படிப்பதனால் மக்கள் அனுபவச் செல்வராகிறார்கள். 'பத்திரிகையும் அதனுள், பொன்போன்ற கருத்தும் இல்லாவிடில் அவைகளை நாம் படிக்கா விடில் இவ்வுலகத்தில் பகுத்தறிவாளர் களில் ஒருவனாய் நான் இருக்கமாட் டேன்' என்று கிரேக்க அறிஞர் அரிஸ்டாட்டில் என்பவர் கூறுகின்றார்.

இருள் சூழ்ந்திருக்கும்போது ஒரு

வழிப்போக்கன் தான் அடைய விரும் பும் இடத்திற்குச் செல்ல பயம் கொள் ளுகின்றான். ஆனால் அவனே விளக் கைக்கொண்டு, தான் எண்ணிய இடத் திற்குப் பயமில்லாமல் செல்லுகின்றான். அறியாமை என்ற இருட்டில், வழிப் போக்கர்கள் என்ற மக்கள் முன்னேற் றப் பாதையில் செல்ல பயம் கொள்ளு கிறார்கள். இப்பொழுது அறிவுப் பத் திரிகை என்ற விளக்குதவியால் அவர் கள் முன்னேற்றப் பாதையில் பய மின்றி எளிதில் செல்லுகின்றார்கள்.

நம் நாட்டில் வாசகசாலைகளைக் கிராமந்தோறும் ஏற்படுத்த வேண்டும். அவைகளில் பல பத்திரிகைகளை வர வழைத்து மக்கள் படிக்கவேண்டும். நம் நாட்டுச் செய்திகளையும், பிறநாட் டுச் செய்திகளையும், அறியவேண்டும். நம் நாட்டையும் பிற நாடுகளையும் நட்புடன் நோக்குதல் வேண்டும். அப் போதுதான் முன்னேற்றமுடியும். உலக அரங்கத்தில் நாம் முன்னணியில் நிற் போமாக.

மலர் மணம்

R. பாஷ்யம், [V D.

மனிதர்களாகிய நாம் மந்தைய உயிர் களைவிட அறிவில் மிகுந்து விளங்குகின்றோம், அறிவு எவ்வுயிர்க்கும் உண்டு, ஆயினும் சிலர் இவ்வுலகில் மிகுந்த அறிவுடையவராக விளங்கிச் செய்தற்கரிய செயல்களை யெல்லாம் செய்கின்றனர். வேறு சிலரோ, மிருகங்களைப்போல உண்ணுவதும், உறங்குவதுமாகவே இருக்கின்றனர், அதற்குக் காரணம் அவர்கள் தம் அறிவை வளர்த்துக் கொள்ளாமையே ஆகும், அறிவை வளர்க்கும் கருவி கல்வி ஆதலின் இதை அனைவரும் அசட்டை செய்யாமல் விரும்பிக் கற்கவேண்டும்.

கற்றவர் உலகச் செய்திகள் எல்லாம் அறிவர். கல்லாதவர் கிணற்றுத் தவளையைப்போல் வாழ்வார். இதனால்தான் வள்ளுவர் 'கண்ணுடையர் என்பவர்கற்றோர்; முகத்திரண்டு புண்ணுடையர் கல்லாதவர்' என்று கூறினார், குப்பையிற் கிடந்தாலும் குன்றிமணி நிறம் மாறாதுபோல், கற்றவன் எங்கே இருப்பினும், எப்படி இருப்பினும் குறைவுடையான்.

கல்வியறிவு ஒழுக்கங்களை யுடையவனே உயர்ந்தவனாவான். அவன் குலமே உயர்ந்த குலமாகும். கல்வி கற்றால் தான் நமது அறியாமை நீங்கி மரமாசுகளைப் போக்கிக்கொள்ள முடியும். நமது நிலையை உணர்ந்து நம்மைக் காப்பாற்றிக்கொள்ள கல்வி உதவுகிறது. கல்வி நம் உள்ளத்தே நிலைபெற்று வளரும் அழியாச் செல்வம்.

கல்வியைக் கற்பதுமட்டில் போதாது கற்றதன்படி நடக்க முயலவேண்டும். அதுதான் நல்லொழுக்கமாகும். தாய் தந்தையரிடத்தில் பணிவுடன் நடந்து கொள்ளுதல், ஆசிரியரிடம் வணக்கத்தோடிருத்தல், பெரியோருக்குக் கீழ்ப்படிதல், பொய் கூறுமை, திருடாமை, கெட்ட செயல்களைக் கைக்கொள்ளாமை முதலியனவே நல்லொழுக்கங்களாம். ஒழுக்கமும், அறிவும் உயர்வுதரும். ஆகையால் நாம் அனைவரும் கல்வியில் கருத்தூன்றியவர்களாகவும், கற்றதன்படி நடப்பவர்களாகவும் இருக்க முயலவேண்டும்,

“ఆముక్తమాల్యద” శ్రీ కృష్ణ దేవరాయలు

శ్రీ తెన్నేటి దీనదయాళు నాయుడు

భోజ కాళిదాస అను నాటకము, మీరు కని యుండెదరు. భోజుడు సంస్కృత భాషలో చక్కని పాండిత్యము సంపాదించి, కత్తియొక చేత, కలమొక చేత పట్టి, రెండిటిలోను ఆసా మాన్య కీర్తినిపొందినాడు. మన కృష్ణ దేవరాయలు ఆంధ్ర భోజుడే కృష్ణ దేవరాయలను పేరు చెప్పిన పడినంతనే, కటకము నుండి శ్రీరంగ పట్టణము దాక, అఖండ నైభవముతో ప్రకాశించినది ఆంధ్ర రాజ్యము, విదేశీయ యాత్రికులచే కూడ వేసోళ్ళ పొగడబడిన అపూర్వ శిల్పములతో కళలతో కళ కళలాడుచుండిన విజయనగరము, ప్రతియొక్క ఆంధ్ర హృదయమును, ఉజ్జుతలూపింపకపోదు. ఒక ప్రక్క తిమ్మరుసుయొక్క అపూర్వ మేధ, మరియొక ప్రక్క అష్ట దిగ్గజములనబడు పెద్దవ, తిమ్మన, మొదలయిన మహాకవుల కళానైపుణ్యము కృష్ణ దేవరాయల సహృదయత్వమునకు తోడై ఆంధ్ర దేశమునకు సాటిలేని కీర్తిని కూర్చినది.

ఇంతయు 16 వ శతాబ్దిలోని ముచ్చట, ఆంధ్ర ములో ఒక చిన్న కథను తీసికొని చక్కని భావ ములతో అపూర్వ వర్ణనలతో రచింపబడు ప్రబంధ మను చెప్పబడు కావ్య భేదము మనకు రాయల కాలమునందే మనకు పరిచితమయినది. అందు ఒక్కొక్క యాశ్వాసము, ఇప్పటి నాటకములలోని

ఒక్కొక్క అంకమువలె హృదయరంజకముగ నుం డును. తిమ్మన పారిజాతాపహరణము మొదలగు వానిని చదివినాడు. కృష్ణ దేవరాయలు కృతి భర్తయేకాక కృత్రిక కూడ కృష్ణ దేవరాయలు ఆముక్తమాల్యదను రచించలేదని, అల్లసాని పెద్దన రచించినాడని పండితులలో నొకవాదమున్నది. కాని మను చరిత్రతైలకిని, దీని తైలకిని, పోల్చి చూచిన చూ భేదములు కనబడుటవలన పెద్ద నార్యకృతముకాదని నిశ్చయముగా జెప్పవచ్చును.

కృష్ణ రాయలు, ఆముక్తమాల్యదయం దనేక గ్రంథములు తాను రచించినట్లు చెప్పికొని యున్నాడు. మహారాజులు అ సత్యములు పల్కుదురా?

ఈ ప్రబంధమును రచించినవాడు క్షుత్రియుడై యుండవలయును కాని, బ్రాహ్మణుడు కాదనుటకు, ఈ గ్రంథమునందే కొన్ని సాక్ష్యములున్నవి.

“తారుణ్యాతిగమాతనూత్న” అను పద్య మునుబట్టి విచారింపగా, మత్స్య మాంసభోజియగు క్షుత్రియునిచే రచింపబడినది గాని, మత్స్య భుక్కులు గాని బ్రాహ్మణులగు పెద్దనాదులవలన రచింపబడలేదని నిశ్చయముగా జెప్పవచ్చును.

ఆముక్తమాల్యద ఇతని ప్రబంధము. కథ ద్రావిడుడున ‘అండాళు’ అని చెప్పబడు ఒక గొప్ప భక్తురాలి చరిత్రము. కృష్ణ దేవరాయలు నైష్ఠవ మతమును నభిమానించి వైష్ణవుడయ్యను.

భగవంతుని అనుగ్రహము పొందుటకు, కర్మ త్యాగము చేసి, శరీరమునందభిమానము వీడి ఏ యడవిలోనో ముక్కు మాసికొని ఉచవాసము లుండియే సాధింపవలయునని కాదు. మనముట్టు యున్న అన్ని మహాలసు పొందుచు, ప్రేమచేత హృదయము తనంతట తానే భగవంతునితో లీన మగునట్లు చేసి, భగవంతుని అనుగ్రహము పొంద వచ్చుననుట, వైష్ణవమతములోని ముఖ్యవిషయము.

అండాళు తండ్రియైన విష్ణుచిత్తుడు, మంచి పుష్పములను వీర్చి, కళా నైపుణ్యముతో మాలగా కూర్చి భగవంతుని అలంకరించుచుండువాడు. ఈ ఒక్కనేవచేతనే, గొప్ప విద్వాంసులను కూడ వాడములో ఓడింప గలిగిన జ్ఞానమును ఒక క్షణములో పొందగలిగెను.

అతని కూతురు అండాళు, భగవంతుని చక్కదనమునకు మెచ్చి, ఆ సౌందర్యమును ఎల్లప్పుడు తలచి, శ్రీరంగనాథుని భర్తగా పరించి, భగవంతుని అనుగ్రహమును పొందినది. ఇట్లు స్త్రీ పురుషులకు భగవంతుని అనుగ్రహము పొందతగిన సులభమైన మార్గము ఈ కథలో వివరింపబడినది. అంతియేకాదు.

మాలవాడొకడు భగవంతుని దేవాలయము సమీపమున భక్తితో పాడుచుండును. ఇట్టి కృ

త్యముచే అతడు బ్రహ్మరాక్షసుని శాపము నయి తము పోగొట్టినవాడాయెను. ఇంతకు ఆ బ్రహ్మరాక్షసుడెవడు? అతడొక గొప్ప బ్రాహ్మణుడు నమస్త వేదములు శాస్త్రములు చదివిన వాడు. అందుచే గర్వించినవాడు. గర్వము కన్నులగప్ప చెడతిరిగి రాక్షసుడయినాడు. మాలదాసరి కంటబడి అతని సత్యప్రవర్తనము చేత తెలివొంది మాలదాసరి కాళ్ళపై బడినాడు.

ప్రధాన కథయయిన అండాళు చరిత్రమునకు యేమాత్రము సంబంధము లేకపోయినను నేదో యొక వంకపెట్టుకొని రాయలు దీనిని తన కావ్యమున పొందించివాడు ఇంతకు దీనివలన తెలిసికొన దగినదేమనగా భగవంతుని యనుగ్రహము పొందుటకు, జాతి, మత, భేదములుకాని, పాండిత్యము కాని గొప్పసాధనము కాని అక్కరలేదు అతని చక్కదనమును గుర్తించి, చక్కని సంగీతము మేళవించి హృదయరంజకముగ పాటలుపాడియం లేదా! అతని విగ్రహమును మంచి వస్తువులతో పూలతో, ఆభరణములతో, వస్త్రములతో నలంకరించియు, అతని ననుగ్రహము పొందవచ్చును. గొప్ప శాస్త్రమును చదివి, గర్వించిన బ్రాహ్మణునికన్న యేజ్ఞానములేకయే భగవంతుని భక్తితో పాడుతున్న మాలవానికి ఎక్కువ శక్తిగలదు. ఇట్టి ఉత్తమ తత్వములను వెల్లడిచేయగలయట్టి చక్కని కథలను కావ్యరూపమున ఆంధ్ర రాయలు రచింపదొడంగెను. రాయలు గొప్ప ప్రతిభ గల వాడు. ఏ విషయమైనను సకే, యే వస్తువునైనను సకే చక్కగా పరిశీలించి యున్నదన్నట్లు

కన్నులకు గట్టిపట్టు రచించుటలో సేర్పరి. పాడు పడిన యిల్లునుకూడ, నొక మొండిగోడను కూడ, చక్కగా నర్థింపగలడు. మారు మూలలను చక్కని తెనుగు పదములను, వెడకి వెడకి తన కావ్యమున కూర్చినాడు. మనసుకు తోచిన చక్కని భావములను తెలుగు నుడికారపు సొంపు తో పద్యములల్లినాడు. కాని భావపుష్టియున్నను, పోతన పద్యములు నడచినట్లు తిన్నగా పద్యములు నడువవు. ఒక్కొక్క పద్యమును చక్కగాచదివి మరల మరల చదువుచు అన్వయము కుదుర్చుకొని చాలనేపు ఆలోచించిన కాని భావము సొంపు, రాయలపెంపు గుర్తింపనవికాదు.

రత్నములు సముద్రములో అడుగున పడియున్నవి. తిమింగిలములకు భయపడక క్వాసము బిగించి ఆందులోమునిగి, అడుగుదాక పోయిన చాడే రత్నములు పొంది భాగ్యవంతుడు కాగలడు గదా! ఆట్లే ఎన్ని శ్రమలకైనను నోర్చి, భాషలో లోతుపాతులను గుర్తించి, రాయలపెంపును తెలిసికొని, మరియూట భాషా సంపద నభిలషించు నాండ్రకుమారుని కర్తవ్యము కదా?

రాయల కవిత్యమునందు మచ్చునకు కొన్ని పద్యములు.

సీ. చమురైనతోల్కులుసుంబు, టెక్కియును ఇ
 త్తడి శంఖ, చక్ర కుండలము లమర
 దివిదారి కొమ్ము దోర్తి త్రియు జోడమ్ము
 మెడమీడి మొగలూకుగొడుగు దనర

మత్స్యదరక్షయ్యు మవువెన్నెఱకఁగు
 ట్టినయోట తిపిరదం డెయును మెఱయ
 జిటతాళములు సంకపుటికి నొక్కొక్కమాటు
 గతిరయంబునఁదాఁకీ కలసి మొఱయ
 పలుద ననమాలకం టెయు, మలిన తనువు
 బట్టెతిరుమన్ను, బెదరుఁగెంబుట్టుఁజూపు
 బనుపుఁబొటితోలు, కల్లంబునెనక మెనఁగ
 వచ్చు నేవించ సురియాళ వైష్ణవుండు ||

ఈ పద్యము చదువుచుండునపుడు కన్నులగట్టి నట్లు ఆ మాలదాసరి చమురైన తోలు చొక్కాయితో, ఇత్తడి శంఖ చక్రముల పోగులతో, గరుడ గంబును చేతబట్టి వచ్చుచున్నాడనిపించుచున్నది.

మ. శయ్యపూజాంబుజముల్లంటం దడబడక
 [జకదోయిలేఁగానుపై
 దయదప్పప్పసపాడి పాగడిడపుపాదం
 [బొప్పక జెంగల్వ డి
 గ్గియనీరచ్యుత మజ్జనార్థముగటికె
 [గీలించి దివ్యప్రబం
 ధయగాస్యల్ ద్రవిడాంగనల్
 నడుతును ద్యానంబులో త్రోవలక ||

ద్రవిడస్త్రీలు కొలనులో స్నానమాడి దివ్య ప్రబంధము చదువుచు నుద్ద్యానంబు లోపలిత్రోవల యందు నడచుట గాంచి స్వభావొత్తిలో యంత రమణీయముగా పర్ణించినాఁడు.

తెలుగునందభిరుచి యొక్కను.

గీ. తెలుఁగఁ దేలయన్న? దేశంబు దెబ్బఁగేను
 దెలుఁగు నల్లభండఁ దెలుఁగొకండ
 యెల్లనృపులు గొలువ నెఱుఁగవేబాసాడి
 దేశభాషలందుఁ, దెలుఁగులెన్న ||
 యని యుగ్గడించెను.

భాషా పాండిత్యము వర్ణనా చైతన్యము కల
 కృష్ణ దేవరాయలు తెలుఁగు నుడికారపు సాంపుతో
 రచించిన ఆముక్తమాల్యద, కథా విషయమును
 బట్టి అగ్రస్థానమును పొందినది కాన ఆంధ్ర
 పంచకావ్యములలో నొకటి ఆముక్తమాల్యద.



ఎవరు గొప్ప?

పి. వి. వేణుగోపాలు

మాష్టరు :—మీఱందరు నిక్కబ్బముగా యుంటె
 'యెవరు గొప్ప' యని ఒక మంచి కథను జెపు
 తాను. వింటారు కదూ?

పిల్లలు :—అలాగే మాష్టరు గారు!

మాష్టరు :—సరి! ఆయితే వినండి—లక్ష్మీ
 దేవి విష్ణు భార్యయనియు, సరస్వతీ దేవి బ్రహ్మ
 దేవుని నిజపత్నియనియు, మీకందఱికి దెలిసినదే.

లక్ష్మీదేవి కేశవకాయ సతీయగుట జేసియు,
 అష్టయిశ్వర్యాలకు పుట్టి నిల్లగుట జేసియు,
 పండు వెన్నెలబోలు నామె ముఖకాంతులు,
 నక్కాంతారత్నమును పూర్తిగా గర్వింపజేసినవి.
 దీనితో నామెకు, కండ్లు నెత్తికివచ్చి సరస్వతి
 తనకంటె గొప్పనాయను సంశయము తనలో
 పుట్టింది. ఒకరోజు భావాంధరవిధిని విహించు

వారు తమ తమ ఘనతను గూర్చి వాదించుకొంటూ
 తుదకు వారిలో 'ఎవరు గొప్ప' యను సమస్యకు
 దిగిరి.

అంత సరస్వతి "సిరిసంపదలు రూప లావ
 ణ్యాదులున్నంత మాత్రమున గొప్పదానవుకావు.
 పలువురిని ఆశ్రయిస్తావు. కడకు ప్రజాలోకాన్ని
 దుఃఖాతరంగిణిలో ముంచివేసినవు. మరి నేనై
 తేనో ప్రజాలోకాన్నావరించిన యంధకారాన్ని
 పోగొట్టి విజ్ఞానపంతులుగా జేసెదను." అని
 జెప్పగా, లక్ష్మీదేవి నిష్పత్రాచమలె సరస్వతితో
 "అవసరమైతే చూడు. అదిగో చూశావా?
 ఆ దున్నుకొనే కర్షకుని మూలమున మనలో
 'ఎవరు గొప్ప' అయినది తెలుసుకొంటాము,
 సకేనా?" అనెను, చిఱునవ్వుతోణికే ముఖ
 మతో సరస్వతీదేవి తన అంగీకారము చాటుతు

తలయూపెను. అంత లక్ష్మీదేవి ఆ పొలమునం తయూ నవరత్నములుతో నింపింది. మణిమయ ప్రదేశమైన యప్పొలము చూపురులకు రాకా చంద్రుని కాంతులతో వెలగొందు తారా మండల మో యన్నట్లుండెను. కాని సరస్వతి ఆకర్షకుని తన ప్రభావముచేత జ్ఞానమియక, పట్టి అమాయ కునిక్రింద తయారొనచ్చెను. అజ్ఞాన దురంధరుడైన నాస్యక్తి అటులే దున్నుకొంటూయుండెను. ఆ కష్టజీవిని చూచిన 'మానవాకృతిని రాల్చిన మృగమా' యనునట్లుండెను.

ఆ దారిని పోవుచుండిన యొకవైశ్యుడు ఆతని జూచి వింత పృథయుడై 'పేరొలగమును గన్న పెన్నిధిచందంబున' నాతని మూలమున విశేష ధనమార్జించవచ్చుననియు, అవకాశము చిక్కినచో భూపతులనుగూడ తలదన్నవచ్చునని యెంచి ఆతనిని సమీపించి కుశలప్రశ్నలు చేయ నద్దానికి ఆతఁడు భీతిఁచెంది వెనుకడుగు వేయుచుండెను. తన అంతరాత్మకు విచిచ్ఛముకాని అవకాశము చిక్కినందుకు నవ్వణిజ పుంగవుఁడు యాతని 20 ధించి ఆచ్చటి మణులతోపాటు యాతఁఁగూడ తన గృహమునకు తోడ్కొనిపోయెను. ప్రతి రోజు నా వైశ్యశ్రేష్ఠుండు ఆ యమాయకుని తగు రీతిని బెదరించుచు అన్నపానాదుల కేమిలోటు లేకుండ గారవించుచుండెను.

ఇట్టా యమాయకుని దైనందిన జీవితము గడచి పోవుచుండెను. అప్పురపతికి వైశ్యుడు వాడుక ప్రకారము ఒక నాటిదినము చక్క టిమణుల కొన్ని

టిని వీనుకొనిపోయి వాటిని రాజుముందుటుంచి వాటి ఖిలువలను పొగడ మొదలిడెను. మణుల బేరమాగినవెంటనే యాస్మపుడు నావైశ్యునితో వ్యాపారార్థముగా దేశాంతరములకు బోయినపుడు తన పుత్రికావత్సమునకు తగ్గవరుని బెదకిరమ్మని జెప్పెను. 'అడపొయినతీర్థ మెదురైనట్లు నా తన పోషణలోనున్న అమాయకునికి పెండ్లిగావించి ఆతనిమూలమున రాజ్యమును దక్కించుకొనవచ్చు నని తలచి రాజుతో "మహాప్రభో! సింహాకేతు డనురాజు మృగయాకాతుకమున మన సమీపా రణ్యమున విడిదిగావించియున్నాడని ఆతని గుణ విశేషాలను గూర్చి యొక్క ఊపున చెప్పెను. రాజుండులకు అంతులేని యానందముతో ఒక నిర్దితకాలమందు తానుచితరీతిని ఆ నృపవంతుని జూడవచ్చెదనని, యాతనికి కబురు చేయుమని వైశ్యుని కాజ్ఞాపించెను. అటుపిమ్మట నావైశ్యుడు మనోవేగముతో యింటికిపోయి తన పోషణలో యున్న యా అమాయకునికి రాజు మమారుడట్లు శృంగారించి సమీపారణ్యములో సొక డేరా వేయించి ఆతని అందుంచెను. ఉన్నట్టుండి తన కళ్ల అడ్డము తిరుగుతుండేమోయని నా అమాయ కునితో " ఏకారణముచేత నోరు విప్పగూడదు. నే జెప్పినట్లెల్ల నడచుకోవాల జాగ్రత్త అని బెద రించేసరికి సరేనన తలయూపెను.

పిమ్మట రాజు తన పరివార సమేతంబుగా రాజోచిత మర్యాదలతో నాడేరాకు వచ్చెను. లక్ష్మీ పుత్రునివోలె యుండు నవ్వరుఘని చూచి ఆపురపతి తన పుత్రికకు తగినవరుడేయని, పంక

శిలాదులు విచారించి, సంతృప్త హృదయుండై తగురీతిని తన సాధమునకు వీడ్కొనిపోయెను. పిమ్మట పండితులరావించి యొక శుభ దివసమున ఆ ఆమాయికునికి, తన పుత్రులకును వివాహ మొనర్చెను. వైశ్యునియందలి భీతిచే పిండిగొట్టిన రాయి చందమున ఎవ్వరితోను పలుకక, తుదకు భార్యమాటను గూడ మరచినవాడై మసలుచుండెను.

ఈ వైపరీత్య దాంపత్యానికి రాజపుత్రు కుమిలి పోయినప్పటికిని, తన తల్లిదండ్రులకు మాత్రమీ వంత యిసుమంతయు గనపరచక తనభర్తగారి మూర్ఖత్వాన్ని నిర్మూలించ ప్రయత్నించుచుండెను తుదకామె, ఆతనిచెయదముల కారణము లెరుంగవలయునని దీక్షబూని ఆనాటి రేయి, పడకగదికి విశేష్యాలంకారముఁదోటి ప్రవేశించ నాతడు గాఢ నిద్రాపరవశుడైయుండెను. ఇంతలో యెంతనిద్ర యని యానుందరి చీదరించుకొనుచు నాతని తట్టి రేపెను. అంతనాత డులికిపడిలేచి తనముందుట దగదగా జ్వలించుచుండే నాస్త్రీ యెవ్వరైయుండవలెనో యని భయభ్రాంత విస్మితుడై యిటుల వాపోవజొచ్చెను. “నిజముగా తన్నే పెను భూత మావేశింప వచ్చినదేమో ! ఈనాటికి మన ప్రాణము నిశ్చేషమయినది. ఇక దారిజూచుకోవాలి” అని దిక్కులు చూచుచు ఆమె యెంత వాదించినను వినక మఱింత విజృంభించిన భయముతో అగది కిటికీగుండా దిగజారుటకై ప్రయత్నించెను. • క్రిందజూచిన పాతాళ లోకమో

యన ఆతని గుండె, జల్లుమన్నది. ఇక క్రింద దూకామంటే ఉన్న పూపిరి యింకిపోతుంది. “ముందుచూచిన గొయ్యి వెనుకజూచిన నూయ్యి” అన్నట్లుండెను. ఇట్టి వివాదావస్థలోనున్న ఆమాయికుని ధైర్యస్థితిని జూచి లక్ష్మీత్ర పాపభీతి తన్నంటుకొను సేమాయని వెఱగొంది చరచరా సరస్వతివద్దకుపోయి తానే యోడిపోయినట్లున్న సరస్వతే గెలిచినట్లున్నూ యీ ఆపదావస్థలో కాపాడవలనని ప్రార్థించగా సరస్వతి లక్ష్మీతో “చూశావా ! నీవెంతమాత్రము ప్రసిక్తాచ్ఛావో నేనొక్కతే లేని కారణముచేత తనకు చిక్కిన గొప్ప సంపదనుగూడ, తుదకు ప్రాణాలను గూడ విడచివేయనున్నాడు.” కనుక ఎప్పటికి విద్యయుండి తీరవలయును. యతని మూలాన్న ఎవరు గొప్పో తెలిసిందా ?” యని హేళనచేస్తూ తృటి కాలములో నాతనికి జ్ఞానమొచ్చేటట్లు చేసినది. అంత నాతడు పులినాకి విడిచినవానివలె మృత్యు ముఖమునుండి తప్పి క్షేమముగా రాజ్యమేలుచుండెను.

కనుక, యికమీదనుంచి విద్యాభ్యుత్తన మీరందరూగూడ ధనముకన్న విద్యయే గొప్పవని గ్రహించి బుద్ధిగా చదువుకోవాలి. ధనము నీటిబడుగ వంటిది కాని విద్యయంటేనో ఎన్నటికిని తరుగని ధనము. ఇప్పుడు తెలుసుకొన్నారా ? ‘ఎవరు గొప్పంటేనో’ ?

పిల్లలు :— సరస్వతీ దేవియే గొప్పండి మాప్తరు గారు.

కన్న తల్లి

పి. వి. వేణుగోపాలు

అమెన్ కాటికి కాలుచాచుకొని, కాలనికై వేచియున్న వృద్ధురాలు. ఆమెకు ఉన్నదంతా ఒక్క కుమారుడు. తనకేకైక పుత్రుడగుట చేసియు, కన్న కడుపగుటచేతను యుక్తవయస్సు వచ్చిన యాతనిని గారాభముగా చూస్తుండెను. తగిన సంబంధము దొరకమిచే ఆతడి పెల్లిగోజులు వెనుకడుగు వేస్తూవచ్చినది. జీర్ణించిన శరీరముతో నామె, తన యింటిభారమంతయు నెప్పుడెప్పుడు కోడలిపై యుంచెదమోయని తీయని కలలు కంటూవుండెను. ఈరీతిగా కొన్నాళ్ళు గడువసాగినది. ఎట్టకేలకు ఒక మంచి సంబంధము జూచి యొకశుభదినమున తన కుమారుని కతివైభవముగా వివాహమొనరించెను. దీనితోపాటు ఇంటిపెత్తనముతంతయు నా నూతనదంపతులపై పెట్టి తాను భగవంతుని స్మరించుకొంటూ హాయిగా యుండెను.

ఇటుల కొంతకాలము గడువగా ఆ నూత్న దంపతులయెడ యరురాగము ప్రబలమండెను. కాని ఆ ముసలిదానిపై కోడలికి ఈర్ష్య ఎక్కువయ్యెను. ఏవేళను వీదో వంకలుబెట్టుతు లేనిపోని కారణములతో, నామె అత్తగారిపై విటుచుకు బడుతుండును. ఇట్లు యింటిపెత్తనముతోపాటు అత్తగారిని ఆడిపోనుకోవడములో వెనుదీసినదికాదు. “బిడ్డను గిల్లి ఊయలాగించినట్లు”

అత్తగారిని నానాయాతనలపాలు చేయుటయు, భర్త రావటంతోటి నంగి ఏడ్చులలో ఆతనిం మెప్పించి ఆ ముసలిదానిపై ఈర్ష్యను కేకత్తించింది. బుద్ధిశూన్యుడైనట్టి యాతడు తన తల్లికి మతిపోయి, లోకరీత్యా తనభార్య పట్ల క్రూరముగా ప్రవర్తిస్తుందనియు, తన సతి వట్టి అమా యకురాలనియు ఆచుకొనేవాడు. క్రొత్తగా చంసారంలోకి దూకిన తన పుత్రునికి కోడలిపిషయము చెప్పామంటే మిగుల పంతలపాలవుతాడు గదా! యచుకొని కన్న కడుపగుటచేత నోరు మెదల్చుక కోడలి గడసరితనమునకు ఊరుకొండెను. ఇట్లామె కాలప్రవాహములో కష్టాలమీద దొర్లిపోవుచుండెను.

ఒకనాడామె కుమారుడు యింటికివచ్చు సమయమునకు కోడలు యొకమూల కూర్చొని చెక్కిచెక్కి ఏడ్చుచుండెను. అంతవాతడువచ్చి భార్యస్థితిని జూచినంతనే హృదయము సముద్రము ఘనీభవించినవో యన్నట్లు స్తంభించిన హృదయండ్ల నామె విలాపమునకు కారణమేమనియడుగ నాకులుకులాడి మఱితయేడ్చుచు అత్తగారిపై నేరారోపణ చేసింది. కాలుగాలిన పిల్లనలె ఇటునటు పచారుచేయుచు దిక్కులు పిక్కటిల్లేట్లు ఆమ్మను పిలిచాడు కాని తనకోడలి మూలమున అన్నరహితురాలై యీరెలుంగున సమాధాన మిచ్చెను.

ఇక అతిశయించిన యాత్రులతో నామెను పెద్దగా తిట్టి నోవ భూయిష్టములైన నలుగులు నావృద్ధురాలి చెవులకు గింగురుమన మాట్లాడనామె, తన పుత్రునితో “ నాయనా! నావలన మీకెందుకీ శ్రమనే యొక్కడికై నాపోయి నా జీవితకేహన్ని గడుపుకొంటాను ” అని జెప్పెను. అందులకాతడు మండిపడుతూ నేటితో నీ ఆయువు పూడింది. కన్నతల్లి పోరుకానీ లేకుండాపోతుంది. యనిజెప్పి కొబ్బరిపీచు అవి యివి, మఱి యింకేవో కొన్ని దీనుకొని ఆ ముసలిదానిని ప్రాంతారణ్యమునకు దీనుకబోయి ఒక చెట్టుక్రింద యుంచి దానితో నామెను బంధించాడు. అగ్నిపెట్టుటకై చూడ, అగ్నిలేనందున దానిని అక్కజేయుంచి అగ్ని దెప్పట్టుకై యింటికిపోయెను. ఇంతలో నా ముసలిది ఆ పీచుమాటునుండి లేచి దానినెప్పటి యట్లుకట్టి వేట్రాక చెట్టుచెంత పొంచియుండెను. పిమ్మట పిమ్మట కుమారుడువచ్చి దానికి నిప్పంటించి యింటిముఖము వచ్చెను.

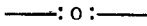
పిమ్మటాముసలిది చెంతనున్న చెఱువు నీరు కడుపార ద్రాగి యొకపెద్ద పటవిటపముచెంత కూర్చుని పుత్రుని చెయిదములగుర్చి తలపోయుచుండెను. ఆ సమయముననే ధూపురు దొంగలు తాము దోచుకొనివచ్చిన వస్తువులను పెద్ద అలజడితో పంచుకొనుటకై ఆ ముసలిదియున్న చెట్టు వద్దకువచ్చి పంచుకొనుచుండిరి. వృద్ధురాలు గుండెచేతబట్టి దూరముగబోయి పెద్దపెట్టున కేకవేసెను. ఆ యఱువున కాదొంగలు రాజభటులే తమ్మువెన్నంటి వచ్చిరని వెఱచి కాళ్ళకు బుద్దిచెప్ప పాటి

పోయిరి. అంతనామె యావృక్షమును సమీపించి పలసినంత వస్తువులు గైకొని యింటికిళ్ళి తలుపు తట్టెను కాని వారు యాముసలిది చనిపోయి ధూతమయి వచ్చియుండునేమోయని భీతిచెంది తెఱవకుండిరి. కొంతసేపటి కామెకొడుకు ధైర్యము వహించి తలుపుదీయ నా ముసలిది ఆ వస్తువులనంతను వారిరువురిముందుట యుంచి యెప్పటి యట్లు తనగదికిపోయి పడుకొనెను. ఈ వస్తువుల ఫలితముగా నామెను వారిరువురు కాంచెను గౌరవంతముగా గాపాడుచుండిరి.

ఇదంతయు నెఱింగిన కోడలు తానుగూడ అత్తవలె యెనుపురికిపోయి ధన కనక వస్తువాహనాదులు లేవలయునని దురాశ చెంది రోజు తన భర్తను పోరుచెట్టుచుండెను. అందుకాతడు పేళన మొనరించుచుండెను. అప్పుడామె మీ అమ్మ యెనుపురికి పోకుంటే మఱి యేవిధముగా తెచ్చినదంటారు? “ యని యనుచుండుట వాడుకయ్యెను ఇదిగూడ నమ్మదగినదే యని యనుకొనేవాడా యమాయకుడు. యధానకారము తనభార్య పోరుచేత కొబ్బరి పీచు తన భార్యతోసహా అవి యివి వెంట దీసికెళ్ళి ఆచెట్టుక్రిందయుంచి బంధించాడు. కాని యీమాటు మాత్రము మఱచిపోక అగ్ని వెంటదీనుకుపోయిండుచేత కీఘ్రముగా అగ్నిపెట్టాడు. ఆమంటరగిలి పెద్దదయ్యెనరికి ఆతని భార్య కుయ్యో మొట్టోయని యఱువనారంభించెను. అందులకాతడు తన తల్లియటుల గోళ్ళపెట్టలేదని నోరుపట్టుక ఊరుకుండుమని చెప్పి ఇంటికి పోయెను. పిమ్మట ఆమె నిండుప్రాణము అగ్ని

కాశుతియయ్యోరు. ఉదయము ఎంతసేపు దాటి నప్పటికిని తనభార్య రానందుకై చింతించి ఆ చెట్టుచెంతకు వచ్చిమాడ బూడిద మిగిలియుండెను తనభార్య ప్రాణముపోయినదని, యిక తిరిగి వచ్చునాయనే సంశయముతో యేంటికి బోయి తల్లినియడుగ ఆమె అతని ఆమాయకత్వమును పోగొట్టినెంచి రెండువందల రూపాయలు చేతబెట్టి దూరప్రాంతాలకు బోయి 'తల్లి' ని కొనుక్కొని రమ్మని చెప్పెను. సరేనని అతడు తిరిగి తిరిగి తల్లిని పేరమాడేసరికి నవ్వనివారు లేరనిపించి దాతనికి. సరేనని యింటికివచ్చి బరిగినదేవో తల్లికిజెప్ప ఆమె "పిచ్చితండ్రి! తల్లి చిక్కక పోతే పోనీ చక్కటి భార్యవైనా చేసుకో

రారాదు? అనిచెప్ప మాటుమాటాడ కతడు అదే ప్రాంతములకుబోయి భార్యనడిగాడు ఈ మా అందరు పోటీలతోవచ్చిరి. తమ తమ కన్యల యివ్వటానికి. తరువాత మంచి కన్య నొకదానిని వెదికి పెళ్ళి ఏర్పాటులుచేయించుకొని ఇంటికివచ్చి యీమాటు జరిగిన సంభవాన్నిగూర్చి అమ్మకు జెప్పెను. అందుకామె "నాయనా! భార్య పోతే మాటుభార్య వస్తుంది. కాని తల్లిపోయిందంటే వేరేతల్లి చిక్కుతుందా?" యని ప్రశ్నించెను. అప్పుడాతడు తానుచేసిన తప్పుకు క్షమా పణి కోరుకొని మళ్ళి పెళ్ళిచేసుకొని హాయిగా కాలము గడుపుతూవచ్చెను. కనుక మీరందిరు కన్నతల్లిని ఏమాత్రము మరచిపోకండేం.



“భారత జాత్యుద్ధరణకై పాటువడిన మూర్తి వివేకానందుడు”

ప. గోపీచందు, ఆటవ ఫారము

అది, శ్రేయోబాతి పరిపాలనములో, ఆర్యావర్తము ప్రగ్గిపోవు దినములు. ఒకానొకప్పుడు దన యొక సీమలమహానుభావులగు గొప్ప పూరుషులను, మడమద్రెప్పని వీరులను భరతమాత జో కొట్టుచుండెడిది. కాని భారతీయులు గేవలము

మానసికముగను, భౌతికముగను, రాజకీయముగను, కాలక్రమమువ నిస్తేజులైరి. దాస్య శృంఖలముల నల్లిపోవును, స్వాతంత్రము యొక్క ఓబలను గుర్రెట్టిగి, దమ పతనహేతువుల లెస్స బరికించి భారతీయులు విజృంభించుదినములవి.

అట్టి దినములలో వివేకానందుడు కలకత్తా సమీపమున జనించి, శ్రీ రామకృష్ణుని ప్రియ శిష్యుడై ఆతని దీవనలందుకొని బలహీనముగ నున్న హైందవ జాతిని పునరుద్ధరింప పూనుకొనియెను.

ఆనాడు పవిత్ర హైందవ మతమునన బాళ్ళా త్యులకు పరిహాస మాత్రమయెను. ప్రపంచ దేశములలో గ్రోస్తవమే యగ్రస్థానమునకు జెందినదని వారు వాదించుచుండిరి.

అప్పుడు చికాగో నగరమున జరుగబోవు 'ధర్మ మహాసభ' కేటాలైన జని నట హైందవ మతము గూట్టియు, హైందవ జాతిని గూర్చియు స్వామి (వివేకానందుడు) మాటలాడఘానుకొనెను. కాని స్వామి కేవలము 'భక్తి' వంటివాడు శిష్యులగు కొందఱి ధనికుల ప్రోత్సాహమున నాతడు గురుడైన పూజ్యరామకృష్ణుని ఆశీస్సులనే నూత గొని పలు హేళనల పొట్టెందిన, కృంగిన హైందవ మతమును బునరుద్ధరింప నెట్లకేలకు చికాగో నగరమును చేరెను.

కాని యీ సభజరుగుట కింకను నెన్నియో మాస్ములున్నవి. పరిషత్తునకు జనుదెంచువారెందఱో ధనికులు, పలుకుబడి గలవారు. కాని కాషాయ వననాంబరధారియు, ముండితుడును, భారతజాత్యుద్ధరణాభిలాష యువకుడగు స్వామి,

పెద్ద పెద్ద వారితో బరిచయము లేనివాడగుటచే, నాతని గన్నెత్తిజామువారా వికాల చికాగో నగరమున నెవ్వరుగలరు? దీక్షాకంఠా ధారుడగు స్వామి దన్నెవరైన సభకు బరిచితునిగ జేయఁ గోరుచుండెను.

చేతనున్న ధనమంతయు వెచ్చింప బడెను. నిద్రాహారములు గఱువాయెను. ఏ రాజవీధుల లోనో నిగురించుట, దముదల్పి నేరైన నోగిర మిడుచో భుజించుట—యిటులు దినముల నతి కష్టమున నెడలించుచు, స్వామి యొకనాడు సామ్య సిల్లి రాజబాటవయి మార్చిల్లెను. దయామయు రాలగు నొక యమెరికన్ మహిళ ఆతనిగాంచి, లోనికి గొంపోయి, ఆతిధ్య మొసరిగి భర్తమూలమున స్వామిని ధర్మమహాసభ కేలుకపఱచెను.

అది ధర్మమహాసభ ప్రాకృశ్చిను ఖండమాల నుండి పెక్కులదల పండితులు తమ తమ మతము లను గూట్టి వాదములు సల్పుటకొఱకై కుతూ హలులై వేచియుండిరి. స్వామియును నొకచో నుపవిష్టుడై యుండెను. చలువురు విదేశీయ విదగ్ధులు స్వమత సారాంశముల ముచ్చటించిరి. సభావతి, స్వామిని వేదికపై నాహ్వానించి, ఆతని ప్రసంగ పరిమితి ఐదు నిమిషముకేవల నుడిచెను.

తోడనే స్వామి ధైర్యముగా ముందంబనై చి గురుడగు రామకృష్ణుని దలచి తన మేఘగంధీర

నిస్వనమున నుపన్యసించి మొదలిడెను. ప్రసంగ మధ్యమమున నొడలెఱుగని యావేశముతో నెన్ని యో నిమేషముల దొరలింపుచు, జూపఱనందఱిని, దన శరీరకుసుమవేశలనుధామయొత్తుల నాకర్షించి వారలు కాలమే మఱచునటుల ఉపన్యసించెను. ఎట్టకేల కుపన్యాసము ముగించి స్వామి వేదిక నవరోహించెను. ఆతఁడు దిగుటయు సభయందు కరతాళధ్వనులు చెలరేగెను. అనాడు హైందవ జాతియెట్టిదో పవిత్రార్యావర్త మహాత్మ్యమెట్టిదో బాళ్ళాత్ములు జవిచూచిరి.

అనాటినుండియు స్వామి యుపన్యాసములఁ మిగుల క్లాఘింపుచు పాళ్ళాత్మ్య పుత్రకా హిల్లోల మంతయు వ్రాసినది.

పిదప స్వామి, యింగాండు, తదితర ఖండములకరిగి హైందవ మతముపై పెక్కుపరులుపన్యసించెను.

వివేకానందుఁడు నిక్కముగ ధన్యమూర్తి. ఆతఁడు దనప్రబలకొఱకై త్యజించెను. తొలుత ధనికుఁడైనను, అడంబరియైనను పిదప రామకృష్ణుని బోధామృతమును గ్రోలి వానిని త్యజించెను. స్వజాతి కొఱకు, స్వమతము కొఱకు, స్వదేశము వడు ఇక్కట్లలగాంచి పలువెఱవంది అటులే దూరసీమలకఱిగి భారతజాతి యింకను చాపలేదని యాపించెను. ఆతఁడు తన యసమాన వాగ్ధరిచే ఒకనాఁడు భారతజాతిని హేళన గావించినవారిని నైతము మంత్రముగ్ధులగావించెను.

సత్యముగ వివేకానందుఁడు మహాపురుషుఁడు. ఆతని పవిత్ర నామము భారతీయులకు జిరస్మరణీయము. అందును, మన విద్యార్థులకాతని దివ్య ప్రబోధములు ఆమృతోపమానములు; ఆజన్మా చరణీయములు.

కృతజ్ఞత

జి. వి. పార్థసారథి, ఎస్. వి. ఎల్.

“వ్రతావ్, నేడెవడోయొక సన్యాసి మన కోటలో కనబడినాడని వీవు చెప్పినదే ముందు జరిగిన యొక విషయము నా కాకళింతకు వచ్చుచున్నది.” అని రాజు చెప్పవచ్చు వనోస్మృతుడైపోగా, వ్రతాపుడు, “రాజా పశ్చిమ ద్వారమునకు వెళ్లెదము. కావలివారల కొంత గమనింతుము, రండు” అని రాజును మరల్చుచు తన గుఱ్ఱమును త్రిప్పెను. అంత రాజుతనిని కలసికొని తన కథను చెప్ప దొడఁగెను. “నేనాదినము, మిత్రుడగు వీరసేనుని వెంట నిడుకొని వేటకై వెడలితిని. మా వేట విజయవంతముగ సాగినది. అమితముగ వేటాడుటయందు కాలము గడుపుటచే మేమారాత్రి యచటనే, గడువవలసి వచ్చినది. వీరసేనుడు బడలికచే నిదురపోగా నేను మెల్లగా లేచి యొక రాతి బండమీద కూర్చొని ప్రకృతి సౌందర్యా మృతంబును తనివి తీరగ త్రాగుచుంటిని. ఇంతలో, “అయ్యో! పులి! పులి!” యను భయకంపితమైన కేకలు వినబడగానే, దెగ్గనీలేచి, వ్రతాపుని బలైమును గొని, దవ్వున పడుకొనియున్న వీరసేనునకు హెచ్చరిక చేయుపట్టాక కూతపెట్టి తయారుగనుంటిని.

ఇంతలో యొడలు యడలుకొన తొట్టువడుచు నల్లని రూపమొకటి నా వైపునకు వరువిడుచు వచ్చుచుండెను. భయముచే మేనెల్ల వణకుచుండ, పిల్లినోటబడ్డ యొలుకవలె, యతని ముఖము దెల్లబోయియుండెను. అతడొక సన్యాసి. సమీపించి నన్ను గట్టిగ కాగలించుకున్నాడు ఇంతలో ఆవైపున నిప్పువంటి ఎఱ్ఱని కండ్లతో, నాగ సర్పముంబోలిన నాలుకను చాచుచు, కోట ద్వారముబోలిన నోటిని తెఱచుచు శరవేగమున వచ్చుచుండె నొక బెబ్బులి. వెంటనే నేను నాపై ఉత్తరీయమును వ్రక్కనున్న బండమీదికి విసరి చెట్టువ్రక్క కొరిగితిని. అతిరయమున యా వ్యాఘ్రము వైచంచను తాను తఱుముకొని వచ్చిన ప్రాణియని తలచి దానిమీదికి దూకెను. ఇంతలో నా చేతనున్న బల్లెము బలముతో నతి వేగమున నిడువబడెను.”

“నింటున్నావా? వ్రతావ్” యని రాజు అడిగెను.

“కీక్రముగా జెప్పండి” యని బదులిడెను వ్రతాపుడు.

మరల కథనారభించెను రాజు, “పులి అంగిని తన ఎర కాదని యెఱిగి, వచ్చిన వేగమున నిలువ బాలక, ప్రక్కనున్న యగ్రాధమైన పాతమున పొరలుచు పడెను. సహాయమునకై వాలుకీలన నిడుకొని ఎదురుగ వచ్చిన నా చెలికాని రొమ్మున జొచ్చి వెన్నువై పునకు తలను జూపినది నా బల్లెము. నెత్తురు ధారగా ప్రసవించిన నేల గూలినాడు వీరసేనుడు. ఈ దృశ్యమును గాంచి నదే నా హృదయ మాగిపోయినది ఆప్పటి నా స్థితి చెప్ప నలవికాదు. నా ప్రాణస్నేహితుని ప్రాణములకు నేనే యనుడైనందులకు, చుట్టుపట్లనున్న పర్వతములు మాటు మ్రోగునట్లుగ వెక్కి వెక్కి యెడ్చితిని.

ఈ శోక దృశ్యమును జూడబాలక జుక్కల తేడు జీమూత జాతములచే తన ముఖమండలమును మూసికొనెను. అంత ఆ సన్యాసి, “ఓ రాజా, కేవలమొక భిక్షువునివలన తన స్నేహితుని పోగొట్టుకొని విమోహనర్చిన యుపకారమును నే నాయుడుపతి, యవ్య రశ్మి లున్నంతవఱకును మఱువను. నమయము వచ్చిన నా కృతజ్ఞతకు తగిన రీతిని మీకు చెల్లెంతను. మీకు శుభముగు గాక!” యని దీవించి వెడలిపోయినాడు.

కథ ఎట్లున్నది? యని రాజడుగుచుండగ, ప్రతాపుడు కొంతముందునకు వెళ్లెను. “ఎందు

లకు ముందునకు వెళ్లెదవని” రాజడుగునంతలో నొక ప్రచండప్రదరముచే ప్రతాపుడు గుఱ్ఱము నుండి నేలపైబడినాడు. వెంటనే వాడు అపాయ ద్ధ్వనిచేసి యశ్వావతీర్ణుండై భయాశ్చర్యములతో యటునిటు పరికించివాడు. శూరసేనునిచే నొక సన్యాసి తేబడినాడు. అతని వెన్నున చురకత్తి యొకటి చొరవడి నెత్తురు బాలువాటుచుండెను. “ఈ బికారియే మహారాజ్! తన తూహితో ప్రతాపుని చంపినాడు. అదృష్టవశాత్తుగనే నితనిగాంచి నా కరచాలము నితనిపై విసరితిని.” అని శూరసేనుడు బల్కగా, “పాతాళమునకు ప్రోయుడిపాపాత్ముని” అని రాజు గోపభీష దారులుడై ఘోషించెను.

“పాపాత్ముడు నేనుకాను, పార్థివా! పాపాత్ములు, యివో నేలకూలిన ప్రతాపుడును, నన్ను యమపురి ద్వారమున కేర్చిన యీ శూరసేనుడును. రాజుకూత విని పరువిడివచ్చిన భటులు భిక్షువు మాటవిని శూరసేనుని బంధించిరి. మరణ మార్గమున చరలు మారుతమున మూలుగుచు ముని చెప్ప దొడగినాడు.

“రాజా! అనాడే సన్యాసికిగాను మీ సంగడి కానివి గోల్పోయితిగో ఆ సన్యాసి నేడు మిమ్ముల వంశకుల బారినుండి తప్పించి మీకుగాను ప్రాణము లనర్పించుచున్నాడు.” విస్మయజనకంబైన వీక్షణములతో విషాదమొదవ విలోకించి

నాడు విభుడు. క్రొత్తగ మీ మైత్రిని పొంది వేచియుంటిని. కడపట మీరిరువురు వచ్చుటగని, పరమ మిత్రునివలె మీతో దిరుగుచున్నా. ప్రతాప ముందడుగుడిన ప్రతాపుని గుఱిచుచి బాణ పునిపై తొలినుండి నాకు కొంత సందేహముండి ప్రయోగము చేసితి. నా పని ముగిసినది. కాని నది. అది నిన్న పూర్తిగ తెలిసినది. నిన్నటి నన్ను జూచినాడు శూరసేనుడు. అతడు నాకు దినము సంధ్యవేళయందు ప్రతాపుడును, శూర కనబడక ఎచటనో పొంచియుండెను కాబోలు. సేనుడును దేవినమున చెట్టు క్రింద కూర్చొని అతని చేతికత్తి నామీదికి వినరబడినది. మీ ముచ్చటించుచుండిరి. అప్పుడు వారు అరబు ప్రాణములగై కొననున్న యా ఖడ్గము నా ప్రాణ భాషయందు మాట్లాడుచుండిరి. దేవ్యాలయము ముల ద్రాగుచున్నది. వంచకుల వక్షస్థలముల నకు వెళ్లిన సేను, వారిమాటల వినుచు రహస్యముగ పరిశీలించునది ” అని చెప్పవంతలో సన్యాసి దాగియుంటిని. దేశ దేశమున తిరిగిన నాకు శిరస్సు మేదినిపై చాలెను.

అరబీ భాష కొంత తెలియును. ఇక్కడుండు పరిశీలించిన పిదప ప్రతాపుని రొమ్మన ఆహ వారికెవరికిని యా భాష తెలియనందున ఆ మద్దాననియు, శూరసేనుని రొమ్మున పక్షిగ్రాహ భాషలో వారు ఒక పాతక కృత్యమును పన్ను వనియు చిత్రింపబడి యుండెను.

చుండిరి. అది వినినదే నా గుండె జల్లుమనినది. వారు మహమ్మదీయ సేనానియగు శాస్త్ర వారి కుట్రయిది :— నేడు మిమ్ములను ప్రతా ఖానునిచే పంపబడిన గూఢచారులనియు, వారిరు పుడు పశ్చిమ ద్వారమునకు పోవు దారియందు వును తురకసైన్యములోని వారనియు, రాజును, పిలుచుకొనిపోవును. మూడవ బురుజు దాటిన అతని సేనానులును తీర్మానించిరి.

వెంటనే ఆచ్చట పొంచియున్న శూరసేనుడు పిదప రాజు యత్యున్నత మార్గమున తన మీపై తన చేతి ఖడ్గమును విసిరి మిమ్ము హత కృతజ్ఞతను తెచ్చి తన ప్రాణమును రక్షించిన మార్చును. ఎటులో ధైర్యము తెచ్చుకొని బయలు సన్యాసియొక్క కాలంబునకు మిగుల భేదంబంది వెడలితిని. నేడు మీరు వచ్చుటకు ముందుగనే చంటిబిడ్డవలె, తల్లిని గానక దుఃఖించుచున్న గాక, మీరాకకై, బాణ, బాణాసనంబులతో లేచుడూడవగిది, వెక్కి వెక్కి యేడ్చెను.

Manliness

Who plays the man? He who himself resigns
Meekly to all that Providence assigns,
Who not disheartened lives in days of ill
As if good days are yet his life to fill,
Who cringes not to them the blind old dame
Exalts by means of honour or of shame,
Who looks not down on those the dame keeps down
With air superior or contemptuous frown,
Who fancies not with pride in prosperous days
He ne'er will have an adverse time to face,
And who achieving triumphs great or small
Still looks to Heaven to save him from a fall.

T. D. Tangaswami.
