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## ON THE TEMPLE TOWER

"Problems before the youth" formed the subject-matter of several thought-provoking addresses delivered during the last month. The role of the youth in the emancipation of India from the thralldom of poverty and penury cannot easily be exaggerated. Mr. K. F. Nariman called upon the youths of India not to confine themselves to the four corners of their schools, but to come out and tour the country-side and see for themselves the poverty and misery in which the villagers were steeped, to whom death in a family was a relief and birth a tragedy. "Youths" he said, "must embark on national service." He appealed to them to engage themselves in national service, in the removal of illiteracy and in the inculcation of sanitary habits among the villagers. Equally significant was the Presidential address of Sri Kamala Devi Chattopadyaya in the course of which she pointed out that what the country needed today was not the mere hoisting of national flags on Municipal buildings or construction of good roads and bridges. In her opinion, these were luxuries to a people who were not sure of getting even one meal a day and whose feet were in chains. It was a very tragic fact that much of our energy was directed towards non-essentials and side-issues. What the villager wanted was food and clothing. An electric light, for example, was a small detail to him when he went to bed hungry after the day's toil with not even a piece of cloth to cover his body. In short, to make the life of an average Indian worth-living was the most baffling problem before the youth today. In the words of Mrs. Kamala Devi, "The youths have once again to give the lead in shaping the mind of the nation, in directing its attitude and in helping it in taking a decision."

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It is unfortunate that none of the addresses delivered took into consideration the fact that the youths in India are caught in a net of pessimism. Every one who comes into contact

with the young men of to day knows that few have a cheery outlook on life. The dislocation of society, lack of employment, the brooding consciousness of instability, the lack of clear leadership and the babel of divided counsel have landed them in despair. The youths in India need to be taught that such an attitude is positively injurious to Society. Pessimism is slow poison and its end is paralysis. We, therefore, hasten to observe that before trying to solve the problems of life, youths in India should learn the virtues of optimism. Optimism is the sign of progress, as pessimism the sign of decay. Optimism, however, should not be taken to mean the mere disposition to look on the bright side of things; for that although on occasions a useful and comforting attitude has limited driving force and tends to indolence. The optimism that we want our students to cultivate is that wider conception which looks beyond the present chaotic flux of human affairs and presupposes the ultimate predominance of good over evil. It leaves room for that divine dissatisfaction, which clearly seeing what is awry yet recognises the possibility of betterment and refuses to rest content with easy views or to sink beneath the weight of adverse circumstances. The harder the task appears, the more courageous becomes the spirit of optimism. It ceases to be a mere attitude of mind but soon becomes a vital force carrying the man it inspires forward from conquest to conquest.

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The medical examination of the students in our schools and colleges reveals a sad tale. Majority of students suffer from some disease or other. It is time that the educational authorities devote some attention to this serious problem. As has been pointed out by one of the speakers in the recent World Educational Conference held at Oxford, all money and effort spent on education in the past will be really wasted if the pupils attending the class are ill-fed and unhealthy. This ill-health of our boys seems to be due largely to bad nutrition. Compared to most other countries in the world there is more of malnutrition in India. The reason for this seems to be not poverty but



ignorance of what the standard diet ought to be. It appears to be possible that for the same cost that is now being incurred by an ordinary family on food, a more nutritious diet can be had if only specialists carry on researches in the field and evolve a diet which is scientifically better. It has been repeatedly pointed out that the 'Coffee habit' is one of the serious causes for the weakness of Indian youths. It is hoped that in the hostels, at least, coffee-drinking will be discouraged.

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The place of religion in education and life was rightly emphasised by Mr. C. Y. Chintamani in the course of his Krishna Rajendra Silver Jubilee address delivered at Mysore. "It is my conviction," said he, "that all the sacrifices which are being made in the pursuit of the national aim will be vain if, in the process, we give up our heritage, our religious faith and devotion." From the point of view of a complete education, the *aspirational* nature of humanity needed particular attention. It is impossible to omit religion from education; for it is a fundamental human hunger that needs satisfaction. In the words of Dr. Cousins, "The neglect of religion in Indian education is one of the prime causes for the decline of reverence and discipline in youth." In his opinion, the school and college work should begin with an act of common aspiration that sweetened and up-lifted the work of the day. Those who advocate the exclusion of religion from education should take a lesson from the observations of these outstanding men of India.

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At a time when the craze for science and scientific methods has wellnigh pushed to the background other branches of knowledge like philosophy, history and literature, the article of Mr. Philip S. Richards in the latest issue of the Hibbert Journal is particularly appropriate and significant. "The world of Knowledge," says he, "is suffering under a despotism hardly

less absolute and far more mischievous than that exercised by the scholasticism of the middle ages." In those days, we are told, all knowledge had to submit to a theological test and if it could not be made to square with the content of revelation it was rejected. Today, not only all knowledge but every kind of human activity is subjected to scientific analysis and in the last resort to the tests of the laboratory. Anything that fails to survive these tests is condemned and scorned as unreal. We are certainly in a dangerous position. The fundamental mistake of modern education as of modern civilisation generally is that of sacrificing the end to the means. The foundation of civilisation is not science, but culture. The advocates of scientific methods should remember that no one method is of universal application; and to attempt to improve a single method universally because it has been eminently successful in dealing with certain special subject-matters, is to repeat the blunder of those conquerors who created a solitude and called it peace. Every one should remember that "whatever the world thinks, he who hath not much meditated upon God, the Human Mind and the Summum bonum, may possibly make a thriving earth-worm but will most indubitably make a sorry patriot and a sorry statesman."

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By the demise of Mr. Robert Foulkes, Madura has been deprived of an illustrious citizen. The opportunities he had for mixing with the Indian society from a very early age made him extremely popular among Indians. He was the President of our District Board for several terms and was on several occasions elected unanimously. He was a nominated member of the Legislative Council of Madras and took a keen interest in the affairs of our District and did much to promote physical education in the District. It is needless to point out his death will be deplored by everybody-Indian and European-in this province.

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श्री मीनाक्षीसुन्दरेश्वराभ्यां नमः

श्रीकान्तो मातुलो यस्य जननी सर्वमङ्गला ।  
जनकः शङ्करो देवः तं वन्दे कुञ्जराननम् ॥१॥

अभिनन्दनम्

मीनाक्षी करुणा कटाक्ष लहरी पीयूष लब्धाङ्कुरा  
रङ्गस्वामि महालवालवलिता संपोषकैः स्कन्धिनी ।  
द्राविड्या बहुशाखिनी सुरगिरा संपुष्पिता विस्तृता  
जीयात्कल्पलता समाऽङ्गलकलाशाला फलन्ती स्थिरा ॥२॥

मधुरास्याङ्गल महाकलाशाला विवर्धताम् ।  
ए-आर् सेतुपति ख्यात कलाशालासमन्विता ॥३॥

सभाभिः बहुभिः पुष्टा बहुधा बाल रञ्जिनी ।  
भासतामाङ्गलकलाशाला धर्माविरोधिनी ॥४॥

ஸ்ரீ மீனாக்ஷிதேவியின் கருணையுள்ள கடைக்கண் பார்வைப் பிரவாகமாகிற அமிருதத்தால் முளைபெற்றதும், ரங்கஸ்வாமி யென்ற பெரியோராகிற பாத்தியால் சுற்றி வளைக்கப்பட்டதாயும், மதுரை போர்டு அங்கத்தினர்களால் அடித்தாள்களுடையதாயும், தென் மொழியால் வெகு கிளைகளுள்ளதாயும், வடமொழியால் தளிர்கள் முதலானவைகளோடு புஷ்பித்ததாயும் விசாலமாகப் பரவினதாயும், உள்ள கல்லூரியானது கற்பகக்கொடிக்குச் சமமாய் பலித்துக்கொண்டு ஐதீழிகாலம் ஜயம் பெறட்டும்.

A. R. High School, Sethupathi High School இவைகளோடு கூடின மதுரைக்கல்லூரி விசேஷமாய் வளரட்டும்.

அனேக சபைகளால் பெருத்ததாயும், பற்பல விதங்களால் மாணுக்கர்களுக்குக் களிப்பூட்டுகிறதாயும் உள்ள மதுரை கல்லூரியானது தர்மத்தை யலுஸரித்ததாயும் விளங்கட்டும்.

K. V. Subrahmanya Sastri.  
(S. H. S.)

## THE EDITOR'S IFS

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Getting out this Magazine is no picnic.

If we print jokes people say we are silly ;

If we don't they say we are too serious ;

If we clip things from other publications, we are too  
lazy to write them ourselves;

If we don't we are stuck on our own stuff;

If we don't print contributions, we don't appreciate  
true genius;

If we do print them, the Magazine is filled with junk.

If we make a change in another's make-up, we are too  
critical ;

If we don't we are asleep ;

Now, likely or not, somebody will say

We swiped this from some other writer.

We Did.

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# ANCIENT INDIAN UNIVERSITIES

## 4. TAKSHASILA

BY

A. Rangaswami Iyer, B. A., B. L.

Now, come with me, to the north-west of India, to the ancient Gandhara country, at present a portion of the North-west Frontier Province, peopled by rough and rugged tribes, professing Islam, brave and warlike, but unaccustomed to gentle and peaceful ways. Takshasila, known to the Greek and Roman writers as Taxila, not far from the modern city of Rawalpindi, was a world-famous University Town and had become old when Alexandar overran the Punjab. At that time King Ambhi, known to the Greeks as Omphis or Taxiles was ruling there, and he threw in his lot with Alexander in order to overcome his enemy, Porus. When Alexander defeated Porus and afterwards came to admire his heroism and nobility of spirit, he reconciled the two erstwhile enemies, and befriended them both, confirming them in their kingdoms.

Takshasila finds mention in the Mahabharata and other old Sanskrit Literature. Its fame rests on its character as the most famous University Town of Ancient India. In later years it became a seat of Buddhist culture, and Kanishka, the great Kushana Emperor and patron of Buddhism ruled in the North West. Temples and *viharas* abounded in its environs, and many traces have been recovered in the excavations carried out by General Cunningham and the Archaeological Department of the Government of India. We have contemporaneous accounts left by the Chinese pilgrims who visited the city in the succeeding centuries.

Here we are interested in its reputation as the seat of a world-famous University long before Nalanda was born. Charaka and Susruta, whose works are classic in the field of Ancient Hindu medicine, are said to have been connected with it, the University being specially noted for its instruction in the

science and art of Medicine. Panini, the famous Sanskrit Grammarian, and Kautilya, the reputed author of the Arthashastra and the Prime Minister of Chandragupta Maurya, have their memories associated with this great centre of learning.

Though we have no connected story of its career and work as a great seminary to which resorted the young amongst the high and the low in this ancient land, yet we can to a great extent graphically picture to ourselves the part it played in the dissemination of Hindu culture and the spread of Hindu learning in this land. We have repeated references to this aspect of the educational work done at Takshasila in ancient times, in the several Jataka stories which accumulated after the passing away of Lord Buddha. These stories mainly of a legendary character purport to narrate the previous lives of Gautama whether as a member of the animal kingdom, or as man born as Brahmin, Prince, or otherwise, always showing indications of love, kindness, sacrifice, compassion, and other noble virtues which had their culmination when he last incarnated on earth as Prince Siddhartha.

Leaving aside the elements of marvel and wonder and the parts taken by super-physical beings which enter into the make up of these legendary tales and embellish them, there are certain outstanding features of the education imparted at Takshasila in those spacious times. There were teachers of world-wide fame, and education was imparted in the three Vedas—Vedas are always enumerated as three and not as four including Atharva as in later times, for even Kautilya's Arthashastra gives the same reckoning—and the eighteen branches of knowledge. The education imparted there was said to be complete. In one story, Prince Brahmadatta of Benares goes to Takshasila at sixteen for education where he mastered all branches of knowledge. Another goes to a famous teacher there to learn the three Vedas and the elephant-lore. Another Prince in another tale goes to Taksha-

sila to learn the three Vedas and the eighteen accomplishments. In the science of Archery, he became peerless and returned to his native city of Benares. Teachers counted their pupils by several hundreds and set great importance to the building of noble character. In one Jataka story a famous teacher found his pupil to be harsh, cruel and violent and gave him counsel that such qualities would lead to dire woe and destruction and advised him not to be harsh lest he should repent. Brahmanas, princes, merchants' sons, and even those belonging to low castes resorted to these teachers for completing their education, and the city presented a veritable republic of learning. The following story from the Tila-mukthi-jataka would illustrate this. "Once upon a time the king of Benares had a son named Brahmadatta. Now kings of former times, though there might be a famous teacher living in their own city, often used to send their sons to foreign countries afar off to complete their education, that by this means they might learn to quell their pride and high-mindedness, and endure heat or cold, and be made acquainted with the ways of the world. The king called his son who was sixteen and gave him one-soled sandals, sunshade of leaves and a thousand pieces of money and told him: 'My son, get you to Takshasila and study there.' The lad sought the teacher in the distant city. He loosed his shoes, closed his sunshade and stood respectfully by the teacher after greeting him.

'Where have you come from?' the teacher asked.

'From Benares.'

'Whose son are you?'

'I am the son of the king of Benares.'

'What brings you here?'

'I come to learn.'

'Well, have you brought a teacher's fee? Or, do you wish to attend on me in return for teaching you?' 'I have brought a fee with me.' So he laid his purse at the teacher's feet.



The resident-pupils attended on their teacher, but they who brought a fee were treated like the eldest sons in his house and taught. The princely pupil as he was studying, was found to take a handful of grain which was being dried by a woman more than once and she asked the teacher to teach the Prince not to do so. The teacher caused two fellow-pupils to seize him and punished him bidding him take care not to do it again.

The Prince finished his study but was wrath with his teacher, but concealing his anger, he invited his teacher to visit Benares after he became King.

The teacher went to Benares. The pupil, now a king, threatened him with death. But the teacher said: 'My chastising you is no just cause for anger. Did I not teach you this lesson, you would have gone on taking cakes and sweets and fruits and the like; then by degrees you would have been lured to house-breaking, highway robbery and murder, until in the end you would have been hauled up before justice as a public enemy and met with condign punishment? Whence could have come all this prosperity which you now enjoy? Is it not through me that you have attained to such magnificence?' At once the King recognized the goodness of his teacher and offered to give him the Kingdom, which the teacher declined. Then the king treated him like a father and obeyed his admonitions giving him power and bestowing on him gifts'. A tale bringingsimiliar reminiscences is the Mahabharata story of Drona and Prince Drupada studying together, the Prince promising to share his kingdom with his fellow-pupil when he became king, and his failure to retrieve it when the time came, and Drona humbling his pride by sending his pupil Arjuna to vanquish him, and winning for the latter the king's daughter Krishna as his bride. India in those days recognised that the teacher should give equal opportunities to his pupils whether prince, priest, or peasant and treat them alike. But Takshasila has become a memory of a distant past though its influence is still alive in the Hindu culture which has come down to us from those far-off times.



## CHARACTER

BY

K. Subramaniam, (A. R. H. S.) Old Boy.

We must bear in mind that character is one of the most important elements of success. We may be thoroughly successful as men of business. We may reach high positions in the ladder of official life. We may be well spoken of as distinguished judges or as learned advocates. We may acquire high reputation as able administrators or as successful educationists. But if it is intended that we should become truly great, if the renown we have gained is to be permanent and abiding, it is indispensable that we must have good character, that we have moral excellence. As Professor Blackie so well puts it: "We may be as brilliant, as clever, as strong and as broad as we please; and with all these, if we are not good, we may be paltry fellows. and even the sublime which we seem to reach in our most splendid achievements is only a brilliant sort of madness."

It is certain our education alone cannot serve us when we begin to face the trials and temptations of life. Our character, our trained conscience, has to step in to save us from a vicious course. It must be our aim to become, in a word, gentlemen, persons whose sense of honour and truth, in the happy language of Lady Grant Duff, is specially delicate, who not only will not tell a lie, but who will disdain the smallest deviation by word or deed from the straight path, who behave to their equals with frank courtesy and self-respect, and treat those weaker than themselves with chivalry and tenderness. Yes, such are the elements that go to make gentlemen and we must endeavour in every way to acquire these noble qualities, not to swerve on any account from the rugged path of Truth, either in thought, word, or deed, to be courteous to our equals, to be kind to those that are placed below us in situation. With these qualities well and scrupulously gained, we have claims to be called true citizens and we will be looked on as powerful troops of the state to which we belong. As some great man has remarked: "the prosperity of a country depends not on the abundance of its revenues, not on the strength of its fortifications, not on the beauty of its public buildings, but it consists in the number of its cultivated citizens, in its men of character, education, and enlightenment; here are to be found its true interest, its chief strength, its real power."

It is a sacred duty which we must never lose sight of that we should remember with pride the institution which gave us our education, the **alma mater** which is anxious to count us among her children. We may leave our present institution for one of a higher grade and may, through God's grace, in the fulness of time, be placed in high and responsible positions, but in the hour of prosperity which we wish each and every one of us, we ought not to allow ourselves to be carried away by false pride to disown the school that took care of us in our younger days. On the contrary, we must enlist our sympathies in its humble, yet noble cause and if we can possibly do so, must not forget to lend a helping hand in support of the institution and its many poor and indigent boys in the matter of their education. And as some great person has said: "It is only proper the lamp of knowledge which has been placed in our hands should be held aloft for the enlightenment of others. The well of knowledge which has been opened in our mind should be kept sweet and pure by copious communications to others of its healing waters." If we ourselves are helped to-day and educated at the cost of somebody else, it is an imperative duty, to omit which would be a crime, that we should make a point of educating a boy or two at our own expense when we become men. We must, in brief, make our connection with our **alma mater**, however humble it may be, one of life-long interest, pleasure, and gratitude. We may cite en passant the noble example of Lord Connemera who said presiding at a distribution of prizes to the Boys of the Bishop Corrie's Grammar School in Madras that he was once connected as pupil with an institution of not much importance, called Kings Lynn Grammar School and that since leaving the school he has made it his study to visit by way of encouragement that trifling institution (every now and then.) It is precisely this kind of noble example set by our popular ex-Governor that we must remember and follow in our later years.

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## SARASWATHI POOJA

BY

Y. Mahalinga Sastri, M. A., B. L.,

Among the six seasons of the year, Sarat is the most enjoyable, and Sanskrit poets are never tired of describing its beauties. Succeeding as it does the winter, its beauty shines by the contrast. Winter, however useful for the nourishment of life on earth, is yet a gloomy season, with its days clouded and nights devoid of the glimmer of the stars and the glory of the moon-shine. Winter is not only dismal but also awful with thunder and lightning and the menaces of flood and storm. Passages become blocked, communications curtailed and activities arrested. There is an isolation as it were of mankind from all outdoor work. With the advent of "Sarat" life revives on earth. The skies are evacuated by the clouds. The sun shines bright during day and the moon lavishes her splendour most delightfully during nights. The stars sparkle distinctly on the clear blue expanse of the firmament. Days are not over-hot; nights are not over-chill and the winds blow as breezes, not as storms. The surface of the earth is green with fresh verdure. The fields give promise of plenty and prosperity for the ensuing year. The rivers flow within the banks and all receptacles of water are contentedly full. The waters are limpid and tranquil like the minds of the sages. The lotuses bloom. The swans rejoice. The "Sarajas" cross the skies in crooked rows. The parrots sing their joyous notes. Men resume their out-door activities; kings set out on expeditions of conquest as the rivers become fordable, the paths free from mire and climatic conditions trustworthy.

In this most delightful of seasons falls the 'Navaratri' dedicated to the worship of the Mother of the Universe. It is one of the most widely prevalent national religious festivals in

India. During these nine days of Autumn, the Mother is worshipped from the Himalayas to Cape Comorin by the Hindus. She is variously named in various places. In Bengal She is propitiated as Kali. In Mysore She is worshipped as "Chamundeswari". In some parts She is called "Sakti", at others "Ambika". In South India we invoke Her as Saraswathī. Under every one of these names we, Hindus, worship the same Sakti. There can be no objection even for atheists to recognise an Universal Power. By our own most authoritative devotional traditions, Sakti or Cosmic power is the only Reality. Siva Himself can be left out of account as he cannot lift even a little finger if he is not inspired by Sakti. So Cosmic power is our only deity in the residue. The prime source of creation, the energy responsible for preservation and the relapse bringing about the annihilation of the Universe—that is Sakti. The worship of that Sakti is timed during the Sarat appropriately, because it, among the seasons, is characterised by a regeneration of life, revival of hope, resumption of power and re-emergence of light after an interregnum of torpor, gloom, incapacity and dullness. The Moon is said to be the seat of the Mother. The period of the moon's redemption from the meshes of the cloud is symbolically significant for the devotees of the Mother. The Mother is conceived as Gnana personified. The moon in the full glory of her flawless brilliance is the symbol of Gnana. The emergence of the moon from the clouds is symbolical of the rise of the splendour of knowledge upon the dispersal of ignorance. This symbolism underlies the title of a Sanskrit drama "Prabodhachandrodayam". The moon as signifying Ambika is sacred to her worshippers during the waxing phase of every month. But the Sarada Chandra is the most complete significator of the Mother. Hence the importance for us of these first nine days of the waxing moon in the beginning of Autumn.

Sakti has three manifestations which may be termed attainments when referred to in their abstract significance to mankind. The exterior of the three is physical and is personified as Lakshmi; the middle one is mental and is referred to as Saraswathi; the innermost is Atmic and is presided over by Durga. In our Saraswathi Pooja we make a synthesis of all the three; and offer our worship to all of them under the unified name of "Durga Lakshmi Saraswathi". As among these three divine presences, wise men do not wish for Lakshmi for her own sake. For, in the words of Acharya, "Wealth at the disposal of the ignorant is for the detriment of themselves and of others." "Sri" therefore is subordinated to learning and knowledge. As between the latter two the distinction is slight. Learning is preliminary to knowledge and knowledge is the synthetic core of learning. This identity is not only evident in our practice of Saraswathi pooja during the season sacred to Ambika, but has also been incessantly upheld in theory propounded through the utterances of our great national poets. Gouri like Saraswathi is said to be playing on the lute. She is likewise the giver of knowledge. Kalidasa compares the union of Parvathi and Parameswara with the union of word and sense. The same idea is put more forcibly and directly by Nilakanta. The left half of Siva is said to be identical with the word and the right one with the sense. Gauri is in the form of the alphabets. Says Mukakavi in the Arya Sataka: "My great teacher pointed out to me that the deity of blissful knowledge which has its tangible manifestation in the alphabets from A to Ksha resides near-by in the Kamapitha itself with the sweet sugarcane bow in hand."

In these and other utterances of saintly writers of old, Gauri and Saraswathi are unmistakably equated. Saraswathi is worshipped both as a divine personality and as an idea in the abstract. The Varnas from A to Ksha are her Svaroopas. All

articulate sounds are her forms. Dandin expresses the indebtedness of mankind to Saraswathi in her Sabda aspect in a telling verse: "All these three worlds would be lost in unrelieved darkness if light in the shape of words does not illumine the path of life." Nilakanta stated that the grace of the goddess of speech alone could furnish the criterion for distinguishing between man and beast and that sheer cleverness for selfish ends could only proclaim a man's affinity with dogs and jackals. As intelligent beings looking forward to the higher rungs of evolution, it behoves us to be ardent devotees of Saraswathi. And this day is one of the luckiest days in our lives as in it we pray for a higher fulfilment of our own selves.

In conclusion I would refer to the personal aspect of Saraswathi. Her Svaroop is described in the well-known verse beginning with the word Yakundendu. She is of a peerless white complexion wearing white dress and seated on white lotus. She is always worshipped by all the Gods including Brahma, Vishnu and Sankara. May she completely dispel our IGNORANCE!

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For a bowl of water give a goodly meal;  
 For a kindly greeting bow thou down with zeal,  
 For a simple penny pay thou back with gold;  
 If thy life be rescued, life do not with—hold.

Thus the words and actions of the wise regard;  
 Every little service tenfold thy reward,  
 But the truly noble know all men as one  
 And return with gladness good for evil done.

(Tr. From Gujarati).

## MAKERS OF MODERN INDUSTRY

### 2. THOMAS ALVA EDISON

BY

K. S. G., II U. C.

“Genius is one percent inspiration and ninety-nine percent perspiration.”

—THOMAS. A. EDISON.

Thomas Alva Edison, to whom we owe the phonograph, the telephone and the typewriter needs no introduction to our readers. The life of Edison, the newsboy, telegraphist, engineer and inventor is bound to be a fascinating study. He built up ‘half a dozen new industries, provided employment for millions, extended the reach of civilisation and enlarged the life of almost every one who lived within it.’ Henry Ford rightly says of him that he doubled the efficiency of modern Industry—that it is due to Edison that America, is the most prosperous country in the world. Like Henry Ford, Edison too had constructive motives and a strong passion for useful inventions.

Thomas. A. Edison was born in 1847, at Milan, Ohio. Even while he was a young boy, he published a news-paper which he printed on a train of the Grand Trunk Railway, in a laboratory installed in a baggage car. Unfortunately, he was deprived of this laboratory by his accidentally setting fire to the car with some phosphorus. After this set-back he became a telegraph-operator. All this time, he invented many instruments. But none brought in any money. His first real chance came to him in New York. He was appointed the technical director of the Gold Reporting Company with a salary of 800 dollars a month. He started a small shop under the name of Pope, Edison and Company, where he spent his time experimenting. He became well-known as an expert in telegraphy. In four years he saved half a million dollars. It was then that he built the laboratory, work-shops, library and houses that were afterwards to become world-famous.



The inventions of Edison are astonishing at once by their variety and their importance. "The list of his inventions is too long to give". He took out 1500 patents. His first invention was a device which nobody wanted to use—an instrument for enabling an assembly to vote by pressing buttons and for registering and counting of votes. Henceforward he resolved to satisfy a want instead of creating a want. Edison made the telephone possible and turned the telegraph into a general means of communication. He also invented incandescent lamps giving sufficient illumination in buildings. He made the type-writer into a practical instrument and contributed to the development of storage battery. He invented the phonograph and kinetograph which was the beginning of the Cinema. The first electric cars were made possible by his work. He also constructed an electric railway. He devised methods of preparing and handling cement which forms to-day the most popular building-material. He introduced paraffin paper and the mimeograph which multiplies copies of letters. During the Great War, he worked out thirty-nine inventions for the United States Navy. His chief original invention was the phonograph which he at first considered merely a toy. "He devised an improvement in the Stock Exchange ticker which he was able to sell for 40,000 dollars." From that moment the flow of his inventions never ceased.

The life of Edison was mostly spent in the laboratory among his workers and collaborators. There he took most of his meals and received guests. His methods of work were extremely thorough. He knew how to surround himself with able men and how to co-operate with other minds. He would work for days and nights and sleep when he had finished. He expected the staff also to work in that 'heroic' fashion. If any of his assistants, thinking himself indispensable, tried to impose conditions, 'Edison would do a little inventing and work out a



method which got rid of him.' He sacrificed large sums of money for his elaborate experiments. Recently, he examined 15000 plants in order to find one which would grow in the United States and assure her supply of rubber in case of war. He spent 40000 dollars on his experiments on electric lights before he got the first crude carbon filament.

The remarkable efficiency of modern Industry is not a little due to the constructive genius and indefatigable energy of Thomas Alva Edison. Before the invention of the electric lights, the now obsolete arc-lamp with its sizzling carbon and and fluctuating glare held the field. The dynamos of his time were only 40 percent efficient. Edison's dynamo gave an efficiency of 90 percent which contributed much to the high speed of machines. In short, it is difficult to exaggerate the contribution of Thomas Alva Edison to the progress of modern Industry.

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He was a very talkative barber, but on one occasion he met his Waterloo. Commencing operations, he opened with the query, "How would you like to be shaved, sir?" only to receive the curt reply, "In perfect silence, please!"

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The two little boys were quarrelling. "Your father's mean," said one, "cause he lets you walk about in old boots and he's a bootmaker." "Yours is meaner," retorted the other promptly, "He's a dentist and your baby's only got one tooth."

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"You know the bungalow you sold me?" said the man in the agent's office. "It wasn't a bungalow, sir," said the agent; "it was a cottage." "No," replied the customer; "it was a bungalow. The job was a bungle and I still owe for it."

## QUESTIONS AND ANSWERS

[Questions are invited from students specially on topics of interest and practical value. They would be particularly welcomed if they relate to the application of the principle of Ancient Indian Culture to modern Indian problems as the answers thereto would stimulate inquiry and reflection in the minds of our students who are the citizens of tomorrow. It is unnecessary to add that no answer in these columns should be deemed in any manner authoritative or binding.]

**Question:** (R. V., IV. U. C.)

What is 'Nazism'? How does it differ from the Fascist experiment?

**Ans:** (S. S.) The recent Nazi movement in Germany is following closely the path of Fascism. Adolf Hitler, though not so towering a personality as Mussolini, is yet an equally great orator. Like Mussolini, he has secured his adherents by appealing to the resentment, the fears and the violent passions of men who found themselves in a state of suffering from a political paralysis. Though Hitler's Nazis are a far less effective military force than Mussolini's Fascists, both the movements have almost a common origin. Adolf Hitler, like Mussolini, was a Socialist for a long time. His movements, like Italian Fascism, have drawn their main strength from the lower middle classes and the peasants. As in Fascism, so also in Nazism, the Socialistic features are slowly receding to the background. The Nazis like the Fascists have created a wave of nationalistic sentiment and a sense of profound economic distress. Hitler is one with Mussolini in denouncing the Versailles Treaty. The Nazis are determined to rearm Germany as far as possible. To Adolf Hitler nothing is more important than military training. "The State should take care," says he, "that the generation of stay-at-homes is not produced. Boxing should not be neglected—it is not stiffer for two youths to settle their disputes with their fists than with a polished strip of steel." The na-

tional state, according to Hitler, should act on the presumption that a man of moderate education, but sound in body, firm in character and filled with joyous self-confidence and power of will is of more value to the community than a highly educated weakling.

Fascism has come to stay. It is no longer looked upon as a passing phase. The same thing cannot be said of Nazism, though modelled on Fascism. Denying every standard of civilised conduct and government, the Nazis are pursuing a revolutionary course unparalleled in the history of Germany. Persecution of communists, socialists, Jews and even the Catholics, has almost become the fashion of the day among them. It has smashed the German social democracy beyond repair. It has again dealt a heavy blow to the European Socialism. It has manufactured so much 'emotional gun - powder' that nobody knows what forces of revenge and revolution are preparing to overthrow its policy of 'blood and iron.' While in destructive tactics Nazism reminds us of Fascism, in constructive policy, the palm goes to the Fascists alone. The Nazis have still to show their capability as rulers.

Q. (K. R. S. II U. C.) Is there a case for idolatry today?

Ans. (S. N.) The use of idols in religious worship is almost universal. But the absence of this practice in certain minor religious sects like the Protestant Christians and the Sikhs often leads one to doubt the claim of idolatry as a form of worship. On a careful examination, however, it becomes clear that images are essential for us to have communion with God; and that where there is not a material idol, a mental one takes its place. The fact at the root of idolatry is that the limited mind of man cannot grasp the unlimited *Brahman*—the one Infinite Existence. We are able to understand God only by His attributes. (*Saguna Brahman*). Now, an idol is a symbol of

some attribute or group of attributes of God. In some other cases, the idol is an image of a Divine man such as Shri Rama or Krishna—a manifestation of the Supreme to which the human heart can easily cling. Further, God is everywhere and in everything. He can be worshipped in anything. Hence it is right to pray to Him in a tree or stone. After all, when we worship God we form a mental conception of Him. We think of Him as Creator,, Ruler, Father, Justice, Power, Love. This conception is only a mental image. Therefore, without **some image**, we cannot worship him, nor even think of him. In meditation an idol forms a point on which the mind can be concentrated. A few moments of steady gazing reproduce the image in our minds. “As the mind grows steady, the image disappears and the indwelling life pervades our consciousness filling it with life and joy. And further it forms a magnetic centre. A highly evolved person is inspired in his meditations by the presence of such an image. When we stand before an idol the mind grows calm and steady with very little effort. It is, therefore, at once idle and rash to deny the help which the idols render in the upward struggle of our souls.

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## HUMILITY

The Ocean asked the rivers once: “I see that all of you bring away the largest trees entire, tearing them off their stands with roots and branches. But never have I seen one of you bring me a cane though it is so weak and small.”

And Ganga, the chief of the Indian rivers, answered him: “Because the cane knows its weakness and bends in due humility when the rains swell our streams; Other trees with mistimed pride refuse to recognise the difference between strength and weakness and so break.

## “மாணவர்கள்—பண்டும் இன்றும்”

by

(K. Ibrahimsa, VI F. A. S. H. S.)

1. இவ்வுலகில் மக்களாய்ப் பிறந்தார் எய்துதற்கு உரிய நிலைகள் யாவினும் சிறந்தது “மாணவ நிலையே” என்பது பல பெரியாரது கொள்கையாகும். கவலையறியா உள்ளமும், வானிடிந்து வீழினும் தாங்குவதற்கு இயலும் உடல் உரமும், இசையாதெனினும் வசைதீர எண்ணிப்புரிய விருப்பும், பெருமுயற்சியும், ஆகிய இவைகள் உடமையே அப்பருவச் சிறப்பிற்குரித்தாய்காரணங்களுள் தலைசிறந்ததெனலாகும்.

2. இத்தகைய வீறுவாய்ந்த மாணவநிலை கல்வி பயிலும் தகுதியுடையோரையே நிலைக்களமாகக் கொண்டிருக்கிறது. ‘நீருயர ஆம்பல் உயருமாறுபோலக் கல்விநிலையுயர நாட்டின் நலம் உயரும்,’ என்பது மறுக்கப்படாத உண்மையாயின், ஒரு தேசத்தின் உயிர்நிலை மாணவர்களையே பெரிதும் சார்ந்திருக்கிறது என்பதற் சிறிதளவும் ஐயம் இல்லை; எனவே பண்டைத் தமிழகம் ஒப்புயர்வற்றிலங்கியதற்கு ஏதுவாகிய முன்னைய மாணவநிலையை ஒரு சிறிது தற்கால ரீதியுடன் ஒப்பு நோக்குவதும் சரித உணர்ச்சி மிக்குடையார்க்குப் பயன் தருவதாகும்.

3. மாணவர் என்னும் பதம், கல்வி பயில்வோரையே குறித்து வருகிறது; எனினும், ‘வெளுத்ததெல்லாம் பாலாகாதவாறு’போல, கல்வி பயில்வோரெல்லாம் ‘மாணவர்’ என்னும் பெயர்க்குரிமை பூண்டவராகார். இவ்வுண்மை ‘கல்வி’ என்னும் சொல்லுக்குப் பொருள் காணும் முகத்தானே நன்கு வெளிப்படும்; ‘கல்வி’ என்னும் மொழியிலுள்ள ‘கல்’ என்னும் தாதுவிற்கு (Root) தோண்டுதல்—புரட்டுதல்—கீழிருந்து மேல் எடுத்தல்—என்பதெல்லாம் பொருள்; அது ‘வி’ என்னும் தொழிற்பெயர் விசுதி

பெற்று, 'தோண்டி யாராயப்பட்டது கல்வி' என்னும் பொருண்மை தோற்றி நின்றது. கல்வியைச் சுட்டும் Education என்னும் ஆங்கிலப்பதத்திற்கு 'தோண்டி ஆராயப்பட்டது' என்னும் பொருள் தரும்படி, 'to draw out—or Bringing up—' (Chamber's Dic. page 295) எனக் குறித்துச்சென்ற அழகும் ஈண்டு ஒப்பு நோக்கி இன்புறற்பாலது. இதனைப் பயில்வோர் மாணவர் எனவே, ஆசான் உரைத்தகாற் கூறு ஒரு பற்றுக் கோடெனக் கொண்டு, முக்காற்பங்கின் அளவுடைய தன்மதிவிகற்பால் ஆராய்ந்து, உண்மை காணும் அமைவுடையோனே அந்நிலை அடையும் ஆற்றல் வாய்ந்தவன்.

4. பண்டைத்தமிழகத்தில், மாணவர்நிலை மிகவும் உயர் வடைந்திருந்தது. அது தனக்குரிய பல உண்மை இலக்கணங் களையும் உடைத்தாயிருக்கப் பின்தாழவில்லை. '\* மாத வேதனம்' கட்டுபவர் எல்லாம் மாணவர்' என்று கருதிய மனப்பான்மை அந் நாளில் காண்பது அரிது. அவர்கள் காலங்கடவாமை, ஆசிரிய வழிபாடு, வித்யாவேட்கை, கவனசக்தி, ஒழுக்கமுடைமை, சித்திரப் பாவையின் அத்தக வுடைமை முதலியனவற்றைத் தமது சிறப் புரிமையாகக்கொண்டு திகழ்ந்தனர். இதனை கோடல் மரபு இது எனக்குறிக்கும் பவணந்தியார் இயற்றிப்போந்த சூத்திரம் ஒன்றுமே நன்கு தெரிவிக்கும்.

“கோடல் மரபே கூறுங் காலேப்

பொழுதோடு சேன்று வழிபடல் முனியான்

குணத்தொடு பழகி அவன் குறிப்பிற்சார்ந்து

இருவேன இருந்து சோல்லெனச் சோல்லிப்

பருகுவ னன்ன ஆர்வத்த னாகிச்

சித்திரப் பாவையி னத்தக வடங்கிச்

செவிவாயாக நெஞ்சுகள னாகக்

கேட்டவை கேட்டவை விடாதுளத் தமைத்து

போவெனப் போத லென்மனார் புலவர்” என்பது அது.

\* மாதவேதனம்:—மாதச்சம்பளம். School fees.

5. அன்றியும், பண்டைய மாணவர் உண்மைக்கல்வி, இயற்கையோடியைந்த கல்வி—தாய்மொழிக்கல்வி—இவைகளை அடையும் பாக்கியம்பெற்று நின்றனர். ஆண்டு மூன்று அடையாப் பருவ முடைய சிறு குழுவியும், தன்னறியாது மண்ணில் கோடிட்டு மகிழும் போது யாண்டும் எவ்வுலகிலும் நேர்கோடும், கோணக்கோடும் கிழிக்கும் என்பதனை இதுகாறும் கண்டவர் ஒருவரும் இரார்; சுழித்துச் சுழித்துக் கோடிட்டுச் செல்வதே அத்தகைய பிள்ளைமைப்பருவத்தின் முதல் இயற்கை; இதனை நன்குணர்ந்து மதிவலி படைத்த நம் மூதாதையர் அகரமுதலாகச் சுழித்தியற்றுமாறு வரிவடிவமைத்தார்கள்; இஃது இயற்கையினொடு எத்துணைப் பொருத்தமுடையது! என்பதனை ஒரு சிறிது கூர்ந்து நோக்குங்கள்; இதுபொழுது, நம் நாட்டில் தலைப்பட்ட பேரறிவாளர்களோ, தங்களது மதிநலத்திற்கும் பிள்ளைப்பிராய இயற்கை நெறிக்கும் மாறாக, நேர்கோட்டை வடிவமாகக்கொண்ட, டகரம், பகரம், யகரம் முதலியவற்றை முதலிலேயே கற்பிக்கவேண்டும் என்று கருதி, ‘டப்பா, டங்கா, டமாரம், எனப் பாலபோத நூல்களும் எழுதிவிடுகின்றனர். என்னே! அவர்கள் அறியாமை இருந்தவாறு! இந்த மாணவ நிலையாகிய தொட்டிலிலேகிடந்த குழந்தைகள் பிணி பசி அற்று, அறிவு வளம் படைத்துத் தாய்நாட்டைத் தாங்கிநிற்பது எங்ஙனம் இயலும்.

6. அன்றி, ஆசிரியர் பலரிடம் பாடங்கேட்கும் வழக்கம் அக்கால மாணவர்களால் கைவிடப்பட்டது. தன் வயிற்றுக்கு வேண்டிய உணவினைச்செடி ஒன்றிலேயே கொள்ளாது, பலவற்றினும் சென்று உண்டும் பசி தணியாத ஆட்டினை ஒப்ப ஆசிரியர் பலரிடனும் சென்று கல்வி பயில்பவன் பயன் பெறமாட்டான். மாணவரில் கடைப்பட்டவனுக்கு, ஆடு இப்பயன்கருதியே இலக்கண ஆசிரியர் பலரானும் எடுத்துக் காட்டாகக் கொண்டுள்ளமை இதனை நன்கு வலியுறுத்தாநிற்கும். இது அக்காலத் துணிபு. தற்கால மாணவ உலகமோ, கணக்கு, பூகோளம், ஆங்கிலம், சரிதம், தமிழ், ஆகிய ஒவ்வொன்றிற்கும் வேறு வேறு ஆசிரியனைக் கொள்ளும் அழகு வாய்ந்தது.



7. இன்னும், இடையில் துணிகட்டி வாய் புதைத்து, பெரும் பணிவுடையவனாய் கையில் ஏடுதாங்கி எதிரில் உட்கார்ந்திருக்கும் ஆசிரியர் முன்பு நின்று பாடங்கேட்டுவந்த பண்டைய மாணவனது தோற்றப் பொலிவையும்; வடுகுவாரி மேனி மினுக்கி மேஜையில் புத்தகம் நிற்க கையைச் சுடக்கிக்கொண்டு அங்காந்தவாயுடன் அமிர்ந்திருக்கும் மாணவரின் முன்னே, புத்தகமும் கையுமாய், தான் வீட்டிலே படித்து எடுத்து வைத்துக்கொண்டு வந்துள்ள பாடக் குறிப்புடன் ஆசிரியர் நின்றன்கொண்டு போதிக்க அதனையும் கேட்க மனமில்லாது, 'மணி அடிக்கவரும் சேவகன் தூங்கினன் என்று ஏங்கும்' தற்கால மாணவ நிலையையும் சற்றுக் கூர்ந்து நோக்கின் கடலுக்கும் மடுவிற்கும் உள்ள ஏற்றத்தாழ்வினை அவை உடைய வன்றோ!

இப்படிப்பட்ட மாணவருலகிலே வாழ்ந்துவரும் நாம், பத்தாம் ஆண்டின் இறுதியில், கடவுள் கொடுத்த அறிவும், தற்காப்புவன்மையும், அழியப்பெற்று தற்கொலை புரிந்துகொள்ளும் தன்மையுடைய அடைந்ததில் அதிசயம் ஒன்றுமில்லை; கம்பனையும், காளிதாசனையும், கவி ரவீந்திரனையும் ஈன்றது பண்டைய மாணவருலகு; அம் மாணவர் உலகம் இன்று நம் கண்கொண்டு காணும் காட்சி இழந்து விட்டது; அது மீள வரும் நாள் என்றோ! புதுமை அழிந்து பழமை புகுவதாக: அந்நாளே மாணவருலகின் சார்பாக நான் இன்றே பெரு மகிழ்ச்சியுடன் வரவேற்கிறேன். எல்லாம் வல்ல இறைவனை உடன் நின்று உதவி புரிவதாகுக.





## திருவருட்டமிழ் மொழி.

(ரா. ராமசுப்பு, முதல்வகுப்பு, மதுரைக் கல்லூரி.)

இமிழ்கடல் உலகில் அமிழ்தெனச் சிறந்த தமிழ்மொழி வழங்கும் இத்தமிழகத்து மக்கட்கு முன்னதாக வேண்டுவது இறைவனருள்பெறும் உணர்ச்சி, இரண்டாவதாக வேண்டற்பாலது மொழிப்பற்றே. தாய்மொழிப்பற்றே நாட்டுப் பற்றுக்கு வழிகாட்டியாகும். ஈன்ற தாயைப்போல் இனிமை பயத்தலால் மொழியினைத் ‘தாய்’ எனலும் தகும். அருந்தமிழணங்காம் இம்மொழி தெய்விகத்தன்மையுடைய தென்பதற்குக் கண்ணுதற் கடவுளே கழகமோடமர்ந்து இதனை ஆராய்ந்தாரென்ற உலகறி உரையே போதிய சான்றாகும்.

தமிழ்மொழி மிகவும் தொன்மையானது; இதனைத் திரிபுரமெரித்த விரிசடைக்கடவுள் அகஸ்தியர் வாயிலாக வெளியிட்டனர். இது முதற்சங்கம், இடைச்சங்கம், கடைச்சங்கங்களால் காக்கப்பட்டு வந்தது; வல்லுநர் பலரால் சீராட்டிப் பாராட்டப்பட்டுப் புகழுடையதாக விளங்கப்பட்டது. கன்னடமும், களிதெலுங்கும், கவின் மலையாளமும், துளுவும் இத்திருவருட்டமிழ்மொழியின் திரிபுகளே. “என்றுமுள தென்றமிழ்,” “எழுலகும்புகழ் மூவா முத்தமிழ்,” “தமிழெனு மளப்பருஞ்சலதி” என்று இவ்வாறாக கல்வியிற் பெரிய கம்பரே ஏத்துவராயின், இவ்வருண்மொழியின் மேன்மைக்கு வேறு சான்றும் வேண்டற்பாலதோ? இத்தேங்கு சுவையிற் கவினிற்றிகழ்தமிழில், மடக்கு, எதுகை, சிலேடை முதலிய சொல்லலங்காரங்களும்; உவமை, உருவகம், ஒட்டு முதலிய பொருளலங்காரங்களும்; தெளிவு, செறிவு, சுவை முதலிய குணவலங்காரங்களும் பொருந்தி, சங்கநூல் முதலிய தொன்னூற்களின் சொல்லும் பொருளும் தழுவி, பாற்கடல் அமிர்தினும் மேற்படும் சுவையுடன் இஃதிலங்குகின்றது.

இப்புவி யில் இலங்கும் மொழிகளில், வாசிப்பதற்கும், வாசித்த வற்றை எளிதில் அறிந்துகொள்வதற்கும் எளிதாக இலங்கும் மொழி தமிழ்மொழியென யாவரும் அறிந்த விஷயம். இவ்வினிய மொழியில் உலக நூல்களும்; அறிவு நூல்களும்; அறம், பொருள், இன்பம் என்ற உறுதிப்பொருள்களை வெளியிடத்தக்க நூல்களும்; பத்திச் சுவை நனி சொட்டச் சொட்டத் தெய்வமணங்கமழ இனிது பாடப் பட்ட காவியங்களும்; செழுமையும் இனிமையும் பொருந்தி கற்போருளத்திற்குக் கழிபேருவகை பயக்கும் இன்னிசைப் பாடல்களும்; இனிய இலக்கியச்சுவையோடு இனிது கலந்தாட்டி இன்பமும் பயனும் எய்தத்தக்க வசனகாவியங்களும், இனிய செந்தமிழ் நடையில் தொகுக்கப்பட்டிருக்கின்றன. ‘ஆகலின் தமிழ்ச் செல்வராய நாம், உண்மையறிவைப் பிறப்பித்து இம்மை அம்மை வீடெனும் மும்மைப்பலங்கலையளிக்க தண்டமிழ்க்கலைகளைப் பயின்று வர வேண்டும்’ என்பது, ‘இலவமரத்தின்கண்பதிந்த இரும்பாணிபோல’ நமது இதயத்து இலங்கவேண்டும்.

தற்காலத்தில் ஆங்கிலம் பயிலும் மாணவர் மாணவிகள் தமிழ் மொழியில் பயில்வதாகத் தம்மைக்கூறிக்கொள்வதிலும் நாணமடைகிறார்கள். இன்னவர் இங்ஙனம் கருதுவது துர்ப்பாக்கியமேயாம். மற்றும் சில கலாசாலை, கல்லூரிகளில் ஆங்கிலப்பாடம் தவிர்த்து, ஏனைய சரித்திரம், கணக்கு, சைன்ஸ், பொருளாதாரம் முதலிய பகுதிகளை, மாணவரின் சகாயனிமித்தம், தமிழ்மொழியிலேயே போதனைசெய்து வருகின்றனர். இது நமது பெருந் தவப்பேறாகு மன்றோ! அரசாங்கத்தார்களும் தமிழ் மொழியைப் போற்றி வர வேண்டுமென்ற ஏற்பாடுகள் செய்து வருகின்றனர். ஆதலின்,

“யாமறிந்த மொழிகளிலே தமிழ் மொழிபோல்

இனிதாவ தெங்கும் கானோம்!

பாமரராய், விலங்குகளாய், உலகனைத்தும்

இகழ்ச்சி சொலப் பான்மைகெட்டு

நாமமது தமிழரெனக் கொண்டிங்கு

வாழ்ந்திடுதல் நன்றோ? சொல்வீர்!

தேமதுரத் தமிழோசை உலகெல்லாம்

பரவும்வகை செய்தல் வேண்டும்.”

என, சுப்பிரமணிய பாரதியார் இனிது இயற்றிய இப்பாவினை நன்கு உணர்ந்து, இனியாவது குருட்டு நம்பிக்கையினின்றும் விழி பெற்று எழுந்து, நாம் நம் தமிழ்மொழியினை நன்கு பயின்றும்; பயின்றவற்றைப் பலமுறை ஆராய்ந்தும் ஆராய்ந்தவற்றை ஏனைய தமிழருக்கு அறிவித்தும்; பிறநாட்டு நல்லறிஞர் சரித்திரங்களை செந்தமிழில் பெயர்த்தும்; இலக்கியச் சுவையுடன் கூடிய இன்பத் ததும்பும் இறவாத புகழுடைய நூல்களை எளிய இனிய செந்தமிழ் மொழியில் இயற்றியும்; வெளிநாட்டோர் இங்ஙனம் தெள்ளுற்ற தமிழமுதை அருந்தும்படி செய்தும், வருவோமாயின், நந்தமிழராய் நாம், தமிழ் நூல்களையே உறுப்புக்களாகவுடைய மிழத்திலக நாயகிக்குப் பெரும் புகழுடைத் தொண்டு புரிந்தவராவோம்!



## REVIEWS

(1) Srimad Appaya Dikshitendra Vijaya—Sanskrit Prose work by Pandit K. V. Subrhamanya Sastri, Madura:—Published 1933. Pages XVI—148. Price Re. 1/-

Sankara fought against Buddhism (about the beginning of the Christian era?) and expounded Advaitism as the teaching of the Upanishads. Ten centuries later two rival schools of philosophy raised their heads both in their respective ways seeking to propound for the people doctrines of faith, less metaphysical than Sankara's Advaitism and more amenable to practice in the ordinary affairs of life. The founders of both the schools accepted Vishnu alone as the Supreme deity. This religious renaissance, as all such radical movements usually do upon their advent, set fervour at such a violent key that asseveration not infrequently took the form of acrimonious denunciation. The new faith <sup>sought the aid</sup> secured the allegiance of the rulers of the land easily on account of their stress on concrete emotionalism and intellectualism rather than on abstract spiritualism and ideals beyond the reach of the limited human mind. With political backing they gradually set upon a programme of proselytisation and <sup>persecution</sup> stampeding with the result that the Advaitism of Sankara was going to rust and the worship of Siva was pulled down to the state of ruins. <sup>the wall</sup> Bigotry and animosity blasted the true spirit of religion which became more and more enmeshed in formalism. Sometimes passions ran so high that gods were suppressed and temples converted. It was all due to the time spirit—presumably an infection caught from contemporary Musalman fanaticism. These developments reached great excesses in the 16th century. It was the heaven-ordained mission of Srimad Appayya Dikshita to allay the fever of the times both by pacific and controversial methods and set the pendulum at its normal swing. He rejuvenated Advaitism, redeemed Saivism and reconciled all the three schools by propounding a happy synthesis. He invoked Vishnu in Siva temples and

Siva in Vishnu temples. He taught that bigotry and antagonism could not be stable foundations of any faith. He confessed that in order to regenerate the down-trodden faith in Siva he had to take sides. He often risked his life in *fighting* against the deep-rooted prejudices of the times. He was a teacher, saint and writer. He taught thousands of pupils among whom the famous Bhattoji Dikshita was one, remained practically poor in the midst of competing royal patronages and wrote one hundred and four works on an immense variety of subjects, ranging from devotional lyrics to the exalted heights of monistic metaphysics, not omitting to reaffirm cordially even Visishtadvaita and Dvaita. His life as handed down by tradition, as gleaned from literary works and other records and as culled from recent research publications of a few precursors, is compiled in the form of a prose work interspersed with relevant citations from the sources and presented to the intelligent public by Brahmasri Pandit K. V. Subrahmanya Sastrigal, himself a descendant of the Dikshita. In the words of M. R. Ry., K. S. Ramaswami Sastrigal who writes the Foreword, "the author has written the biography in a simple and fascinating style and has presented in a brief compass the result of many years of patient and painstaking research." He has caught the essence of the great Dikshita's personality and revealed it well in his excellent book. We wish his work a wide appreciation which it so well deserves by virtue of the great subject-matter and the manner of handling worthy of the same.

Y. M.

(2) Dhyana Sloka Samgraha:—by Pandit K. V. Subrahmanya Sastri, Madura, Third Edition 1935, Pages 8:—

Price 1 anna.

This booklet gives a collection of devotional verses usually recited by orthodox Brahmins in praise of the several deities of the Hindu pantheon. It deserves to be in the hands of every pious Hindu school boy who would go into our temples not like inquisitive alien visitors but as humble votaries of the gods privileged to claim an intimacy with them.

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13—10—35. }

Y. M.

(3) The University of Nalanda by H. D. Sankalia, M. A., L. L. B., with a preface by Rev. Henry Heras, S. J., M. A., B. G. Paul & Co., Publishers, Madras. Price Rs. 5; (7 s 6 d.)

In these modern times when it is the fashion—unfortunately there is necessity also owing to lack of educational facilities in our land—to send our young Indian students to distant foreign countries like Europe and America for equipping themselves in the knowledge of modern sciences and arts, it is a pleasure to turn to a book which treats of the history of an Indian University not quite so ancient as to be treated as legendary or lacking in historical value. The history of Nalanda embraces an important epoch of our country's main history embracing about 8 centuries and leading into the threshold of the permanent establishment of Mussalman power on the Imperial throne at Delhi. Authentic materials for the weaving of the web of a true and living history of this famous Indian seminary of learning are in course of being gathered and some of the conclusions arrived at in this book cannot but be tentative. Nevertheless, this work is an erudite attempt to present before the readers an interesting account of this University, giving in a connected form its rise and growth, the subjects taught therein, the famous pandits connected with it, the life of the student, the religious rituals observed there, and other Universities contemporaneous with Nalanda.

Nalanda is a place sacred to Buddhists. It was visited by Lord Buddha in his lifetime with his favourite disciple Ananda and even before Buddha, Mahavira, the great Jain saint is said to have visited it. It seems to have been a resort for Buddhist monks in the succeeding centuries. Emperor Asoka is said to have founded a Vihara in Nalanda. Nagarjuna and Aryadeva, the great Buddhist leaders of first century after Christ are traditionally said to have interested themselves in the educa-

tional institutions conducted there. But it was not until we come to about the first quarter of the 4th century A. D. that we find Nalanda beginning its career as a University in the Sangarama founded by Sakraditya who is identified with Kumaragupta I of the Imperial Gupta Dynasty.

It flourished for 800 to 900 years from 425 A. D. to 1205 A. D. The Chinese pilgrims, Hineu Tsiang and I-Tsing visited. There appear to have been at least six colleges, several temples, a grand library and three grand buildings called Ratnasagara, Ratnodadhi and Ratnaranjaka, one of which was nine-storeys high. Grammar, Logic, Medicine were taught as well as Vedas, Upanishads, Samkya Vaiseshika, Nyaya and all the works of Mahayana and Hinayana Buddhism.

From different accounts, the author estimates the number of students getting instruction from 3000 to 5000 and they came from outside and inside of India, from Tibet, China, Korea, Japan and as far as Asia Minor.

The University which had such a long and glorious career was overrun and destroyed by Bakhtiyar Khilji in about 1205 or 1206 A. D.

The book is an earnest attempt at giving a history of the educational activity carried on at an important centre of learning in an epoch of Indian History which appears not to be wanting in a steady flow of the stream of Hindu Culture and learning and which embraces such divergent periods like the rise of the Guptas, the devastation of the hunas, the reign of Harsha, the rise of Pala dynasty and the on rush of Islam.

A. R.



## NOTES

**Madura College**

Mr. S. Narayana Ayyar, B. A., L. T., retired from service last month, leaving behind him a glorious record. He joined the institution on Feb. 1909 and thus at the time of retiring he had completed 27 years of service. Throughout he was extremely popular with the students and his colleagues on the staff. The principal made a very appreciative reference to him in the Assembly Hall on the day following his retirement.

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The Saraswathi Pooja was celebrated on a grand scale in the premises of the Library on Sunday 6th October 1935. Messrs. Y. Mahalinga Sastriar and Arangaramanujam Pillai spoke on the occasion on the significance of the pooja. The function terminated after the distribution of Prasadam.

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Sports:--Thanks to the indefatigable energy and enthusiasm of our Sports Secretary, the play-grounds are in full swing. Volley-ball, Basket-ball, Aockey, Tennis and Cricket have become more popular than before. During the last month several matches were played by our students with local and foreign teams. Our players exhibited their best talents in every one of the matches. Special mention should be made of the Basket-ball Match played against the Loyola College Team from Madras. In the initial stages, it looked as though we would have an easy win over, but fortune willed it otherwise.



**Cricket Club:** The opening match of the season was played between the past and the present students of the Madura College, which ended in a victory for the latter. Mr. S. K. Ramanathan, was mainly responsible for the victory; he played a patient innings, remaining unbeaten with 55 runs at the close. Mr. R. Saketharam was the most successful bowler among the past students, and with his deadly spell bagged 5 wickets for 9 runs including a splendid hat-trick. The past were all out for 68 runs, Mr. K. Ramasami contributing a useful 29. Mr. S. K. Ramanathan besides his good knock at the wicket, took 6 wickets at the cost of 28 runs.

Among other matches played by our club, mention must be made of two matches played against the Merchants XI. one ending in a victory for us and other in a draw. We also played two matches against the M. U. C. C; one under the captaincy of Mr. G. P. Siddhamoorthi which ended in a victory for us; and the other led by Mr. S. K. Ramanathan, which ended in a draw.

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### Sethupathi High School

Under the auspices of the Junior Section of the Literary & Debating Society, a public meeting was held on 22-10-35 at 5 p. m. in the Main Hall, with Mr. S. Nagarajan, M. A., L. T. Cert. Lib. (Madras Univ) in the Chair.

Mr. C. A. Krishnamurti Rao, M. A., F. R. E. S., Lecturer in History, Madura College, delivered an interesting lecture on "STUDENTS AND SOCIAL SERVICE" The Chairman in his concluding speech pointed out to those present the opportunity that was awaiting them then on the eve of the Deepavali and exhorted them to help in the collection of funds for the College.

### OBITUARY

At 1-30 p. m. on the 23rd instant, P. Maharajan, a student of the Sixth Form C Section, breathed his last, after a prolonged illness. He died of malaria, and his death is a loss to the institution as he was a bright student and a keen sportsman. May his soul rest in peace!

Variety Entertainment:— A Variety Entertainment consisting of music, magic, kolattam, dance, comic and farce was conducted in aid of the Madura College Poor Boys' Scholarship Fund on the Deepavali Day. The function attracted almost all the students studying in our institutions. We take this opportunity to express our sincere thanks to all those who helped us in making the function a success. Special mention should be made of the services of the Principal, the Headmasters of the several institutions under the Madura College Board, the Head Master, Sri Meenakshi Vidyasala, Mr. Reghurama Ayyangar of the Sethupathi High School, the members of the Young Men's Club, Madura, and Messrs. S. Nagarajan, M. A., L. T., Venkatachalam, P. S. Sundaram, D. A. Narayanaswami and George Phillips. The organisers hope to give at least Rupees ONE HUNDRED towards the Poor Boys' Scholarship Fund.

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## HOW THE MOVEMENT GOES

The Deepavali has come and gone. Our College staff with the co-operation of the staff of the two High Schools and the other branch schools and our students organized a scheme for making house-to-house collections in the City of Madura, and some outside stations in the Districts of Madura and Ramnad for helping the College Board financially. The organization was much more thorough this time than in previous years, and our thanks are due to the organizers. Most of the Hundi boxes have been opened; and the total sum collected upto now amounts to Rs. 350. (Rupees three hundred and fifty.) The amounts dropped into the Hundi boxes are said to have ranged between 3 pies and a few rupees. The value of this method of collection lies less in the total amount collected and more in the manifestation of sympathy on the part of the poor and the rich, the high and the low towards our educational institutions, and the skill in organisation which such a movement develops in those who are engaged in it. In the development of the organizing power, each year must show an improvement upon the preceding year until we are able to mobilize the sympathy and the generous impulse of every citizen of our two districts (Madura and Ramnad) towards our national educational institution—the Madura College. It is at once possible and easy of accomplishment. We want an army of willing workers, earnest and devoted. Detailed and sustained work year after year done in a spirit of service and sacrifice will enable the College and the other schools under the management of the Madura College Board to develop into strong and efficient institutions. Foreign Christian missions working in this country for decades or even centuries show examples of such steady and detailed work. Salvation army makes special collections for the vast social ameliorative schemes by organizing 'self denial weeks'.

The organizers of 'Our Deepavali Collections' arranged a delightful variety entertainment in the open space behind the main building in the Sethupathi High School premises during the course of which an interesting programme was gone through. Besides giving pleasure to the young and the old assembled on the occasion, it must have contributed its own share to the Deepavali collections. Amongst the items we may specially mention the enacting of the part of Pusari from a scene in Nandanar which was done very well by a budding actor who is a pupil of the Sethupathi High School, and the play of the Farce "The Dentist." We hope similar entertainments more developed, and with better arranged seating accommodation will be a feature of future Deepavali collection schemes, contributing to joyous mirth, and healthy fellowship and increased collections.

On 27th October 1935 was opened under distinguished auspices the Doon School at Dehra Dun. H. E. The Viceroy opened it amidst imposing ceremony. It is an important Educational experiment seeking to implant in this country the sane and healthy features of the English public school and eschewing its rough, narrow, and insular concomitants. The task is not an easy one; for those who are responsible at the top to build healthy traditions, to mould the character and develop the mind of the youth committed to their care, in the class room, or in the play fields or during daily intercourse may be Britishers, who in spite of their abundant earnestness and goodwill may not be able to sympathise with and duly appreciate Indian view-points and adapt them to their English experience. It was on this rock of lack of wise adjustment and adaptation such institutions like the "Newington" under the Court of Wards in this Province foundered; most of the students who came out of this latter institution no doubt came out with a veneer of the accomplishments of an English country squire, but were utter failures in the way of being successful men of light and leading in the country.

But Mr. A. E. Foot, the Principal of the Doon School has rightly apprised the responsibilities devolving on the authorities of the School, and the dangers which have to be avoided. Many friends have warned him of the dangers—the creation of a class of snobs sent out by the School into the Indian world with a spirit of exclusiveness which is one of the worst features of the English Public School, the denationalisation of the pupils with a positive repugnance to the great traditions of their country, and an indifference to its even greater future. He has noted these dangers which are not merely imaginary but hopes to send out into life his boys as members of an aristocracy of service, inspired by ideals of unselfishness, not one of privilege, wealth or position. According to him, “The training in the school must be such as will qualify the boys in character, intellect and physique, to take responsibility and lead” a necessary equipment for those who should guide our nation in the near future. The practical Anglo Saxon temperamant has to a large extent succeeded in eschewing religious motive as a source of inspiration for public spirit, service and sacrifice. Indian mind has risen to vaster heights by the operation of that motive if pure and high-souled, but has also fallen if narrow, fanatical and irrational. Without the help of that motive it has tended to become selfish, cynical and self-centred. Mr. Foot does not indicate how he is going to tackle this knotty question; or is he going to ignore it, as his speech indicates? But his ignoring or erroneous apprehension of this factor may turn out to be a hidden danger.



But India is a vast sub-continent. We are in need of all our educational institutions turning into centres to send out leaders equipped with spiritual poise, alert intellect, healthy and strong physique, and high character, with desire for service and sacrifice and capacity for leadership which includes within itself a high sense of discipline, tact and

resourcefulness. This is also the aim and the hope of those who are at the helm of the Madura College and other Institutions under their management.



There are different ways in which educational institutions try to develop a corporate spirit of service and sacrifice, and devotion to high ideals in the minds of their pupils. Some of these were described in the previous issues of this magazine under our present heading. The President presided over a similar function called "Homage to Light" on 7th October, 1935, in the Triumph College, Madras. The motto of the College is 'Education, Character and Service.' It was a short beautiful ceremony on the evening of the Vijayadasami Day in which there was a procession of pupils—boys and girls—and teachers of the College, an invocation to the Light on the platform symbolising knowledge, and questions and responses impressing on those present that Light is education, Light is character and Light is service and that this Light should be spread for dispelling the clouds of ignorance amongst us. There were short speeches by representatives of different faiths. In these functions the teachers and the taught are enabled to realise that Education has an aim not usually associated with it in our humdrum lives—its function to elevate and ennoble us and bind us with our fellowmen in one human solidarity.