

Sir & Lady M. Ct. MUTHIAH CHETTIAR HIGH SCHOOLS

MADRAS
MAGAZINE



SRI V. S. GOPALAKRISHNA AIYAR
COMMEMORATION VOLUME

NOVEMBER 1957

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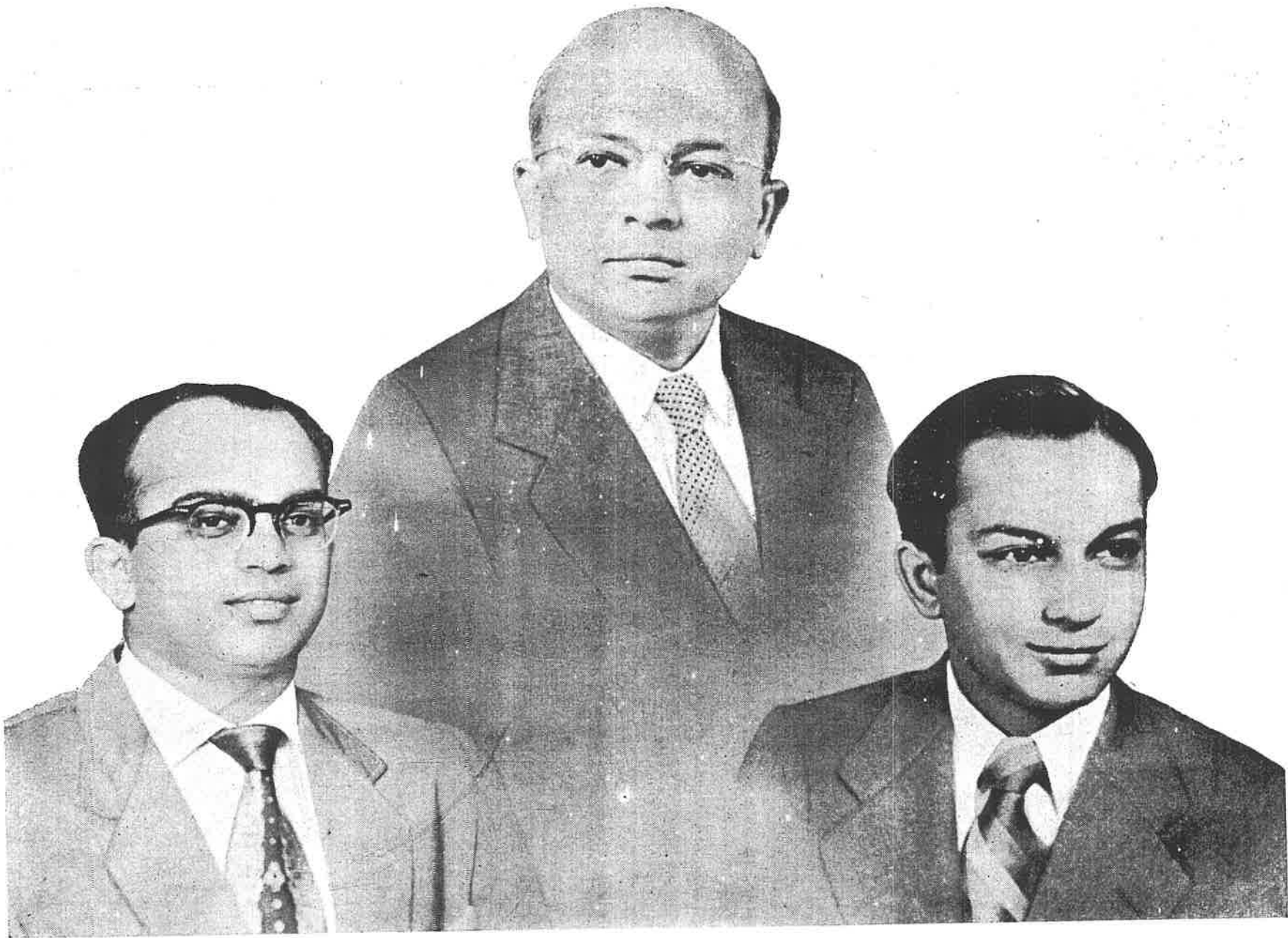
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SIR M. CT. MUTHIAH CHETTIAR



OUR PATRONS: SRI M. CT. M. CHIDAMBARAM CHETTIAR, SRI M. CT. MUTHIAH, SRI M. CT. PETHACHI

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bright and brilliant, based on the healthy exposition of Bhagavan Sri Sankara's works. His achievements are unique in the spiritual field. He is a seasoned and solemn Scholar, Thinker and Interpreter. He is well known for his rare courage of *advaitic* conviction and expression of the Consciousness of the Divine in man, bird and beast.

K. Venkataswami Naidu, B.A. B.L., Appah Gardens, Madras-10.: Among the most important High Schools in the City of Madras, Sir M. Ct. Muthiah Chettiar High School is one. Unhesitatingly West Madras people send their children to this school. This school has produced very good results and is known for its efficiency and discipline. It is not easy to maintain such a high standard in such a big school. This was possible to a great extent by the hard and steady work of its great Headmaster, Mr. V. S. Gopalakrishna Iyer. He is simple, unostentatious, firm and determined to do his job well. He is a great Scholar and his lectures are always interesting. His piety, exemplary character and sincerity have evoked the admiration and respect of his comrades and pupils. The fact that he continues as the Correspondent of the School shows the great confidence the management always reposes in him. Dr. Alagappa Chettiar and Sri M. Ct. Chidambaram Chettiar always loved and respected Mr. Iyer. May God grant our beloved Headmaster good health and more years of useful work!

T. M. P. Mahadevan, M.A., Ph.D. I have known Sri V. S. Gopalakrishna Aiyar for a number of years, and have admired his great qualities of head and heart. He has been an ideal Acharya guiding generations of students along the path of rectitude and lofty living. Having received training in Vedanta from a great scholar he has been discharging the debt to his guru in an eminent way. May Sri Gopalakrishna Aiyar be blessed with long life and health so that his services in the field of education and philosophy be available for many more years to come!

C. V. C. T. V. Venkatachalam Chettiar, Secretary, Dr. Alagappa Chettiar Educational Trust and Asoka Charitable Trust: On the occasion of your bringing out a Commemoration Volume to honour your predecessor Sri V. S. Gopalakrishna Iyer, I have great pleasure, on behalf of the Asoka Charitable Trust, the Dr. Alagappa Chettiar Educational Trust and my own, to record our genuine appreciation of Sri Gopalakrishna Iyer's Association with us all these years. In a sense we look upon him as our own 'master', since he was the master of our late lamented Founder President, Dr. Rm. Alagappa Chettiar. Every time I had occasion to move with him, Sri Gopalakrishna Iyer struck me as a man of genuine disposition, mature wisdom and human sympathy. His guidance to the M. Ct. M. Chidambaram Chettiar Memorial Preparatory School as its honorary Correspondent is a matter of singular pride and privilege to our Trust. I join you and the many friends of Sri Gopalakrishna Iyer in wishing him long years of peace and health.

S. A. Aiyaswamy Chetty, M.A., B.L., Chief Presidency Magistrate, Madras: I am delighted to know that you are bringing out a commemoration volume in honour of Sri V. S. Gopalakrishna Iyer who was the headmaster of our High School for a long period. During his regime as Headmaster, our High School has grown from strength to strength, and he richly

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deserves the honour. It is my sincere prayer that the Almighty may be pleased to grant Sri V. S. Gopalakrishna Iyer a long lease of happy, healthy and prosperous life.

U. B. Muhamad Sarwar, B.A., L.T., District Educational Officer : It gives me great pleasure to place on record the distinguished services of Sri V. S. Gopalakrishna Iyer to Sir M. Ct. Muthiah Chettiar High School, Purasawakam, Madras.

During the three years and odd of my stay in Madras as District Educational Officer, I found in him a self-less indefatigable worker in the field of education. His winning smile, quiet, unobtrusive manners, lovable qualities of head and heart and his meticulous care for details impressed me very much.

The preparatory school, and the very school he was the Headmaster of, stand as living monuments of his devotion to work and scholarship.

He deserves a statue to perpetuate his memory.

K. Swaminathan, M.A., Retired Principal, Govt. Arts College, Madras : Please permit me to pay my humble tribute of gratitude and admiration to Mr. V. S. Gopalakrishna Aiyar. A man of vast learning and genuine spiritual experience, he has naturally been a most successful teacher, who has inspired many generations of pupils to noble endeavour, and a great Headmaster who has by his example and encouragement induced his colleagues to give of their best to the school. It is the good fortune of the management and of the public of Purasawakam that he continues to serve the school with undiminished zeal even after his formal retirement from Headmastership.

N. Subramanian, B.A., L.T., Assistant Secretary, The Ramakrishna Mission Students' Home, Mylapore : Bernard Shaw speaks of two classes of men, those who lift and those who lean. Sri V. S. Gopalakrishna Iyer belongs to the former class. Even as a student, he was calm and serene and eager to help. By his simplicity and quiet dignity and by the way in which he moved and talked he elevated those who came in contact with him. I had the privilege of being his classmate from 1914 to 1916 in the Intermediate classes under the late revered Sri S. Vasudevachariar, whose silent influence, I believe, contributed not a little to both of us choosing the teaching profession and both of us devoting a great part of our leisure to religious studies. Sri V. S. Gopalakrishna Iyer has been an ideal teacher, not only giving of his best to his students but also helping actively in the shaping of educational policy and in the management of educational institutions. He is an institution by himself. He loves to teach, he loves to study; he loves his students and he loves God. May he continue to love and serve the young in his ripe wisdom and experience for yet another generation is my prayer to the Almighty.

T. Chengalvaraya Pillai, B.A., L.T., Headmaster, Pachaiyappa's College School, Madras-I : I deem it a pleasure and privilege to send my greetings and felicitations on the occasion of honouring Sri V. S. Gopalakrishna Iyer, B.A., L.T., Retired Headmaster, Sir M. Ct. M. High School, Madras, for his noble services.

I have known Sri Gopalakrishna Iyer for well nigh 25 years and I have never hesitated to emulate his virtues and commend them to my friends. I have not seen him losing his temper or uttering a word that would offend anyone. An unassuming teacher with clear cut ideas about men and matters, he goes about discharging his duties with meticulous care and courage of conviction. His ever smiling bright face with sparkling eyes have always signified to me his unblemished life, devotion to spiritual pursuits and a readiness to respond to any call for service in the cause of children.

He played a noble part in shaping the High School he had served long with credit, and in counselling the two distinguished philanthropists for starting the Lady Muthiah Chettiar High School and the Chidambaram Chettiar Memorial Preparatory School for both of which he is Hon'y. Correspondent. He has placed the enlightened public of West Madras under a deep debt of gratitude by supplying the two long felt needs.

I wish him many more years of peaceful, retired life so that his experience and wisdom may be available to the younger generation wedded to the cause of children's education.

Sri N. K. Thirumalachari, The National Education Society, Madras : I feel it a great privilege to join in the tributes paid so handsomely to Sri V. S. Gopalakrishna Iyer, Sainly Headmaster, Sir M. Ct. Muthiah Chettiar High School, Purasawakam, Madras. I have known him for over a quarter of a century and I am yet to come across a person so modest, so self-composed, so God-fearing and so devoted to his work as Sri V. S. Gopalakrishna Iyer. He is just the person who possesses all the qualities described by Sri Bhagavan in Bhagavat Gita. During his regime as Head of the Institution, he has created an atmosphere of Saintliness and Godliness in his school and the students have been particularly lucky in having him as their Patricia Potestas. He deserves a well-earned rest and he will have more time and leisure now to devote himself exclusively to the propagation of Hindu ideals. In every sense of the term he is a Karmayogin. I wish him a very long life and excellent health.

N. Sankaran, M.A., L.T., Deputy Commissioner, Corporation of Madras : I have known Sri Gopalakrishna Iyer for nearly a decade and a half. The progress which the School has made and the high reputation it has attained in the sphere of secondary education in this City is in no small measure due to his great and sincere efforts. He is a born teacher with innate quality and great learning—simple, pious and unostentatious, but deep and stern in his determination and endeavours. Those who have moved with him have held him in great esteem and always felt the nobility of his mind and thought.

Apart from the approbation of the general public for his great qualities and services in the educational field, students who have had the privilege of studying under him will always remember him for his learning and qualities.

Sri Gopalakrishna Iyer with his characteristic briskness and alertness, while in service and even after retirement, is not keeping idle but doing great service in the philosophical and religious spheres. He is a great scholar in Sanskrit and his discourses on the Gita, Upanishads, etc., are proving very beneficial to hundreds who have the privilege of attending his classes.

I join you and others not only in paying our humble tribute to him but also in the prayers for his long life, health and greater services.

P. Sambamurti, Head of the Department of Indian Music, Madras University:

South India has produced eminent Headmasters and to that galaxy belongs Mr. V. S. Gopalakrishna Iyer who has retired after a long and meritorious service. He is an example of the ideal Acharya described in our literature. Sincere to the core, he easily earned the love and admiration of his colleagues and students. He served the institution with great devotion, zeal and enthusiasm. Unostentatious by nature, he impressed every one who came into contact with him by his simplicity and depth of learning. If Sir M. Ct. Muthiah Chettiar High School enjoys a high prestige in the educational world today, it is not a little due to the indefatigable energy, enthusiasm, far-sightedness and efficient administration of Mr. Gopalakrishna Iyer.

Rajambal Govindarajan, M.A, L.T., Headmistress, Lady Muthiah Chettiar High School, Purasawakam: Sri V. S. Gopalakrishna Iyer is one of the most distinguished educationists of South India. Madras City in general, and Purasawakam in particular, owes a deep debt of gratitude to him. The Sir M. Ct. M. Boys' High School owes its present pre-eminent position to his patient labours and spirit of devotion.

Much of the spade work in connection with the inauguration of Lady M. Ct. M. Girls' High School was done by Sri V. S. Gopalakrishna Iyer. Since he became correspondent of both the High Schools, he has been looking after their interests with equal zeal. We, in the Girls' School can never forget the innumerable ways in which he has helped us to achieve our ideal of imparting sound education to the girls of the locality.

We shall always cherish his memory and wish him many years of continued service to both the schools.

Sri T. P. Sreenivasavaradan, M.L.C., President, South India Teachers' Union: The services which Sri V. S. Gopalakrishna Iyer has rendered to the cause of education in South India will be remembered with gratitude by members of the teaching profession in the Madras State. Throughout his career as a teacher and as a Headmaster, he has shown them the way. He has served the present institution for nearly three decades with single-minded devotion. He was one of the few who stuck to it when it faced financial difficulties. All glory to such persons who serve institutions through thick and thin, unmindful of their own interests. Unostentatious, deeply religious, and ever anxious and ready to share his spiritual knowledge with others, Sri V. S. Gopalakrishna Iyer has always closely associated himself with teachers' organizations and taken part in all discussions on subjects educational and professional.

May the Almighty, giver of all gifts, bless him with long life, perfect health, and continued service in the cause of education !

K. Seetharama Rao, Proprietor, Hotel Dasaprakash : I have known Sri V. S. Gopalakrishna Iyer for more than 20 years. He has been a distinguished Educationist and many of the prominent sons of this country have passed through his hands and now occupy responsible positions in life. I have always found him to be an amiable person and very obliging to the public. He is simple in his habits, God-fearing in nature and a great devotee, well-versed in the Gita ; and in addition to being a Sanskrit scholar of repute, has been regularly delivering

ectures on the Bagavatam, etc. Sri Gopalakrishna Iyer carries his age lightly on his shoulders. Though he has retired from the service of Sir M. Ct. Muthiah Chettiar High School, all his good friends wish him well-earned rest and send a prayer to God Almighty to give him good health, long life and prosperity in plenty.

The Rt. Rev. D. Chellappa, M.A., D.D., Bishop of Madras : When I was headmaster of St. Paul's School, Vepery, between 1937 and 1954, my esteemed friend, Sri V. S. Gopalakrishna Iyer, was either on the staff of Sir M. Ct. Muthiah Chettiar High School or its headmaster. The proximity of the two schools to each other, necessarily brought us together from time to time, as there were several points of contact both between the headmasters and between the schools.

Mr. Gopalakrishna Iyer was a true Guru of the old school in the best sense of the word. The inspiration of his life was his religion. He was meek and mild, and could not easily bring himself to hurt either his colleagues or even his young charges. He was consequently held in much respect by all who knew him. Our relations as fellow-headmasters were the most cordial.

I am very glad to send this message, and I wish the function every success. I trust that Mr. Gopalakrishna Iyer will accept this message and the function as small tokens of the affection in which he is held by his former colleagues and by his friends.

May he be spared to us for many years to come to be our philosopher, friend and guide !

V. Emberumanar Chetty: It gives me great pleasure to mention a few words about our retired Headmaster, Sri V. S. Gopalakrishna Iyer. My association with him has been over twenty years starting from the time I was a student of Sir M. Ct. Muthiah Chettiar High School. Even after the lapse of years, I still recollect the manner in which he conducted himself with the students who always approached him with utmost reverence and affection.

He is one of those who dedicated themselves to the cause of education. This fact will be born out by almost everyone in West Madras. The fact that Sir M. Ct. Muthiah Chettiar High School and allied Educational Institutions occupy a fore-most place in the world of education is due to the unstinted efforts of Sri V. S. Gopalakrishna Iyer and there cannot be two opinions about it. His eagerness for promoting culture can also be observed in his readiness to permit other public Institutions and Culture Associations to make use of the school premises to conduct their classes, meetings and the like.

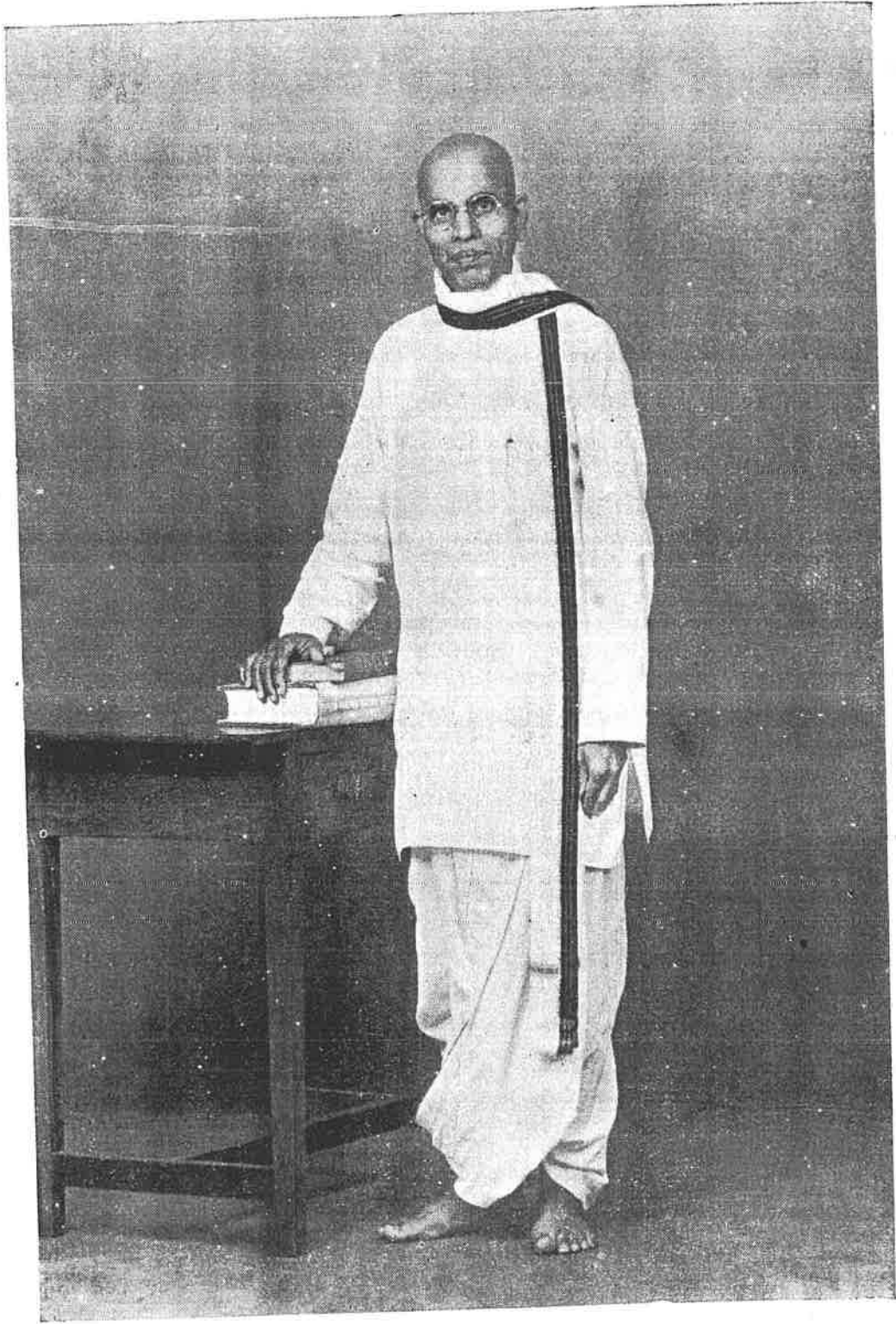
Though the concerned institutions will be missing the personal guidance of Mr. Gopalakrishna Iyer, it is our duty to wish him all prosperity and happiness in his retired life.



DR. A. LAKSHMANASWAMI MUDALIAR,
President of the Celebration.



DR. U. KRISHNA RAO,
Chairman of the Farewell Committee.



SRI V. S. GOPALAKRISHNA AIYAR,
Retiring Headmaster.

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Sri V. S. Gopalakrishna Iyer

Commemoration Volume

HAVE AN IDEAL AND FOLLOW IT

Why is Sage Vyasa called Veda Vyasa? He classified the Vedas and presented them to mankind in a way intelligible to it. The Vedas are vast and the work was stupendous. But Veda Vyasa's powers of mind were super-human and his devotion to his work excluded every other interest in life. He dedicated himself to his work.

What for did he do so? To be called Veda Vyasa? Stuff! How could he know that on a later day the world was going to be sensible enough to recognize his value and noble enough to be grateful to him? He undertook and executed his task just that you and I might differ from the beast, that mankind might know good from bad. He did it just for what the Gita calls *Lokasangraham*.

It is gratifying that even in these degenerate days men are to be found to enshrine Vyasa's teachings in their hearts. It is gratifying because, while great men are rare, men recognizing greatness are rarer still. Johnsons are indeed rare, but Boswells are even rarer. "Give me the man," (one might say nowadays, adopting Prince Hamlet's language), "that will pick out his ideal man from history and follow him as his guiding

light; I'll hug him to my bosom, nay, enclose him in my heart of hearts." Those among us that know a great teacher and doer of public good that is fortunately with us to-day will surely feel gratified that the public of Madras who have listened to Mr. V. S. Gopalakrishna Ayyar's discourses have not only profited by listening to them but are eager to translate into practice as many of his precepts as are possible to them. It is highly refreshing to us that Mr. Gopalakrishna Ayyar has not sowed on sterile soil and that he enjoys the happiness of the planter who sees crowds gathering at the foot of his tree on a hot day and enjoying the shade and fruit of it. As for us, his friends and admirers, great and lasting will be our happiness if we see his noble example adopted in practice by his innumerable hearers and if each one of them proves another Gopalakrishna Ayyar. Then the world will really add a cubit to its stature; then men will do work not because work brings wages but because work is worship; then men will do good not in the expectation of a return but just in the way of the cow yielding milk to mankind and the cloud blessing the earth with its 'gentle rain.'

PROF. P. A. SUBRAHMANYA AYYAR, M.A.

Plain Living and High Thinking

Sri V. S. Gopalakrishna Aiyar's retirement from the Headmastership of the school marks the end of an epoch in its history during which there has been continued progress in the school. During his long period of office, the Headmaster worked with rare zeal and devotion and the school is now one of the premier schools in the city. By nature simple and unostentatious, he went about his work with quiet dignity and inspired respect from all concerned for his saintly character and wide learning. He personifies in himself the ancient Indian ideal of plain living and high thinking. In

addition to his onerous duties as Headmaster of the Boys' School, he has also been the correspondent of the adjoining Girls' High School. Besides the wider public have reason to be grateful to him for his work in the religious and cultural spheres. He is a fine example of a dedicated life worthy of emulation. May God bless him with excellent health and a peaceful and happy life in his well-earned retirement!

It is pleasing to note that Sri Gopalakrishna Aiyar had been receiving the unstinted co-operation and support of the

management who had the fullest confidence in his stewardship. No wonder the school has grown from strength to strength.

School-going boys have now many advantages which their predecessors fifty years ago lacked. There were then fewer schools and most of them were not housed in spacious and well-ventilated buildings; nor were all of them so well-equipped. Boys then had no extra-curricular activities worth speaking. Many schools had no playgrounds of their own. Boys were mostly confined to their books and had no opportunity of widening their outlook or straightening out their angularities. There was no scouting, no N.C.C., no excursion parties and no exhibitions. All these defects have now been happily remedied. Schools are now better housed and better equipped. There is now greater scope for individual attention and there are greater facilities for widening the boys' outlook and knowledge. More than all, they have the proud privilege of being educated in Free India with a National Government keen on spreading the benefits of education and anxious to spend liberally for its advancement. Let us hope the pupils would profit by the increased facilities afforded to them and benefit themselves for the service of the country.

After the advent of independence, it has become a fashion to talk of reform and this has spread even to the field of education. But the voice of the teacher has not been heard on this matter or if heard at all, only very feebly. Education is not a politician's job. There should be no change for the sake of change and be it remembered that whatever may have been the evils of foreign rule, the foundations of a sound and liberal education were well and truly laid by the Britisher. If we cannot improve, let us not

spoil. In these matters, it is essential that teachers should have an effective say as specialists in their job. Yet we do not find them well and sufficiently organised to give expression to their considered and collective opinion. The reason is not far to seek. The lot of the school teacher does not appear to be an enviable one. Considering the service he renders to society, his emoluments are entirely inadequate and if he is a man with a large family, he has hardly a hand to mouth existence with his meagre pay. If he is to work with the maximum efficiency, he should be kept above want at least of the bare necessities of life for himself and his family. It is not enough he keeps body and soul together. Teachers are even forbidden to have private tuitions after school hours to supplement their income, as it might impair their efficiency. All the more reason, therefore, that they should be better paid and must have a minimum living wage which must be decent and commensurate with their work. It is no use simply telling them that they are discharging a noble mission and must be self-denying. These are days of planning and enlightened public opinion should see that education has first priority and the teacher is kept at an efficient level. The school is not merely the building nor is it a factory for the training of the young. It is a temple of learning and its usefulness depends on the spirit which animates the teachers and the atmosphere which they create by example and precept.

In conclusion, I am indebted to the Committee for having given me the opportunity of paying my humble tribute to Sri Gopalakrishna Aiyar and incidentally I have taken the liberty of giving expression to a few random thoughts which occurred to me.

V. RAJAGOPALACHARIAR, M.L.,
Advocate.

A Happy Life

I do not think I have met a happier man these last two decades than the Headmaster of Sir M. Ct. Muthiah Chettiar High School, Madras, Sri V. S. Gopalakrishna Iyer. The thought of him keeps joggling through my mind like a pleasant and soothing tune, for he is one who found delight in his duty as a humble teacher, avoided the bustle and humdrum of life, and trekked along the alleys of peace and virtue. True to the words of Solomon, the wisest of the wise, he honoured truth and found no wisdom in his own eyes. He is one who made his life a pilgrimage to the shrines of wisdom and lived in the fear of God. In him the words of the prophets resounded :

'Happy is the man who findeth wisdom
and the man that getteth understanding.

For the merchandise of it is better
than the silver, merchandise of and
the gain thereof than fine gold.

She is more precious than rubies,
and all things thou canst desire
are not to be compared unto her'.

The sages and savants of India echoed the same truth 'Vidya Dhanam Sarva Dhanah Pradhanam'. My friend is a humble exponent of this sacred and time honoured statement and in the propagation of his ideal, he accepted the cardinal philosophy of the treasure trove of the East, the immortal Bhagavat Gita—the sterling ideal 'Nishkama Karma'. Perhaps my friend could have sought better avenues of life, but I feel his choice to be a teacher is only befitting his taste and temperament.

Much as I appreciated the dedication of his life to the task of education, so honest, sane, yet sensitively delicate, I admired the teacher in him more. He seemed to me one of those rarest of creatures, a happy man. Many people, of course, reach a contentment, but frequently it is simply because they are sluggish. But this man is clearly living in his spirit just as he is living in the flesh. At times, of course, he

must be dissatisfied with himself, but never, I think, radically dissatisfied, never touching anything that could be called despair, for in pursuit of an ideal, the fluctuations of fortune had no direct bearing. In a ceaseless effort to do better and improve the art of teaching, he must have forgotten the ravages of time on him and his material possessions.

This small scrawl is not a catalogue of reminiscences but a humble study of the internal forces that impelled my friend into his remarkable career as a teacher.

My friend has nothing of that restless and insatiable vanity. There are times when I feel that a teacher's life is monotonous since it consists so largely in moving from one class to another and chewing the cud. I dare to make the comment on the creative calling, for I am a teacher myself. Much should be forgiven us, however, because of our dreary occupation, which keeps us indoors churning away our thoughts and fancies, and lacks bustle and chat, and a cheerful activity of the body. But beneath the drudgery of our task lurks the pleasure of being creative, and it is this impeccable virtue that keeps my friend cheerful amidst the dull and drab environments.

Gibbon the great writer said that 'solitude is the school of genius' but my friend found solitude in his school. The simplicity of his life is extreme. He smokes no tobacco, drinks no alcohol, but he uses a drug, the drug of dedication to his duty.

Some knew one aspect of my friend, some another. I wondered then if any knew him at all, or could imagine his purpose in life, the frontiers of his being. Could he have grown old? Had he ever been young? Like Plato he felt deeply that what gives life its value is the sight, however revealed, of Eternal Beauty. As a man my friend is imperious but retiring, logical yet intuitive and profoundly impressive.

To the youth in general and not least to South Indian Youth—he set an example by the lessons of his life which combined simplicity with dedication to duty. His passionate self-dedication to the testament of the great humanities is a standard and touchstone of reality in life.

The living voice of my friend called unto many a heart,

‘Discretion shall preserve thee,
understanding shall keep thee,
My son, keep thy father’s commandment,
and forsake not the law of thy mother.
For the commandment is a lamp,
and the law is light,

and reproofs of instruction are the way of life’.

Age cannot wither nor custom stale the everlasting values of the sacred truths voiced by him. Many with his instruction followed the ‘kindly light’ and on the eve of his retirement from active work, I wish him a long life and peaceful days. I wish him to spend his days in Dreamthrop where waters wash white pebbles and willows watch their beauty in placid lagoons, where Father-Time would measure his steps majestically, but calmly.

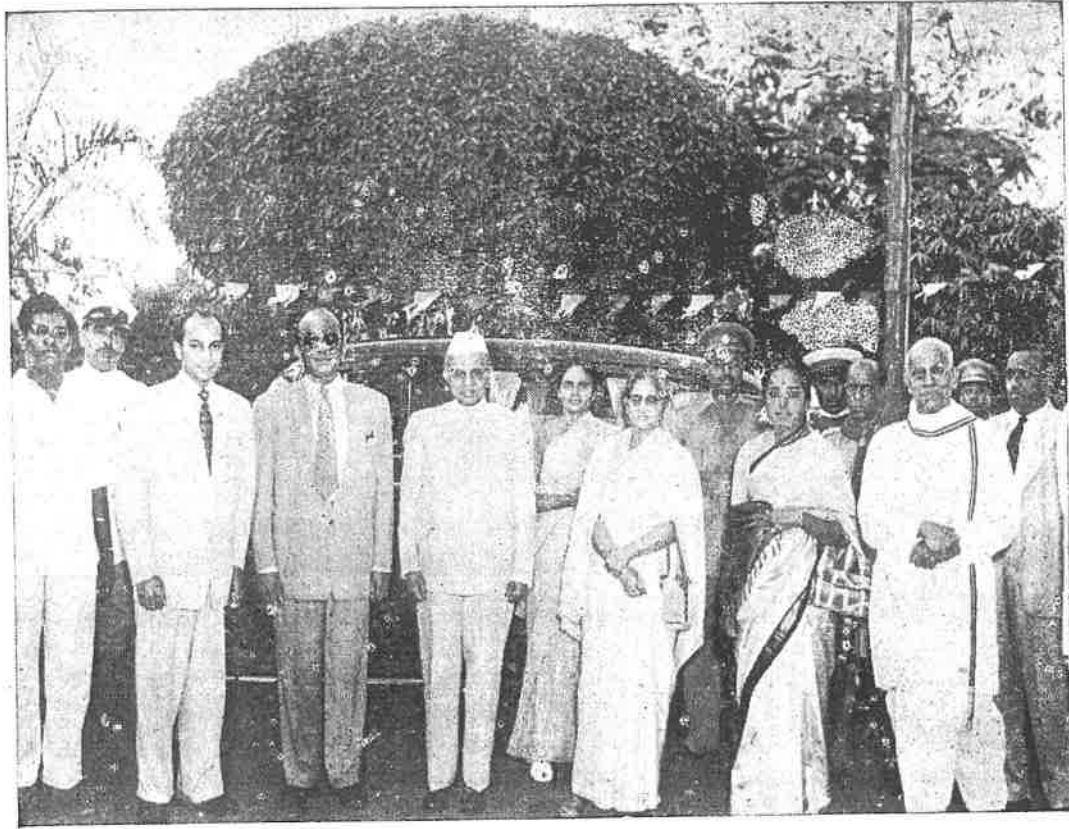
J. LAKSHMINARAYANA, M.A.,
Principal, Jayanti Tutorial College.

The Greatness of a Teacher

Two institutions stand out as very potent factors of influence in democracy, the newspaper and the teacher. Newspapers can inflame or inform their readers’ minds. To the extent they carry out the latter function successfully, the newspapers do a real, signal and lasting service to the nation. Newspapers mainly concern themselves with adults while teachers have to work with children and youngsters, all of them at a very impressionable age. Their attitude to the children under their care will very largely shape their future behaviour in society.

It is quite a well known fact that a student does not remember all the teachers under whom he has studied; only a very few stand out in his memory. And they will be the ones that have in some manner influenced his life. Such teachers are really great, though few. The greatness of a teacher thus gets measured by the extent to which he has charged his students with ideas or ideals worth remembering while the rest of the information taught to him has been consigned to the limbo.

The ways in which the teacher influences his students vary from teacher to teacher, no two teachers adopting the same method for the purpose. The writer remembers his early impressions, say of 1915 to 1919, of such great teachers in the missionary institution, St. Joseph High School, Cuddalore, in which he studied. The missionary teachers of those days evinced true educational zeal and their students remember them with affection and gratitude. It was the custom in that school that a student should produce transcription of a page in English and a page in Tamil, daily. All the note-books from all the classes would be collected and sent up to one of the “Fathers” who would unflaggingly go through all the 900 and odd note-books every day. He would later visit the classes with the note-books with shabby handwriting and cane the erring students. The matter would not end there. He would be watching whether those students showed improvement subsequently and, on the slightest sign of improvement, pat the boys on the back and congratulate and encourage them. Such individual attention was bestowed on all



MR. & MRS. A. J. JOHN WITH THE TRUSTEES OF LADY M. CT. M. GIRLS' HIGH SCHOOL



THE CORRESPONDENT WITH THE STAFF OF THE PREPARATORY SCHOOL



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Trustee & Vice-President, Farewell Committee



SRI V. EMBERUMANAR CHETTY
Vice-President, Farewell Committee



SRI S. NARASIMHAN
Headmaster and Treasurer, Farewell Committee

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aspects of a student's career at school, and many are the students who think of the school and those Reverend Fathers with real gratitude and affection.

Sri V. S. G. Iyer is one such great teacher. He has become an institution by himself. Some years ago, I remember, he was reported to have said that if he were given the choice of a teacher's job on Rs. 125 and an official one with higher emoluments, he would unhesitatingly opt for the former. Of such great men are institutions made. They love the profession regardless of the emoluments. They feel they have a mission to discharge. They

charge their students and send them into the world as so many little potential angels of enlightenment and service. His zeal and spirit are traceable to his deeply religious equipment and character. His charming simplicity and affability have their springs in his deep philosophical and religious upbringing and outlook. The silent forces of power and peace that he has daily discharged while engaged in the teaching profession are sure to hover round and inspire the students who have had the privilege of studying under him.

V. KRISHNASWAMI SARMA,
Hon. Adviser, The Little Flower Co.

The V.S.G. That I Know

"V.S.G." What these three letters conjure up in the mind of one who has known, rather intimately, the personality whose initials they are! For a decade and a half, I have watched with profound admiration the great traits which Sri V. S. Gopalakrishna Iyer has revealed, as the Headmaster of Sir M. Ct. Muthiah Chettiar High School. His culture, wisdom, spiritual eminence and force of character are too well known to need mention. His role as an exponent of Hindu Philosophy—the Light of Wisdom—has evoked wide appreciation.

The living spirit eternally renews itself as it grows. Names and forms by which

men are familiarly known are but the leaves and blossoms of the eternal tree. Viewed in this light, "V.S.G." represents the spirit of the great institution whose destinies he has guided with so much success for nearly four decades, first as an assistant, next as the first assistant, and eventually as the Headmaster. Verily, the story of his life is the story of religion in practice. His shining example will live in the minds of thousands of boys who have passed through the portals of the School.

V. T. NEELAKANTAN

My Chief

I came in contact with my Chief in April, 1956, quite accidentally. Since then I have been closely associated with him. To have known him and moved with him is, to my mind, the highest privilege vouchsafed to me. To think of his goodness is a lesson on humility. It makes one feel several inches taller. To think of his solid worth and precious qualities makes one feel several inches shorter.

I was his Personal Assistant for a year. We two sat and worked together in the same room. I had, therefore, excellent opportunities to observe him at close range, with no small profit and pleasure. To receive visitors with a winning smile, to go to his classes in time, to deal with cases of indiscipline with gentleness and patience, to go the entire round of administrative work with calm,

unruffled, and quiet demeanour, to concentrate attention on essentials and ignore non-essentials, and to tackle any individual or situation with fairness and impartiality—these were some of his traits that I marked and inwardly digested.

If dignified restraint has been known to be the hall mark of our ancient culture, my Chief is a living embodiment of it. His remarkable restraint in thought, word and deed, obvious even to the most superficial observer, is, as it were, an impregnable fortress investing him with supreme power and capacity, and thereby enabling him to maintain a high level of discipline and rectitude that know no transgression. Verily, the School is his temple, and work there, his worship.

He has devoted all his leisure hours to the dissemination of spiritual knowledge to groups of aspirants all over the city. Thus, his scholarship, overflowing sympathy and genial personality have exercised a stupendous influence not only on students and teachers in his own sphere of activity, but also on the wider world of culture and high pursuits.

Though he has seen sixty summers, he is brisk and resilient like a youth of twenty. He comes every day from Kodambakkam to Purasawakam, enters his room in the 2nd floor punctually at 2-30 p.m. and attends to the disposal of school papers. Now and then he teaches his grandchildren, enjoying, perhaps, a veritable busman's holiday!

Welcoming His Excellency the Governor of Madras to the Diamond Jubilee celebrations of the School in January, 1952, the late lamented M.Ct.M. Chidambaram Chettiar said, "We want our children to grow into good men and women and good citizens. We want them to think and act rightly and freely, to become men and women of integrity and moral worth, a body of healthy workers who will bring lasting good to themselves and to their country." How appropriate it is that the noble ideals of the great philanthropist and benefactor were ardently pursued by a worthy person like my Chief! How fortunate, indeed, we are that so wise and good a Chief guides us in our march to the cherished goal!

S. NARASIMHAN, B.A., L.T.,
Headmaster, Sir M. Ct. M. High School.

The Educator and Social Values

1. The extent to which ancient Hindu Society cherished Education in its scheme of social values, was the degree of its progressiveness and vitality. To a certain extent, the problem was no doubt simplified by a dominant agriculturist economy, with profound dynamism. Food, clothing and shelter were very simply organised, and, in our ancient forest universities it is very probable that the Preceptors needed little more. They had fame and respect, a respect, far greater than that accorded to persons in mere political power, and without the corruption of fear. In a word, the Educator was to be envied, and not the men of more accumulations; this was a true and healthy focus for a living community.

2. Our problems today are intricate and vast. Not the least of them is the domination

of a many-sided economy, of a seepage towards urban areas, devitalising the countryside. Even from the nineteenth century onwards, the Educator has begun to suffer, in an altered, degraded scheme of social values. Man exists only in relationship, and social pressures are extremely powerful. It is foolish to think that more appeal to idealism, or that the platitudes strewn in addresses to gatherings of Educators, by those in power, can be nutrition sustaining the depressed teachers of youth.

3. No doubt there is a very gradual improvement visible. Organization has enhanced self-respect, and the State cannot but be sensitive to the crying need of the hour; a revolution in social values which will accord the Educator his true place, the true value of his

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function. But, on the contrary, the thoughtful must realise the folly of imagining that this can be accomplished by any mechanical means. Scales of Pay and Allowances must be increased, compatible with the nation's economy, to enable a minimum self-respect. But it is quite false to imagine that the true solution lies in paying the Educator as much, say, as the Engineer. In State policies, the brutal facts of Economics cannot be withstood. Demand and supply do dominate, and it is no use merely creating a situation in which the rush for jobs from those whose inner vocation is not that of the teacher at all, results in the further ugliness of alleged discrimination, or attempts to procure influence.

4. Even in highly progressive countries like the United Kingdom, a Cambridge Professor earns far less than a successful solicitor, barrister or businessman, but the widespread realisation of his social value, and his own love of work, keep him contented and happy. The Headmaster of a progressive or well-known Preparatory School for the Universities, enjoys a degree of social respect which is sometimes enviable. His salary may not at all be proportionately impressive, though quite decent. Why should not our Educators *achieve* a similar social respect? I am using that word, deliberately. They must, first of all, be creative in their work, and keep their heads high. In their relations with parents and public, this inner sufficiency will be invisibly felt, altering the social texture. Of course, this is not enough. It may even miserably fail, if unaccompanied by a revolution in social values. That revolution all thoughtful persons must help to accomplish.

5. Our Society will lead towards catastrophe, if its current social values do not un-

dergo some radical transformation. We see the vast hypocrisy of profession and practice divided by a gulf. Where the money measure dictates social value, ostentation and corruption will flourish. The sensitive individual may merely seek isolation, or some form of escape. But this is not a state of social health. On the contrary, it points to disintegration.

6. I offer a very few constructive suggestions, tentatively and with diffidence.

7. The treatment of the Educator by the authorities must be characterised by imaginative sympathy and respect. This applies equally to the State, and to Trusts or Boards of Private Management. Pride in the institution and the day's work must be fostered. If the Educator is building up the most vital parcel of the future, the nation's manhood, the significance of this must be accepted in practical living. When high officials and Ministers of Government afford the Educator true respect, the parents and public will follow. It is refreshing that journalism is beginning to take note of the Educator's dynamic role. 'Potted' biographies of remarkable Headmasters, are now appearing in widely-read Tamil journals.

8. We often do this disservice (perhaps it is our frailty as a nation) of recognising worth after a man's lifework is done, and he is no more with us. This must be replaced by a contemporary generosity of recognition. Above all, the Educator must fulfil himself. He must look the world in the face, and find his life worth living.

M. ANANTANARAYANAN, I.C.S.
(An Old Boy)

Educational Standards

A loud and persistent cry is heard in several quarters that there is a fall in our educational standards. But unfortunately no one states specifically wherein the deterioration lies. If factual knowledge is the criterion, pupils of the present day are no whit inferior to their

predecessors. The introduction of the mother tongue medium has made the acquisition of knowledge very easy. The Film and the Radio have proved useful aids for the enrichment of the mind. The real difficulty, therefore, seems to lie in the medium of instruction in the University

stage. Years ago, when all knowledge was imparted through English even in the High School, youngsters naturally had very good grounding in the foreign language. Their progress in colleges was also assured because of their proficiency in English. But now conditions are completely changed. It is not fair to expect of youngsters the same high degree of skill in an alien tongue as before, when they have only a nodding acquaintance with it. Elders, brought up in the old traditions of intensive and almost passionate study of English, cannot but be shocked at the poor standard displayed by the present generation of students. It is absolutely not wise to swing back to a foreign medium even in the High School stage in our anxiety to restore standards as we conceive them. A modicum of culture, necessary for good life and enlightened citizenship, can best be imparted only through the mother tongue in the initial stages of schooling. The solution, therefore, lies in teaching English most effectively in view of its cultural value and international importance.

The disquieting feature about youngsters, however, is not so much the paucity of knowledge-content as the absence of right attitudes. Education in a real sense is the Science of Human Regeneration. It must necessarily express itself and shine resplendent in the work and conduct of those that have come under its influence. It has to be admitted that callous indifference to higher values characterises most often the outlook of our educated youngsters at present. This tragic tendency reflects itself in a bankruptcy of idealism, soulless work and scant respect for constituted authority. It is no wonder that with such young men manning the different Departments, efficiency is impaired and progress is hampered. The blame for this state of affairs is laid at the doors of the educational system that has fashioned them and the feeling gains ground that standards in education have gone down.

Change does not always imply progress. It is very probable that, in the wake of

Freedom, the zeal for orientation of Education has jettisoned some of the good features that had stood the test of time. The new-fangled theories in Education are akin to the vitamin capsules that have invaded modern dietary. The simple wholesome food evolved and taken by our elders had all the nutritive elements necessary for the building up of the body. Our forbears were blissfully ignorant of the novel ailments that have become a part of civilised life. In the same manner, the orthodox methods of instruction of the past, produced all the good that modern psychological research seeks to achieve. The real value of instruction is to be judged by the vitality it imparts to the mind and by the capacity it communicates for the assimilation of essential knowledge by self-effort. Under-nourishment is as much an evil as over-feeding. Misplaced solicitude that has recourse to spoon-feeding in order to minimise imaginary strain to the mind is a distinct disservice to the pupils. Vigorous and systematic exercise alone can strengthen the mental fibre. Easy ways and indolent habits can only tend to atrophy the faculties of the mind. Vague emphasis on activities as the most effective medium of learning, has led to a dissipation of energies while the new type of questions has encouraged superficiality. It is a tragedy that the thirst for drinking deep at the fountain of knowledge, is conspicuous by its absence. Filthy magazines which masquerade as light literature and popular pictures which pander subtly to lower tastes, distract the attention and corrode the minds of youngsters. Study of classics with diligence, attentiveness to instruction with concentration and practice of organized expression, are useful types of activity which contribute to the expansion of the mind and which cannot therefore be overlooked. Memorization is a definite intellectual tonic. Though it may appear mechanical in the initial stages, it has immense potentialities.

The old type of teachers, imbued with a spirit of dedication and determined to toil conscientiously, irrespective of reward or

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recognition, is fast fading out. The new generation that is fitfully stepping into its place, is in the grip of strange ideologies, born of a prosaic and matter-of-fact outlook on life. If the tone of educational institutions is to improve, the need for teachers to supplement their inadequate income by private tuition should be ruled out. Affluent parents should deem it sinful to exploit the impecuniosity of teachers to secure success for their children by questionable means. Dependence on pale substitutes for text-books should be sternly discouraged. Examinations should become real tests of diligence and earnestness. The casual ability to identify and evaluate isolated bits of information, does not constitute knowledge. The desire for the production of impressive statistics relating to educational progress by the adoption of artificial means, should disappear. Only men of the right calibre with intrinsic worth should fill positions of trust and responsibility if efficiency and integrity are to be ensured.

Moral instruction must be the very foundation on which the educational edifice should rest. A secular State is not and cannot be a soulless State, a glorified menagerie of sentient bipeds. It is true that it cannot actively identify itself with any one faith so as to breed distrust in large sec-

tions. If the knowledge of the mother tongue is necessary for the enrichment of the mind, faith in one's own religion is essential for the illumination of the spirit. If the study of the mother tongue is to be actively encouraged, the practice of one's own religion has to be fostered. The awful crash of character that is very often in evidence is due to the divorce of ethics from life out of a mistaken notion of individual liberty. This is a national calamity which has cast its shadow on our educational institutions which only mirror life in the outer world. Their quality will improve as the national temper gets refined by the sublimation of individual character through deliberate and devoted effort. An academic confidence in natural evolution through the pursuit of personal idiosyncrasy, is a vain illusion. Abstract exhortation that character is the crown and glory of life is not helpful. Experience has shown that enlightened instruction, dynamic faith, assiduous practice, a healthy atmosphere and wholesome influence alone can transfigure character and ennoble Education.

S. BALAKRISHNA JOSHI,
Headmaster,

*The Hindu Theological High School,
Madras.*

Musings on my School Days

Two epochs stand out prominently in my memory as the happiest periods of my school and college days. One was in the earlier forms when work in our School was from 7 a.m. to 12 Noon, and not 10 a.m. to 4 p.m. The other was the final year of the Medical College when, in my time, there were no classes in the afternoon. The reason, obviously, is that we worked only in the forenoon and the afternoons were free.

I had always felt that sitting in the classrooms during the oppressive hot months in South India was very irksome. I am sure it

must also be the experience of many, though they may not give expression to it.

It fell to my lot after graduation to take certain classes in the afternoons. Not only did I feel miserable, but I found that I did no good to the students. In the hot crowded class-room, I could sense that the hearts of the boys were not in their work at all. I could feel their inattention. It was writ large on their faces and their general demeanour. Even though my own heart was not in my work at that time, yet most of my attempts, impelled by a sense of duty, to make the lecture inte-

resting by illustrations and diagrams on the black-board and narration of interesting cases, had not much effect. Often, I myself felt sleepy. It almost looked like a half-sleepy teacher lecturing to fully sleeping students.

In my College and School days, I had often wished to be left alone to study my class-books or other books as long as I liked, without the disturbing thought that I could not go on like that, but should have to attend to some other work or that there was some other urgent engagement which I should attend to. How I longed that the whole afternoon and the night were entirely at my disposal to enable me to work as I liked!

Without beating about the bush, let me come to the point. I am a crusader for changing the hours of work in schools and colleges. 7-30 a.m. to 12-30 or 1 p.m., in a day is enough for any teacher to open the intellectual eye of any boy. More strain the boys cannot stand. I will make a concession to exacting teachers and educational authorities and let them have the schools for 6 days in the week including Saturday, but let it be only in the forenoons and let the boys have the whole afternoons to themselves.

We, as a nation, suffer from under-nourishment. I reckon the health of the boys will considerably improve by the opportunity of taking a square meal in the middle of the day and a rest after it.

Looking at this question from whatever angle I may, I see nothing but advantages in the proposed change. When I canvassed this idea with some boys and teachers, one objection was that the boys would have to trudge home in the hot sun after the close of the school. The only way I can counter this argument is that no matter what plan you draw up with the best of motives, there will be some loopholes and some objection to it on some ground. But, on balancing the *Pros* and *Cons* of this question, I firmly believe that the *pros* will have it. If people plead for the *status quo*, it is because they have got used to it and instinctively are apprehensive of changes *per se*. The majority of people are not enterprising enough to think independently and judge questions on their merits, but submit to change only when it comes as a fiat from above.

Refreshed after a good meal and rest, I am able to concentrate on the dry text-books of

Medicine and Surgery, for two or more hours at a stretch. There is also an added advantage of reading lessons continuously for some length of time as then we get a more connected idea than what one would by piece-meal reading at intervals. I was asked "What will the boys eat in the mornings?"—Their food time-table will be thus wise—cold rice and curds in the morning, a cup of coffee or tea at about 10-15 a.m., a hearty meal at 1 p.m., a cup of tea or coffee at 4 p.m., and dinner at 8 p.m., ought to be quite satisfying, as it is uniformly spread out during the day.

If the boys and girls are interested in games, they will be able to give a better account of themselves after some rest, than when they go into the play-field from a class.

As a corollary to the change of hours of work I have proposed, I suggest that the Libraries of Schools and Colleges should be open from 3 p.m. to 9 p.m. They need not open in the mornings during class hours, as the students then will not have the chance of leisurely browsing in the library. Many of us like the boys to spend a good amount of time in a leisurely manner in the library. If I had my own way, I will make the library the most attractive place in the whole school or college, where the students will be tempted to gravitate as a matter of course. There is another advantage. We as a nation are very vociferous. If we are compelled to maintain silence for some time every day, the old vicious habit may to a certain extent be cured. We, as a nation, are also inconsiderate to the other man's interests. Having to maintain silence in a library out of consideration for others, we will slowly develop restraint even outside the library.

The reform, I suppose, will benefit the teachers in an equal measure. They will have more leisure when they can sit down and think out the ways and means of putting their instructions across in a very effective manner. They will also improve in health and will have opportunities of pursuing their hobbies, thus enriching their own lives.

The scars caused by two teachers of mine are indelible in my mind. One teacher deducted some marks from my answer paper on the plea of bad hand-writing so as to make his favourite pupil come first and robbed me of the first place in the class. If teachers are to profit the boys by their example they must be impeccably fair and impartial. An essay

narrating a few humorous episodes interspersed with some witty remarks came in for such a violent and deprecatory condemnation as to damp my enthusiasm for essay writing. Shortly after, a similar essay keyed in the same pitch won such warm appreciation from another lecturer that the former wounds were to a large extent assuaged.

I would rather have a teacher branded as weak and ineffective to be in charge of boys. I have no use at all for teachers who are unkind, harsh, sarcastic and cynical and who gloat over their getting the better of the boys by their devastating wit. Sarcasm and cynicism cause deep wounds in the minds of boys in their very impressionable age. Here is an instance. In the lower classes we had just begun the study of chemistry and come to the subject of crystallization. One day I rushed up to the teacher to announce what I then conceived to be a discovery, that perspiration forms crystals; for I noticed a gritty feeling on my face while returning home after a busy game in the field. He laughed outright in my face and held me up to ridicule before the whole class the next day, but he never told me how I was wrong. An unresolved doubt occupies one's mind, preventing other useful pieces of information from taking their legitimate place therein. A kindly soul gently hinted to me that the gritty feeling was due to particles of dust adhering to the moist, perspiring face and not crystals. If, in the first instance, my Chemistry teacher had said that to me, how I would have adored him!

I used to take great delight in reciting verses from "Lay of the Last Minstrel," "Morte de Arthur," "Casabianca" and took an instinctive liking to Poetry. But, I am very disappointed with the sort of poetry prescribed for the lower classes now-a-days. If the boys are to enthuse in poetry, it must be narrative and not verses on abstract subjects like "Skylark" and "Nightingale". But, let me be happy and cheerful and move about in unfettered joy, for youth, unconcerned with the miseries of the world, passes on, never more to come. Why make that happy period unhappy by a heavy and dull syllabus?

My purpose in consenting to contribute an article to this Souvenir was the selfish motive of cashing my idea, almost an obsession with me, that the hours of schools and colleges must be changed, that a tearing and raging propaganda must be undertaken to make a free gift of the afternoons to the boys, to make them realize the freedom that is given to them to make the best of their lives, without constant supervision and regimentation. Just as old Dr. Johnson requested of his Dominie friend as a dying wish that he should set no home work to his boys, I, moved by compassion for the youth of this country and concern over the fit state both of their body and mind, make this appeal to all the intelligentsia to lend support to the reform I propose and initiate it in actual practice in the very near future.

LT.-COL. C. R. KRISHNASWAMI, M.S.

Light But Serious

Bertrand Russell once remarked that if one wanted to know the condition of the world during Middle Ages, one should visit India! Rather an uncharitable remark, but it was perhaps true at the time it was made and that was long ago. Since the attainment of independence, however, we have been trying to catch up with other progressive nations and our record during this decade has not been unimpressive. As in other spheres, we have made great headway in education also, and in recent years, the number of schools and of pupils has been steadily increasing. To give an instance, even in our state of Madras which has now shrunk in size considerably, there

are over 20,000 elementary schools with over 27 lakhs of children, over 1,000 High Schools with more than 5 lakhs of pupils, and about 50 colleges with nearly 50,000 students. Of course, there is still considerable room for further expansion, but the day is not far off when we will have cent per cent enrolment of all children of school-going age in our educational institutions. Wouldn't Russell be amazed at this tremendous progress, signs of which are discernible in every branch of our national life?

But, let us be honest and consider a more important aspect of education, whether quality

has kept pace with numbers. In the progressive countries of the world like U.K. and U.S.A., the psychologists have indeed been very active and, thanks to their experiments and findings, a good deal of light has been thrown on the nature and growth of children, their learning process, their abilities and aptitudes, and their individual differences. So the traditional theories of learning have been replaced, the curriculum reorganised and the methods of teaching and evaluation have undergone a radical change. Students of pedagogy in our country have heard of them, even studied about them but few seem to have bothered about making an attempt to adopt these good features in our own system of education.

Perhaps, I am too severe, as we have not certainly been very idle in this regard. The Radhakrishnan Commission and the Secondary Education Commission have brought out excellent reports containing very valuable suggestions for the betterment of higher and high education, and they are awaiting implementation. The Basic Education Pattern, modified to suit the needs of the present times, is slowly gaining ground and the entire Government machinery is carrying on vigorous propaganda to secure for it nation-wide acceptance. Hence, willy-nilly, it will become an integral feature of our educational system, at least at the elementary stage. The Neo-Basic will not be luckily the craft-centred type but will be activity-centred and who can quarrel with it? In Secondary Education, great many changes are envisaged in the White Paper published by the Madras Government and we may look forward to more of multi-purpose schools, more of equipment, and perhaps less of Hindi and possibly of English, too. The Central Government is also taking a hand in this leavening process and the All-India Councils for Secondary and Elementary Education are trying to evolve a uniform pattern in all the States. The University Grants Commission looks after Higher Education, but after all, it does not affect many.

Yet we have much ground to cover. We are still thinking of education as mere tran-

mission of social or cultural heritage without any reference to the present—who said learning lags a generation behind experience?—, and as training for life and not life itself—haven't we set our class-room windows high enough to shut out the world? We still follow the conventional assignment cum recitation method and pin our faith in the neat dissection of things to be studied into unassociated fragments labelled 'subjects'.—Of course the introduction of social studies makes a difference but how many have grasped the real significance behind it? We haven't even touched the fringe of the problem of evaluation with its battery of tests of intelligence, aptitudes, achievement, etc., and we are content with the time-honoured verbal examinations—external and internal—for assessing the abilities of our pupils. Not quite fair, if one only knows what is happening in the world around one. And what are we doing with the problem of discipline? Ours is a Democracy now and there can be no Government, not to speak of good Government, if all sorts of irrational, anti-social behaviour are merely winked at and not corrected. Don't tell me we have Citizenship Training in the Time-table—it hasn't a chance when only six periods have been allotted for English! We try to train character in an unreligious-vacuum, as ours is a secular State but we succeed only in letting loose wild animal instincts—of course, there are others also helping in this process!

Let us cry halt and take stock—let us put the house—or school—in order. We may find thinking a slow process for which we have no time to spare, but let us at least borrow the good ideas from others—there's quite a crop of them, for example, in the systems of education in the U.S.A., where there is no dearth of anything good (or bad) and let us train our pupils to be worthy participants in this Great Republic of India, that is, Bharat.

M. DURAISAMY, M.A., M.ED.,
Co-ordinator, Extension Services, Annamalai
University.

A Humble Tribute to My Master

The responsibilities of teachers are, perhaps, the most onerous, for teachers mould the future citizens of the land. The real teacher has to climb down to the level of the taught, and raise them to the required standard. It is hardly difficult to make a clever boy cleverer. But it is really a task to create interest in a subject which a student shuns. Only a born teacher achieves this.

My school days were in the later twenties. My father complained that the standard of education had deteriorated. After two decades I now find a further deterioration in standards than in my own days. However, I had the good fortune to spend my high school years under a band of teachers who took a paternal interest in their students. It is impossible for me to express in words all that I owe to those noble souls. One of them,

indeed, is enthroned in my heart. He is Mr. V. S. Gopalakrishna Ayyar, who has recently retired after a long career as Headmaster, Sir M. Ct. M. High School. He was in those days our popular Mathematics teacher. Calm, unperturbed, and unostentatious, he took pleasure in his work. In the school or out of it, he was always accessible to us.

To reveal a personal experience, he once rebuked me for my low marks in Mathematics, and asked me to attend more closely to his approach to problems. I followed his advice, and we both were happy about the results by and by.

I pray that God may endow him with long life, health, wealth and prosperity.

R. VENKATA RAO,
Old Boy.

Unforgettable Sri V. S. Gopalakrishna Iyer

I am the son of a School-master. I have always had the greatest admiration for the teacher and for the teaching profession. Teachers may be classified into three groups: the Pedagogue who has the capacity to thrust down the throats of pupils whatever he has got to say under threat and thereby either gets the student moulded or spoiled. In the second category comes the scholar who knows all about all things but who cannot express himself suitably and thereby proves a failure. The third category is the born teacher who has material and knows how to use it and make his students learn without much strain.

I have known Mr. V. S. Gopalakrishna Iyer as the Headmaster of Sir M. Ct. Muthiah Chettiar High School. He belongs, doubtless, to the last category. From what I know of him as a religious lecturer, I am sure that he has been an ideal teacher. I was closely associated with him in the Sanmarga Sabha, Purasawakam.

His discourses were always very interesting to the audience and, in particular, to the common man. It is in the fitness of things that he is honoured by one and all in this locality. His genial temperament, unassum-

ing nature and gift of expression are all matters to be placed on record in letters of gold.

SRI K. SRINIVASAN,
Advocate.

I owe a deep and sincere debt of gratitude to Mr. V. S. Gopalakrishna Iyer who was solely responsible for my education and my present position in life. He always extended a helping hand to deserving boys who were not in affluent circumstances to prosecute their studies. Without publicity, he worked for the School in single-minded devotion to its welfare. One is filled with wonder and awe as one contemplates the amount of work which this great man did to bring the institution to its present position. He has a saintly disposition which, coupled with his great intellectual gifts, wins for him the admiration and attachment, reverence and love, of one and all who come in any kind of contact with him. May God bless him with health, wealth, and happiness in his well-deserved retirement!

T. A. SIVASUBRAMANIAN,
An Old Boy.

FAREWELL ADDRESS

PRESENTED TO

SRI V. S. GOPALAKRISHNA AIYAR, B.A., L.T.,
HEADMASTER,

*Sir M. Ct. Muthiah Chettiar High School, Purasawakam,
by the pupils of the School.*

Revered and dear Sir,

We are meeting to-day on the eve of your retirement from the Headmastership of our School. On this solemn and momentous occasion, we offer you our most sincere homage of love, gratitude and reverence. It is not for us, boys, to enlarge on your great qualities of head and heart. Yet, out of the fullness of our hearts, we beg to express our feelings.

As a beacon of light and learning, you have served, for nearly four decades, two generations of people in and around this locality. Not a few of us are children and grandchildren of your old students. The filial affection that your name evokes everywhere does fill us with pride and joy. Nevertheless, we know that you deserve nothing less. For, we are the constant witnesses of your devotion to *Nishkamyā Karma*, your concern for the welfare of those under your care, and your ceaseless labours for the prosperity of our school.

A life without ideals, they say, is a ship without a chart, a lamp with no oil, wick or spark. It is our good fortune that we have in you an ideal *Satpurusha*, an embodiment of wisdom, goodness, godliness, dignity, integrity, simplicity and humility. Your words of caution and advice, flowing through the microphone, and resounding all over the quadrangle, as if from Heaven aloft, have been the call of a great sentinel, urging us to noble pursuits. Your exhortation for hard work, discipline, and development of character has taken deep root in our minds. Through precept and example, gentle reproof and quiet, endearing sympathy, you have instilled in us respect for *Sishtachara*, and helped us to face our problems with courage and good cheer.

We are, therefore, grateful to Providence for having wafted us unto your protecting wings in the formative, impressionable period of our lives. We assure you, Sir, that what we have imbibed here will bear ample fruit when we go forth into the world to play our allotted parts. In that faith and confidence, we now solicit your blessings. It will ever be our duty and privilege to cherish your revered memory, as also that of our Alma Mater, which is a worthy monument of your dedicated life.

It is our fervent prayer to the Almighty that your life as a *Vanaprastha* may be blessed with an ever increasing abundance of wealth, strength, peace and happiness.

Om Shanti, Shanti, Shanti!—Jai Hind!

We remain,

Purasawakam, }
Madras : 5-4-1957. }

REVERED AND DEAR SIR,
YOUR STUDENTS OF SIR M. CT. M. HIGH SCHOOL.

AN ADDRESS OF GRATEFUL APPRECIATION

PRESENTED BY

THE PUBLIC OF MADRAS

TO

M.R.Ry. V. S. GOPALAKRISHNA AIYAR Avergal,

Retired Headmaster, Sir M. Ct. Muthiah Chettiar High School, Purasawakam, Madras-7

Beloved Sir,

Thirty-five years have fled—to us 35 short years—since that happy day in the summer of 1922 when you joined the staff of the C. R. C. High School and granted us the privilege of knowing you at first hand. To day we see you retiring from active teaching work, though, happily for us, your ardent friends and admirers, your retirement from the scene of your professional labours does not mean your departure from our midst. On the occasion of your retirement, we have great pleasure in registering our grateful appreciation of your services to the public of this city.

To such among us as have listened to you in the classroom, your services have been as incalculable in number as invaluable in quality. You shaped their minds and, what was far more important, you nourished them in moral health. One of the ancient poems of this ancient land records that the name of Sage *Varatantu*, the teacher of young *Kautsee*, as readily compelled respect in the royal palace as the brilliance of the young bachelor's learned forehead excited admiration. Sir, your old pupils find that the mention of your name as the fashioner of their minds and morals is their sure passport to consideration and regard on all hands.

To those of us who have not sat in your classes, you have been a never-failing friend, counsellor and confidant. Whether as Headmaster granting admission to our wards in your school or as educationist recommending suitable pursuits in life to those that sought your advice, or as a spiritual guide invited to illumine the city audiences on the intricacies and mysteries of the BRAHMA-SUTRAS or the UPANISHADS, of the GITA or the YOGAVASISTAM, you have always complied with requests with the air of a person receiving a favour rather than bestowing one.

A good many among us have often asked ourselves, "Has this gentleman, this retiring headmaster, ever turned a man out of countenance? Has he ever uttered a harsh word or entertained an unworthy thought? Has he ever shown temper?" On all such occasions we have remembered the Lord's words in the GITA, "He who never hurts the world and whom the world can never hurt commends himself to my heart!" In the words of the thoughtful prince in the play, you are one of those blessed people,

Whose blood and judgment are so well commingled
That they are not a pipe for fortune's finger
To play what step she pleases.

Beloved Sir, we can fill volumes with our sentiments of affection and gratitude in this regard. But we shall confine ourselves to the space permitted by convention to addresses of this kind and conclude by invoking on you if only in enlightened self-interest—the blessings of the Giver of All Good in a measure proportionate to our gratitude for your services in the past and to our need for your services in the future.

Purasawakam, }
9—II—1957. }

We beg to remain,
Your ardent and grateful friends,
THE PUBLIC OF MADRAS.

Farewell Address

PRESENTED TO

SRI V. S. GOPALAKRISHNA AIYAR, B.A., L.T.,

Headmaster, Sir M. Ct. Muthiah Chettiar High School, Purasawakam.
By Members of the Staff.

“For all Thy Saints, O Lord,
Who strove in Thee to live,
Who followed Thee, obeyed, adored,
Our grateful hymn receive.
For this Thy name we bless,
And humbly beg that we
May follow them in holiness,
And live and die in Thee.”

REVERED AND DEAR SIR,

The foregoing words of a great poet sustain us on this occasion, which is not only memorable, but also charged with varied, intense emotions in our minds to-day. The public of Purasawakam have, with one voice, acclaimed your services to two generations. Stalwarts in the various learned professions have paid glowing tributes to your distinction as an eminent scholar and a great Headmaster. Popular journals like “Ananda Vikatan” and “Kalki”, enjoying a reputation as true mirrors of public opinion, have hailed you as a venerable Kulapati. Above all, we recall with immense gratification the recognition of your stature as an educationist by the Government of Madras, who, not long ago, sought your counsel and guidance for Elementary Education Reform. The privileged participants in your labours for the good of the school, we have also been constant witnesses to your steadfast adherence to principles and exemplary rectitude and nobility of character, so indispensable to a steward entrusted with the destinies of thousands of the nation’s children.

Your transparent sincerity, and deep, genuine concern for our welfare have touched a chord in every heart and nurtured in us an abiding love and reverence for your noble self, and a sense of devotion and loyalty to our school. We assure you, Sir,

that it will always be our endeavour to profit by the ideals of discipline and efficiency we have imbibed from your illustrious example, so that we may cherish and worthily carry on the traditions which you did so much to build up.

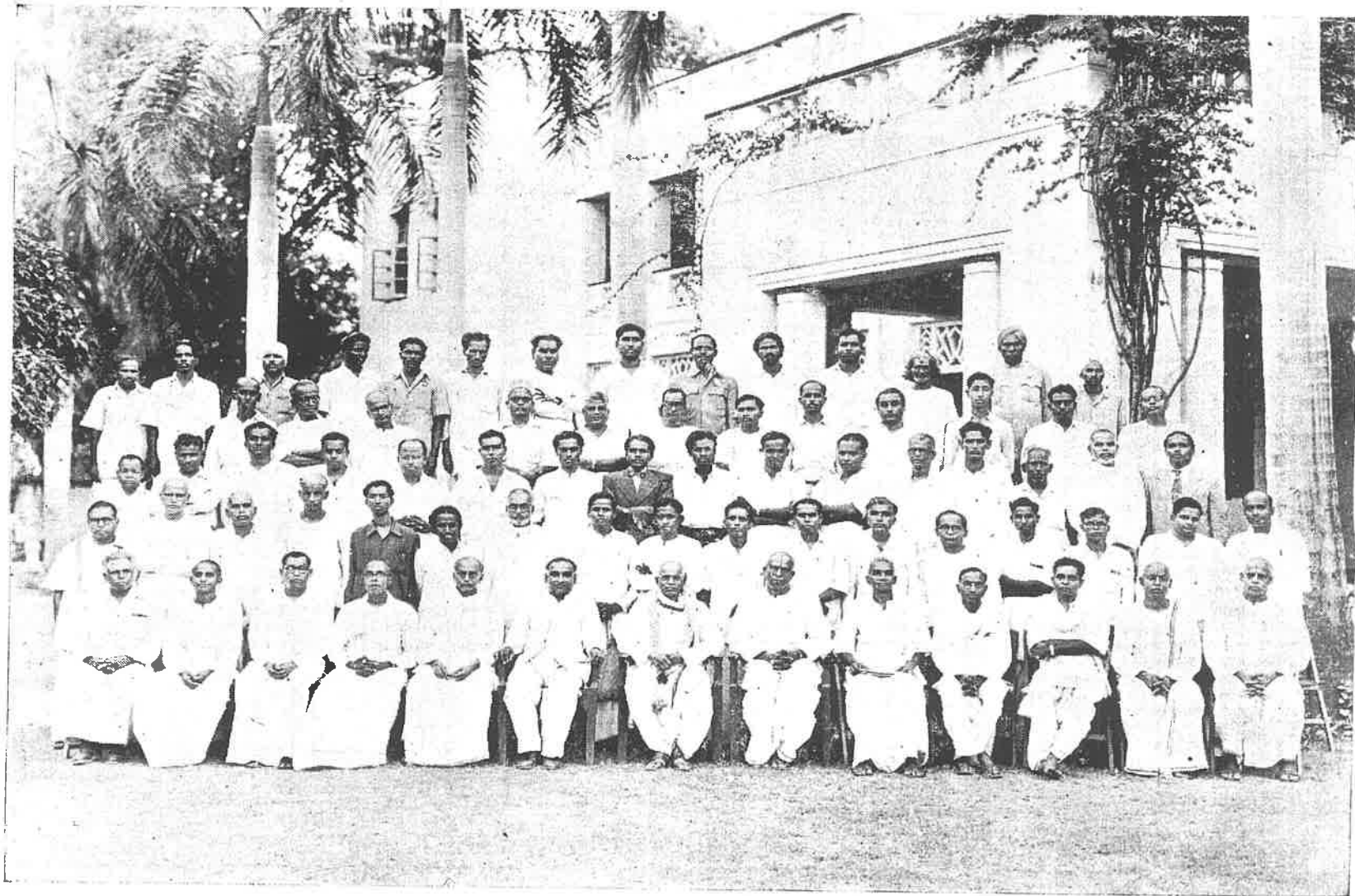
To little, idle minds, retirement is synonymous with being put on the shelf, leading, often enough, to supine inanition and disintegration of mind and body. What a contrast the pattern of your life presents! You have spurned the ease and comfort that retirement affords as unworthy of a servant of humanity, and dedicated the evening of your life to selfless service in a number of spheres. We are, therefore, very fortunate, indeed, to have you still in our midst—an old Nestor, ripe with age and wisdom, ready to share with us the fruits of your vast, rich experience. Our tribute of homage, Sir, may not be complete without a reference to your ceaseless activities to expound our ancient Dharma and the great, eternal truths imbedded in our sacred, classic lore in general, and in the philosophy of *SRI SANKARA BHAGAVATPADA* in particular.

It is our earnest prayer to Providence that you may be blessed with a long life of perfect health and strength, and that in the fullness of time we may celebrate your *Sathabhishekam* in a manner befitting your great and glorious life.

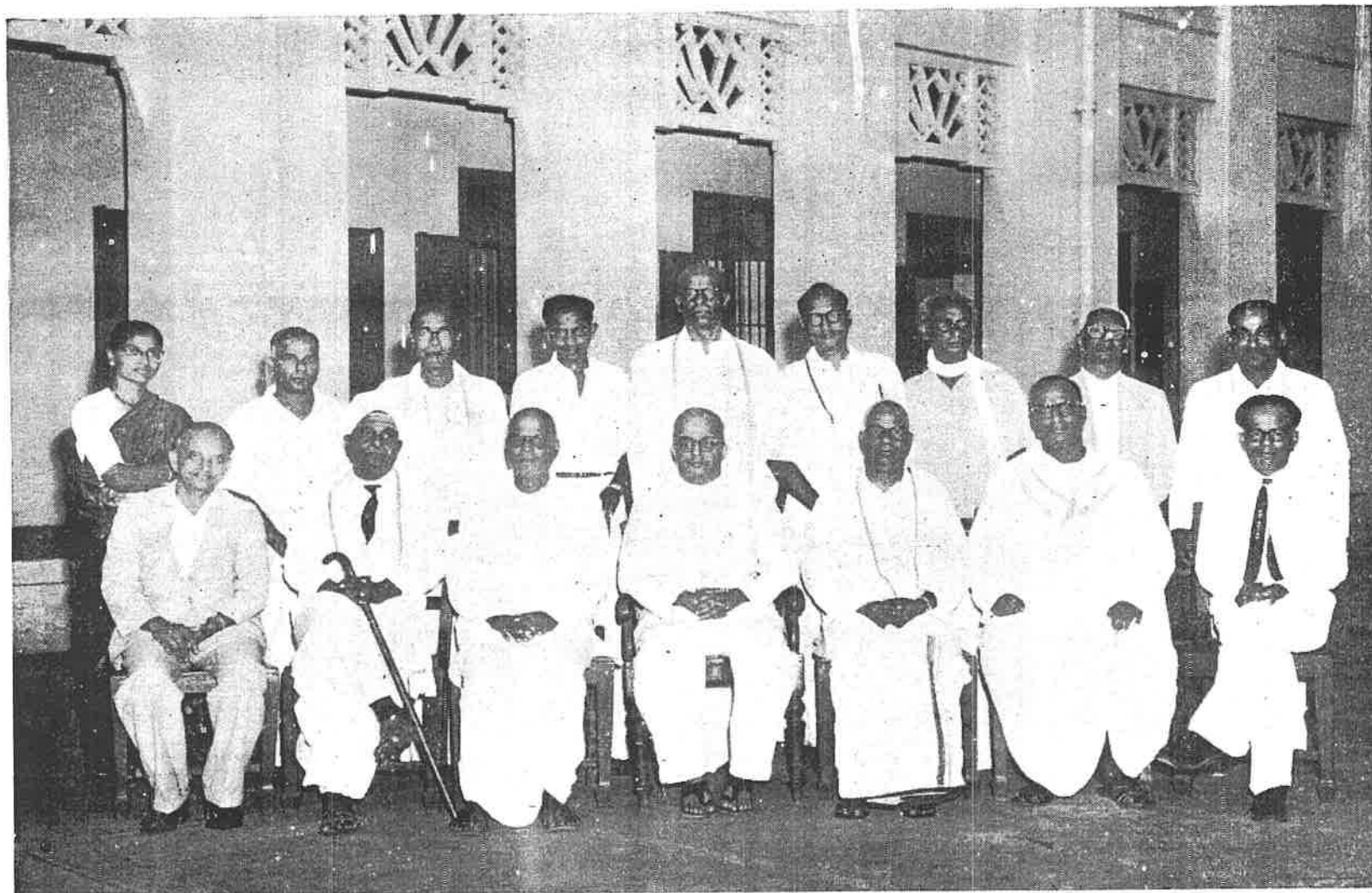
We beg to remain,
Revered and Dear Sir,

Your devoted servants in the cause of education,
*The Members of the Staff, Sir M. Ct. Muthiah Chettiar
High School, Purasawakam.*

PURASAWAKAM, }
9-II-1957. }



STAFF OF SIR M. C. T. M. BOYS' HIGH SCHOOL
Bidding good-bye to the retiring Headmaster.



SRI V. S. GOPALAKRISHNA AIYAR FAREWELL COMMITTEE

சென்னை, புரசைப்பாக்கம்
முத்தையாச் செட்டியார் உயர்நிலைப் பள்ளித் தலைமையாசிரியர்

உயர்திருவாளர் V. S. கோபாலகிருஷ்ண ஐயர், B.A., L.T. அவர்கள்
பள்ளியின் விலகி ஓய்வு பெறும் அமயம் அன்றாைப் பாராட்டி அளித்த

இயன் மொழிப் பாராட்டுப்பா

மன்னிய தமிழ்நா டெனப்புதுப் பெயரை
மருவிமுன் னையபுகழ் போர்த்துச்
சென்னையிற் புரசைப் பாக்கமுத் தையாச்
செட்டியார் உயர்நிலைப் பள்ளி
தன்னிற்சில் லாண்டு தலைமையா சானாய்ச்
சார்ந்தகோ பாலகிருஷ் ணையர்
என்னும்பே ரவ! இப் பதவியின் விலகும்
இந்நிலை எமைக்கலக் கிடுமால். (க)

பல்விதத் திலுமா சிரியராம் எம்மைப்
பண்புடன் தழுவிமா ணவர்பால்
கல்வியும் அறிவும் ஒழுக்கமும் பெறுவான்
கற்பிக்கு முறையினை மேலும்
நல்வகை கூறி' எம்மையா தரித்த
நம்ப! இப் பள்ளிமற் றவற்றை
வெல்வகைப் பணிசெய் நும்திறம் கண்டு
வியப்புறா தவரிவண் யாரே? (உ)

நற்புகழ் மேவும் நத்தம் மாநேய
நம்பனூல் என்றுமிப் பள்ளி
பொற்புறத் தகுமு லப்பொருள் சேர்த்தும்
புதியகட் டடத்தைநாட் டியுநல்
அற்பொடு மகளிர் உயர்நிலைப் பள்ளி
அமைத்தும்பல் விடத்தும் வேதாந்தச்
சொற்பொழி வாற்றும் அறிஞ! நீர் செய்த
தொண்டெம் மால் புகழ்த்திடற் பாற்றோ! (ஈ)

மலையிடை விளக்காய்ச் சென்னைமா நகரில்
மாண்புற விளங்கிப்பல் வகையாம்
கலையமு தளிக்கும் கடலென மேவி
கல்வித்தா கந்தனைத் தணித்துப்
பலபல சிறுரை அறிவுரு வாக்கிப்
பள்ளியைக் காண்டொறும் நும்மை
நிலையினிற் பிரிவோம் என்னினும் யாங்கள்
நினைவினிற் பிரிகிலோம் ஐயா! (ச)

சிதம்பரம் செட்டியார் தம்திருப் பெயரால்
சிறார்க்கெனத் தொடக்கப்பள் ளியையும்
இதம்பெற நாட்டிச் சென்னையம் பதியில்
இவ்வுயர் பள்ளியே தலைமைப்
பதம்பெறத் தலைமை ஆட்சிசெய் திறத்தால்
பல்புகழ் பெற்றது பலரும்
நிதம்புகழ் நும்மால் பள்ளியோ அன்றிப்
பள்ளியால் நீவிரோ அறியோம். (ஔ)

அரசியலார் கொணர்கல்வித் திட்டமதை அவ்வப்போ
தாற்றிப் பள்ளி
வரிசையிலிப் பள்ளிமுதல் தரப்பள்ளி எனவிளக்கும்
மாண்பால் சென்னை,
புரசையில்நம் மாநேயர் முத்தையா பெத்தாச்சி
எனும்பேர் பூண்ட
குரிசில்களும் புகழ்ப்பரிசு பெறப்பணிசெய் நும்பரிசின்
கொற்றம் என்னே!

(சு)

வையமதில் வாழ்வாங்கு வாழ்ந்துகல்விப் பணிபுரிந்தோய்
மகிழ வாழி,
செய்பணியை யாக்கற்று நும்வழியைப் பின்பற்றச்
செய்தோய் வாழி,
பையினி வேதாந்த உபநிஷத்தை விரித்துக்கோ
பால கிருஷ்ண
ஐயஇவண் ஆன்மீகப் பணிசெய்தாண் டவனருளால்
அமைந்துவாழி!

(எ)

உவப்பத் தலைக்கூடி உள்ளப் பிரியாம்
உவப்பத் தரும்வாழ்த் துரையை—உவப்பஏற்
றென்றும்கோ பாலகிருஷ்ண ஏந்தால் இறைவனருள்
நன்றுதவ வாழ்க நயந்து,

(அ)

இங்ஙனம்

புரசைப்பாக்கம், }
15-4-1957. }

ஆசிரியர்கள்,
முத்தையாச் செட்டியார் உயர்பள்ளி.

ஆக்கியோன்:—P. S. சண்முகம் பிள்ளை, தமிழாசிரியர்

திரு மயிலை சிவமுத்து, மாணவர் மன்றம், சென்னை: உயர் திரு. ஆசிரிய இரத்தினம் V. S. கோபாலகிருஷ்ண ஐயர், B.A., L.T., அவர்களை நான் பல ஆண்டுகளாக அறிவேன். இந்தப் பெரியார் நம் நாட்டு மாணவர்களின் நலத்துக்காக அல்லும் பகலும் பாடுபட்டுவந்த சிறந்த ஆசிரியர்களில் தலைசிறந்த ஒருவராய்த் திகழ்வதால் இவரை நான் அறிவேன் என்று சொல்லுவதில் சிறப்பு ஒன்றுமில்லை. நம் நாட்டிலே, சிறப்பாகச் சென்னையிலே, சர் எம். சிடி. முத்தைய செட்டியார் உயர்நிலைப்பள்ளித் தலைமை ஆசிரியர் என்றால் இவரை அனைவரும் உடனே சுட்டிக் காட்டிப் புகழ்ந்து பாராட்டுவர். இவர் தம் பேருழைப்பால் அறிவு விளக்கம் பெற்ற மாணவர்கள் ஆயிரக் கணக்கிலே நம் நாட்டிலே திகழ்கின்றனர். ஓர் ஆசிரியருக்கு இயல்பாக அமைந்திருக்க வேண்டிய இலக்கணங்களை எல்லாம் நாம் இவரிடம் நேரில் காணலாம். மலையின் மாண்பு, மலரின் குணநலம், அன்பின் பெருக்கு, உழைப்பின் உயர்வு, ஒழுக்கத்தின் சிறப்பு முதலிய எல்லா நலன்களையும் பெற்றிருப்பவர் பெரியார் V. S. கோபாலகிருஷ்ண ஐயர் அவர்கள். தம்மிடம் கற்கும் மாணவர்களையும், தம்மோடு தொண்டுபுரியும் ஆசிரியர்களையும் தம்மைக் காணவரும் பெற்றோர்களையும் பேரறிஞர்களையும் பெரும் தலைவர்களையும் அவரவர் தகுதிக்கு ஏற்ப அவரவரை வரவேற்று அவரவர் எண்ணங்களை நிறைவேற்றி வைப்பதில் பெரிதும் சமர்த்து வாய்ந்தவர் இந்தப் பெரியார். குற்றம் கண்டவிடத்துக் கண்டிக்கவும் குறை கண்டவிடத்து எடுத்து இயம்பவும் குணம் கண்டவிடத்துப் போற்றிப் பாராட்டவும் சிறிதும் தயங்காத தலைமை யாசிரியர் இவர் என்பதை நான் பல சமயங்களில் நேரில் கண்டு மகிழ்ந்து இவரைப் பாராட்டியும் இருக்கின்றேன். தாய் மொழிப்பற்று, வடமொழிப் பற்று, கடவுள் நெறிப்பற்று, நாட்டுப்பற்று முதலிய யாவும் உடையோராய்த் திகழ்ந்த காரணத்தினால் இவரை 'ஆனந்த விகடன்' ஆசிரியர் பேரார் வத்தோடு தம்முடைய சிறந்த பத்திரிகையில் போற்றிப் பாராட்ட முன்வந்தார். மாணவர்களும் பிர ஆசிரியர்களும் இப்பெரியாரிடத்தில் காட்டும் மரியாதையும் பேரன்பும் கண்டு நான் பலமுறை வியந்திருக்கிறேன். எம். சிடி. முத்தையாச் செட்டியார் உயர்நிலைப் பள்ளியின் புகழும் இவர்தம் புகழும் மேன்மேலும் உயர்ந்து திகழ்தல் வேண்டும். இவர்தம் உள்ளம்போல் இவரால் தழைத்தோங்கி யுள்ள முத்தையாச் செட்டியார் உயர் பள்ளியும் மேன்மேலும் உயர்ந்து ஒரு சிறந்த கல்லூரியாகத் திகழ்வதாக. இப்பெரியாரின் அறிவு விளக்கம்போல் இப்பள்ளியும் நம் நாட்டில் தலை சிறந்த இரத்தின மாகத் திகழ்வதாக.

சென்னை, புரசைப்பாக்கம் ஸர் எம். சிடி. முத்தையாச் செட்டியார் உயர்நிலைப்
பள்ளித் தலைமை ஆசிரியர்

ஸ்ரீ வி. எஸ். கோபாலகிருஷ்ண ஐயர் அவர்கள் ஓய்வு பெறும் பொழுது
மாணவர்கள் அளித்த பாராட்டுரை

எங்கள் அன்புக்கும் மதிப்புக்கும் உரிய ஆசிரியத் தலைவரே !

இப்பள்ளியின் தலைமை ஆசிரியப் பதவியினின்று விலகித் தாங்கள் ஓய்வு பெறவிருக்கும் அமயத்து, இங்குக் கூடியுள்ளோம். பிரிவுத்துயர உணர்ச்சிப் பெருக்கினால் எங்கள் உள்ளம் நிலைகொள்ளவில்லை. என்ன சொல்வதெனத் தோன்றாமல் திகைக்கின்றோம். எனினும், தங்களுக்கும் இப்பள்ளிக்கும் இனியும் தொடர்பு இருக்கப்போகிறது, தாங்களே இப்பள்ளியின் செயலாளராகப் பணியாற்றப் போகின்றீர்கள் என்ற செய்தி எங்களுக்கு ஓரளவு ஆறுதல் அளிக்கின்றது.

சிறு மாணவர்களாகிய எங்களுக்குத் தங்களுடைய அருமை பெருமைகளை முழுது முணர்ந்து கூறும் ஆற்றலும் தகுதியும் சிறிதுமில்லை. ஆனாலும் சில ஆண்டுகளாகத் தங்களுடன் நேரில் பழகியும் தங்களுடைய பழைய மாணவர்களிடமிருந்து கேள்வியுற்றும் நாங்கள் அறிந்தவற்றை, இத்தருணத்தில் எடுத்துரைக்காமலிருக்க எங்கள் மனம் இடந்தரவில்லை.

நாள்தோறும் காலக்கூட்டத்தில் கடவுளைத் துதித்தபின், ஆகாயவாணியின் வாசகமோவெனத்தரும் தங்களுடைய அறிவுரைகளைச் செவிமடுத்து மனத்திற்கொள்ளும் நற்பேறு பெற்றோம். எங்களை நம் தாய் நாட்டின் சிறந்த பிரஜைகளாகச் செய்யவேண்டுமென்னும் ஒரே நோக்கத்துடன், எங்களுடைய விருப்பு வெறுப்புகளைக் கருதாது இடித்தரைக்கும் தங்களது கடமையுணர்ச்சி, எங்கள் வருங்கால வாழ்க்கைக்கு ஊன்றுகோலாக இருக்குமென்பதற்கு ஐயமில்லை. தங்களைப் பார்த்தபிறகுதான், “அடக்கம் அமரருள் உய்க்கும்” என்னும் குறளின் கருத்தைத் தெரிந்து கொண்டோம். அகமும் புறமும் ஒரே தன்மைத்தாய் தங்களுடைய வாழ்க்கை, எங்களுக்கு ஓர் இலக்கியமாக அமைந்துள்ளது.

மனமொத்த ஆசிரியர் குழாத்துடன் முப்பத்தைந்து ஆண்டுகளுக்கு அதிகமாகப் பணி புரிந்து, இப்பள்ளியில் பயின்ற ஆயிரக்கணக்கான மாணவர்களின் அகவிருளை அகற்றி, அறிவு விளக்கம் தந்த தங்களுடைய ஊழியத்தின் சிறப்பினுக்கு, அந்த மாணவர்களே சான்றாவர். “அன்ன சத்திரம் ஆயிரம் வைத்தல், ஆலயம் பதினாயிரம் நாட்டல்,” முதலிய எல்லாத் தருமங்களிலும், ஆங்கோர் ஏழைக்கெழுத்தறிவித்தலே” தலை சிறந்ததென்றார் பாரதியார். இத்தகைய மேன்மையும் தூய்மையும் பொருந்திய கல்விக் கொடையில் ஊறிய வள்ளலாகிய தங்களுக்கு, இப்பள்ளியில் பணியாற்றுவதே கடவுட் பணியாக இருந்து வந்துள்ளது. எனவே தான், இப்பள்ளியின் தொடர்பினை முற்றிலும் விட்டு விலகுதல் தங்களுக்கு இயலாததாயுள்ளது. இது எங்களுடைய நற்றவப் பயனேயாகும்.

தாங்கள் எம்பள்ளி மேன்மேலும் சிறப்புறுமாறு வழிகாட்டி, எங்களையும் அடிக்கடி சந்தித்து, ஆசியும் அறிவுரையும் வழங்கி, எங்களை ஊக்குவித்து, நீடுழி வாழ்ந்துவர வேண்டுமென எல்லாம் வல்ல இறைவனை இறைஞ்சுகின்றோம்.

தங்கள் ஆசியும் அன்பும் மறவாத,

புரசை, சென்னை, }
5, ஏப்ரல், 1957. }

மாணவர்கள்,
ஸர் எம். சிடி. முத்தையாச் செட்டியார், உயர்நிலைப்பள்ளி.

லர் எம். சிடி. முத்தையாச் செட்டியார் உயர்நிலைப்

பள்ளியின் முன்னைத் தலைமையாசிரியர்

உயர் திரு. V. S. கோபாலகிருஷ்ணப்பரைப் பற்றிய

வாழ்த்துக்கள்

1. சீர்மிகுந்த முத்தையச் செவ்வள்ளல் தன்பெயரோ
டேர்மிகுந்தே யிலங்குமுயர் நிலைப்பள்ளி தனில்தலைமை
சார்ந்துபெரும் புகழ்தாங்கும் சான்றோர்கள் போற்றுமுயர்
பேர்விளங்கும் பெரியன்கோ பாலகிருட் டினன்வாழி !
2. ஆசிரியர் தலைவனெனும் அரும்பதவிக் கேற்றபடி
மாசில்லாக் கொள்கையுடன் மாண்புறவே கலைபயிற்றித்
தூசெனவே யிடையூறு கலைப்போக்கித் தூய்மையுடன்
காசினியர் களிப்படையும் வகைகண்ட வாழ்க்கையினாய் !
3. மாணவர்கள் யாவருமே மகிழ்வுடனின் நருள்கண்டு
பூணலருங் கல்வியணி பூண்டுமிக உயர்வுற்றார்
பேணிவரும் நற்குணத்தாய் பிரியமுடை நின் தலைமை
காணவிந்த வாசிரியர் கண்டபே றென்னேயோ !
4. குலனருள்தெய் வக்கொள்கை கோதறுபற் பலகுணமும்
இலக்கணத்தில் கூறியவா நேயமைந்த வியல்புடையாய்
நிலமுமலை நிறைகோலும் நேரெனவே நேர்மையுடன்
இலகுபொறை உயர்வும்பெற் றிருளகற்றும் வழிகண்டாய் !
5. சங்கரனா முயர்குருசொல் தன்னிகரில் விரிவுரைகள்
சங்கையற வறிந்துபல சங்கங்களில் உரைசெய்து
வெங்கலியின் கொடுமைகள் வேரொடறும் தன்மையறிந்
தங்கிதனின் தூய்மையுடை யந்தவழி தனைக்கண்டாய் !
6. கற்பவர்தம் மனமறிந்து கற்பிக்கும் நின்னாற்றல்
அற்புதமே எனமகிழ்வார் அன்புடைய நண்பர்கள்
பொற்புறவே பலநூல்கள் போதமுறக் கற்றநினக்
கெற்றேஇப் புகழ்மொழிகள் எள்ளலறு சீலத்தோய் !
7. இழுக்கமென வுரைத்தசெயல் இயல்பாக வேநீங்க
அழுக்காறே யகன்றபெரும் அறவொழுக்கம் மேற்கொண்டாய்!
விழுப்பமுறச் சுயநலத்தை வீட்டினாய் உய்விக்கும்
பழுத்தவறி வனுபவத்தால் பற்றற்றாய் வாழியவே !
8. வாழ்க நிர்வாகப் பேறு வாழ்கநின் னல்லு ரைகள்
வாழ்கநின் னொழுக்கலாறு வாழ்கநின் தூய்மை யுள்ளம்
வாழ்கவிப் பள்ளி யோங்கி வாழ்கவா சிரிய ரெல்லாம்
வாழ்கசெந் தமிழா மன்னை வாழ்கவே யகில மெல்லாம்.

T.A.V.

சென்னை, ஸர். எம். சிடி. முத்தையாச் செட்டியார்

உயர்நிலைப் பள்ளித் தலைமையாசிரியர்

உயர் திரு. V.S. கோபால கிருஷ்ண ஐயர், B.A., L.T. அவர்கள்

தம் பதவியிலிருந்து ஓய்வு பெற்றபோது
சென்னை மாணவர் மன்றத்தினர்
வாழ்த்தி அளித்த

பாராட்டுரை

உயர் குணங்கள் பலவற்றிற்கு உறைவிடமாக விளங்கும் உத்தமரே!

அரியவற்றுள் எல்லாம் அரியதாகிய ஆசிரியத் தொழிலை மேற்கொண்டு தன்னலம் கருதாமல் உழைத்து ஆசிரியர்களுக்குள் இரத்தினம்போல் விளங்கும் தகைசான்ற பெரியர்! தாங்கள் முப்பத்து நான்கு ஆண்டுகள் இந்நாட்டு இளைஞர்களின் அறிவுக் கண்ணைத் திறக்கும் உயரியபணியில் அயராது உழைத்துத் தங்கள் அறுபதாம் ஆண்டில் ஓய்வு பெறுகின்றீர்கள். தங்கள் நீண்ட காலச் சேவையைப் பாராட்டி நன்றிகூறி வணக்கம் செலுத்த ஆசிரியர்களும் மாணவர்களும் கூடியுள்ளனர். இந்தப் பெருவிழாவிலே எங்கள் மன்றச் சார்பிலும் தங்களைப் பாராட்டும் பெரும்பேறு கிடைத்தமைக்குப் பெரிதும் மகிழ்கின்றோம். தாங்கள் வாழ்க! வாழ்க! என உள்ளங்குளிர் வாழ்த்துகின்றோம்.

மாணவர் மன இருள் அகற்றிய மாண்புடைய ஆசிரியரே!

தாங்கள் 'சோறுடைய சோழநாட்டில்' விஷ்ணும்பேட்டையில் உயர்குடியில் தோன்றினீர்கள்; தமிழ்நாடு 'சான்றோர்' எனப்புகழும் தங்களை ஈன்றமையால் தங்கள் அருந்தவத் தந்தையார் ஸ்ரீநிவாச ஐயர் மாண்பு பெற்றார். தாங்கள் திருக்காட்டுப் பள்ளியில் உள்ள உயர்நிலைப் பள்ளியில் கற்றுத் தேர்ச்சியுற்றுப் பின்னர் திருச்சியில் புகழ்பெற்ற எஸ். பி. ஜி. கல்லூரியில் படித்துப் பட்டம் பெற்றீர்கள். பட்டம் பெற்று நுண்மாண் நுழைபுலம் மிக்கவராய் விளங்கிய தாங்கள் வேறு துறைகளில் சென்றிருந்தால் பெரும் பொருள் ஈட்டிப் பெருநிலையுற்று வாழ்ந்திருக்கலாம். தங்கள் மனம் ஆசிரியத் தொழிலை விரும்பி ஏற்றது. அது தமிழ்நாடு செய்த பாக்கியம், தமிழ் இளைஞர்கள் செய்த பாக்கியம் என்றே கருதுகின்றோம். ஆசிரியத்தொழிலை மேற்கொண்ட அன்று முதல் இன்றுவரை மாணவர் உலகத்திற்கு மாபெருந்தொண்டுகள் ஆற்றிவந்துள்ளீர்கள். தங்கள் ஆசிரியத் தொழிலில் பத்தொன்பது ஆண்டுகள் இப்பள்ளியின் தலைமையாசிரியராயிருந்து பயனுடைய தொண்டாற்றிப் புகழ்பெற்றுள்ளீர்கள். தங்கள் அற்புத சேவையினைத் தமிழுலகம் பாராட்டுகின்றது. கல்வித்துறையாளர் பாராட்டுகின்றனர். பத்திரிகைகள் 'ஆசிரியரத்தினம்' என்று பாராட்டுகின்றன. தங்கள் வாழ்க்கையும் தொண்டும் ஏனைய ஆசிரியர்கட்கு எடுத்துக் காட்டுகளாய்த் திகழ்கின்றன என்று கூறல் மிகையாகாது என்றே கருதுகின்றோம்.

மணிவிழாக் கண்ட மாபெருந் தலைவரே!

ஒருவர் அறுபது ஆண்டுகள் வாழ்தல் அதுவும் பயனுடைய பணியாற்றி நாட்டவர் புகழ் வாழ்தல் பெறுதற்கரிய பெரும்பேறே யாகும். அத்தகைய பெரும் பேற்றினைப் பெற்றவர்கட்கு மணிவிழாக் கொண்டாடிப் புகழ்தல் நம்நாட்டு மரபு. தாங்கள் இன்று மணிவிழாக் கொள்ளும் மாண்புடை நிலையில் உள்ளீர்கள். தங்களைத் தக்கவகையில் சிறப்பித்தல் தமிழ்மக்களின் நீங்காக்க

கடமையாகும். தங்களுடைய ஆட்சிக் காலத்தில் இப்பள்ளி பலவழிகளிலும் முன்னேற்றம் அடைந்துள்ளது. இப்பள்ளியின் பொன்விழா, மணிவிழாக்களை மாண்புடன் நடத்திப் பள்ளியின் பெருமையினை நாடு உணரச் செய்தீர்கள். இக்காலக் கல்விமுறையில் மாணவர்கள் வசதியாக இருந்து படிப்பதற்கேற்ற வகுப்பறைகளும், ஓடியாடி இன்பப்பொழுது போக்குவதற்கேற்ற வெளியும் பிறவும் மிகவும் இன்றியமையாதனவாக உள்ளன. சென்னையில் அத்தகைய கல்விக் கூடங்களைக் காணல் அருமையேயாகும். தங்கள் கல்விச்சாலை யொன்றே ஏனைய கல்விச்சாலைகட்கு மாற்றியாய் அமைந்துள்ளது. அதற்குத் தங்களுடைய தளராத உழைப்பே காரணம் என அறிந்து மகிழ்கின்றோம். தாங்கள் 'ஆண்களோடு பெண்களும் சரி நிகர்சமானமாக வாழ்வயிந்த நாட்டிலே' என்று பாரதியார் கூறிய பொன்மொழிக் கிணங்கப் பெண் கல்வி யோங்கவும் பெரிதும் உழைத்துள்ளீர்கள். தங்கள் முயற்சியில் திருமதி எம். சி.டி. முத்தையாச் செட்டியார் பெண்பள்ளியும் நிறுவப்பட்ட செய்தி தங்கள் சேவைக்கு எடுத்துக் காட்டாய் விளங்குகிறது.

ஆன்ம நலம் உணர்ந்த ஆன்றோரே!

'கற்றதலைய பயனென்கொல் வாலறிவன், நற்றூள் தொழார் எனின்' என்பது வள்ளுவர் வாக்கு. அதன் பொருளை நன்கு உணர்ந்த தாங்கள் பள்ளி மாணவர்களை நல்லொழுக்கமும் கட்டுப்பாடும் கண்ணியமும் வாய்ந்தவர்களாக்கிய தோடமையால் கடவுள் பக்தியில் சிறந்தவர்களாகவும் செய்துள்ளீர்கள். இன்றைய இளைஞர்களே எதிர்கால இந்நாட்டின் குடிமக்கள். தங்களிடம் பயின்று வெளிவந்த பல்லாயிரக்கணக்கான இளைஞர்கள் இன்று நாட்டின் பொறுப்புடைய குடிமக்களாக விளங்கிவருவது தங்கட்குப் பேருவகையளிப்பதாகும். தங்கள் தொண்டு பள்ளியளவுடன் நில்லாமல் பொதுநலத் தொண்டாகவும் பரவிப் பெரும்பயன் அளித்து வருகின்றது. தாங்கள் தங்கள் அரிய சொற்பொழிவுகளின் மூலம் ஆத்மீக விஷயங்களை இந்நாட்டிற்கு வழங்கி வருவதை நாடு நன்கு உணரும். அத்வைத நூல்களை எல்லாம் பயன் கருதாமல் தகுதியுடையவர்கட்கெல்லாம் பாடம் சொல்லி இந்நாட்டின் உயர்ந்த கடவுட்கொள்கையைப் பரப்பி வருகின்றீர்கள். இந்த அரும்பெருந் தொண்டிற்குத் தமிழ்நாடு தக்கவகையில் நன்றி செலுத்தக் கடமைப்பட்டுள்ளது.

மாணவர் மன்றத்தின் மாண்புடைப் புலவரே!

தகைசான்ற பெரியீர்! தாங்கள் எங்கள் மாணவர் மன்றத்துடன் நீங்காத் தொடர்புகொண்டு அதன் வளர்ச்சிக்குப் பலவகையிலும் வழிகாட்டியாய் விளங்கி வந்துள்ளீர்கள். மன்றத்தார் ஆண்டுதோறும் நடத்தும் தமிழ்த் தேர்வினைத் தங்கள் பள்ளியில் தாங்களே முன்னிருந்து சிறப்பாக நடத்துவதுடன் எங்களைப் பாராட்டி ஊக்கியும், மேலும் நாங்கள் செய்யவேண்டிய தொண்டுகளை எடுத்துக்கூறி அறிவுறுத்தியும் எங்கள் தொண்டு நாட்டுக்கு பயன்படச் செய்துள்ளீர்கள். தங்களைப் போன்ற சான்றோர்களின் ஒத்துழைப்பினாலேயே இன்று மாணவர் மன்றம் ஆலென வளர்ந்து ஒரு சிறிய பல்கலைக் கழகம்போல் மாணவர்க்குப் பல துறைகளிலும் பணியாற்றி இன்று வெள்ளிவிழாக் கொள்ளும் நிலையடைந்துள்ளது. தாங்கள் கல்வித் துறையை விட்டு விலகினாலும் எங்கள் மன்றத்தோடு தொடர்பு கொண்டு தங்களுடைய அறிவுரையால் மன்ற வளர்ச்சிக்கு மேலும் உதவி புரியுமாறு வேண்டி மன்றச் சார்பில் எங்கள் நன்றியையும் வணக்கத்தையும் அறிவித்துக்கொள்கின்றோம்.

வாழ்க! வாழ்க! வளம்பல சிறந்தே!

தாங்கள் நீண்டநாளும் நோயற்ற நல்வாழ்க்கையும் எல்லாவகை வளங்களும் பெற்று இன்ப வாழ்வு வாழ எல்லாம் வல்ல இறைவன் இன்னருள் புரிவானாக, தங்கள் ஓய்வுக்காலம் அமைதியாக விளங்குவதாக, தங்கள் முதிர்ந்த அநுபவம் நாட்டிற்கு நல்ல பயன் தரும் வகையில் உயரிய நூல்களாக வெளிவருவதாக, தங்கட்குப் பேரும் புகழும் பெருகுவதாக என வாழ்த்தி வணங்குகிறோம். வணக்கம்.

17, இரத்தின முதலித் தெரு,
சென்னை-1,
5-4-1957.

இப்படிக்கு:
தங்கள் அன்புள்ள,

சென்னை மாணவர் மன்றத்தினர்.

எங்கள் தலைமை ஆசிரியர்

ஸர் எம். ஸீடி. முத்தையாச் செட்டியார் உயர்தரப் பள்ளியில் 16 ஆண்டு காலம் கணித ஆசிரியராகவும் 18 ஆண்டு காலம் தலைமை ஆசிரியராகவும் பணியாற்றிய ஸ்ரீ V. S. கோபாலகிருஷ்ண ஐயர் அவர்கள் 1-7-'57 முதல் ஓய்வு பெற்றுள்ளார்கள். அன்றாடன் சுமார் 30 ஆண்டு காலம் நெருங்கிப் பழகி, அதே பள்ளியில் ஆசிரிய ராகப் பணியாற்றும் வாய்ப்பினை யான் பெற்றது என் நல்வினைப்பயன் என்றே கூறவேண்டும். ஆசிரியப் பணியிலிருந்து ஓய்வு பெற்று அமர்ந்திருக்கும் என் அகக் கண்முன் இந்தப் பள்ளியின் தோற்றமும் வளர்ச்சியும் என் தலைமை ஆசிரியர்களின் அரும்பெருங் குணங்களும் அடிக்கடி திரைப்படக் காட்சிபோல் தோன்றி எனக்கு மன நிறைவு அளிக்கின்றன.

இந்தப் பள்ளி, கலவல ராமானுஜம் செட்டியார் உயர்தரப் பள்ளியாயிருந்த பொழுது, அதன் தலைமை ஆசிரியராயிருந்து, சொல்லொணாக்கஷ்டங்களுக்கிடையில் அதை நிர்வகித்து வந்தார் ஸ்ரீ A. திருவேங்கடத்தான் அய்யங்கார். அப்பள்ளியின் பொருள் நிலைமை மிகவும் கேடுற்று, அது மூடப்படுமோ என்று யாவரும் அஞ்சிய தருணத்தில், அத்தலைமை ஆசிரியர் சில பிரமுகர்களுடன் ஸர் எம். ஸீடி. முத்தையாச் செட்டியார் அவர்களிடம் சென்று பள்ளியின் நிலைமையை விளக்கிக் கூறினார். அந்த வள்ளல், பள்ளியைத் தாமே நடத்துவதாக வாக்களித்து, ஆசிரியர்களின் சம்பளப் பாக்கிகளைத் தருவதற்கு ஒரு தொகையும் கொடுத்தார். சில நாட்களில் ஸ்ரீ முத்தையாச் செட்டியார் திடீரெனக் காலகதியடைந்த பொழுது, பள்ளியின் நிலைமை மறுபடியும் என்ன ஆகுமோ என்ற கவலை ஏற்பட்டது. இந்தக் கவலை விரைவிலேயே மறைந்தது. தம் தந்தையாரின் வாக்குறுதியை நிறைவேற்ற எண்ணிய திரு. சிதம்பரம் செட்டியார் அவர்கள், பள்ளியைத் தாமே நடத்த முன் வந்தார்கள். இதன் பிறகு பள்ளிக்குச் சொந்தமான கட்டடங்கள் ஏற்பட்டன. பள்ளியின் எதிர்காலம் குறைவிலா வளர்ச்சியுடனிருக்குமென்பது உறுதியாயிற்று. 1938-ம் ஆண்டு ஜூன் மாதம் ஸ்ரீ திருவேங்கடத்தான் அய்யங்கார் அவர்கள் சுமார் 22 ஆண்டு காலம் பணியாற்றிய பிறகு தம் பதவியிலிருந்து ஓய்வு பெற்றார்கள்.

அவருக்குப் பின் தலைமை ஆசிரியப் பதவியை அடைந்த ஸ்ரீ V. S. கோபாலகிருஷ்ண

ஐயர் 'அடக்கம் அமரருள் உய்க்கும்' என்ற பொய்யாமொழிக்கு எடுத்துக் காட்டாவார். அவர் காலத்தில் இப் பள்ளி பல துறைகளிலும் முன்னேற்றங் கண்டது. லேடி எம். ஸீடி. முத்தையாச் செட்டியார் பெண்கள் உயர்தரப் பள்ளியின் கட்டடமும், ஸர் எம். ஸீடி. முத்தையாச் செட்டியார் பள்ளிக்கு மற்றொரு கட்டடமும் இவர் காலத்தில் கட்டப்பட்டன. பள்ளியின் பொன் விழாவும் வைர விழாவும் இவர் மேற் பார்வையில் கொண்டாடப்பட்டன.

மாணவர்களும் ஆசிரியர்களும் பொது மக்களும் இவரை 'எங்கள் தலைமை ஆசிரியர்' என்று அன்புடன் கருதுமாறு இவர் பள்ளி நிர்வாகத்தைக் கௌரவமாகவும் நேர்மையாகவும் நடத்தி வந்தார். ஆசிரியர்களை இவர் நடத்தி வந்த விதம் போற்றத் தகுந்ததாகும். அவசியமின்றி ஆசிரியர்களின் அலுவல்களில் குறுக்கிடமாட்டார். குற்றங் கண்டால், தனிமையில் ஆசிரியரை அழைத்துத் தம் கருத்தைக் கூறி, நிலைமையைச் சீர்படுத்துவார். வைர விழா தினத்திலிருந்து ஆசிரியர்களின் சேம நிதிக்காக (Provident Fund) மாணேஜ்மென்டார் தரும் பங்கை அதிகப்படுத்தியதிலிருந்து, ஆசிரியர்களின் நலனில் இவர் எத்துணை கருத்துடனிருந்தார் என்பதை அறியலாம். சச்சரவில்லாத ஒரு குடும்பத்தைப் போல, குலபதியான இவரது தலைமையில் பள்ளிக்கூடம் நடந்து வந்ததெனக் கூறலாம். சென்னை ராஜ்யத்தில் சிறந்த தலைமை ஆசிரியர்களில் ஒருவரெனப் புகழ் பெற்றுள்ள இவரை ஒரு கர்ம யோகி என்றும் ஞானயோகி என்றும் கூறுவது சாலப் பொருத்த முடையதாம்.

தாம் தலைமை ஆசிரியப் பதவியிலிருந்து ஓய்வுபெற்ற பிறகு அப்பதவியை வகித்துத் திறம்பட நடத்துவதற்கு ஸ்ரீ S. நரசிம்மனை இவர் தேர்ந்தெடுத்தது இப் பள்ளியின் நலனில் இவருக்குள்ள அக்கறையைத் தெளிவாகக் காட்டுகிறது.

மேலும் இப் பள்ளியின் நிர்வாகியாக இப் பொழுதும் இவர் பணியாற்றி வருவதிலிருந்து இப்பள்ளியின் வளர்ச்சிக்காக இவர் தம் வாழ்நாளையே அர்ப்பணித்துள்ளார் என அறியலாம். இவருக்கு நீண்ட ஆயுளையும் ஆரோக்கியத்தையும் அருளுமாறு ஆண்டவனைத் துதிப்போமாக.

R. தேவராஜ அய்யங்கார்.

அ. வித்தியானந்தகிரி சுவாமி,
வீர சுப்பைய சுவாமிகள் மடாலயம்,
9, பெரம்பூர் பாரக்ஸ் ரோடு,
வேப்பேரி, சூளை, சென்னை-7.

மகா-ஈ-ஈ-ஸ்ரீ கணம் V. S. கோபால கிருஷ்ணையர் அவர்களைப்பற்றிச் சுருக்கமாக வரைய விரும்புகிறேன்.

நானிலம் போற்றும் நற்றமிழ் நாட்டின் ஓர் அணியெனத்திகழும், சென்னையம் பதியில், சங்கரர் அத்வைத வேதாந்தச்சுடர் விட்டெரியச் செய்கின்ற, ஸ்ரீமான் V. S. கோபால கிருஷ்ணையர் வடமொழி, தென்மொழி, ஆங்கில மொழிகளிலும், வேதாந்த நூல்களிலும் புலமை மிக்க உயர் அறிஞராவார். அவர் கல்வி, கேள்வி, குணம் செயல்களிலும், சீலத்திலும் உயர்வு படைத்தவராவார்.

அன்றார், M. Ct. முத்தையாச் செட்டியார் ஹைஸ்கூலில் தலைமை யாசிரியப் பதவியி லிருந்து கொண்டே, சென்னைமாநகரில் பல இடங்களிலும் சென்று, பிரதி பலன் ஈரு தாது, சங்கரர் அத்வைத வேதாந்தத்தைப் பரப்பும் நோக்குடன், ஸ்ரீமத் பகவத்கீதை, பிரமசூத்திரம், உபநிஷத்து முதலிய நூல்களின் மூலமாக சொற்பொழிவாற்றி, பலரும் சன்மார்க்கத்தில் ஈடுபடச்செய்து வருவதை அறிஞர் பலரும் நன்கறிவர். அப்பெரியார் வீர சுப்பைய சுவாமிகள் மடாலயம், 9, பெரம்பூர் பாரக்ஸ் ரோடு, சூளையில் ஷை மடம் ஞான மந்திரத்தில் பிரதி வியாழக்கிழமையும் சில ஆண்டுகளாக ஸ்ரீமத் பகவத்கீதை சொற்

பொழிவாற்றி மக்கள் மனத்தைப் பரவசமாகச் செய்துள்ளார். இப்படிப்பட்ட தொண்டே தேசத்திற்கும் மக்கட்கும் இன்றியமையாத தொண்டாம். இவரே தேச பக்தராவார்.

“அடக்கம் அமரருள் உய்க்கும் அடங்
காமை
ஆரிருள் உய்த்து விடும்”

என்னுங் குறட்பாவிற்கு ஸ்ரீமான் V. S. கோபாலகிருஷ்ணையர் அவர்களே சான்றாவார்.

அன்னருடைய சொற்பொழிவு மக்கட்கு உறுதுணையும், சாந்தி நிலையையும் ஊட்டுவதாகும், தற்காலம் இத்தகைய ஆத்மீக விஷயம் பற்றி மக்கட்கு எடுத்துக் கூறுபவர் அரிதேயாகும்.

எல்லாம் வல்ல இறைவன், அன்னருக்கு சகல நலன்களையும் அளிப்பதன்றி, நீடுழி காலம் நிலவுலகில் நிலைபெறும் சக்தியையும் கொடுக்கும்படி பிரார்த்திப்போமாக.

இங்ஙனம்,

A. வித்தியானந்தகிரி சுவாமி.

An Address of Grateful Appreciation and Cordial Felicitations

PRESENTED TO

SRI V. S. GOPALAKRISHNA AIYAR, B.A., L.T.,
Retiring Headmaster, Sir M. Ct. M. High School,

BY THE OLD BOYS' ASSOCIATION.

RESPECTED AND BELOVED SIR,

We, your old students, offer you our warmest felicitations and heartily associate ourselves with the public of the city who have assembled here to-day to pay you a well-deserved tribute of love, esteem, and gratitude. The moment of parting is always charged with poignant feelings. More, the impress of your personality and our deep indebtedness to you for all you have meant for us through years render it impossible that we give adequate expression to what we feel.

Whatever subjects you taught us—Mathematics, Sanskrit, or English—your rational approach and clear presentation made them a child's play to us. "Service above self" having been your motto, your simple, dedicated life, preaching little and yet practising much, has been the best example to every one of us. No wonder, then, that generations of students have looked upon you as an ideal *GURU* worthy of their highest regard and sincerest homage.

"The real joy of life", says our great Prime Minister, Pandit Nehru, "is to work for a great purpose, to understand it, and put all the strength and energy of an integrated personality into it. Therein you will experience the full joy of achievement". We have in you, Sir, a striking illustration of the truth of this noble sentiment, so nobly expressed.

Steadfast in adherence to principles, fearless and farsighted in leadership, conservative and yet dynamic in outlook, you are an ornament to the fraternity of Headmasters. Fully alive to moral values, ever on the alert to sublimate means and ends, and totally free from show, fuss or excitement, you have silently and unobtrusively proclaimed the role of a practical philosopher.

The manifold benefits you have conferred on us beggar description; nor shall we ever think of a recompense for all that we have received from you. To a detached mind absorbed in disinterested service, "the pealing anthems of praise", a portrait unveiled, a scholarship perpetuating the memory, and the like, may not bring the modicum of solace and satisfaction that faithful emulation may engender. We assure you, Sir, that your shining example will guide us through life, and your firm faith and robust optimism will find an echo in our hearts.

May you live long and inspire and elevate our lives for many, many years!

PURASAWAKAM, }
9-II-1957. }

We beg to remain,
Respected and Beloved Sir,
YOUR AFFECTIONATE OLD STUDENTS.

School Notes

The School hostel was informally inaugurated on 12-6-'57 by Sri M. Ct. Pethachi, a trustee of our School. Housed in a spacious building and conducted with great care by a diligent staff, the hostel bids fair to become an asset to the school in due course.

Admissions for the New School Year began on 14-6-'57 and went on vigorously till 11-7-'57. The School re-opened only on 1-7-'57, thanks to the 'Flu' epidemic in the city in May and June.

On 1-7-'57, Sri V. S. Gopalakrishna Aiyar formally handed over charge of his office to his successor Sri S. Narasimhan, B.A., L.T. Late in the day, the office staff were "at home" to the out-going chief, to express their gratitude to him for his uniform kindness and valuable guidance.

Commencing from 1-7-'57, the School has had a busy and profitable time. Pupils have evinced great interest in social activities. The morning assembly, the scout meetings, the N.C.C. parades, the class-war excursions, the literary association meetings, etc., have galvanized the elan of the entire School, boys, no less than teachers. The School canteen, a new feature of the year, is managed by the pupils themselves. Be-

tween 1 and 2 p.m. the School hall provides a boys' reading room, for silent and fruitful study.

The centenary of the first Freedom Struggle was celebrated in the School on an impressive scale. Sri R. Shunmugham, M.A., B.T., District Educational Officer, Madras, presided and distributed prizes to winners in the sports competitions conducted specially for the purpose. The 'ILANGO MANDRAM', the junior Tamil Union of the School was inaugurated on the occasion. Messrs. R. Rangaramanuja Iyengar and R. Thirugnanasambandam addressed the gathering on the country's Freedom struggle and its significance to humanity.

An outstanding event of the period was an excursion to Mysore during Dasara. Sri K. Govindachari assisted by M/s. John Samuel, V. S. Murthi and W. Santhana-gopalan led a party of forty pupils. The itinerary covered places like Bangalore, Mysore and Seringapatam. The party returned home on the 6th October, '57 greatly refreshed in both mind and body.

A diary of events found elsewhere may give an idea of the School activities since July the First.

S. N.

సర్, యం, సి టి. ముత్తయ్యశ్రేష్టి యున్నత పాఠశాల

బ్రహ్మ, శ్రీ వి. యస్. గోపాలకృష్ణయ్యగారికి

ఆంధ్ర విద్యార్థి సంఘము సమర్పించు వీడ్కోలు వినతి పత్రము

మహాశయా!

ప్రధానోపాధ్యాయ పదవి నధిష్ఠించి మీరు మాయెడఁ జూపిన వాత్సల్యమునకు మామనః పూర్వక వందన శతంబులు. బుద్ధియందు దేవగురుతుల్యులైన మిమ్ముంబొగడ మేమెంతవారము! శ్రీశంకరుల మేధాశక్తికి సాటియగు మీధిషణ శిష్యపరంపరకు కల్పతరువనుటలో నతిశయోక్తి లేదు. సంస్కృతాద్యనేక భాషాభిజ్ఞులగు మీ వాక్కులు అమృతధారలేగదా! మీ యుపనిషద్విజ్ఞానబోధాసంపదలచే నలరారిన జ్ఞాన పిపాసువు లీనగరంబున పరస్పహాసంబులు మిమ్మువేనోళ్ల వినుతించి ధన్యులగుటయే మీ పరమాత్మ సందర్శనోత్సుకతను చెప్పకయే చెప్పాచున్నది.

పరమశాంత మూర్తులగు మీ రూప సందర్శనమే శిష్య సంతతికి నానందదాయము. అట్టి మీ దర్శన భాగ్యము మాకెల్లవేళల లభించుగాక. గోపాలకృష్ణ శబ్దము మీ యెడ సార్థకము. పశుత్యులులై యజ్ఞానసాగరమున మునింగినవారి నుద్ధరించు మహానుభావుఁడే గోపాలుఁడు గదా! మీ కృపాపాత్రులైన ప్రాచీనాధునాతన విద్యార్థులు చేతులెత్తి మీ కీర్తిని వేయినోళ్లతో వినుతించుచున్నారు.

అధికార దండముచేఁ బూనియున్నను మీ మోమున నానందరేఖ తాండవించుటచే విద్యార్థులందఱు తండ్రివలె మిమ్ముఁజేరి వాంఛితంబుల నెరవేర్చుకొనిరి. మీరాంధ్ర విద్యార్థుల యెడను, ఆంధ్ర భాషయందును చూపిన యనురాగమునకు మేమెంతయు కృతార్థులము.

సజ్జనాగ్రగణ్యా! సర్వేశ్వరుఁడగు చంద్రశేఖరుఁడు మీకు నాయురారోగ్యంబులనొసంగి చిరకాలముఁబ్రోచునట్లు మేమా దేవదేవునిఁ బ్రార్థించుచున్నారము. బాలల వాక్యంబులు బ్రహ్మవాక్యంబులు. గీతా ప్రవర్తకుఁడగు గోపాలకృష్ణుఁడు మిమ్ము పాలించుగాక. భక్తులకు గోపాలకృష్ణుని యెడబాటెట్లాశాస్యముగాదో మాకునట్లే. మీ దయాశ్రమమును మాపైఁజిలి కించుచు మమ్మాశీర్వాదింపఁ గోరుచు వందన శతంబులనర్పించుచున్నారము.

పొ. సూర్యనారాయణశర్మ,
ఉపాధ్యక్షులు.
5-4-57

నమస్కారములు,
ఆంధ్ర విద్యార్థులు.

వృత్తి - ఉపాధ్యాయులు

ప్రపంచములోని వృత్తులన్నింటిలో నుపాధ్యాయవృత్తి కడుంగడు గౌరవనీయమైనది. ప్రాచీనమహర్షులు అధ్యాపనవృత్తి నాశ్రయించిరి యనునది తేటతెల్లము. అదియొక పుణ్యకర్మ. వృత్తులన్నియు గౌరవదాయకములైనను స్వార్థాశను వీడి పరార్థాసక్తితో నొనర్చువృత్తులు మిక్కిలి గౌరవాపాదకములు. సంఘమున నుపాధ్యాయునకు గౌరవము కలదు. నేడయ్యది కొంత లోపించినను క్రమముగ నయ్యది పూర్వస్థాన మాక్రమించుననుట నిస్సంశయము. ప్రభుత్వము కొంత శ్రద్ధవహించి యితరయద్యోగులతో సమానప్రతిపత్తి నుపాధ్యాయులకుఁ గల్పించుట వారివిధి. ధనాశ యుపాధ్యాయులకు వలదందురేని సామాన్యోపభుక్తికిని వారు కష్టపడవలయునను వారుండఁజాలరు. ఉపాధ్యాయులును స్వధర్మనిర్వహణ దక్షులైనచో మహోన్నతస్థానము నందగలరు. “బోధారోమత్సరగ్రస్తాః” అను భర్తృహరి వాక్యములను సార్థకపఱచువారుండురేని వారికేగాక యా వృత్తికిని యగౌరవము గల్పించిన వారగుదురు. దోషజ్ఞులే ఎవ్వంసులను అపవాదమునకు గురిగాక బాలురదీక్షిని వికసింపఁజేయు వారై యుండుట వారి విధియని తలంచెదను. గురుశబ్దవాచ్యులైన తల్లిదండ్రులు మొదలగువారిలో నుపాధ్యాయుఁడును ప్రముఖార్థవాచ్యుఁడగుచున్నాఁడు. ‘గురురైవం’ అనియే పెద్దలు పల్కిరిగదా! అట్టి గురువునకు తగినస్థానము సంఘములో నొసంగనిచో నాతఁడు పరిహాసాస్పదుఁ డగును. నేడనభిజ్ఞులైన యువకులు తమ యుపాధ్యాయులయెడ చూపు అవినయము వారి యల్పజ్ఞతనే చాటును. రాజకీయవేత్తలు స్వలాభపరులై యుపాధ్యాయవృత్తిని తమచేతి కీలుబొమ్మగఁజేసి యాడించుటఁజేసి వారికి సంఘమున గౌరవము తగ్గుచున్నదని వారు గుర్తింతురు గాక. ఉపాధ్యాయులు బాలురకు విద్యాబోధకులు మాత్రమేగాదు. వారు విద్యార్థుల భావిజీవిక కపసరమగు శీలమును చక్కదిద్దువారై యున్నారు. దుశ్శీలుఁడు సంఘమునకు వేరుపురుగు. శీలవంతుఁడైన విద్యార్థి తనకేగాక దేశమునకు సాహాయ్యభూతుఁడగుచున్నాఁడు. అట్టి సచ్ఛీలురను తయాడుచేయుఁ వాఁడే యుపాధ్యాయుఁ డనఁదగును. బోధకుఁడు శీలవంతుఁడైననేగాని ఛాత్రులు శీలవంతులు గాజాలరు.

శ్రీ V. S. గోపాలకృష్ణయ్యరుగారు ఆదర్శబోధకులనుటలో నిస్సంశయము. వారు కేవలోపాధ్యాయవృత్తిలోఁగాక యాత్మజ్ఞానబోధలోనిష్టాతులు. ఆత్మజ్ఞానమును బోధించ వచ్చునేగాని యనుష్ఠానముననుంచుకొనుటయంత సులభముగాదు. “స్వయముత్తీర్వపరాంతారయేత్” అనునట్లు తాను దాటిపరుల నుద్ధరించవలెననుట నీతి. శ్రీ గోపాలకృష్ణయ్యరుగారు అధితిబోధాచరణ ప్రచారణములచే చక్కని గురువై ప్రకాశించుచున్నారు. శాంతగంభీరమైన వారి మూర్తియే యితరులకు వారు గురువని తోపింపఁజేయును. ఆ తేజస్సు అట్టిది. వారికి చీకు చింతలున్నటుల నేనే కాదుమఱి యేవారి విద్యార్థియు గమనించియుండలేదు. వారు సదా

పాఠశాలయే తమ గృహంబుగ భావించి విద్యార్థులే తమ పుత్రసదృశులని వారి యభివృద్ధి నాకాంక్షించిరనుట యధార్థము. ఇందతిశయోక్తి యణుమాత్రము గానరాదు. అట్టి సద్గుణులకు విద్యనభ్యసించినవారు ధన్యులు. వారు ప్రత్యహము ప్రార్థనావసరమునఁ బల్కిన నీతి వాక్కులు విస్మరింపరాని యమృత ఘటికలు. అయ్యవి మూఢాత్ముని సైతము కదలింప గల్గు సూక్తులు. వారు కేవలము విద్యాబోధనమునేగాక బాలుల శరీరసౌష్ఠవాభివృద్ధికిందగు మార్గములయందాసక్తిఁ జూపెడువారు. అట్లగుటచే నావంటివారు కొందఱు మల్లయుద్ధ విశారదులగుట సంభవించెను. ఇందులకు నేను వారి కెంతయు కృతజ్ఞుఁడను. ప్రధానోపాధ్యాయ పదవిని చిరకాల మాశ్రయించి తోడి యుపాధ్యాయులయు విద్యార్థులయు భక్తి ప్రపత్తులను వారు అత్యంతము పొందిరనుటయే వారి చిరకాల యశస్సును దిగంతముల చాటగల్గియున్నది.

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“తానొకటి తలిస్తే.....”

ఒక ఊళ్ళో రామయ్య, సోమయ్య అనే యిద్దరు స్నేహితులు గలరు. ఒకనాడు సోమయ్య తన పెరటిలో ఆరడుగుల గోతి తవ్వాలనుకున్నాడు. సోమయ్య పరమలోభి, అందుచే అతడు కూలివానిని వెట్టి త్రవ్వించుట కిష్టపడలేదు. స్వంతముగ త్రవ్వటకు శక్తిలేదు. కాన అతడొక ఉపాయము నాలోచించెను.

ఒక కాగితమందు ఒక చోట గుప్తధనంచాచబడినట్లు పఠముగీచెను. అది పూర్వ కాలపు రాజులు వ్రాసినట్లు చేసెను. ఆనిర్ణీత ప్రదేశము తనయింటి పెరటిలోనే యున్నది. ఆనాటి సాయంకాలము వారిరువురు పికారుపోవునపుడు ఆపఠము దారిలో దొరుకునట్లు చేసెను. దానిని చూచి రామయ్య ఆస్థలము సోమయ్య యింటియందే యుండుటచే ఇద్దరముపంచుకొంద మనెను. కాని సోమయ్య ధనాశ లేనివానివలె తనకేమియు వద్దనెను. ఈ యుక్తిచే తాను త్రవ్వించవలసిన పని ఖర్చులేకయే జరుగునని సోమయ్య తలంచెను.

కాని రామయ్య కష్టపడి తవ్వగా నిజంగానే గుప్తధనం దొరకెను. తాను ఊరకనే అనుకుంటే నిజంగానే జరిగింది. సోమయ్య “తానొకటి తలిస్తే దైవ మొకటి తలంచును” అని తలచి చింతించుచుండెను. రామయ్య అసలు విషయమంతయు అడిగి తెలిసికొనెను. రామయ్య తాను అనుకొనిన ప్రకారం సగము భాగము ఇచ్చి తన ఔన్నత్యమును చాటు కొనెను.

రచన:
పి. బి. యస్. మణి
ఆరవ పాఠము 'A'

తగిన శాస్తి

రచన: జోళ్ళల రామకృష్ణారావు,
ఆరవ పాఠము 'A'

బోధిసత్వుడను రాజు తన ఆస్థానములో ఉన్న తిక్కశర్మ పండిత్యం ఎంత గొప్పదో చూడాలనుకొని ఇట్లు రాజ్యమంతటను చాటింపువేయించాడు. "పండితపుత్ర, పండితాగ్ర, పండితపరబ్రహ్మ శ్రీ శ్రీ శ్రీ తిక్కశర్మగారిని ఎవరైన వాడములో ఓడించగల్గితే వారికి అనేక బహుమానాలు సమర్పించబడుతాయి."

ఈ చాటింపు విని ఒక తెలివిగల నిరుపేదపండితుడు సోమశర్మయను నతడు తిక్కశర్మ నగరమునందు లేనిసమయమున రాజుతో తాను తిక్కశర్మను ఓడించగలనని విన్నవించెను. కొన్నిరోజులలో తిక్కశర్మ ఊరికివచ్చి ఈ సంగతి తెలిసికొని మిక్కిలి విచారించెను. అయినను అతడు మిక్కిలి ధైర్యముతో నుండెను.

మహాసభ ఏర్పాటుచేయబడినది. పండితులిద్దఱకు ప్రత్యేక స్థానములు నిర్మించబడెను. రాజు తనసింహాసనముందు కూర్చుండెను. ప్రజలందఱు తమకు నియమింప బడినస్థలములందుండిరి. పండితులవాదము ఆరంభమయ్యెను. ముందుగా సోమశర్మ యిట్లనెను. "అయ్యా! తమకు ఏ శాస్త్రములలో ప్రవేశము కలదు?"

"మాకు సర్వశాస్త్రములందును ప్రవేశము కలదు" అని బదులు చెప్పెను తిక్కశర్మ. "ముందు మీరు మీమాంసచెప్పెదరా? లేక సిద్ధాంతీకరించెదరా!"

పూర్వమెన్నడు వినియుండని ఆ పేర్లనువిని తిక్కశర్మ ఇట్లనెను. "ముందు మీరు చేయుడు. తరువాత చూచెదము."

"యతో యజ్ఞోపవీతం బ్రహ్మజిజ్ఞాస" అనెను సోమశర్మ. ప్రజలు తమపండితుడేమి చెప్పినో యని ఎదురు చూచుచుండిరి.

శంభుశర్మ కాసేపాలోచించి ఏమియు తోచక బెదురులేకుండా ఇట్లనెను. "అన్నం జిజ్ఞాస; కూరజిజ్ఞాస; నేనుజిజ్ఞాస; నీవుజిజ్ఞాస; కళ్ళుజిజ్ఞాస; బుర్రజిజ్ఞాస; సర్వంజిజ్ఞాస; తెలిసిందా". తమ పండితుడు గొప్పవాడని ప్రజలు, మహారాజు సంతోషించారు.

సోమశర్మ చేయునది లేక యీ శుంతకుతగిన శాస్తి చేయవలెనని ఉపాయమాలోచించెను. కొంతసేపు తరువాత అతడు తిక్కశర్మగారిదగ్గఱకుపోయి ఆతని పాదమునకుగల ఒక వెంట్రుకనుతీసి తనతలపై నుంచుకొనెను.

ఆతర్వాత రాజు అట్లుచేయుటకు కారణమడిగెను. వెంటనే సోమశర్మ "రాజా! ఈ తిక్కశర్మగారు గొప్పపండితులు. ఈయన దైవాంశసంభూతుడు. ఈతని వెంట్రుకను తలను దాల్చినవారికి ఏబాధలు ఉండవు." అని చెప్పెను.

వెంటనే రాజు తనరాజ్యములోని ప్రజలకు ఏబాధలురాకూడదని ఎంచి తనభటులనుపిల్చి తిక్కశర్మ వెంట్రుకలను తీయుటకు ఆజ్ఞ ఇచ్చెను. సైనికులు వెంట్రుకలనుతీసి ప్రజలకు సరఫరా చేయుచుండిరి. బాధతో తిక్కశర్మ సోమశర్మను శరణుఁజొచ్చెను. రాజు అప్పుడు నిజమును తెలిసికొని సోమశర్మను తగినరీతిని సత్కరించి పంపించెను. ప్రజలు మూర్ఖ పండితులకు. తగిన శాస్తి జరిగినదని సంతోషించిరి. తిక్కశర్మ ఒడలంతయు రక్తముతో తడిసిపోయినది.

श्रीगोपालकृष्णार्यप्रशस्तिः



- (1) अध्यापकाध्यक्षमुवाह विद्वान् मुत्तैय्यविद्यालयसत्तमो यः ।
विद्यार्थिलोकोच्छ्रयवद्दक्षः गोपालकृष्णार्यगुरुः स जीयात् ॥
- (2) अवीतिबोधाचरणप्रचारणैः गुरुन् पुराणानधुनातनांश्च ।
वाचानुयाति क्रिययापि विद्याविवृद्धिहेतोः गुरुरेष दक्षः ॥
- (3) निर्वाहकेष्वन्यतमो भवन् श्रीगोपालकृष्णो विदधाति सेवाम् ।
विश्रान्तिकालेऽपि परिश्रमेण विद्यालयेऽस्मिन्निति नः प्रमोदः ॥
- (4) विद्यालयाध्यक्षपदे स्थितःसन् गोपालकृष्णः स्वगुणैरिहैषः ।
कर्मक्षमश्छात्रजनांश्च शिक्षागुरुन् समावर्जयति स्म सर्वान् ॥
- (5) अस्यानुकूलेन च बालिकानां विद्यालयोऽन्यः सविधे विभाति ।
यश्चूतवाट्यां कलकोकिलायां संकुलमह्यीगुणमादधाति ॥
- (6) विद्योपदेष्टृजनधूर्वह इत्यनन्य-
सामान्यशक्तिभरितोऽधिकृतार्थसिद्धौ ।
इत्येष शास्त्रविषयेषु पुरातनेषु
नव्येषु चातिनिपुणोऽयमिति प्रतीमः ॥
- (7) प्रस्थानत्रयतत्त्वमस्तकलुषं ज्ञात्वा परेभ्यश्च तत्
वीताशङ्कमसौ व्यनक्ति महतां गोष्ठीषु यच्चान्वहम् ।
शिक्षाचार्यपदेन साकमजहत्सत्कर्मनिर्वर्तन-
श्रद्धोऽयं भवतीति यद्वरगुणा गोपालकृष्णस्य ते ॥
- (8) श्रीमान् गोपालकृष्णार्यः श्रेयांसि बहुभिर्मुखैः ।
प्राप्यायुः शतमानं च वेदोक्तं वर्धतां मुदा ॥