CHAPTER EIGHT

EXPRESSION OF HUMAN PSYCHOLOGY
IN THE WRITINGS OF —

i) Sant Surdas;

ii) Shri Madhabdeva; and

iii) A brief comparison
In our previous chapters it has been discussed that the Vatsalya sentiment is one of the basic sentiments of a man and therefore, is quite instinctive to him. It creates several emotions in the mind of a man. It is therefore, closely related to human psychology. On the other hand poetry is very much related to human psychology. Poetry touches the heart of a man since it is related to psychology.

According to psychologists, a son is the expression of oneself. The parents therefore, love their children. Moreover, the parents want that their unfulfilled desires should be fulfilled by their children. Psychologist Flugel remarks:

"This factor consists of the process whereby the parent identifies with his child, as it were, incorporates the child into his larger self and is thus able to take pleasure in the increasing powers of the child as if they were his own." 1

The desire for a child and love for it, is a natural emotion for all living creatures. Besides human being it is found in the cases of other living creatures. Dr. Agnihotri remarks:

"Putraishna Kewal Manab Kihi Nahin, Prani Matra Ki Swabhavik Mul Prabiti Hai." 2

It is needless to explain here that love for one's offspring is quite natural and instinctive. Moreover this instinct of love for children is more deeper in a mother than that in

1) J.C. Flugel, A Study of the Family, p. 33
2) Dr. Shailabala Agnihotri, Sur Sahitya Ka Manovijjnanik Vivechan, p. 171
father. Generally a mother is more attached to a son and the father to a daughter. Freud and some other psychologists discussed it very elaborately.

8.01 Expression of human psychology in the poetry of Sant Surdas:

Human psychology gets its full exposition in the poetry of Surdas. Whatever he wrote, it is from the urge of his inner self and therefore, it expresses the human mind. Dr. Saxena remarks:


In the same manner Dr. Deshraj Singh Bhati in his 'Surdas Aur Unka Sahitya' remarks:

"Atah Spast Hai Ki Surdas Ka Geet Ka Avyay Sarbara Sahaj Atyant Prerana Khi Parinoti Hai. Enhone Jis Bhav Ko Bhi Yakt Kiya Hai, Woh Enki Swabhavik Aveshnoyee Manohystiti Kri Parichayak Hai."'

Under such circumstances, the poetry of Surdas is very much related to human psychology. From the point of psychological view the 'padas' written by Surdas in connection with love for Krishna are quite meaningful and great. These 'padas'

3. Dr. Dwarika Prasad Saxena, Hindi Ke Prachin Pratinichi Kavi, p. 193
4. Dr. Deshraj Singh Bhati, Surdas Aur Unka Sahitya, p. 140
express the psychology of a mother, a father, a son and relatives.

First of all comes the psychology of parents, particularly of a mother. Surdas is quite successful in depicting the mind of a mother through Yasoda. Because a son is the only 'yam-bana' through which the Vatsal sentiment of a mother can be fully satisfied. According to Dr. Agnihotri, --

"Vatsalya Ras Ka Jathayee Bhav Putra Vishayak Porti Hai, Esiye Manovijnanik Dristi Se Es Mein Ashray Arthat Vatsalya Ka Nirodhan To Awashyak Hai Hi, Bap Hi Uske Hriday Mein Apne Apke Rakshak, Palak, Poshak Hone Ka Abhiman Hi Upexit Hai."\(^5\)

Here, according to her, the mother feels proud since she is the "Raxak, palaka and poshak" of the child.

The physical beauty as well as its childline activities make the Vatsal sentiment in a father or a mother deeper. It is a fact that a mother loves her child irrespective of its physical beauty and the love for it becomes deeper when the child happens to be very beautiful and unsteady. Surdas has depicted the beauty of Krishna in many of his 'padas'. Yasoda's heart was full of immeasurable joy when she behold Krishna:

"So bha Kahat Kah Na Awa,
Anchawat Ati Atr Tur Lochan-put
Man Na Tripti Ko Pawai."\(^6\)

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5. Dr. Shailbala Agnihotri, Sur Sahitya Ka Manovijjanik Vivechan, p. 174
Had Surdas tried to arouse the Vatsal sentiment through one ugly child, it would have been a mistake for him. It is quite meet and proper for him to arouse this sentiment through beautiful and charming Krishna. It was not only Yasoda but all the womenfolk of Braja were filled up with Vatsal sentiment at the sight of Krishna.

Again, Yasoda remained childless for a long time and it was only in her old age that she got Krishna as her son. It is a fact that if the desired thing is not achieved and had to hanker after it for a long time, it creates the desire more forceful and more and more hankering after the desired thing began to rise in the mind. It is quite natural and psychological. Dr. Elizabeth B. Hurlock in her 'Child Developmental psychology is of the same opinion,

"Prani Ko Jab Apni Manchahi Vastu Prapt Nahin Hoti, Tab Us Vastu Ke Prati Uska Akarshan Barhta Hi Jata Hai Tatha Kisi Karanvash Jab Koi Manobhav Abhivyakt Nahin Hota Tab Yeh Manobhav Apni Abhivyakti Ke Liye Urih Hahta Hai."7

That exactly happened to Yasoda for a child and at last came Krishna to her. She was overpowered with joy and delight:

"Jai Mahri Putra Mukh Dekhau,
Pulaki Ang Ur Mein Na Samay,
Gad Gad Kanth Bol Nahin Awai
Harashwant Hwai Nand Bulay."8

7. Dr. E.B. Hurlock, Child Developmental Psychology (Tr.
8. Surdas, Sursagar Dasam Skandh, pad 631
A mother expresses her Vatsal sentiment towards her child in a number of ways — sometimes she embraces it; sometimes shows fake anger. Sometimes cajobs it; sometimes soothes it and so on. These all are natural for a mother. Again a mother generally sings cradle songs to induce sleep to the child. But a mother is to be very careful when the child happens to be very cunning and witty one. Such a child may deceive the mother by feigning sleeping. Such things happened to Yasoda since Krishna was a very intelligent and cunning child. Of course from the mother's side there is no artificiality. Surdas like a very intelligent observer caught hold of all such scenes which may express the Vatsal sentiment of a mother. Such several examples have been discussed when dealt with the Sanyog and the Sanyog Vatsalya Rasas in the poetry of Surdas.

It is quite psychological that a mother is at her full satisfaction and happiness while she is with her beloved child. It becomes more so when the mother gets the child at a comparatively late age. It happened to Yasoda that she got her son Krishna at a late age. She did not want to part with Krishna even for a moment. Such things are but natural to her. According to Dr. Elizabeth B. Hurlock, --

"Kam Umr Mein Maa Ban Janewali Matayen Apni Sahlah Ko Utne Pyar Nahin Karti Jitna Adhik Umr Mein Jeele Putr Prapt Karnewali Matayen Karti Hai.(Mr.)"

9. Dr. Elizabeth B. Hurlock, Child Developmental Psychology
All the childlike sports and pastimes of a child aroused the Vatsal sentiment in the minds of the parents more and more. Surdas in his poetry showed how the simple playings of Krishna aroused the sentiment in the mind of Yasoda.

The heart of Yasoda was full with delight and joy when she first saw the face of Krishna. Being happy and delighted, she asked her husband Nand to enjoy it:

"Jago Mahri Putra Mukh Dekhau
Pulki Ang Urmein Na Samaye,
Gad Gad Kanth, Bol Nahin Awai
Harashchant Hai Nand Bulaye,
Awahu Kant, Dev Parsan Bhye
Putra Bhayau, Mukh Dekhau Dhaye." 10

They began to enjoy the different activities of Krishna. They began to observe all these activities with great interest. Sometimes, Yasoda when saw some new movement of Krishna, cried for Nand to come and enjoy; while Nand in some other cases did it. Yasoda embraced Krishna and kissed him:

"Mahri Mudit Ultai Kai Mukh
Chuman lagi,
Chiranjabai keri Ladilai Hai
Bhay Subhagi.

Nand Dharu Anand Bhari
Boli Brajnari
Yah Sukh Suni Aye Sabai
Suraj Balihari." 11

10. Surdas, Sursagar, Dasam Skandh, pad 631
11. ibid, pad 684
Mothers in their heart of hearts wanted that the child should grow and also expected it should do something to fulfil their desire:

"Nanri Nanhriya Gopal Lal
Tu Begi Barau Kin Hohi
Enhi Mukh Madhur Bachan Hansi
Kau Dhan,
Janani Kahai Kab Mohi."

Again the Vatsalya has been classified into Sanyog and Biyog Vatsalya Rasas which has a psychological foundation. As the mother enjoys the union, so she grieves at the parting of a child. Surdas depicts thousand of such incidents of joy and delight; and grief and sorrow at the union of Yasoda with Krishna and otherwise. She was unhappy and worried even when she was parted with Krishna temporarily,

"Gopal Raye Hau Na
Baran Taji Jaihau,
Tumhi Chhari Madhuban Mere Mohan
Kahan Jay Braj Lehau."

Love for a child is a very powerful force which can make a mother mad. A mother may become crazy at the parting of her child. Even she may faint, Surdas sings:

12. Ibid, pad 693
13. Ibid, pad 3734
Here in the Biyog Vatsalya also Surdas gave expression to human psychology. His poetry illustrated the sentiment of hearts of a mother and a child very clearly and in a natural way. He did it in such a manner as if he were a great psychologist. He expressed the mind in such a manner that it touches the heart of every reader or every audience.

Surdas was so keen an observer of human psychology that he illustrated the love of a child of the two mothers — Yasoda and Daivaki in a very reasonable and from a psychological point of view.

Both of these two mothers — Yasoda and Daivaki had motherly love for Krishna equally. But in the case of Yasoda, she expressed her love and affection to Krishna through her speeches and activities while Daivaki could not express her mind out of fear. Daivaki was much concerned with the need of security for her son. It was only because of the Vatsal
sentiment in her. Psychology says that the same may give expression in different ways under different circumstances. It was a very critical situation under which Baivaki had to part with her son. On one hand, there was the fear of death of her dear child and therefore, parting was urgently required on the other hand her motherly heart wanted her son with her.

Dr. Agnihotri remarks:

——”Paristhitiyon Ki Bhinnta Ke Karan Ekhi Manobhav Ki Bahya Abhivyakti Mein Antar Paya Jana Manovijnan Sanyat Tathya Hai.”

Now the safety Krishna was much more needed than other things. She was even prepared to part with Krishna for his security and safety.

——”Aho, Pati So Upay Kachu Kijai
   Jihi Upay Apnau Yah Balak
   Rakhi Kans Sau Lijai.”

Even she fainted when she could not find out a way to the safety of her son:

——”Yah Sunathi Akulai Giri Ghar
   Nain Nir Bhari Bhari Doyo Darai.”

But in case of Yasoda, the whole situation was different. She got a son comparatively at a late stage and therefore, naturally she had more affection than that of any other young

16. Dr. J. Agnihotri, Sur Sahitya Ka Manobajnanik Vivechan, p. 176
16. Surdas, Sursagar, Dasam Skandh, pad 627
17. ibid, pad 628
mother. She nursed, dressed, fed and clad Krishna to the satisfaction of her maternal instinct. Moreover, Krishna was all along with her, which Daivaki was deprived of. But at the same time Daivaki could not even express her sentiment in the fear that Kansa would kill Krishna if anyhow he might come to know that he (Krishna) was born. Under such circumstances, the hearts of Yasoda and Daivaki expressed themselves differently under different circumstances.

At the same time Surdas also gave expression to child psychology. He illustrated several incidents which show the expression of the mind of a child through Krishna. Generally a child does not like to eat what its parents wanted. It wants to take what elders take. That is a natural tendency in them because they donot find that the elders are taking things which are given to them. They cannot realise that elders are doing things which are beneficial to a child. Krishna likes to take butter but Yasoda gives him milk. So she had to convince him that unless he would not take milk his hair would not grow like that of his brother Balram. But how long can she deceive him? He began to ask:

"Maiya Kabahing Barhegi Choti,
Kitibar Mohi Dudh Piwat Bhai,
Yah Ajahu Hai Chhoti.
Tu Jo Kahto Balioko Baini Jyon
Hbai Hai Lambi Moti,
Kanchau Dudh Piwawal Pochi-Pochi
Deta Na Makhan Roti." 17

17. Surdas, Sursagar.
For this Yasoda had no ready answer. She was defeated by her clever and witty son. Similarly naughty Krishna was cunning enough to get rid of the punishment from his mother. When actually he stole and ate butter and was caught red handed, he could manage to go free by arousing the Vatsal sentiment in his mother. Very cunningly he shirked the responsibility to the Gopis. Generally it happens to every naughty and cunning boy. He immediately reported to his mother Yasoda:

"Maiya Mei Nahin Makhan Khayau,
Khwyal Pare Ye Sakha Sabai Mere
Mukh Liptayo." 18

In this connections, Dr. Saxena remarks:

"Sur Ne Balakon Ke Hriday Manobhabon, Buddhichaturyoo, Spardha, Khfj, pratidwandvita, Aparadh Karke Use Chhipame `bono Uske Barome Kushaltake Sath Safai, Dene Ki Prakiti Adike Bhi Bare Hi Hridayhari Chitre Ankit Kiyo Hai." 19

When displeased or vexed it is natural for a child to express its concern or displeasure before its mother. It happens when Balram told Krishna that he (Krishna) was not the son of Nand and Yasoda since although both of them are white, Krishna was black in colour. Then Krishna expressed his displeasure before Yasoda with the following words:

18. Ibid,
19. Dr. DwaSika pd. Saxena, Hindi Ke Prachin Pratinidhi Kavi, p. 196
Surdas also expressed human psychology in his poetry by expressing other sentiments like Shringaar, karun etc, besides the Vatsalya sentiment. Here we give some example of such expression of Shringaar where we find the reflection of psychology. The Shringaar is one of the major sentiments in which can compel a man to do many things. It has a forceful influence on man. Psychologists like Freud finds the sex instinct the most important one in the life of a creature.

Surdas expresses this sentiment particularly with the help of love between Radha and Krishna.

"Radha Ruchi-Ruchi Sez Sazarati,
Tapar Suman Sugandh Bichhawati
Bayambar Niharati."21

Radha was made to dance with the coming of her beloved.

Again in the case of the Biyog Shringaara, Radha felt that

20. Surdas, Sursagar
21. Ibid.
Life is quite meaningless without Krishna. Surdas expresses the mind of Radha in a very illustrative way:

"Piya Binu Nagini Kari Rat,
Jo Kahu Jamini Uwati Junhaiya
Desi Ulti Hbai jat.
Jantra Na Furat Mantra Nahi Lagat
Priti Sirani jat,
Sur Syam Binu Bikal Bhirhini
Muri-Muri Laharai Khat."

Surdas also attained mastery in depicting the Karun Rasa. This rasa is also connected with the core of the heart. As such it gives expression to human psychology. Radha could not bear the brunt of separation and she was pushed to the brink of death. What a pitiful description!

"Ati Malin Brishbhanu Kumari,
Hari Sramjal Antar Tanu Bhiye
Ta Lalach Na Dhuwawati Sari,
Adhmukh Rahit Uradh Nahi Chitwati
Jyon Gath Hare Thakit Juwari."

Under such circumstances it can easily be concluded that Surdas expresses human psychology in almost all his writings. It is therefore, seen that his poetry can touch the hearts of the reader and the audience only because it gives expression to human

22. ibid.
23. ibid.
Shri Madhabdeva was another great Indian writer who also gave expression to human psychology in his writings. Because without knowledge of such psychology it is not possible to touch the sentiment of the mass people. Shri Madhabdeva is not only a literateur but also a preacher. He attracted thousands of people to his sect and that was possible only because he could not only convince the people about the superiority of Lord Krishna but also could touch the human heart very successfully. Here then remarks of Dr. K. Dekahazarika are worth mentioning:

24 Dr. Karabi Dekahazarika, Madhabdeva : Sahitya, Kola Darshan, p. 94
Shri Madhabdeva, like Surdas knew human psychology, particularly of a mother and a child and therefore, could touch the human heart with his writings. While speaking of human psychology in case of Shri Madhabdeva, comes the psychology of a mother. Dr. Maheswar Neog remarks that the "eternal mother" gets its full expression in the character of Madhabdeva's Yasoda. He says, —

"Anfaale Jashodar charitrot cirantan matritwar chabi futi uthiche. Santan pitri-matrir astitwa ba byaktiwar eti natun bikas mathon ..... muthate Madhabdevar Jashodar matr charitrar sundarkoi bikas diche."\(^25\)

Secondly, he expresses the psychology of a child through young Krishna. Like a common human child, Krishna changes his mood. He showed delight and sullenness and sometimes arrogance to his mother. Generally sullenness and arrogance of a child is enjoyed by the elders. In many of his writings, Shri Madhabdeva gave expression to this psychology of a child when Krishna did some mischief and Yasoda wanted to punish him, there is the expression of sullenness on the part of the cunning Krishna. The best illustration of such sullenness is found in the Bargeets of Shri Madhabdeva:

"Paye dharo, Shire dharo, dudha pio Hari,
dudha pio Hari,

\(^25\) Dr. Maheswar Neog in his Introduction to Shri Shri Madhabdevar Byakamrit Ed. by T.N. Goswami
Mukhe Stana loi Kande phukari phukari.
Jagatar Guru bhaiv loiya manaber Kandile akul moti Koila jananir. 26

Or
"
Kaku Koriye balahu Shuna mai Sutie rahaba aju kichuwe nokhai. 27

It is not only the case of the Bargeet that Shri Madhabdeva showed the childlike character of Krishna, but in plays i.e., the Jhumurvas, also such several examples are found when Krishna very cunningly showed his sullenness to his mother. Once it happened when Krishna found that he had been neglected because Yasoda was churning butter rather than attending him. He immediately caught hold of the churning stick and obstructed his mother. She allowed him to suck milk from her breast, but she had to leave him suddenly as she had to attend the milk which she put over the fire at the oven. At this Krishna did several mischiefs:

Aruna adhara duho kope
Kampayata,
Otha Kamuri dhari danta
pataputa hani mothoni mothi
bhangie
Kuppi boithala bhagawanta. 28

27. Ibid, p. 145
In some cases, it is seen that with mild threatening, Krishna wanted to get the things he desired. In the Pimpara Guchowa, Krishna feigned to be innocent and he appeared as if he knew nothing of the mischief he committed. Then he threatened his mother that he would go away even to his dreaded enemy Kangsa:

"Apamana Sahibaka Napari Palai Jaibo
Kangsar Nagari Madhupur
Amak Napaya Lag Kandia Moriba Pache
Sakala Bhavana Hoiba Chur."

The cunning and intelligent nature of Krishna has been depicted several times by Shri Madhabdeva in his writings. The cases of cunningness and intelligence of a child are really enjoyable for the parents. In the Pimpara Guchuwa, Krishna was caught red handed when he was stealing "labanu" from the pot. But when he was charged for stealing of 'labanu', his answer was a different one —

"Hari bole gopi bar dosha paili bachi
pimpara guchaibe lagi hat dia achi."

Such and other answers of Krishna to prove his innocence are quite enjoyable and interesting. It generally happens with

29. Shri Madhabdeva, Pimpara Gachuwa, p. 328 (ed. by T.N. Goswami)
30. Ibid, p. 327
happens with very intelligent children, even when the elders know the mischief fully well, the presence of Krishna's mind made them forget about the mischief and they begin to enjoy the situation.

Again in the 'Bhumil Letowa' Shri Madhabdeva showed another side of child psychology. A child wants to get all the wanted through all means and it is generally more so when the child is with the mother. As the mother loved a child more than any other person do, it can expect anything from her. Now he was about to be caught red handed by Yasoda while stealing 'Labanu'. As soon as Yasoda appeared, Krishna began to cry and told her that somebody had taken away his 'khira' and 'labanu' along with the Banshi (the Flute):

--- Athaye Achila Banshi Keba Nila Tare
Atini Promad Mor Bhaila Ekebare.
Ahibuli Geri Pari Kande Jadural,
Kahaya Madhaba Goti Balak Kanai.  

What can a mother do? She took him to her breast and kissed:

--- Jashowa Gopal Kole Niche
Bayan Bhari Ghan Chumbana Diche.  

In this way Shri Madhabdeva reflected child psychology through Krishna. Now coming to the psychology of a mother,

31. Shri Madhabdeva, Bhumil Letowa, p. 323 (ed. T.N. Joswald
32. Ibid, p. 324
Shri Madhabdeva successfully depicted almost all sentiments of a mother for a child.

In the first instance, a mother shows false anger although she has love for the child only to chastise it which is required from the point of discipline. It is in the Arjuna Bhanjana Yasoda tied up Krishna when the Gopis reported the mischiefs done by Krishna. She was so determined that she did not care for all the appeals made by Rohini and the Gopis:

"Ohi Buli Jashoda Gopisabaka Bhartsiye Punu Krishnaka Bandhite Lagala." 33

Similarly in another incident the several Gopis reported about the mischief of Krishna, the poor Yasoda could not contain herself and began to rebuke Krishna and told him that she would teach him such a lesson that again he should never go to the "Gowali's para."

"Kangalaka Chhawal Jaichon Toho Berawa, Aju Tohaka Hama, Sikhawaba Gowal Parak Jaichana Nahi Jawa." 34

Krishna, of course, got rid of all the punishment by exploiting the motherly love of Yasoda.

As stated in the case of Surdas's exposure of Yasoda's love for Krishna, Shree Madhabdeva also realised that if a child comes to a mother at comparatively late age, the mother loves it more than one who gets a child at an early age. She

33. Shri Madhabdeva, Arjuna Bhanjana, p. 312 (ed. R.N. Goswami)
34. Shri Madhabdeva, Pimpara Guchuwa, p. 32 (ed. R.N. Sharm)
becomes more liberal to Krishna. Again like Sant Surdas, Shri Madhabdeva clearly expressed the psychology of a mother in the cases of Sanyog and Biyog Vatsalya sentiments, which have been referred to in different places in this thesis.

A mother does not like to part with her dear child. When she happens to be parted with it, she is sorry and worried. She even is not prepared to part temporarily with it.

—" Bihane Bajaila Kheri Khelaibar Faro,
Bhai goile Biyal Puta Abho Saila Share." 35

She was at the verge of collapse while she could not locate her dear son Krishna even at the bank of Jamuna, where he generally tends the cows:

—" Jamunar Tire Tire Fire Nanda-Jaya,
Bhaila Achetan Sati Putrak Napaya." 36

Yasoda prepared all the things loved by Krishna when he goes out for the whole day to tend cows. It is out of sheer love for a child. She is always worried about the safety and security of Krishna when he is out, specially because there was a great danger from Kangsa.

A mother loves a child so much that she is not prepared to hear even the list rebuke of it from others. It happened to Yasoda who could not tolerate the rebukes from the Jopis when

35. Bargeet No. 160 (ed. T.N. Goswami)
36. Ibid.
when the reported mischiefs done by Krishna, she was sorry and tried to convince Krishna not to go to their houses:

"Najayo Najayo Tumi Goyalir para
Katano Sahibo Moyee Tomar Jhagara."\(^\text{37}\)

In the case of Samyog Vatsalya sentiments also shri adhab-deva illustrated many thing related to the psychology of a mother. Yasoda is found to be happiest while she is with Krishna:

"Dekhi Nanda Jasodar Anandar Nahi Par
Krishnak Kolat Loila Tuli
Mari Jen Aila Pran,
Prem Rasa Majila Samuli."\(^\text{38}\)

Yasoda out of love for Krishna could not withstand when she found tears at the eyes of Krishna:

"Paye Dharo Shire Dharo
Dudha Piyo Hari
Mukhe Stana Loiya Kande
Phukeri Phukeri.
Jagatar Guru Bhaw Loila Manabar
Kandite Akul Moti Koila Jananir."\(^\text{39}\)

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37. Bargeet No. 162 (ed. T.N. Goswami)
38. Bargeet No. 127
39.
It happens to all loving mother and therefore it is natural for Yasoda to be worried when she finds tears in the eyes of Krishna.

2.03 Now in the conclusion, it may be easily stated that in the writings of both Sant Surdas and Shri Madhabdeva, there is the exposure of human psychology, particularly of the mothers and the children. It is but natural for great writers that they can touch the sentiments of the readers or hearers only because they understand human psychology. In the case of Surdas, since he dealt with Krishna's activities as a child and as an adult, he dealt with the psychology of a child as well as of an adult. He also dealt with the psychology of a mother. But in Shri Madhabdeva's writings only the psychology of a mother and a child is reflected. Moreover as regards the scope of writing Shri Madhabdeva covered a bigger field of literature including poetry and drama. While Sant Surdas dealt only with poetry and therefore Shri Madhabdeva exploited a bigger field to illustrate the human psychology in his writings.

Here it is not out of place here to mention the remarks made by Dr. B.C. Roychoudhury in his article "Surdas aur Madhabdevar Batsalya Riti" in the collection of articles "Madhabdevar Adhyayanar Bhumika,"
Both these two poets remaining immortal in the heart of the people.