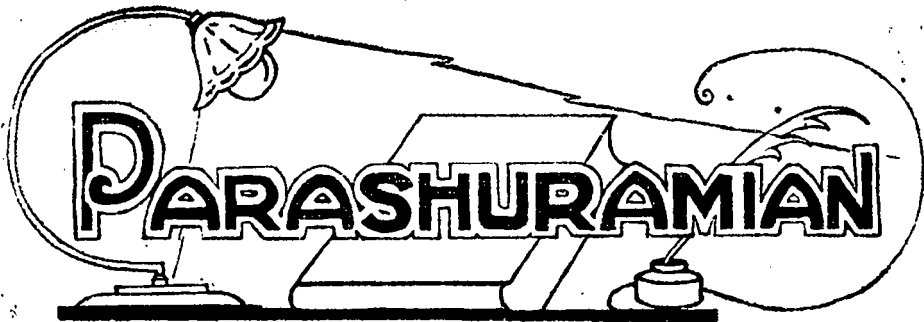


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Let all the ends thou aim'st at, be thy country's
Thy God's and Truth's.

—*Shakespeare.*

VOL. XXXIV

FEBRUARY 1950

No. 1

EDITORIAL COMMENTS

The Republic of India

26 January 1950, was a memorable day in the annals of our history. India struggled hard against an alien power to attain the status of 'Sovereign Democratic Republic'; she has hoisted the Tri-colour Flag in place of the Union Jack, and replaced the Lion and the Unicorn by Ashoka's wheel of Religion. It was a day of jubilation, of thanksgiving and prayer, a day of remembrance, in honour of women and men who have laid down their lives in the cause of Indian freedom since 1857. The middle of the 19th century saw India in the throes of a life-and-death struggle with an alien power; the middle of the 20th Century looks with a benign smile on a liberated nation, and inspires it with new hopes and aspirations. The winning of freedom has been a long and strenuous process full of sweat and tears and blood. The fate of the pioneers of our national movement has been the prison cell and hangman's noose, the bullet and the lathi charge; but their dream has come true. The British Government recognised India's Independence in August 1947. The Constituent Assembly met to frame India's Constitution, and on 26th Nov. 1949, the New Constitution was passed.

On 26th January 1950, Dr. Rajendra Prasad, the first President of the Sovereign Democratic Republic of India, took the oath of office.

He richly deserves this highest honour. He is a great scholar, a humanitarian with every nerve throbbing with the spirit of social service, and a true disciple of Gandhiji. It is under his presiding genius that the New Constitution was formed, and it would be worked also in its true spirit under his guidance. The New Constitution is based on the ideals of Democracy, Justice, Liberty, Equality and Fraternity, and will function as a Secular State with adult franchise. It is a great political experiment. Our leaders have envisaged a great future for The Union of India or Bharat, now made up of various States (provinces). It is up to each one among the teeming millions of voters to get enlightened as to their rights and responsibilities. The constitution can fulfill the aspirations of the people, if only they recognize the unity of India and the unity of our culture and civilization in the diversity of race, caste, religion, language and literature. Again, without training in citizenship and development of civic sense, the new Constitution cannot function in the spirit in which it has been formulated. Education for Democracy must be the watchword in a nation-wide educational effort. The Press, the Radio and the Film have also to shoulder the responsibility of educating public opinion and of raising the intellectual level of the masses.

The individuals and bodies, institutions and *states* (Provinces) will have to shed parochialism, provincial prejudice, and sectarian bias, and show a spirit of cooperation with the India Union which has now to face stupendous problems. The Constitution on paper is full of promise, but it will not stir the imagination of the people. Political freedom means nothing, if in its wake, people do not enjoy freedom from want, from poverty, from hunger, from disease; if people are not fed and clothed and housed in decent dwellings. Equality is not equality of poverty, but of prosperity. To be economically self-sufficient, India needs agricultural and industrial expansion. Millions of acres of waste land have to be brought under cultivation. Millions of men have to be made literate, Lacs of villages have to be made buzzing centres of small cottage industries. Urban areas are to be relieved of the heavy strain under which they are groaning at present. Projects of irrigation, of town planning and housing, of generation and distribution of electrical energy to all parts of the country; and the harnessing of rich mineral resources, raw materials and man power to the full—these are some of the problems, the New Republic is facing and trying to solve. Economic and social planning is the need of the hour.

The first excitement and sense of joy, that we have reached a new heaven and a new earth, is natural. It is a release of 'cribbed, cabined and confined' spirit. 'It was bliss in that dawn to be alive, but to be young was very heaven', said Wordsworth. 26th of January 1950 was such a dawn, and the young were moving in heavenly atmosphere of festivity and joy, of illumination and fireworks. But our elderly leaders were looking beyond the moment of triumph, conscious of heavy responsibilities, which our new Constitution has brought with it. Pandit Jawaharlal Nehru who symbolises the spirit and aspirations of India, struck a grave note. In his message on the 26th of January he said: "the progress of a nation is dependent on many factors, high character, integrity of mind and purpose, a spirit of tolerance and cooperation and hard work. I can only suggest to our people that we should found our Republic and freedom on these basic characteristics. Let us hope and pray that the liberated people of India prove themselves worthy of their hardwon freedom.

* * * * *

The University Commission Report

The University Education Commission, appointed by the Government of India, under the chairmanship of Dr. Radhakrishnan, has in its report made valuable suggestions to educationists and institutions, and definite recommendations to Government. Its proposals are based on answers to its Questionnaire, on written Memoranda and evidence, and on the statistical information supplied by the 25 Universities in India. The signatories to the Report assure us. "We have endeavoured to interpret the hopes and ambitions of University men and women, and tried to give form to their aspirations and ideals". They have made their recommendations with the conviction that, "with the increasing complexity of society and its shifting pattern, Universities have to change their objectives and methods, if they are to function effectively in our national life". Since 1857, as many as 25 (now 27 including Karnatak and Gujarath) Universities have been established. They have been either affiliating, or teaching or both. In the opinion of the Commission they need reorientation. "Our educational system must find the guiding principle in the aims of the social order indicated in the Preamble to the Draft Constitution, namely, justice, liberty, equality and fraternity.

(1) The Commission has made definite recommendations as regards the teaching staff and courses of studies. It recommends four classes of teachers—Professors, Readers, lecturers and instructors, with different grades of salary.

(2) There will be 3 terms, each of 11 weeks' duration, in all 180 working days.

(3) There will be no *prescribed* text books for any courses of study.

(4) Tutorials should be made available to all undergraduates, both pass and honours.

(5) An experiment should be made with evening Colleges for working people.

(6) Students be admitted to the Universities after 12 (In our Province $4+7+2=13$) years of schooling, after they have passed the Intermediate standard. It recommends that students be trained for new professions like, Business administration, Public administration and Industrial management (with emphasis on human relations in Industry).

(7) The B. A. and B. Sc. course *Pass and Honours* to be of 3 years duration, but the M. A. will be taken in one year by Hons. student and two years by pass student.

(8) The percentage for class be raised as follows:—40 p. c. for Pass, 55 p. c. for Second class, and 70 p. c. for First class.

(9) Credit should be given for class-work as for practical work, $\frac{1}{3}$ of the marks allotted to each subject, be reserved for work done during the year. This *should be adopted forth with in the teaching* Universities for B. A., B. Sc., M. A., M. Sc. examinations.

(10) Examination may be given in compartment, subjectwise and timewise.

(11) To avoid overcrowding in class rooms and laboratories, the Affiliated Colleges should admit not more than 1500 students.

(12) Recommending the medium of Instruction, the Report emphasises that pupils at the Higher Secondary and University stage, be made conversant with 3 languages—the Regional language, the Federal language, and English; and that English be studied in High Schools and in the Universities, in order that we may keep in touch with the living stream of evergrowing knowledge.

(13) The Commission recognises that undue importance is given to the examination system. The subjective element in the assessment of answers, cramming and last minute preparation on the part of examinees have to be eliminated. The Report expresses a hope that objective tests and scientific methods will be devised in the near future.

EDITORIAL COMMENTS

(14) The Commission makes a vehement plea that religious instruction is not to be neglected, though ours is a Secular State, and says "a short period of silent worship or meditation every morning before the class work starts, may well become an integral part of college life". It recommends that all educational institutions start work with a few minutes for silent meditation; that in the first year of the Degree course, lives of the great religious leaders like Buddha, Confucius, Zoroaster, Socrates, Jesus, Sankara, Ramanuja, Madhva, Mohammad, Kabir, Nanak, Gandhi, be taught; that in the second year, selections from the Scriptures of the world be studied; that in the third year, the central problems of philosophy and of religion be considered.

(15) The Commission expresses a pious hope in the matter of Women's Education; and lays stress on the study of home economics and home management for women, and emphasizes high standard of courtesy and social responsibility, on the part of men in *mixed* colleges.

(16) Speaking of the constitution of Universities, the report says that there be no University of the purely affiliating type.

(17) The Central Government should contribute 50 per cent of the cost of post-graduate and research work, in addition to capital grants for buildings and equipment.

We have picked up a few recommendations from the various Chapters in the Report, with a view to give the readers some idea of the line of thought and action of the distinguished members of the University Commission.

What impressed us most was, that this report was no dead matter as Government Reports usually are. It bears the indelible stamp of the philosopher Chairman Sir. S. Radhakrishnan. Page after page bristles with apt quotations from the Bhagavadgita and the Upanishads, Kalidas and Tagore, Plato and Aristotle, Goethe and Marx, Mill and Newman, down to modern poets like T. S. Eliot. Chapters on Ideals of Education and on Religious education vibrate with sincerity of purpose, recognition of moral values in life and idealism. One only wonders how in the present state, without the philosopher king of Plato, these high ideas could be given a concrete shape. We have collected Obiter Dicta from the Report which reveal the genius behind it.

'To impart correct social vision is an essential part of university education.'

'No man should expect to benefit from social order and progress without contributing to it.'

'The quality of a civilization depends not on material equipment, or the political machinery, but on the character of men.'

'We live in a competitive world in which mind yields itself only to an ascendancy of mind.'

'Religion is the art of conscious self-discovery and contact with the Divine.'

'Toleration is the homage which the finite man pays to the inexhaustibility of the infinite.'

'The purpose of all education is to provide a coherent picture of the universe, and an integrated way of life.'

'Literature feeds our imagination, and stabilizes our emotional life.'

'We may make a wrong choice, but true democracy concedes to us the right to choose wrongly.'

The Report envisages a wide network of rural universities throughout the rural parts of India, which will specialize in agricultural, industrial, or cultural problems of each locality, and prepare graduates in a new way of life; and it rightly emphasises that increased facilities should be given for extensive research in Agriculture, Engineering and Technology, if India is to come in level with other countries of the world. Physical training for 2 years and medical examination of University students, administration and training of N. C. C. by the Centre (not by the Provinces as at present), are recommendations worthy of consideration, as they have an important bearing on the health and efficiency of the youth of our country. The Report holds the balance between the theoretical side and the practical side of University education. In some matters, it has expressed a pious hope, in others it has made definite practical proposals; but it has ably fulfilled its task of impressing on the Central Government that far from side-tracking the issue, the Government must give priority to University education. For the industrial and economic development of the country, the efficiency of administrative service, defence and foreign relations, depend ultimately on the products of the Universities. If University Education suffers, the country as a whole will suffer. We hope the Union Government will take immediate steps to implement the recommendations of the University Commission.

The Indian Science Congress.

Under the Auspices of our University, the 37th Session was held in a spacious and magnificent Shamiana on the Fergusson College grounds, Fifteen hundred Delegates from all parts of India, and over a dozen from Europe and America, attended the Session. Five Nobel Laureates graced the session by their presence: Madame Joliot-Curie and Prof. F. Joliot, Curie are noted for their researches in artificial Radio-activity; Prof. Arthur H. Compton, Chancellor of Washington University was awarded Nobel Prize for his research on X-Rays, Cosmic Rays, and Nuclear Physics, and he was one of those responsible in directing the preparations for the release of the atom bomb during the last World War. Sir Robert Robinson, Professor of organic Chemistry at Oxford, President of the Royal Society and Nobel Laureate is noted for his research in organic chemistry, particularly in Alkaloids, and he and his wife who is also a noted Chemist, were actively associated with Penicillin research during the Second World War. Sir C. V. Raman, the only Indian Nobel Laureate in Science at present also attended. Among other noted scientists were Prof. Herman Mark, of Brooklyn Politechnic, N. Y., Dr. E. U. Condon, Director of the National Bureau of Standards, N. Y.; Prof. J. D. Bernal, F. R. S., Professor of Physics in the Cambridge University; Prof. D. E. H. Rydbeck, Director of the Laboratory of Electronics at Gothenburg, Sweden, noted for his investigations on the Ionosphere; Dr. Englehardt, Professor of Biochemistry at the Pavlov Institute in U. S. S. R., the recipient of Stalin Prize, the highest award in U. S. S. R., Dr. Trone, the planning expert of international repute; Prof. P. Auger, Director of the Unesco at Paris. Among the noted Indian scientists were Prof. Mahalanobis, Sir S. Bhatnagar, Sir K. S. Krishnan and Dr. H. J. Bhabha, Sir J. C. Ghosh, Prof. S. N. Bose and Dr. S. S. Joshi.

It was a unique gathering of the distinguished scientists of the world. Merely to look at them was enough to make one scientifically-minded; but listening to their talks, one was greatly impressed by their scientific acumen. There were special addresses at the Sectional meetings, and academic discussions; and popular lectures by these eminent scientists from abroad were so popular, that attendance was never below five thousand in the big Shamiana, which was well equipped with microphones and loudspeakers of *Chicago Radio*.

The inauguration ceremony was a grand function. The Hon. Mr. Kher, the Chief Minister of Bombay, Dr. Shyamaprasad Mukerjee,

Minister for Industries and Supply, the Central Government, His Excellency the Governor of Bombay, and Dr. M. R. Jayakar, our Vice-Chancellor, addressed the huge gathering in turn. They were followed by the address of the General President of the Congress, Dr. P. S. Mahalanobis, and a few words from Pandit Jawaharlal Nehru, who appealed to the scientists to co-operate with the Government in helping to solve the agricultural, industrial and other urgent problems of the country. Prof. Mahalanobis, F. R. S. spoke of the value of Statistics—a comparatively modern science, and essentially an applied science—for national planning, which was the need of the hour. He emphasised that Statistics about food, population, agricultural and industrial requirement, income and expenditure, is indispensable and forms an integral part of national planning.

The Session of the Science Congress which had its morning, noon and evening sittings for a week was a great success, and this was mainly due to the indefatigable Secretaries, Prof. B. V. Bhide, our Vice-Principal, and Prof. Chandrashekhar Aiyya, of Engineering College, sometime Professor in our College, and life member of S. P. Mandali. The Secretaries worked day and night during the Session, and for the last six months were busy collecting funds, contacting various authorities, planning and preparing for an all India gathering of scientists. They had shouldered heavy responsibilities on behalf of the University, Prof. Bhide, as Dean of the Faculty of Science, and Prof. Aiyya as member of the Executive Council of the University. With the cooperation of all Constituent colleges in Poona, and especially their science Staff, and other various prominent educational and research Institutes in Poona, their efforts were crowned with success. The General President paid a tribute to the organizers for perfect and efficient arrangements of the programme, during the whole Session. We heartily congratulate Prof. B. V. Bhide and Prof. Chandrashekhar Aiyya, and our University, on the fulfilment of their great undertaking.

The general public of Poona will be thankful to the University for offering them a great opportunity to see the great scientists of the world and to listen to their living voice. We can never forget the awful epic story of the first release of the atom bomb, narrated by Prof. Arthur Compton. The planning and preparation, the anxiety and vacillation, and the final fateful resolve to release the monster energy for ending the war—the whole episode

was vividly described by one, who was closely associated with the research of atomic energy as a weapon of war. Prof. Robinson told the story of Penicillin (which was a blessing of the 2nd world war along with its many curses). War released weapons of death and destruction, but it also gave this life restorer. One philosophically-minded was impressed with the eternal struggle between good and evil, between life and death, the Antinomies that have existed since the beginning of time.

Prof. Rydbeck of Sweden revealed the romance of Ionosphere when he said that the tulip which opened at sunrise and closed at sunset, could be fooled by an artificial sun, emitting the necessary wave lengths in the Ultra Violet. Prof. Condon, Director of the Bureau of Standards surprised the believers in the correctness of their watches, by telling them that however correct, they are slow by one second once in hundred years! as the earth does not rotate with optimum regularity; and molecular clocks have to be devised to obtain maximum accuracy. Another scientist reminded the listeners that a scientist is not a person living in his own Ivory tower. Science has social bearing. The service of science is not merely in the academic, technical fields, but in social, economic fields as well. Dr. Trone who planned the Dneipper Dam in Russia and was consulted by Chinese and Japanese Government, is now in India at the special invitation of the Central Government, to advise on planning in India. He spoke unpalatable truths, of India's manpower, raw materials, waterpower, mineral resources going waste for want of definite planning.

These personalities of international reputation were made accessible to the intellectual aristocracy of Poona, and have left a deep impress of their expert scientific knowledge, their lucid exposition and their personal charm on the audience who crowded the vast shamiana. We congratulate the University Authorities and the Executive Committee of the Local Reception Committee as also the other Committees, on the well-planned and well-organized Session of the Science Congress. It will not be out of place to congratulate the editorial Committee for bringing out a very informative and beautifully illustrated Souvenir of the Poona Session.

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University News

The college opened on the 20th of June under the aegis of the University of Poona, and began to function as a Constituent Degree

College. The University took over Post-Graduate teaching, and Post-Intermediate teaching, and permitted Post-Intermediate students to register their names in their respective colleges. As many as 660 registered their names in B. A. and B. Sc. classes in our college. Our college was fixed as a centre for Arts Course and also for Zoology and Chemistry. The lectures of B. A. and B. Sc. classes began on the 1st of July 1949. Morning lectures were arranged for the Jr. B. A., Sr. B. A. Classes, so that the *bonafide* employed students did not suffer. Our study room was made available to the students from other colleges. The University arrived at a tentative administrative and financial arrangement with the three constituent Degree Colleges in Poona. As regards teaching, the University introduced a coordination scheme, and undertook the teaching with the assistance of the contributed staff of the three Degree colleges in Arts and Science. The changeover caused some inconvenience to the members of the staff and students in the first instance. But matters improved a lot during the 2nd term, and the coordination scheme within the Poona Area is well under way.

There is no change in the Pre-Intermediate work, which entirely rests with the different colleges. Financial arrangement has been arrived at on the basis of the number of students and the number of teachers recognized as contributed staff. The aim of the University is to take over the teaching of Post-Intermediate classes, and entirely conduct it by its own staff; and it has taken a step in that direction by the appointment of Professors and Readers in various subjects. It is a question of time and money. Through the earnest efforts of Dr. M. R. Jayakar, our Vice-Chancellor, the University, we hope, will in the near future become a full fledged teaching University, and a great centre of research.

Prof. G. C. Banerjee, the first Registrar left our University in November last, to take up his post as Principal of Ismail College, Andheri. Tributes were paid to him for his invaluable services to the University, at a small function arranged in his honour. Dr. Jayakar, Prof. Gadgil, Prin. Joag, Mr. Ghorpade, editor Sakal, and Mahamahopadhyaya D. V. Potdar highly spoke of his unassuming manner, his administrative ability, his perfect drafting, and his tact. Andheri College gained a good Professor of English language and literature; but the University has lost a good officer. We wish Prin. Banerjee a life of peace and happiness in the grove of palm-trees on Jogeshwari hills. The onerous duties of Registrar now fall on the capable shoulders of Mr. D. V. Joshi.

His long administrative experience in the University of Bombay will be of immense value in the efficient and smooth working of our University. The perfect arrangements of the examinations conducted by the University in the first year of its inception, were in no small measure due to Mr. Joshi's previous experience in examination work.

* * * *

University Convocation

The first Convocation of our University was held on the 22nd August 1949, in the Assembly Hall of the magnificent building at Ganeshkhind. His Excellency Raja Maharaj Singh presided. Our Vice-Chancellor made a welcome speech, in which he made a touching reference to the dream of the pioneers (the late Tatyasaheb Kelkar and others) who had worked heart and soul for the establishment of the University. He paid a tribute to Balasaheb Kher, The Premier of Bombay, who had made it possible for the University to function so soon, in her spacious building. Within a short period of its inception, the University conducted its own examinations and students gave a good response, knowing full well that the new University could not offer scholarships and prizes. Dr. Jayakar paid a tribute to the noble spirit of self-sacrifice of middle class people of Maharashtra. He appealed to the Governor to use his special powers and influence to give greater financial assistance to the University, and to the Industrialists to devote a small percentage of their profits to the cause of higher education. Dr. Jayakar said that the University would in the near future undertake research in Ayurveda, Music, Fine Arts, the history of Maharashtra, the philosophy of Saint poets, literature and sociology.

His Excellency, then addressed the distinguished gathering. He spoke of Government's financial aid to the University. Besides the expensive building, and the spacious grounds, the Government have sanctioned Rs. 375000 in addition to a grant covering $\frac{1}{3}$ of the expenditure on dearness allowance. Govt. have acquired the Bhandarkar Library at a cost of Rs. 50000. He appreciated the efforts of the University to mobilise her own resources, and secure donations from institutions, firms, industrials, concerns and individuals. He specially referred to Prof. V. G. Kale Memorial Fund Endowment and the Kelkar Smarak Nidhi.

Speaking of the medium of instruction, His Excellency said "There should be no hard and fast rule regarding the medium of

instruction and examination at the university stage, and the medium should be susceptible of wide elasticity." "Knowledge and thought have been encased in the garb of different languages all the world over, and the wider our linguistic attainments, the richer will be our store of learning." Speaking of intellectual activities, the Chancellor emphasised, the importance of the study of Maharashtra culture and assimilation of the great heritage left by the Mahratta rulers, saints, poets, political and social reformers. He congratulated the Principals and Staffs of Colleges in Poona, on their loyalty and co-operation, and their readiness for co-ordinated action. He stressed the need of extra curricular activities such as intercollegiate sports, debates and mockparliaments, and the cultivation of hobbies. He spoke of the vast field of specialised research available in the jurisdiction of the University-in history, archaeology, anthropology, geography, politics and economics, science and technology. The Chancellor wound up his address with a glowing tribute to the Vice-Chancellor as an eminent jurist, and a man of erudition and culture, and ended thus. "I visualise the University of Poona in the years to come as increasingly teaching and residential institution with a developed tutorial system, with hostels on these spacious grounds, and a library and museum, with complete playgrounds, and last but not least, with a staff appointed and paid for by the University."

The first convocation was an impressive ceremony. The beautiful site bigger than the campus of most American Universities and away from the busy City; the palatial structure encircled by beautiful gardens, and the sparsely situated bungalows all round, gave the spectators some idea of the shape of the University town of the near future; and the long files of students waiting for their certificates inspired them with high hopes about the new University. The dream of the past has been realised. The Convocation indicated that the dream of the present would be realised at no distant date.

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College News

Academic Honours: the following students secured *Class I* at the Degree Examinations.

M. A.

1. Mr. V. N. Patankar, Awarded (1) Chancellor's Medal,
(Bom). (2) Sir Lawrence Jenkins
Scholarship.

EDITORIAL COMMENTS

2. Mr. V. V. Patwardhan, (Poona)
Awarded (b) G. M. Sathe Prize Rs. 150

B. Sc.

- Mr. V. K. Herlekar, (with Distn.) (Bom.)
Awarded (1) Pragji Thakersey Moolji Sc.
Scholarship.
(2) The Sardar B. R. Akabar-
navis Sc. Scholarship.
(3) The Dilip Chhaganlal
Kanuga Scholarship.

2. Mr. R. H. Benegeri (with Distn.) (Bom.)
Awarded (1) Rustomji M. Hirjes Ready Money
Prize and the A. Colaco Science Prize.

3. „ M. N. Marathe, ... (Bom.)
4. „ G. D. Bhogale, ... (Bom.)
5. „ R. R. Wagle, ... (Bom.)
6. „ V. R. Mysorekar, ... (Poona).
7. „ P. A. Purohit, ... (Poona).

B. A.

1. Miss Shakuntal K. Mandke, ... (Bom.)
2. Mr. S. G. Mudgal, ... (Bom.)
3. „ C. A. Gulanikar, ... (Bom.)
4. „ P. Y. Chinchankar... (Poona)
Awarded "Kamala" Prize of Rs. 100.
5. „ M. K. Bhonde, ... (Poona).

Inter Science—(Poona University) 8 Students secured First Class—Mr. S. B. Pendharkar stood first in the University and was awarded University Prize of Rs. 100.

Inter Arts (Poona)—Miss Kumud Inamdar stood 1st in the First Class and was awarded University Prize of Rs. 100.

We heartily congratulate all these scholars on their glorious achievement. They have maintained the Parashuramian tradition of first classes at University Examinations. We make a special mention of Mr. Patankar V. N., Chancellor Medallist. He is a distinguished alumnus of our college, and has won scholarships and prizes

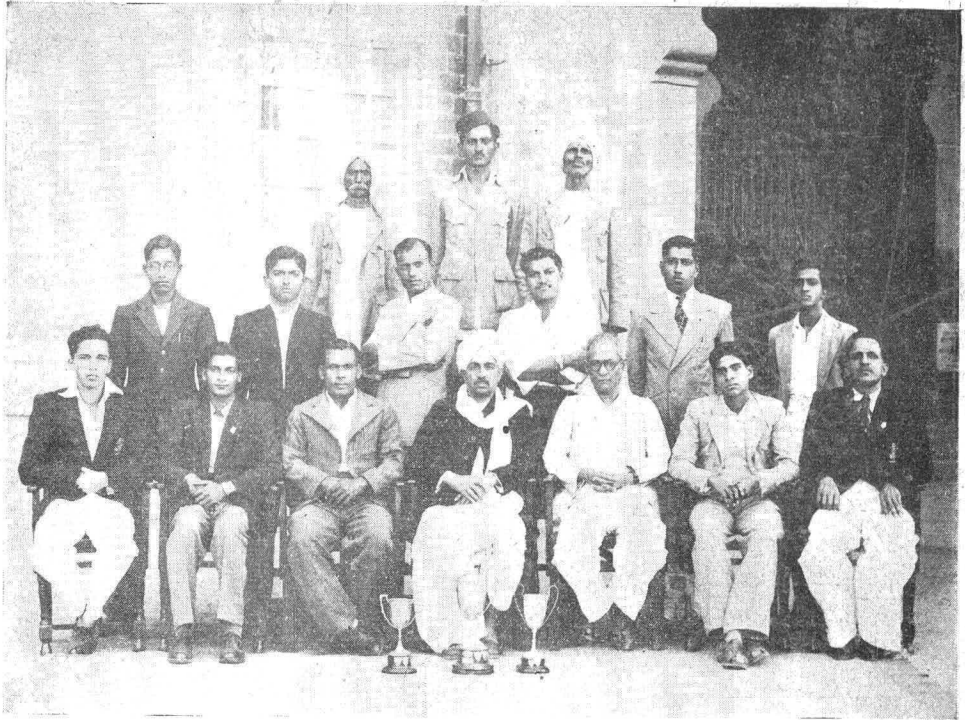
in University examinations, and Essay competitions. He was a cadet in the U. O. T. C. At present he is a research student in the Département of Statistics, of the University of Bombay. We wish this distinguished Parashuramian brilliant success in his line of research.

* * * *

Sports Honours

This year our College has the distinction of winning the David Cup in Inter-collegiate Cricket Tournaments, for the third year in succession. Mr. S. D. Deodhar captained the team ably. Excellent batting and bowling performances of Nana Joshi (our wicket-keeper), Deodhar, Durve, Dani, Kelkar and Ranade paved the way for the final victory. Mr. Deodhar and Mr. P. G. Joshi were selected to play in the Combined 'Varsity' Eleven against the Commonwealth Team, and acquitted themselves well. Mr. P. G. alias Nana Joshi had the unique distinction of receiving the All India Test Cup, like the old Parashuramians, Mr. S. B. Shinde, and Mr. M. L. Rege. He scored a brilliant century at Nagpur, playing for the Governor's Eleven against the Commonwealth Team, and took five catches behind the wicket. We heartily congratulate him on his fine performance as wicketkeeper in the final Test now being played at Madras. Messrs. V. D. Durve, H. T. Dani, P. D. Sontakke, and V. B. Ranade played for our University at Bangalore, in the Inter'Varsity' Cricket matches. Mr. Joshi and Mr. Deodhar played for West Zone against Commonwealth Team.

Mr. S. D. Deodhar won the Inter-collegiate Tennis Singles for the third time in succession, and also won the University Tennis Singles and Doubles, as also the Table tennis singles. Mr. T. M. Kangude and Mr. D. M. Patel won the inter-collegiate Championship in wrestling (feather weight and Bantom weight), Mr. Dhere and Mr. Mulik distinguished themselves in Inter-collegiate wrestling Tournaments and won prizes. Mr. Saptarshi stood first in Parallel Bar, Mr. Dharwarkar stood second. Mr. A. S. A. Sayed and P. C. Gabriel gave an all-round performance in the finals of Intercollegiate Hockey. Messrs. Tulpule, Purandare, Tilak and Gokhale acquitted themselves, well in Khokho, playing for A. M. S. S. Parishad, and for our University. The Ladies won the Khokho for the 6th year in succession. Miss Prabha Rajmachikar won a prize in swimming, Miss Pushpa Deshpande and Miss Sumati Joshi, won the 2nd and 3rd places in the Body Beautiful Competition in A. M. S. S. Parishad held at Poona.



Inter-Collegiate Prize-Winners 1949-1950

Body Beautiful Prize
(A. M. S. S. Parishad)



Miss Pushpalata Deshpande

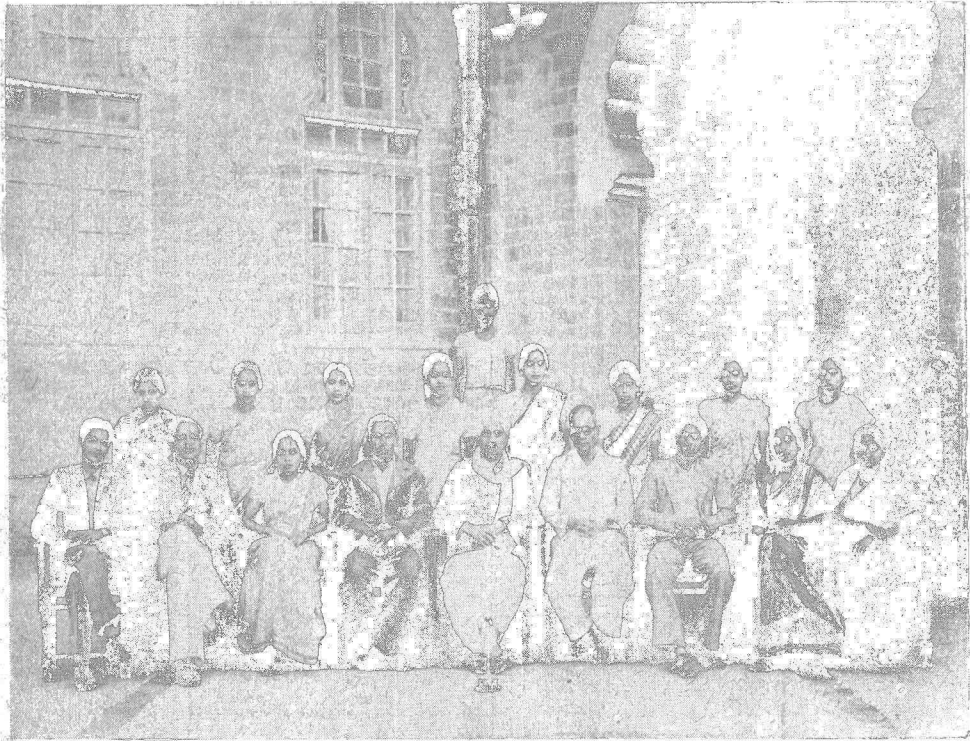


Miss Shakuntala Mhaskar, B. SC.
(has sailed for England for Medical studies at King's Medical College, New Castle)

Body Beautiful Prize
(A. M. S. S. Parishad)

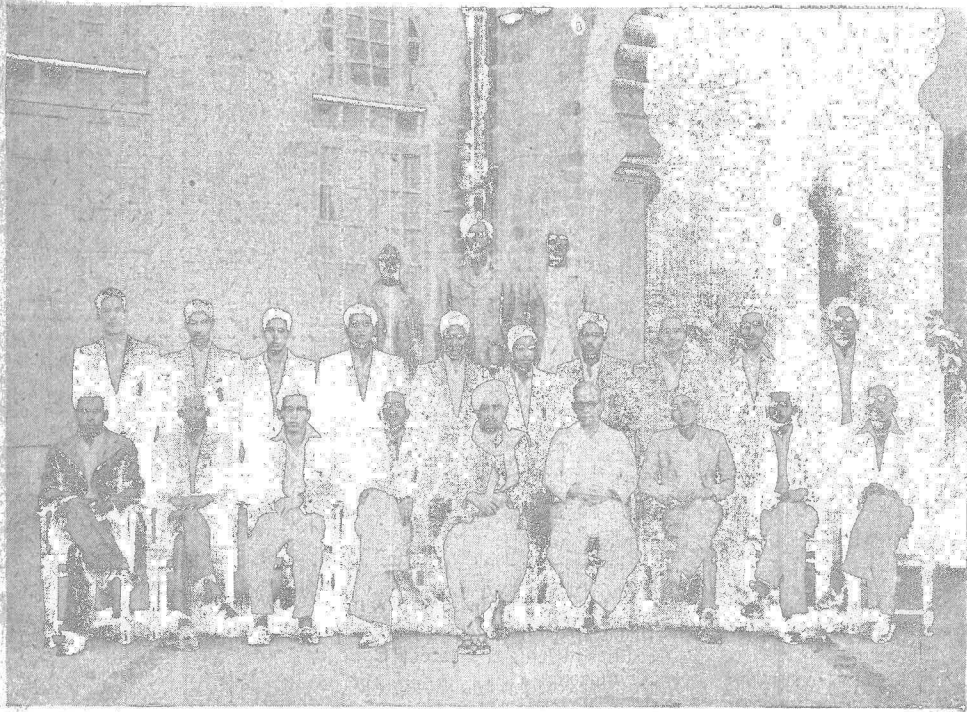


Miss Sumati Joshi



Ladies Khokho Team

OUR CRICKET TEAM



Winners of David Cup

We congratulate these players and Athletes, who have won honour for themselves, for their teams and for their College.

We congratulate Mr. B. J. Mohoni, our Cricket Coach, on his appointment as umpire in the 3rd, 4th and 5th Unofficial Test Matches played at Calcutta, Cawnpore and Madras. Mr. Mohoni has earned for himself a unique honour by his faultless judgment and his prompt decision.

We congratulate Miss Indumati Mehendale on her winning prizes in the Elocution competitions held under the auspices of Ranade Elocution Committee and Parsi Association.

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The Staff

Prof. J. N. Karve retires from our college as life member and takes up his post as Reader in Zoology in our University from the 1st of April. It is a loss to us, but a gain to our University. Prof. Karve in his capacity as teacher, Vice-Principal and Warden Men's Hostel, has earned a name for himself by his courtesy, kindness and readiness to help. We congratulate Prof. Karve on his appointment and wish him a peaceful life of research, in the Ganeshkhind Gardens. Prof. S. V. Kale, left for America to pursue higher studies in the University of Columbia. He was given a send-off, by the students and staff. After a brilliant academic career, Prof. Kale cast his lot with the S. P. Mandali, when he had better prospects elsewhere; and within a short time, he endeared himself to his colleagues and his students by his scholarship, his devotion to duty, his love of truth, but more particularly, by his eloquent reserve, his sense of humour, and last but not least, his modesty. He was 'a verrey parfit, gentil knyght'—'as meeke as is a mayde'. He has been a true guide, philosopher and friend to the students of logic and philosophy. We wish Prof. Kale the best of luck in his studies in Experimental and Social Psychology at the Columbia University, New York. We have great pleasure in publishing an article from his pen in this issue.

Prof. Harolikar, (M. A. First Class), LL. B., B. T. was appointed as lecturer in Logic and Philosophy in place of Prof. Kale on study leave. Prof. Huprikar, M. Sc. was appointed lecturer in Mathematics in place of Prof. Shah resigned. We wish our new colleagues success.

Prin. Dandekar attended the 27th Session of the Philosophy Congress at Patna as the representative of the University of Poona,

and submitted a paper for the symposium on 'Philosophy and Sādhanā.' Prof. Kerkar attended the Indian Mathematical Conference at Madras as the delegate of the University. Prof. Oturkar contested the election to the Court of our University, from the Teacher's constituency, and was elected by a thumping majority of votes. We congratulate Prof. Oturkar on his success.

Prof. Oturkar attended the 12th Session of the History Congress at Cuttack and read a paper on "Influence of Caste on the 18th Century Mahārashtra". Profs. Watve, Mangrulkar, Gadre and Gaidhani attended the 15th session of the Oriental Conference held in Bombay. Prof. Gaidhani read a paper on 'The guiding principles of आचार' Prof. Watve read a paper on the problem of 'करणस,' and Prof. Mangrulkar on 'Musical delight. Prof. Mangrulkar also attended राष्ट्रभाषा-व्यवस्थापरिषद् at Delhi on behalf of महाराष्ट्र-साहित्य परिषद्.

Members of our Science Departments took active part in making the 37th Science Congress Session held in Poona, a success. They submitted papers and assisted the Executive Committee of the Local Reception Committee in the preparation and organization of the session. We refer especially to the services of Prof. B. V. Bhide and his untiring efforts as one of the Secretaries of the Science Congress.

We congratulate Prof. D. V. Kulkarni and students of F. Y. Arts, on their lead in the direction of Class gatherings. Their gathering was a fullfledged affair, with sports, entertainment and Gents' drama—देवमाणस and Ladies' drama संगीत संशयकल्लोळ and The Principal's Address.

Distinguished Visitors

18-7-49—The following Members of the University Commission visited our College. Dr. S. Radhakrishnan, Dr. Zakir Hussain, Prof. N. K. Sidhanta, Dr. Meghnada Saha.

1-8-49—Prof. S. V. Puntambekar (of Nagpur University) addressed the students on the Tilak Anniversary Day.

24-8-49—Acharya Vinoba Bhave gave a discourse on what he learnt from Gandhiji, and the aims of Sarvodaya Samaj.

August 1949—His Excellency Sir Maharaj Singh visited the College for his lecture on Sufi Mystics to the Poona Philosophy Union. The College was At Home to his Excellency.

- 10-9-49—Mr. D. V. Gokhale, late editor 'Kesari' presided over the 7th Anniversary function in memory of Hutatma Vasant Date. The Date Memorial Fund Committee collected, with the help of Dr. Date and Vasant Date's father, Rs. 4000, and a prize was instituted in memory of Vasant Date. This year the prize was awarded to Cadet Kangude of 'C' Coy, who stood first in the shooting competition.
- 20-9-49—Dr. Balkrishna Keskar, Deputy Foreign Minister in the Government of India addressed the students on their role in politics.
- 26-11-49—Dr. M.N. Natu, an Old Boy of our college, and a member of the Managing Council of S. P. Mandali, addressed the students on his recent visit to the Lingiyad Festival in Stockholm, and his impressions of the physical training centres of various European Countries.
- 27-1-50—Prin. Joseph, P. M. of Kandivali, Physical Training Centre presided over the Annual College and Gymkhana Day and exhorted the students not to neglect physical training. Principal Dandekar was At Home to the Chief Guest and members of the Staff.
- 30-1-50—Babasaheb Ghorpade, editor Sakal, addressed the students on the 2nd Mahatma Gandhi Anniversary.
- 26-1-50—The Republic Day was celebrated. In the morning the National Flag was hoisted by Prin. Dandekar. At night the College building was illuminated. Our N. C. C. boys took part in the General Parade and March Past held on the Race Course.
- 15-2-50—Mr. V. Y. Javadekar, M. A. B. T., D. P. Ed., Inspector of Physical Education, presided over P. T. Day.
- 19-2-50—Mr. M. R. Yardi Collector of Poona, presided over the Past Students Day.

N. C. C.

The Training Camp was held at Oundh, our company i. e. 'C' Coy., won Company Efficiency this year, on account of their training, smart turnout and sense of discipline. We heartily congratulate Capt. Dabadghao, officers and men of the Company on this unique success. Capt. D. badghao was training officer for the Camp. Lt. Hulyalkar worked as Quarter Master, and Lt. Chapekar as Sports officer; the two officers are detailed for special courses; Platoon

commander's course and Weapon training, at the M. L. I. Training Centre at Belgaum, during the summer vacation.

Our boys did well in Battalion Competitions. Platoon No 7 under Sgt. Abhyankar won Guardmounting. In the Battalion shooting Competition, Cdt. Kangude scored all points and was the best shot of the Battalion. We heartily congratulate the Guardmounting Platoon and Cadt. Kangude on their great achievement. They have won honours for themselves, their company and their college.

Mr. Gaidhani is to be congratulated on getting his commission in the N. C. C. on 3th August 1949, after he finished his training at M. L. I., Belgaum.

The Armoured Corps

Our College Troop, distinguished itself in the Annual Training Camp held at Nagar. Troop Day was celebrated in Jan., when Prof. R. D. Karmarkar presided and gave away the prizes. We heartily congratulate Lt. Deshpande N. C. O's and men of the Troop on their signal achievement as the most efficient and best disciplined Troop in the Arm'd Corps.

Past Students Corner

We congratulate Dr. Natu, Dr. K. N. Jejurikar, Prof. S. D. Gokhale, Mr. Marwadi, Mr. G. P. Ranade and other past students, as also many of our present students, on their sincere zeal in making the Physical Culture Conferences,—both All India and All Maharashtra,—held at the Club of Maharashtra, Poona, a great success. C-in-C. General Cariappa presided over the All—India Conference. We are proud of these old Parashuramians who took enthusiastic part in the deliberations, as also in the games and competitions specially arranged during the Conference.

Miss Shakuntala Mhaskar, who passed her B. Sc. from our college, has sailed for England for study in Medicine at King's College, New Castle. We wish Miss Mhaskar good luck. We congratulate Madhu Sapatnekar, on his appointment as officer in the *Tempest Squadron* of R. I. A. F. Palam (Delhi Cantt.) He was studying in Int. Arts the year before last, and was a trained U. O. T. C. Cadet. He completed his training at Bangalore, and Madras. We also congratulate Sgt. Bapat and Sgt. Sabnis, on their selection for training, in Navy and Army respectively, in the Armed Forces Academy. Both of them were N. C. O's in the U. O. T. C. We wish these budding

officers of the Army, Navy and Air Force of free India a life of devoted service to their motherland.

Prof. Marathe, an old Parashuramian, Professor of Economics at R. R. College Matunga, finished his higher studies in Economics at the London School of Economics and obtained his degree. Prof. Patel, a distinguished scholar of our College, Telang Gold Medalist, was the recipient of an Honours Degree in Philosophy, of London University, and he has returned to take his post as Professor at Baroda College. We congratulate them and wish them success in their career.

Mr. N. V. Patwardhan, Asst. editor of the Parashuramian the year before last, University scholar at the B. A. (Philosophy), distinguished himself in the Vocal Music Competition held under the Auspices of the All India Music Conference Trust at Calcutta in X'Mas last. He was bracketted first with another candidate, and shared The Tansen Vishnu Digamber scholarship of Rs. 1100. We congratulate this old Parashuramian and wish him success. Our University is thinking of opening a Faculty of Music in the near future, and men of Mr. Patwardhan's calibre and versatility will be of invaluable help.

D. B. RANADE.

Obituary—We regret to record the untimely death on 14-1-50 of Mr. R. D. Atre of the Sr. B. A. Class. As a student he impressed his classmates and teachers by his gentle manners and up-right conduct. He was an employed student and pursued his studies with great earnestness, inspite of financial difficulties. We express our heartfelt condolences to the bereaved family.

What is Culture ?

Culture is the synthesis of experience. It is the quintessence of good breeding. It involves the recognition of the opponent's standpoint by bringing sympathy and understanding to bear on every problem. It is generosity to the foe, courtesy to the friend and service to friend and foe alike. There is a fundamental unity in such broad-based culture all the world over. The stream of culture has many tributaries, each having an individuality of its own, but what constitutes the higher culture is the integration of all such components. Where does culture reside ?—not on the tongue, nor indeed in the fashions and fabrics of society, —not on the heights of scientific attainment, nor in the depths of philosophic study. The test of culture is furnished by the standards of conduct of the average man that represents society. Culture resides really in Folk-lore and folk-song and folk-dance which are the essence, and filtrate of the Classics and Humanities sieved through life's trials. Folk literature is as much their repository as the Scriptures and *Sastras*. The amenities of life are as much their expression as the negative imperatives of the Divine Decalogue and the positive exhortations of the Beatitudes or the Sermon on the Mount. The manners and customs of the village are a better guide to their eminence than the *Itihasas* or the epics, than Civic Laws or socio-religious institutions. Rigid honesty alone does not make for culture. It is apt to border on self-righteousness leading to the paradox of Pride masquerading as humility. Sympathy, imagination and courage are the components of culture operating together and resulting in "learning without pedantry, beauty without pride and piety without asceticism."

DR. B. PATTABHI SITARAMAYYA, B. A., M. B. C. M.

(From the Utkal University Convocation Address)

❧ March of Freedom ❧

26th January 1950 will go down as a red-letter day in the history of India. India has attained her political freedom and she has formed a democratic constitution which, it is hoped, would enable her to attain a new social order, in which the poorest of the soil would have an opportunity to improve his lot.

Few would deny that the Country was taken by surprise at the rapidity with which the events marched and the destiny at last shaped its own end. To those who have witnessed the scenes of successive waves of political movement dashing against the rock of British Imperialism, the prospects of India attaining freedom within their life time, were as gloomy as ever. They continued to keep up appearances, talked in optimistic tones, but were pessimistic at heart. Even those who challenged British Imperialism in the last World War, in a non-violent way and courted jail, felt that their sense of duty was the only justification of their apparently futile efforts which looked like breaking ones head against a rock. But with the worsening of the situation in the Second World War, things began to move very fast, until at last they reached a crisis and the British consented to quit India.

This is a revolution, complex in its character and far reaching in its results. Divided India became free, a situation which few could bear with equanimity, as they were wondering how much they had gained and lost in the course of the struggle. History in due course will pronounce its verdict, which we may or may not live to see. In the meanwhile, the best brains of the country have accepted the situation that they could not prevent, and having applied themselves to the task of Constitution-making, have produced after nearly three years of strenuous work, a Constitution that makes India, that is Bharat, a Sovereign Democratic Republic. The aim is, says the Preamble, to secure to all its citizens (i) justice social, economic and political, (ii) liberty of thought, expression, belief, faith and worship, (iii) equality of status and opportunity and (iv) fraternity assuring the dignity of the individual and the unity of the Nation.

The objectives have thus been very clearly stated. The extent of their realisation in practice will certainly be the measure of the success of the Constitution that has been floated on the

memorable day 26th January 1950. These objectives would also be useful to serve as a handle to those, who would act as watch-dogs of civil and political rights of the Citizens of India, and be prepared to fight to attain them in full measure. Nations do not attain freedom by mere constitution-making. The struggle is by no means over. In fact it has just begun. The type of freedom we have so far attained is only of a negative character. The new Constitution is at once a challenge and an instrument to the sons of the soil, to strive for a new social order, in which the aims avowed in the preamble could be translated into a reality.

Let us note down a few salient features of the New Constitution. The Preamble affirms that India has attained sovereignty, absolute and undivided. This can be understood in the context of her new position in the British Commonwealth. The King of Great Britain is now, not even the constitutional head in the free state of India, although he remains the symbol of the unity of the British Commonwealth, of which the Republic of India is a voluntary and willing partner. In plain words, India has attained the *status* of a sovereign state and the new constitution would not prevent her from functioning as such. Whether she would really do so is at least no part of constitution-making.

A sovereign state is internally supreme and externally autonomous. We have already seen to what extent India can be called an autonomous state. Is the state in India internally supreme? Can the state claim the loyalty of its citizens, complete and undivided? The answer can be given in the affirmative, in the context of the insistence on India being made a secular State, so that the possibility of divided allegiance between the state and the Church may not at all arise. The secular character of the State has often been misunderstood. A secular state is not necessarily one pursuing material ends. It has its ideals framed with reference to the political circumstances; but it would certainly brook no rival, spiritual or temporal, that can claim divided allegiance in case of conflict of loyalties. It is possible to argue that in the present conditions, such a rival or parallel religious organisation claiming divided allegiance simply does not exist in India, and therefore the insistence upon India being turned into a secular state has an air of unreality about it. But there is nothing wrong in making oneself doubly sure about a situation, and insuring oneself against a potential danger. One might, however, ask whether the state has equally insured itself against a corresponding danger, *not potential but actual, in the economic field, wherein the State in India may be compelled*

to toe the line of a few capitalists, who could play the part of men behind the throne. Any one who would carefully go through the Chapter on Fundamental Rights containing articles 12 to 35, especially article 31 that deals with "Protection of Property", would be able to aver that the constitution far from providing such an insurance against risk, has actually made the State powerless in fighting the capitalist danger! Section 31 says that 'no person shall be deprived of his property save by authority of law' and that no such law can be passed unless it 'provides for compensation for the property taken possession of' as also 'the *manner* in which the compensation is to be determined and given.' This section gives security to the position of property-holders, in face of growing economic inequality. It would make the programme of nationalisation of industries difficult and may even bring a number of difficulties in the way of attaining equality through steep progressive taxation. The state, far from being in a position to dictate terms to the capitalists, may indirectly have to receive dictations from them in a number of cases.

Let us next examine whether the New Constitution would enable India to become a democratic state. In providing for an Adult Franchise, the new Constitution has undoubtedly prepared the ground for democracy. The right of voting would no longer be associated with the possession of property. There are many who doubt the advisability of adult franchise in the face of the extent of illiteracy existing in the country. In my opinion, such fears are groundless. Even at the present level of franchise, there were not a few illiterates that had an opportunity to go to the poles, and there is no reason to suppose that they did not properly exercise their right because they were illiterate. There is no royal road to learning here as everywhere else. The opportunity of educating public opinion through mass propaganda and whirlwind political campaigns, either for election or other purposes, must be seized, so long as the State allows her citizens the exercise of fundamental rights in the form of liberty of speech, liberty of movement and liberty of forming any associations towards the attainment of a new social order. This is a point of vital importance, Section 19 in Part III dealing with 'Fundamental Rights' is so worded that, what is practically given with one hand, is taken away by the other. It allows the citizens to possess the right of freedom of speech and expression, but also empowers the state to operate any existing law, or making any new law relating to libel, slander, defamation etc. This Clause enables the Legislature to define what constitutes libel, slander or

defamation, and thus circumscribes the powers of the Judiciary to decide impartially on the strength of evidence presented, whether a particular speech contains libel or slander. Freedom of movement has also been similarly restricted. The object of the adult franchise may be greatly defeated by the operation of Article 19, clauses 2, 3, 4 and 5. A political party in possession of government machinery might, in the name of peace, tranquility and good government, impose restrictions upon the free movement of a rival political party, and the speeches of its exponents. Democracy, to be real, must be provided with checks and balances as they emerge from the rise of rival political parties in the State. Emergency of a one party State is a prelude to totalitarianism, and therefore a 'road to serfdom'. Fundamental rights of freedom of speech and movement are thus so vital towards the realisation of democracy, as also for the full realisation of ones own personality, which makes life worth living, and which ultimately makes for any progress in the society. One is thus forced to conclude, that while Adult Franchise seeks to lay the foundations of Democracy on a sound basis, restrictions on the exercise of fundamental rights on the part of citizens, has largely resulted in defeating such a purpose. It is only to be hoped that, some way out of the difficulty may be found, by laying down Conventions allowing full scope for the exercise of the fundamental rights.

There are two more features of the Constitution that point towards a really democratic way of life: (i) removal of Separate Electorates and abolition of all reservation of seats except in the case of Scheduled Classes and (ii) bringing all Indian States on a par with the former British India provinces and inducing them to accept a uniform scheme of powers of a state in a federal constitution. Full credit goes in this particular matter, to India's Home Member, Sardar Vallabhbhai Patel.

Abolition of Separate Electorates removes a root evil in the political structure of India. British imperialists played the game of 'divide and rule' and effectively prevented the realisation of democracy. Partition of India and emergence of a separate state on two frontiers of India are really the direct results of the achievements (1) of our former rulers. Separate Communal electorates led to the emergence of permanent minorities in the legislature and alignment of rival parties on communal lines. True democracy can function only on the assumption that, formation of parties is based upon political opinion, and there is opportunity and scope for citizens to change sides and join the ranks of an opposite political

party. Communal electorates led to Communal parties highly crystallised and rigid, affording no scope for give and take. Democracy and permanent Minorities are really a contradiction in terms. With the abolition of communal electorates, there would be, it is hoped, enough scope for the formation of political parties, based on competing ideologies and points of view.

Virtual extinction of a race of feudal princes, ruling on mediaeval pattern, is an achievement of a far-reaching character. It can be favourably compared to the achievement of Tudors in the 16th century. If the same line of policy is followed, and steps are taken towards the virtual abolition of Zamindari, the last vestige of feudalism will have been rooted out of the soil. A few States, whose existence can only find some justification in historical circumstances, are still allowed to exist. It may be argued that, in view of the establishment of responsible form of government in the States, they may not materially affect the working of democracy. There is some truth in this argument; but the unnatural combination of groups of people, in territory comprising the jurisdiction of the States, prevents the formation of viable units in the organisation of a federal state.

One more salient feature of our constitution is, that India would be a Republic. This is a step in the right direction. If a constitutional hereditary monarchy had been retained, it would have been very difficult to decide, as to whom the crown should pass; perhaps existing British monarchy would have been retained, and then it would have been difficult to insist upon India being a fullfledged sovereign state. Emergence of republic is a proof positive, of the desire to break with the anachronic monarchical traditions of the past, as also of the asserting of her sovereign independent status, in spite of her voluntary membership of the British Commonwealth.

Space forbids me to explain the federal structure in the Indian Constitution. It has been rightly said that strong powers given to the centre have reduced the units to the position of a municipal government. Democracy can function in a vast country like India through decentralisation of powers and functions, enabling the units to feel that, they are their own masters within the jurisdiction, that constitution allows them. Units of federation must not become wheels of a vast bureaucratic machinery functioning from the centre. Those who would care to read Part XVIII of the Constitution dealing with Emergency Provisions, as also other sections, that give to

the President and the Central Government, abnormal powers even in ordinary times, would be convinced that Indian federation would fail to function as an instrument of democracy.

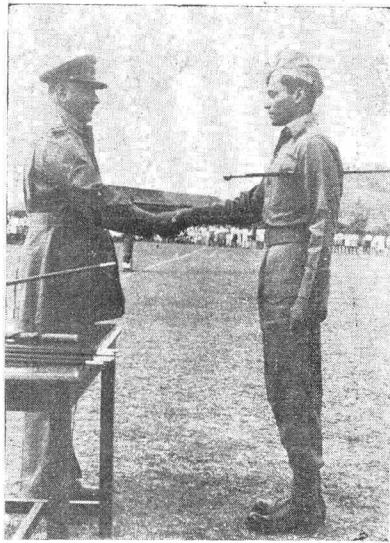
To conclude, one can say that (i) adult franchise (ii) abolition of separate electorates (iii) virtual extinction of the feudal order of Princes and (iv) insistence upon the secular basis of state, are among the positive achievements to the credit of India, in her march towards freedom; on the other hand, defective functioning of the federation, crystallisation of property rights and unwarranted restrictions on the fundamental rights of citizens, are some of the dangers in her way, that might effectively prevent her from reaching the cherished goal. Some achievements have been made, but the struggle is not yet over. It is to be seen how the future generations of India carry on the traditions of struggle for India's freedom, and holding aloft the banner amidst hardships and sufferings, say unto themselves 'Excelsior'!

R. V. OTURKAR



News From New York

The Parashuramians have a right to expect a sight-seeing account of New York—the incomparable, the brilliant star-city of the cities, the forty-ninth State, a law unto itself, the Cyclopean paradox, the inferno with no-out-of-bounds, the supreme expression of both the miseries and the splendours of contemporary civilization, the Macedonia of the United States. It is always a pleasure to read the thrilling experiences of a distant correspondent. I would still prefer to write as a student of American life and not as a tourist. Let me take you to the New York—not the New York that stays all night on Broadway, but the Young New York that looks for the light of Knowledge in the clear day light of the Morning Side Heights of Columbia. An imaginary stroll on the campus of my University would not only reveal the highlights of Columbia, but also raise a few pertinent questions about American Education.



G. O. C.-in-chief Southern Command
presents a cane to Cdt. Sabnis,
selected for Armed Forces
Academy.



Mr. P. G. Joshi, (Sr. B. A.)
Winner of the Test Cap
in Cricket

DISTINGUISHED PARASHURAMIANS

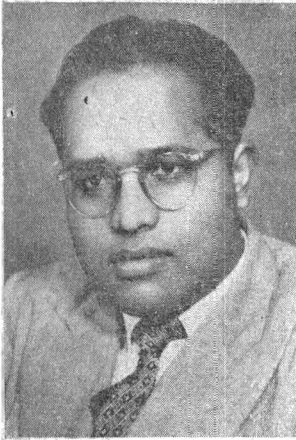


Prof. S. V. Kale, now a research
student at Columbia University
(N. Y.)



Mr. V. N. Patankar, M.A. (Bom.)
1st class first in Mathematics,
awarded the Chancellor's
Medal this year

FIRST CLASS HONOURS at B. A. (Bombay and Poona)



Mr. P. Y. Chinchankar
(Economics)
Kamala Prize Winner



Mr. M. K. Bhonde
(Economics)



Miss Shakuntala Mandke
(Philosophy)



Mr. C. A. Gulanikar
(Economics)



Mr. S. G. Mudgal
(Philosophy)

NEWS FROM NEW YORK

1. 'In the City of New York.'

It is not without significance that the official title of the Columbia University includes the words "in the city New York." The further a student proceeds along the academic path, and the more he explores the chosen field, the more he comes to appreciate the tremendous and cultural resources of the city and the entire metropolitan area of New York. If you are a scholar, it affords to give its entire unrivalled bibliographical facilities in every field of learning. If you feel fine in fine Arts and in sciences, New York lays open unsurpassed opportunities before you. If you are interested in Business or public government or Law, the complexity of its Government and the various city, state and federal bureaus provide material for your study. The numerous foreign groups representing every nation in the world, offer opportunities for speaking the language and learning the customs of other peoples. The choice of New York as the seat of the United Nations has now given a new glory.

To the question, "where should the scholar live? the American people do not hesitate to answer, "in the dark gray town of New York."

2. Why Columbia?

Why does every student from foreign land try to find shelter on the Morning Side Heights-Columbia Home in New York? Because CU means at least something to every educated person in New York. To the visitor Columbia is one of the leading universities in the world. Very possibly, he would want to see what the institution like, which has exerted a powerful impact on the American life ranging from the development of the Atomic energy to a better public school system. To the foreign students, the CU has a special meaning. Indian students alone would easily number a hundred. Columbia is believed to have more students from other countries than any other American Universities.

People feel that CU has retained its youthful vigour, though in 1950, the University will celebrate its two hundredth birthday. One of the main reasons why there is an enthusiastic admiration for CU is: she is and expects to remain a private independent institution. Columbia believes in the power of individual development, enterprise and freedom, in democratic government—in short all the credos that Americans love to believe. Lastly Columbia believes in *all* education—not just higher education.

Today under the administration of Dwight E. Eisenhower, the thirteenth President of Columbia, she looks confidently to the future, planning to grow not so much in number, as in strength and power and in still greater service to the city whose name is a part of her name, to the nation and mankind.

3. Organisation :

Under a Board of twentyfour Trustees whose term is for life and who are a self-perpetuating Body, the CU means and includes Columbia College (for Undergraduate Men), Barnard College (Undergraduate Women) School of General Studies (for unclassified students), the three Graduate Faculties of Political Science, Philosophy, and Natural Sciences, and the other numerous schools such as the School of Architecture, the School of Business, the school of Dental and Oral Surgery, School of Dental Hygiene, School of Arts, the School of Engineering, the School of International Affairs and the School of Journalism and the like; and lastly a group of institutions like the famous Teachers' College, the New York School of Social work, the Union of Theological Seminary. These mentioned last have been brought under the educational system of the CU without giving up their separate corporate existence. Almost every degree under the Sun can be obtained here, if the boy shows a capacity and a willingness to work.

4. On the Morning Side Heights :

President Eisenhower amidst all his military preoccupations, found time to welcome the new students on Sept, 26, 1949. He was busy with top consultations over Russia's atomic explosion. He flashed the following message to foreign students: "Here you will be aided toward the increase of your knowledge and wisdom by a scholarly and outstanding faculty. You will be the owners of the magnificent instruments of learning that are our libraries and laboratories. You will live in daily contact with all the wealth of our cultural and scientific heritage." A thrill passed through the minds of all the students when they heard of this message of the great General of World War II who is also our Chancellor. Today more than 28000 students joined together to spend a year of intensive study and training. Later, however, while opening the exercises, he warned us "you have come to a wrong place if you are seeking perfect security." "I hope that by the end of the academic year and especially by the end of course, the word 'opportunity' will

be one that you will nail to the masthead of your life-time flag and follow forever."

On the same day, however, two 'unpleasant' things happened from the point of view of the students. The era of smoke-filled rooms and match-scarred desks had come to an end, by the announcement of the Dean, He declared;" Smoking in classrooms by teachers and students is out-lawed and tabooed. Rooms without cigarette packs eases the clean-up burden considerably." Another complaint of the students was that to get oneself registered in the office was quite a job. Registration ran into a snag when students crowded in the Q lines. Some had to wait for four hours or more before their forms were processed. The standees complained that since they have to register every term, they want the Office to put an end to four-hour waiting and jangled nerves.....Eisenhower seems to have some strong views on educational problems; "as long as there are fine financially endowed institutions in this country to establish the standard, as long as public education is supported by diffused governments, I reaffirm my stand against federal aid to education.' We must keep our College fair". This is the third time that the President has expressed his opposition to federal aid to education. Recently he has started a 250,000 dollar fund drive to raise big money from the alumni, to maintain the national scholars.

Columbia is well-known for its activities in the field of learning, but not so much in the field of sports. During the last seventy-two years Columbia's football team could not break into the victory line in the runnerups even once. The Columbia Lions, as they are called, had, on the opening day of the College, a difficult task cut out for them when they played an experienced Harvard Aggression Baker Fields. But some-how they had a bizzare victory over the rugged Harvard Eleven.

Columbia is sitting very tight, this year on its library budget. Books taken by students and not returned after 10 next morning would incur for their borrowers a fine upto one dollar. Nothing would be done to buy new books-in *any* section.

Most schools of the University had the same enrollment this September as the last September. University Officials announced that total registration reached a total of 28500 after a last-minute rush.

The Yankee stadium in New York was filled to capacity on October 5, when Yankees and Dodgers the Clubs of the two

boroughs of New York Bron and Brooklyn-met at a championship in baseball, the national game of America, They are the two best-known teams, not only in New York but also all over the Nation. New York seems to be split into two those fans who are rushing to the stadium and those who stay tuned to the Televisions in their homes. Incidentally, the game in this Series was broadcast and televised. A homecoming ball was arranged on the nights of October 7th and 8th for the Columbia Alumni. Fathers and sons, both students of Columbia, sat down to a dinner in the John Jay Dining Halls.

Panditji at Columbia

Monday, October 17, was the '*Nehru Day*' at Columbia. That night saw our Prime Minister come and go amid a cavalcade of motor cycles with screaming sirens. With him he took to India his honorary Doctor of Laws, and with him also went the respect and admiration of the Columbia Family, faculty and the students alike. Behind him the statesman left varied and mingled reflections and reactions, in those who heard him. I was able to capture some of them and put to quotes here, Professor Edmann was impressed by the fact that here was a practical statesman speaking to a spiritual level. Dean Mcknight was reflective. "The thought ran thro' my mind; simplicity and greatness go alike." Professor Brebner was concise. "Nehru was East speaking to the West," Some interesting statistics was collected by new statistics students after the hum and buzz had cleared. Apparently, Nehru had to walk over 150 feet of red carpet under a canopy 330 feet high. At the reception, approximately 650 people consumed 30 gallons of tea, 15 gallons of coffee and countless 'hors d'oeuvres'. In short, the Columbia applauded the vision of the celebrated visitor, the courage behind the apparently calm words that 'India will not surrender her Independence to a world divided into armed camps.

Another remarkable event during this week was the nationwide celebration of the 90th birthday of John Dewey, the greatest of the living American Philosophers., and the most widely known of the American 'educators'. He is one of the big shots of the Teachers's College of the Columbia University. Students of Philosophy will identify him as the advocate of Instrumentalism in the Contemporary Philosophy.

Having Nobel Prize winners in the family is fast becoming a tradition at the Columbia University. In recent years,

Columbia alumni, faculty and staff have contributed no less than seven men to the list of the internationally so honoured. On Nov. 3, Dr. Hideki Yukawa, a Japanese Professor at Columbia became the 8th, member of this list. He has been awarded the 1949 prize in Physics for his revolutionary theory of Mesons. An hour after the story came from Stockholm the President invited the 42 year old Professor to his Office and told Dr. Yukawa: "We're very proud to have you as a member of the Faculty. This is the closest that I have come to A Nobel Prize Winner." Yukawa is the first Japanese to be awarded the Prize a cash award of 30,000 dollars. Elated and confused he told us that he is not certain how he would use the money. "I am sure it can do many good things!"

This brings me to mention in passing that Columbia has an Indian Professor on the Staff roll. Tarakanath Das. He is a member of the Faculty of Philosophy and gives the Undergraduate courses in History, Anthropology etc. He is the soul behind the Tarakanath Das Foundation, an Association for the Greater understanding between the East and the West. The Foundation sponsors annual lectures in memory of Mary Keetings, Tarakanath Das the late wife of the Professor. Das is also the representative of the Watumull Foundation at Columbia.

November 11 was an Armistice Day, a holiday given by every State in the U. S. A. But many people regard it as a mockery to celebrate the Armistice Day when preparations for War are going on every other day of the year. So many Americans suggest that a national holiday on August 14, celebrating the Japanese surrender, in 1945, would serve the same purpose in a better way. As one Guy remarked, "Armistice day on Nov. 11, reminds that no Armistice has ever been permanent and no peace has ever been complete." Little is known in India about the Full-Bright Act passed by the senate recently. It envisages an exchange programme between U.S.A and other countries including India, where-by about 800 American and an equal number of foreign students will be provided with the means for doing graduate work and research abroad at Govt. expense, at any institution of their choice. A counterpart of the Full-Bright Act is the Smith-Mundt Act, which provides for the education of foreign students in America. Two hundred and fifty American students have expressed their desire to go out under the Full-Bright Act. They are from Columbia. It is a pity, no publicity is given to such matters in India, before the date line for such schemes expires.

On Nov. 23, the Board of Trustees, because of the pressure of the students and faculties, abolished the present doctorate system. Formerly, a Ph. D. aspirant must have all or a part of his dissertation published in a book form. This cost him 1500 dollars to be paid to the University Press. By an alternate scheme to be introduced in some departments, the student would have to prepare only five-type and one micro-film of his work. A meeting of the students applauded this system.

A material step in aiding the plight of financially deficient students from China was taken early in the week of December 5, by the formation of a Student Relief Organisation. The Chinese are facing an end of money from-home. It is a stake-problem for the Columbia University, if she is to maintain its world-wide standing,

The above sketch is attempted not to boost Columbia at all costs. CU has its defects too. Racial discrimination on campus is a charge that Columbia has many times to face in the public. At any rate, it is only to draw a sample picture of the different activities in an American national institution like Columbia, that so many details appeared necessary.

I have also a feeling that all is not well on the educational front of America, so far as financing the higher education is concerned. A serious crisis has set in during the last few years.

5. Crisis in American Education :

America's 1600 colleges and Universities reopened this fall under a cloud of economic uncertainty. Higher education in this country, as in India, is facing a most serious financial crisis in history. It struck me as a close parallel to the problem India might have to face. May be, we might learn to avoid some slogans that have become fashionable.

The crisis is social and political as well as educational. In spite of the role that Universities play in shaping the future, the American people are spending a small percentage of national income on higher education, each year. In 1932, the Colleges and Universities spent 420 million, an amount equal to one percent of national income. By 1940, the sum had decreased proportionately to about seven-tenths of one percent. In 1947, the percentage fell to less than one half of one percent. The percentage that is being spent is no larger than the 1947 figure. So while the enrollment in the College has almost exactly doubled in 17 years, America is spending half as

much of national income to educate almost twice as large a proportion of the nation's student population.

There is another factor which has accumulated the crisis this academic year. In this year of crisis, there is a falling off in the enrolment of the GI's or war-veterans attending the colleges under the GI Bill of rights. So every additional student means a financial liability to the school of his choice. Two years ago, the Veteran Administration spent about 1 million on higher education, of which approximately one-third flowed to the University-treasuries. This winter, according to a recent survey, 2000 fewer veterans registered than a year ago.

Two very serious consequences are therefore, looming large before the minds of the university controllers here. Decreased funds, per student, mean in a bald and a simple language, a poorer education for each student. With less money to spend, the American universities cannot keep their libraries up-to date. They cannot purchase new lab. equipment necessary for modern research. But the most important of all, the American institutions cannot afford to pay salaries high enough to furnish first class teaching to all students. It was found out by the President's Commission on higher education that in 1945 the top one percent of the College professors averaged 4200 dollars for the academic year (September to June). Professors in the median group averaged 1310 dollars, a figure merely *1000 dollars less a year than the average pay of an ordinary worker*. As might be expected this deplorable (through the American eyes) underpayment of Professors has drastically lowered educational standards. So those who have chosen to teach have been forced into extra-work to augment or stretch their income. College Professors increasingly teach in summer schools, lecture before businessmen's organisations and clubs, take students as roomers. Professors are more overworked, more neurotic, more weary more irritable; their research and productive writing is suffering accordingly. Finally the shortage of funds has prevented the universities from extending their faculties at the same rate that enrollment has increased. Classes are bigger and each student sees less of his professors. Another complaint usually heard about is that most of the new positions which have been created are junior professorships and fellowships; so throughout the country the faculties are disproportionately young and inexperienced—with too much of young blood in them. The causes of this crisis are also a prototype of what we grumble in India. The private bodies have been unable to raise their income as rapidly as

the costs have risen, due to reduction in the going rates of interest. Since 1931, the tuition fees have increased only about two-thirds as much as have prices. In 1935, fortyfive or more of 'typical' institutions were still earning 5.27 percent on the investments. In the recent years the average return has gravitated around 3 or 4 p. c. In case of a serious depression, many institutions will be simply jeopardised. Finally college incomes have been reduced by the lesser role of philanthropy in higher education.

How are they facing the problem? Many of these factors are beyond the control of the private institutions. The president's Commission, however, presents a budget of 2.6 billion for higher education for 1960 and further suggests 1 billion in Federal scholarships annually and capital outlays annually of 8 billion over the next 8 years. Even in the current year, aided by funds from the Federal Government, American Colleges are engaged in the most extensive research programme in the history of higher education. The Federal Government will give 200 institutions more than 100,000,000 dollars for research purposes. Literally, hundreds of projects are under way in every field of learning the applied sciences sharing the largest share. The grants that the Indian Institutions receive won't stand any comparison. But the American educationists are in no way blind to a very real chance, that the Congress might refuse to vote for 3 or 4 billion a year for higher education in future.

A second basic approach would be to increase tuition. It is very likely that tuition may be increased any time. But, aware of the danger of limiting higher education to the sons of the financially successful, the educators are shying away, as far as possible, from further increases. From the point of view of these difficulties, the authorities believe that there are only *four* ways by which they can establish their financial equilibrium again. First, philanthropy may be courted for more contributions. As an instance, we might refer to President Eisenhower's drive for 250000 dollars for Columbia.

Secondly, some institutions have already started an experiment of *price discrimination*. Although tuition rate should not be increased, in the opinion of many, the tuition rates charged for wealthy undergraduates can well be raised enormously. A free education to deserving but poor students, education at cost to middle class students, an education at profit to affluent students, that is the latest idea.

Thirdly, the current idea is to maintain a small staff consisting of well-paid Professors rather than an army of staff all of

whom are underpaid. For example, it is pointed out that one of the world's leading social scientists had to write all his correspondence in his own hand and also do most of the calculating and fact collecting of his research. Much of this donkey work could have been avoided by entrusting it to an assistant or secretary, if he were wellpaid. Such a teacher might well handle more classes or do other administrative duties. The increase in the College budget is only initially so; it will be cancelled out by the greater use of teaching abilities.

Finally, and this sounds most important to me, it is proposed that many colleges and universities should consolidate and *merge* in one another. It is thought that no greater injury to higher education will be done, if many institutions should close their doors. This is not to say that only big colleges should be preserved. But some colleges might be converted into units of university and others turned into junior undergraduate colleges.

America fears that in the absence of some such measures, she will be facing, what may turn out to be, the most serious educational social and political failures in her history. On the contrary, it remains to be seen whether American educators rise to the occasion, make drastic changes and perpetuate and strengthen the American tradition of excellent higher education.

It is hard to generalise from the few facts collected above, and say how many of these steps could and should be adopted by the different Colleges under the roof of the University of Poona; but it is beyond doubt that the essential problems are the same; let us not be totally indifferent to the new currents of thoughts across the high seas.

S. V. KALE,
(NEW YORK).



~ The Power of Prayer ~

In these days when materialism is hectically pursued, when every thing has been interpreted and valued in the light of material prosperity and Mammon and when religion is persistently deprecated and tabooed as opium, will it be a cry in the wilderness to sing panegyric of the power of prayer? However, man more disinclined and averse to religion and spiritual pursuits has never failed to underestimate knowledge: knowledge for knowledge's sake, is the motto of the civilized man, and hence, it would not be out of place to consider the power of prayer in all its aspects and ramifications.

Prayer implies divine service, selfless devotion and worship, whether individual, congregational or national, for the attainment of some higher ideal. The epithet 'higher' is, of course a relative term, the idea in it changing with the ambit of knowledge and ideal of growing mankind. The oldest extant literature viz. the Ṛgveda gives us the best idea of worship in the hymns—religious prayers. All that poetry 'the spontaneous overflow of powerful feelings remembered in tranquility' seems to be the natural, instinctive expression of emotions like fear, self-preservation, utility, reverence and retaliation etc. Indra, Varuna, Pūṣan are the forces of Nature before which the ancient man had to surrender, or to retaliate as occasion demanded. Thus the idea of meekly worshipping and harnessing the powerful and uncontrollable forces to proper use originated. History of the progress of mankind is an uphill journey and the idea of instinctive submission to the unknown forces is the natural outcome of instinctive prayer.

With the all-sided growth of man, intellectual pursuit became his inseparable habit. He, with the aid of his intellectual gifts, unravelled some enigmatic riddles which had perplexed and deterred his progress for generations together. Now he stood on a higher platform, and could raise his head high with the just pride of his intellectual attainments. But man is always dissatisfied with his progress and wants to explore the unfathomed regions. Intellectual quest leads him into the new and higher field of spiritualism. Instinctively he is convinced of the efficacy of prayer, intellectually when he falls too short of his ambition and ideal, the potency of prayer is inculcated on his mind. Lastly he enters the domain of

spiritualism, where the infallibility of prayer is established beyond doubt.

Religion includes all moral, ethical and social principles, preached and propagated by prophets in all ages all over the world. Thus no man can live without religion. Every Faith-Christian, Islam, Hindu or Zoroastrian-presupposes and emphasizes the efficacy of prayer. Here it should be borne in mind that religious fervour includes all phases and aspects of life.

Prayer presupposes the power of persuasion, humility, conviction, penance and faith in human progress. In ordinary life prayer, sometimes, works wonders. Jagannath Pandit, the famous Sanskrit savant at the court of Akbar, was excommunicated for marrying a yavani woman. In the last days of his life Jagannath prostrated and surrendered himself to the Ganges and composed a small poem, 'Gangā'aharī' to assuage the surging wrath of the public. The 'Prayer subsided the storm and now Jagannath and his sweet-heart are remembered as symbols of Hindu-Muslim unity. Another Sanskrit poet is said to have recited 'Sūryaśataka' (one hundred stanzas in praise of the Sun) in order to get rid of the loathsome disease of leprosy. In literature one can find many such examples. Here we can interpret the word 'prayer' to mean 'self-surrender', 'extraordinary penance' or 'rigorous life.'

Family feuds are often avoided by the tactful use of mere request and self-surrender. After some time the aggressive party does realize its reprehensible stand. The theory of retaliation, revenge and opposition does more harm than good in daily life. The principle of compromise and acquiescence in the proposal of the other individual, party or nation blunts the sting of the opposition. When the sting is out half the battle is won and the remaining mission becomes a smooth sailing. Friend, going astray, could be won over by argument, persuasive eloquence, personal influence, blameless character and other parallel examples. Friendship demands deep interest in the purity of heart, self-less devotion and every possible highest sacrifice. Is this not a form of prayer?

According to Christianity and Islam congregational prayers in churches and mosques respectively are primarily religious in nature. But in the last two great Wars, the Vatican Pope and the Archbishop of Canterbury diverted these prayers to another purpose: the true Christians congregated in churches to pray for the victory of dictatorship and democracy. Is not our national anthem ('Vande Mātaram') or for the matter of that, any other national song, a

sincere prayer to become vigilant enough to guard the honour of our nation? When we hear the notes of that song, our Motherland appears in flesh and blood before our mind's eye and we stand with folded hands before our mother-land incarnate, aspiring to be true to our salt. Every nation prays with a view to cultivating enough moral force to guard the honour of its national flag.

In the historical records of some nations sincere attempts to found a comprehensive and cosmopolitan religion have been noted with admiration. Akbar, the Great Mogul Emperor, had enunciated the principle tenets of such a religious faith called 'Dine-ilahi.' Kabir, Mirabai, and poet-saints of Maharashtra prayed for the betterment of humanity. Prayer properly backed up by methodical and planned action is a unique force which shows astounding results. Prayer is a kind of appeal to arouse saner emotions. Gandhiji's prayer-meetings form a distinct institution. The credit of giving a new orientation to the power of prayer goes to the Mahatma. The efficacy of prayer in daily private life was rightly stressed by some of his predecessors. But Gandhiji was the first person to use prayer as a political weapon. I may be permitted to quote one sentence of his. "My devotion to truth has drawn me into the field of politics, and I can't say without the slightest hesitation, and yet in all humility, that those who say that religion has nothing to do with politics do not know what religion means." In the beginning, prayer was his personal concern; but as the Masses of India became more and more interested in his political ideology embracing non-violent non-co-operation, truth, freedom from hatred of the rulers, the prayer-meetings took the form of huge public meetings which were addressed by Gandhiji on matters spiritual and material.

His prayer consisted of the select passages from the Gītā, the holy Bible and the Q'ran. Men of all religious faiths used to attend those meetings and considered themselves ennobled a little. Prayer was a matter relegated completely to the domain of the supernatural, the other world. Gandhiji emphasized that it has much to do with our mundane existence, Gandhiji proved that prayer is efficacious not only for individual uplift, but the national deliverance and prosperity also. He tried to widen the connotation of this word which was encased in spiritualism.

Though prayer formed an integral part of his diurnal timetable, he was not a man of a priestly type, puritanical, calvinistic longfaced and a kill-joy. The so called characteristics of a devout pilgrim were conspicuous by absence in him. Pandit Jawaharlal describes him graphically in the following few sentences: "His

smile is delightful, his laughter infectious, and he radiates light-heartedness. There is something child-like about him which is full of charm. When he enters a room, he brings a breath of fresh air with him which lightens the atmosphere." His life was a dedication at the altar of his nation and mankind as a whole. If service of humanity could be styled prayer, the whole of his life proved beyond doubt the magic power of prayer.

The thirst for knowledge and its disinterested pursuit is nothing else but prayer of higher ideal not yet reached. Modern philosophers and scientists shut themselves up in [their studies and laboratories with the spirit of utter self abnegation and self-less devotion. Is this not a prayer? They do serve humanity and add to the fund of human knowledge.

To conclude: Prayer proves effective not only in the domain of the sacred existence and individual life, but equally so in the secular and national sphere. The individual gets complete solace and peace of mind. Nation as a whole is spurred on to action, morally and ethically irreprehensible and sound. Scientists and philosophers are egged on to promote culture, knowledge and philosophical doctrines by transforming this world into 'Second Paradise' where there is no room for hatred and other base and degrading vices, but for truth, non-violence and emancipation of mankind.

R. N. GADRE, M.A., LL.B.



~ Antilogism ~

Aristotle gives three figures of syllogism and calls the first figure the most perfect figure. Because the Dictum "De omni et de nullo" applies only in case of figure one and it is the only figure in which A. E. I. O conclusions are possible. Thus he meant to say that figures 2 and 3 are imperfect. Aristotle having given Universality, Generality and Unity, was at a fix as to how he should reconcile this apparant diversity with Unity. Hence he thought of a method of reduction of the valid moods, of imperfect figures to their corresponding moods in figure 1. This was how the validity or otherwise of the conclusions of moods in figures 2 and 3 were tested. But Aristotle was all along attempting to show the unity of Reasoning, by the method of reduction.

But this type of reduction,-direct or indirect-becomes cumbersome and dry and reduces logic to pure mechanical process. If at all we doubt the validity of the conclusion of moods in any other figure than 1, the doubtful conclusions get asserted by the reduction to corresponding moods in figure 1. The modern logicians have invented an easy method of testing the validity of the conclusion and syllogism by Antilogism. The whole argument then comes to this. Is the conclusion Valid? If so, the premises of necessity must be valid. If not, either of the premises or both must be not valid.

What is meant by testing validity by Antilogism? By Antilogism is meant the construction of counter syllogisms by the combination of the contradictory of the conclusion of the given syllogism with minor and major Premises, once respectively. The syllogisms thus constructed are known as Antilogisms and the whole system of these three syllogisms is known as "Inconsistent Triad" for ex.....

- | | | |
|---|-----|---|
| <p>(1) All M is P
 All S is M
 <hr style="width: 50%; margin-left: 0;"/> ∴ All S is P</p> | { | <p>If the conclusion "All S is P" is false
 then its contradictory must be true
 i. e., "Some S is not P" must be true.</p> |
| <p>(2) All M is P
 Some S is not P
 <hr style="width: 50%; margin-left: 0;"/> ∴ Some S is not M</p> | (3) | <p>Some S is not P
 All S is M
 <hr style="width: 50%; margin-left: 0;"/> ∴ Some M is not P</p> |

The two conclusions arrived at are the contradictories of the major and the minor premises of the given syllogism and these two

premises are given to be true. Thus we arrive at "Inconsistent Triad". The same may be symbolically put down as follows:--

If $P \cdot q$ then r . $P \cdot q \supset r$

If $\bar{r} \cdot q$ then \bar{p} . $\bar{r} \cdot q \supset \bar{p}$

If $p \cdot \bar{r}$ then \bar{q} . $p \cdot \bar{r} \supset \bar{q}$.

(i) The greatest value of this antilogism is that it helps us to form separate dicta for figures 2 and 3. There were no such dicta for figures 2 and 3 in the traditional logic.

(ii) The greatest value again is that it makes the test of validity more easy.

This theory of antilogism is governed by one single principle known as "Rule-Case-Result" principle. Given a rule-if a case is included(or excluded) the result follows. If the conclusion is denied then it implies either the denial of the case or rule or both. As for ex

$$p \cdot q \supset r : \bar{r} \cdot q \supset \bar{p} : p \cdot \bar{r} \supset \bar{q}$$

Rule	$-p$	\bar{r}	q
-Case	$-q$	q	\bar{r}
Result	$-r$	\bar{p}	\bar{q}

If however, the result "r" is denied then it must be either that rule "p" or case "q" is false. Since both case and rule are given to be valid then the result must be valid.

Now this method is also lengthy, to test the validity of conclusion of any mood in any figure. For this purpose, three rules of antilogism are given and symbols for each of the propositions A. E. I. O are given, with the help of which the validity is easily, speedily and surely tested.

Rules :—

(1) Antilogism must contain three premises of which two must be Universal and one particular.

(2) There must be one common term and it must be once positively and once negatively used.

(3) There must be three and three terms only and the terms other than the common must be joined together in the conclusion.

If any of these rules is violated the antilogism becomes non-valid and the conclusion of the original syllogism and finally the syllogism itself is not-valid.

Symbols:—

"A" Propn: All S is P = S-P = 0

"E" Propn: No S is P = SP = 0

"I" Propn: Some S is P = S-P ≠ 0

"O" Propn: Some S is not P = SP ≠ 0

Using these symbols and taking the help of the rules of antilogism the validity is tested as follows. for ex:—

Is CAMESTRES a valid mood in figure III?

(1) All M is P		(2) M - P = 0
No M is S		MS = 0
No S is P	if this is false its contradictory must be true, i. e., Some S is P. i. e.,	S - P ≠ 0

This Antilogism violates rule (2), that the common term must be used once positively and once negatively. But here it is positively used in both the places. Hence, the antilogism is not valid and mood CAMESTRES cannot be a valid mood in Fig. III:

Is DARII a valid mood in figure I?

(1) All M is P	M - P = 0
Some S is M	S - M ≠ 0
Some S is P	

If the conclusion is not valid then its contradictory "No S is P" must be valid, which is symbolically represented.	-
	SP = 0

This Antilogism is valid. Because—

- (i) There are 2 Universal Premises i. e., Major and Conclusion.
- (ii) The Common term is once used positively (in the major and once negatively (in the minor).
- (iii) The terms other than the common term are joined in the conclusion.

Since the antilogism is valid, the original conclusion is valid and finally the syllogism is valid. Hence, DARII is a valid mood in figure I.

SHAMASUNDAR MUDGAL B. A (Hons.)



☞ On The Last Page Of A Note-book ☞

One of those few wretched things that are out of the good books of the Lord, is certainly the last page of a note-book.

Look at the first page of any note-book and you find it clean and even spotless. See the maxims that are written in best hand possible. (Yet, that often lie idle and have no appreciable effect upon the soul that reads them--or has to read them rather.) See the fair (?) name of the master written in bold hand, garlanded with cheerful flowers. See the beautiful drawings (often borrowed from friends) that speak of the artistic and poetic temperament of the master. Or just have a glance on the "Index" written in most systematic way—cordial and greeting, ready to tell the minutest details about what is contained in the note book.

Now look at the last page! What a contrast!! See the various types of maps of the different countries that ink-spots have inadvertently painted! See the name of the master written in thousand and one different ways with numerous twists and turns. Or look here! Here is this film-song singing aloud from this corner and the name of the 'fancy girl' blushing in that corner, or symbols signifying her smiling here. (I do not profess that the blushing name is never 'his'). Or come here and read with pleasure and amusement the various remarks. See here are some jewels from one precious mine.—"Look there! that blue saree is very small today". "Our Mr. × × × is very careful to-day not to touch the chalk-stick because he has put on a black suit". "I feel like singing just now". "Shall I pinch this scholar?" "Oh! "Come on! We are marked present. Now we can safely remain absent for the rest of the period" "to-morrow what show?" etc. etc.—the examples can be multiplied at will, exceptions apart. This is generally the spotted and pimpled face of the last page of a note-book.

Why talk of last page of a note-book alone! The case is in no way better with the back-doors of our houses; with our 'home-dresses', with the inward life of a nation; even with the inward life of a single individual—in short, with everything which is not meant to be seen by others. The back-doors of the best houses are dirtiest possible; persons most fashionable in society are shabbiest at home; a nation giving a united stand outside may be completely

disintegrated from within; while that "a man can smile and smile and yet be a villain" needs no special emphasis or explanation.—Nay, that is not all. Man "smiles and smiles" only to hide his villainy; the shabby person tries to be most up-to-date in society; the disintegrated nation professes its unity and only a contentless" note-book shows off its first page no better than a mask.

Just as the tendencies not admitted by the Self or Ego get down and reside in the Unconscious, so also these irrepressible yet inexpressible remarks and attitudes, which have no place in the note-book, run back and establish themselves on the last-page, where they hope not to be seen by any body. But like dreams they do occasionally prop up revealing the naked image of the person concerned. Come, then to the last page of any note-book, and here lies its real master in his natural colours—beautiful or ugly. The first page may be an index to what is contained in the note-book; but the last page is an index to what is contained in the mind of its writer, and consequently what is contained in the note-book of his life.

The master of the note-book has pitilessly excommunicated this last page. But like the tear in the eye, being expelled from the body, that proclaims to the world the sorrow or melancholy in the head, this deserted person proclaims and lays bare to the world the true nature of the person. Come to this betrayed and ill treated person, try to coax him into speech, and he will tell you everything about the master good and bad. It may proclaim to the world the mocking villainy behind a saintly face, or love that thrives behind the down-cast scholarly eyes; or mischief that lurks behind a tame smooth face, or the spark of genius behind the thick spects!

KUMUD INAMDAR, JR. B. A.



The 'Depression-advocates' rely on the following three tendencies. (1) the prices are sure to fall; (2) there is a 'crisis in confidence' of Industrialists and business community and (3) the crisis in Industries such as Textiles etc. with ever-mounting number of unemployed. These and other allied 'features' and 'fixtures', they maintain, are the harbingers of the Depression. We shall analyse all these three 'features' in some detail.

Rest assured that the Price level cannot have a 'dip' in the near future nor is the crash imminent. With currency circulation well over 1000 crores, the basic disequilibrium in the cost-price-structure, the precarious budgetary positions of Central and Provincial Governments etc., fall in prices should not be expected. In fact the price level far from falling down, may remain at the present level, if not rise considerably under "inflationary-pressure". One of the primary reasons for such a view is that the inflation has reached the agriculturists. That their income has increased considerably, that large funds are put into the 'socks' in the rural areas is an established fact, and Government is devising ways and means to canalize such hoarded wealth. The liquidation of 'age-old' debts, the U. P. Zamindari Abolition, etc. are the indicators of this point of view. What is more important to remember is that this surplus purchasing power floating in the rural areas is exerting powerful pressure on already scarce goods and products.

Again the price level of agricultural goods and raw materials is high, (This is due to inflation and shortage). Another reason for such a rise in prices is the basic disequilibrium in the supply of and demand for certain essential articles such as Food grains, cotton, steel, cement etc. At the 'starvation-ration-quantum' the Indian Food shortage totals nearly 4 million tons per annum. This fact is very significant. Indian Economy is largely an Agricultural Economy and as such the trends that might set in Agriculture are more important than those in other parts of the industrial structure. With the launching of G. M. F. (Grow more-food) Scheme and treating food problem on war footing, this deficiency of 4 millions tons cannot be wiped out by 1951 even though the Prime Minister may preach from the platform-that 'whatever happens, a cyclone or a earthquake-India is determined to stick to target date of 1951.' Translating this huge deficit in economic language, the prices of food-grains must rule high. The Central Government's announcement to effect reduction in procurement prices of foodgrains-even gradually and by steps, coupled with its determination to step up

food production this 'policy' holds slender prospects of success. This line of argument is essentially valid in case of essential articles such as cotton, steel and cement. As a consequence of maladjustment between supply and demand, prices of Essential Articles instead of falling in the very near or near future would remain at this level, if not rise under price control. Other factors which might prevent price level from having a 'dip' are Devaluation, various Development projects and already mentioned factors such as Currency circulation, budgetary position etc.

Thus we may conclude that Price level cannot fall down to a 'critical' 'level' which might set in a deflationary process.

The next question is, whether there is really a 'Crisis in Confidence'. It is often said that the taxation policy of the Government, the unstable political and social conditions, and the ever changing industrial and commercial policies of the Central Government create a psychological atmosphere where the industrialists find no incentive to undertake new investments or to use the installed productive capacity to its fullest extent. Far from truth is such a line of argument. The crisis in confidence is merely 'Propaganda' Crisis-in-confidence'. The existence of Control of Capital Issues negatives such a crisis. The twin reasons for such a crisis are, firstly the lower level of profits than those earned in war times, and secondly the limitations of dividends. The huge war profits still loom largely in the minds of the industrialists and they want such huge profits even now. However such a rate of profits cannot be secured now, in view of the fact that even, though wages are proverbially 'sticky' they cannot lag far behind after six years, and hence the wage bill along with other costs has considerably inflated. Added to this is the 'Central Ordinance on Limitations on Dividends. This limitation cuts across all the hopes which the industrialists nursed so carefully in their hearts. Thus it would be seen that the argument that there is a crisis in confidence at the basis of falling production is a 'manufactured' one and a propaganda stunt only.

Now we come to the last lap of the journey in exploding the bubble of a depression-mentality—the "Crisis of our Industry", and ever mounting number of unemployed. Of late there are frequent lock-outs especially in Textile Mills, strikes and demands for higher wages forcing closing down of factories either completely or partially and thereby throwing out the employed. It is estimated that nearly 220 factories were closed, thereby affecting more than 80,000 workers. This figure does not include those textile mills which

have closed their second or third shifts. Such a crisis is apparent rather than real. The crisis of the type mentioned above, it may be pointed out, is due entirely to a set of causes which is quite different from and in some way independent of the causes which lead to a depression. One important fact regarding this Crisis of Industry, which is worth noting, is that it is confined to only a section of our industrial structure and not all the industries are in the grip of the crisis. The reasons for 'so called Crisis' may be enumerated as (1) steep rise in the prices of Raw Materials- (2) dwindling of profits and (3) excess capacity at the ruling level of price and profit. That since the decontrol of 1947, prices of Raw Materials have jumped by at least 200 points is well known (The Raw Material Index now stands at 470 (week ending 13-11-49)). Added to the costly raw materials the wage bill has also inflated. Both together lead to dwindling profits relatively to the level of wartime profits. The Crisis in confidence is more due to lower level of profits than anything else. Consequently the Industrialists prefer to close down their factories rather than accept lower prices. Even though stocks are piled up, the Textile Millowners are not willing to 'slash' their prices. They are content with closing down their mills, for lowering down of prices with constant wage bill, means lower level of profits. In fact we may generalize that the Indian Industrial activity is much more 'profit-sensitive' at least now-a-days.

The periodic crisis in some industries such as Sugar and Textile a yearly cycle if we may say so-is a new characteristic of Indian Economy. Last year Sugar Industry faced the crisis of over-production and this year we have actually a scarcity of sugar. Same is true in case of Textile Industry. The reason for this 'ebb and flow' is that at the prevailing prices and the level of profits, the capacity of some industries relative to the demand for their products is large. In fact we may say, and as already pointed out, at the ruling prices and level of profits, there is 'Excess capacity', but viewed from the point of view of the whole national economy, such excess capacity vanishes altogether. In view of the above facts, we find alternative situations of plenty and scarcity. This is true not only in case of sugar and Textile Industries, but of industries in general, which produce consumers goods through machanized plants.

Thus we find the argument of those who believe that there is a slump at the corner to be mere wishful thinking. Their validity remains on superficial similarity. To the question whether there is a Crisis at the corner, a reply in the negative must be given. Apart from all the arguments subjected to microscopic analysis, some sect.

ion harbours a fear that the Mighty Dollar is on the down grade and with the Doller will roll down the Sterling and Rupee. Such people believe that the crisis of over-production faced by American Economy is fast developing into depression, and with setting in of a depression in America, Rupee cannot hold on independently and hence the possibility of depression in India. Such a view is erroneous in view of the fact that the crisis of overproduction has been faced by American Industries for a long time now and we may say that its effects have been 'localized'. In fact, Indian Economy can stem back the tide of such a depression, for she has got more or less a controlled economy.

To sum up, there is no slump at the conner nor is there any valid reason to believe that there is a Crisis at the corner. The occasional fall in the wholesale Price Index may be best termed as a 'dip' rather than deflationary process. If somehow this disinflationary process continues and develops, we might find 'high prices and mass unemployment', for prices would not come down; to maintain the rate of profits, the industrialists would prefer to curtail the production and thereby create unemployment, rather than sell their products at prices which they consider not to be remunerative'.

C. A. GULANIKAR B. A. (Hons.).



"The best laid schemes O' mice and men, Gang aft a-gley"

The future of any living creature, man as well as beast, is kept in the dark by some unknown power, whatever one may call it. Every living being chalks out its own plans and aims at certain ends, which it aspires to attain. Many a time, what is destined to be and what one is striving for, are not one and the same, and the plans, how-so-ever well construed, are blown to winds. The hopes and aspirations of youth as well as old are found frustrated by various types of accidents in life, and these accidents are nothing but the hands of destiny, which disposes of the proposed plans of human being.

Humanitarian poets like Robert Burns include the animals, and the tiny creatures like mice in the brotherhood of man. Every living being, in their opinion, strives to accomplish something; because life is nothing if not a struggle for existence. The building up of nests by the birds, the Herculean efforts of the ants and digging up holes by the mice are some of the eloquent examples of this type. Often it is noticed that whenever ants, with their joint efforts try to carry away a dead insect, either they are crushed under some body's feet or are swept away by the owner of that place. The trees, where the nests are built, are uprooted by storm and the mice in the bare fields lose their shelter, when the field is ploughed. In the words of Robert Burns, man thus "has broken nature's social union" though he is 'the poor earth-born companion and fellow mortal of the mouse.' The cherished desire of the mouse to pass the winter in a cozy little abode, remains unfulfilled, because of the man's interference, and the man, in turn, is paid in the same coin by one of the members of his brotherhood.

Though travelling in the same boat, man, with all his accomplishments, cannot live his life as fully as animals or beasts. His present is shadowed by the future and haunted by the past, unlike the other members of his brotherhood. To make the best of what one has in the present, ignoring the past and future, is a key-note to live a life in the true sense of the term, and in this respect, the animals and tiny creatures like ants and bees are better off than man.

In the words of Robert Burns again, we may say, "the best laid schemes of mice and men, Gang aft agley" and should not fail to take note of a warning imbedded in those words. While sympathising with the mouse, who is deprived of his shelter, Robert Burns, in his poem "To a Mouse" indirectly hints at the inhumanity of the human being. It is as it were a common calamity of frustration to have the plans upset and therefore, the remedy lies in taking a united stand against the same. Though it is beyond their power to rule the destiny, it is not in any way impossible to share the sorrows of each other in the brotherhood of all living beings. Frustration we fear, because of its disastrous effects on our mind. We lose the balance of our mind and feel miserable. Sympathy is a cementing force, which will surely be able to nullify the effects of frustration.

B. R. KHANVILKAR



Self-Sufficiency by 1951

Of late a lot of talk is heard about the Food Problem in India. We have been accustomed to hear and read a lot about it. Indian press is flooded and the platform resounds with the slogan of "Grow More Food". The history of why we have failed to grow our own food, may shed some light on the problem in hand, and help in seeking for a clue to the solution of the same. India is primarily and prominently an agricultural country, and the interests of Indian agriculture must be accorded a conspicuous place in all the plans of the Government. In India industrialization must be, no doubt, an indispensable target in any planning; but industrialization cannot be achieved overnight. In the meanwhile, and even after that, dependence on agriculture seems inevitable. The Government at no time had any fully coordinated, practical and realistic planning in agriculture. Big schemes of industrialization naturally overshadow agricultural planning. Corruption and inefficiency, roundabout "pigeon-hole", procedure in Government departments, lack of contact with the Kisan and indifference and red-tapism have played their respective roles in hastening the crisis.

India has now a national Government with an entirely new outlook. The Government, beyond any vista of doubt, has realized the gravity of the situation. The Prime Minister has given the clarion call to the nation—"Produce or Perish". Who will doubt that the Government has meant business? With the appointment of a Food Commissioner at the centre and similar authorities in the provinces, the wheels have begun to revolve. The Government has decided to make the country self-sufficient by 1951. With all its sincere will and efforts, can the government attain its goal? Will the forces that are now operating in the country and those that will arise in the near future be conducive to the efforts of the Government?

Assuming that the Government means whatever it says, and that it leaves no means untackled to execute its plans, it seems wellnigh difficult, though not impossible, to reach the goal in so short a duration. Even the assumption is rather hazardous. Sir P. Thakurdas, in his speeches said: "If I am allowed the privilege of a little plain speaking, I should like to emphasize that this

country, since the attainment of Independence, is suffering from the "malaise" of hugging fast to ideologies without any regard to its adverse repercussion on the general well being of common man... Prohibition is acknowledged as a valuable factor in raising the moral, mental and even material well-being of the community".

Let us be optimistic. Let us assume that the Government will in future embark on no planning or policy that will hinder the food drive. Even with this assumption, the situation in the country is by no means encouraging. Partition has already snatched valuable food resources of the country. Devaluation of the rupee in terms of dollar has hit another blow to the plans of the Government for growing more food. To add to difficulties, Pakistan has not devalued her currency, so that India's food imports from her would be costlier than before. This is why India had recently to refuse Pakistan's offer of 1,75,000 tons of wheat. India, secondly, imports foodstuffs from Canada and America, both hard currency areas. Henceforth she cannot afford to do so, at least as extravagantly as before. But this is in any way a wholesome evil. The lesser she imports (especially from hard currency area) the better. But devaluation has made imports of tractors and other agricultural machinery costly, so that India must curtail the use of American machinery in agricultural production. This will give a set back to agricultural production. It is difficult to predict at this stage how for the Sterling area will be able to meet our needs in this respect, as it will engage in the production of those goods which will be sold in American market.

India's balance of trade has been unfavourable because of her heavy imports of food grains. (It is needless to refer to the notoriety of India's balance of payment!). To have a favourable trade balance India must curtail imports and boost exports. America has been an attractive market for exports, but we must see what America needs and desires, and what she demands must be produced and exported. To take an instance, America wants jute, raw or manufactured. India must produce more jute. India has to face a dilemma—more jute or more rice?

The Government had appointed an Exports Promotion Committee (E. P. C.) otherwise known as the Gorwalla Committee. Its report is now published. It has questioned the wisdom of the Government in attempting to become self-sufficient in food at the cost of diverting land from other higher value cash crops. The representatives of the sugar and textile industries also questioned

Government's directive to cane planters and cotton growers to divert a portion of their land to the cultivation of food crops, irrespective of whether such land is suitable or not to the growth of food crops. Recently the Food Commissioner, Mr. R. K. Patil, is reported to have said that Government had decided to transfer 3.4 lakhs of acres of land from growing cane to the cultivation of crops. The present "Sugar muddle" speaks volumes for the wisdom of the above policy. Will this policy achieve the ultimate benefit of the country? Will it at least fully solve the food problem?

Investigation into agricultural statistics will make an interesting study. The Food Commissioner is optimistic (as he ought to be!) that the task is not very difficult. The World Bank has already lent to India \$ 10 millions so that India may bring more land under the plough. Three hundred tractors have been imported and some others are due from Canada and America. The annual food deficit is, according to the Commissioner, 4.4 million tons and he is confident that the deficit can be bridged by his proposed plans by the end of 1951.

According to Prof. C. N. Vakil, India's annual food deficit is 'anything between 3 and 5 million tons.' Sir P. M. Kharegat calculates and places it at the minimum of 4 millions tons a year. According to his estimate, India's total annual food production is 46 million tons, of which 40 million tons are available for consumption allowing for seed, wastage, etc., but "for a population of 340 millions or 225 million adults, at 17 ounces (14 cereals and 3 pulses) per day per adult," 44 million tons will be required. It must be borne in mind that the deficit amounts to 4 million tons even though the rations (daily) amount only to 14 ounces or even to 12 ounces only in some provinces.

Will the country be able to produce 4 million tons more per year after 1951? 4 million tons amount only to 10 per cent of the total food production, and it seems easy to produce so much more. But it is otherwise. Let us see the prospects. According to Sir P. M. Kharegat, even 1000 tractors will at the most reclaim 1.2 million acres in two years and this would produce 7,5000 tons a year, if all this land is double-cropped. We have already seen how it is harmful to divest land under jute, cotton, oil seeds and other cash crops to food crops. Irrigation will raise the yield per acre, but it will take time. Even if 1,00,000 wells are dug, our food production will swell by only 2,50,000 tons a year. There is a possibility of con-

structing tube wells in some areas. If 3000 such wells are constructed in two years, food production will increase by 7,50000 tons. Improved seeds, manures, chemical fertilizers will definitely boost production, but their use is limited by the factors of time and availability. Procurement programme is also given importance. Any estimates, however, even though highly exaggerated, will not possibly equal the deficit of 4 million tons a year. In spite of tapping all the sources at disposal, the food production will rise by not more than 2 million tons.

How to overcome the deficit? Indeed the whole analysis centres round the problem of what the nation can do under the given conditions and not what is possible. The Government has 183 river projects costing Rs. 1280 crores which will increase food production by 6 million tons. But when? Wishes have never been horses and dreams reality. Cereal-less days, fasting, use of subsidiary foods, vigorous reclamation of land, training the peasants—thousand and one suggestions have been made to overcome the deficit. It is estimated that if a million acres can be put under potatoes, this alone will secure a production of 3 million tons a year, provided water and manure are available. It is again estimated that a cereal-less day a week compulsorily observed in public places and students' hostels alone will save 35000 tons a year. But it will not be altogether wrong to opine that many of our students will come to know that something like food deficit exists in the country, only on the first compulsory cerealless day in the hostel club!

The Government and the nation as a whole must face the problem in its real character. The Government has to find its way through so many difficulties. It must see, only to take the economic activities, that the budget is balanced; that the trade balance is favourable, that the people at the same time are fed and clothed and that the present plans do not mar the ultimate interests of the country. The Government should not be so much dogmatic about the imports of food grains. That India is an agricultural country, and that such a country should import food stuffs from abroad should not be regarded as a blemish or a black spot on India's prestige. Moreover mere sentiments must not be let to have their sway. Interdependence of the countries of the world has been the gospel, so as to say, of the twentieth century. A factory established now at the cost of slightly more food production will definitely be preferable and will ever remain an income yielding asset. Better to forgo a momentary gain for a longlasting asset. So all plans must hinge on long-term considerations.

It is however true that the food production drive will serve many ends. The importance it has amassed shows that the Government has realized the gravity of the situation and has determined to face the problem in all its aspects and without further delay. Then the campaign will serve to make the people conscious of the grim realities and their duties in the matter. The need for happy collaboration between the Government and the people has been felt so much never before. This all will enable the country to attain self-sufficiency in near future though not necessarily by 1951. The Prime Minister has more than once declared that food imports must cease by 1951. His words may be (and should be) taken to mean only this, that there is an acute food shortage in the country, that India cannot any longer afford to depend on others for her food needs and that she must therefore, be self-sufficient as early as possible. If the country realizes the seriousness of the situation and resolves to overcome it with all its vigour and vitality, the slogan of "Self-sufficiency by 1951" will have served its purpose.

M. R. KULKARNI, (SR. B. A.)



» As I Watched Britain Devaluing Pound «

What is devaluation: A country may be found to devalue its currency by a fundamental disequilibrium in its balance of payments. This definition makes us to appreciate the aptness of the Devaluation of Pound sterling, as there was a fundamental disequilibrium in the balance of trade of England and other countries of the sterling area. This means that the value of Pound which is devalued in relation to Dollar has fallen. i. e. Demand for Dollar is more than the supply of it. The par value of sterling to Dollar is now fixed to 2 Dollars and 80 cents a Pound sterling as against 4.30 Dollars a pound sterling before.

Why Rupee to follow suit ?

Indian opinion favoured the severance of link between sterling and rupee. But as long as 75 per cent of India's export trade is with countries of the sterling area and India makes a biggest demand upon the central dollar reserve pool that has been established, this

severance of our connection with the Sterling area is unthinkable. The connection of the rupee with the sterling is at present vital to the interests of India. The devaluation of rupee to the same extent as that of sterling was inevitable, because otherwise India's export trade would have diminished to an alarming extent and even wiped out in certain directions.

Cost of Living and devaluation:

Dr. Matthai expressed the opinion that devaluation and reduction in imports would not raise the cost of living index in India. But he proved to be a false prophet in this respect, as can be seen from the sudden rise in the wholesale prices index. The price of medicines shot up by 44 p. c. It is feared that devaluation will raise the price level and the cost of living in India owing to cut in imports. Drastic steps in the direction of cut in expenditure on various heads of the Government are essential to tide over the situation. New measure of cut in pay of Govt. officials, proposed by the Central Government, is in the fitness of things, and it is wondered whether its implementation will be met with success. What India needed at the stage that she has reached, is not so much more proposals, as more willingness, ability and readiness to implement proposals. There is not enough co-ordination between the Centre and the Provinces. This results often in du-plication of activities, wasteful expenditure, and pursuits of different ideologies. Disintegration is, therefore, a logical necessity.

Price Policy:—If devaluation is to give a fillip to exports trade, it is necessary to prevent internal rise in the price of our exports. One is sceptical about the success of the bringing about a reduction of 10 per cent in the retail prices of essential commodities. Absence of increased production will send large quantities of essential commodities underground and black markets.

What the situation demands is the strictest economy by our National Government in matters of expenditure on various heads. Investment of American capital in India must be encouraged. It is a happy thing to note that our Premier has assured the American of the safety of their investments in India. Much more co-operation in the activities of Central and Provincial Governments is desired. Public support, however, is a vital factor, to make the campaign of National Government in fighting the dangerous disease of inflation and rising prices as a consequence of devaluation, a great success.

VIJAY M. KARAJIGI, Sr. B. A. (Economics)



~ Hamlet — His Infinite Variety ~

I

Hamlet is a mystery. The Prince of Denmark is an enigmatic figure, which has baffled critics for the last three hundred and fifty years. Shakespeare made it so. In the process of remoulding a 12th century barbaric story of brutal revenge, Shakespeare has not only civilized the story, but enriched the character of Hamlet with many traits, so that Hamlet seems to be an epitome of human nature, his spirit so 'antithetically mixt.' Critics ask and ask, Hamlet smiles and is still, outtopping knowledge. He maintains his sphinx-like silence. He embodies, in the words of Arnold :

" All pains, the immortal spirit must endure,
All weakness which impairs, all griefs which bow."

The varied and everchanging facets gleam through the obscure commentaries of Shakespearian scholars. Hamlet's personality is fluorescent, and gives out colours under the ultra-violet rays of criticism.

The appeal of Hamlet is irresistible. He is a mirror which reflects the image of each one of us. Hamlet is yet alive on the stage and the screen; he still plays his moving role, and draws tears from sympathetic spectators and wrings their hearts. Hamlet embodies the sufferings of the son of Adam for whom the daughter of Eve pays the penalty. The case of Hamlet has been examined, X-rayed and diagnosed by experts in Psychology, Sexology, Dramaturgy, Demonology, and Ethics. The case history of Hamlet is interesting. Here is a young university scholar, who by a stroke of ill luck has been deprived of his father, of his throne, of his mother's sole affection. The situation worsens, when Hamlet goes through the supernatural experience, and learns of his father's murder by his uncle, and his mother's adultery, and is burdened with the duty of revenge. His friends prove false to him, his love jilts him. His dearest friend keeps his reserve, and only bursts out in panegyric when it is of no avail. Hamlet goes through his spiritual Odyssey, through storms of passion, Slough of Despond, whirlpool of temper. He treads the Valley of the Shadow of Death, broods more on suicide than on revenge; gropes in the darkness of his melancholy, as no illumination comes from the supernatural,

from religion, from philosophy, and everything has turned awry. He is surrounded by philosophers of bread and cheese, he sees a coarsening of human nature around him, and insensitivity overtaking the human mind. And the journey's end coincides with his death. He fulfills his duty of revenge, only with a lowering of his own higher values, a tainting of his nature, a blasting of the fine flower of his soul. The precious qualities are crushed. His idealism is shattered to pieces. It is

'a certain story
Of him that stood in great prosperity,
And is now fallen out of high degree,
Into misery, and endeth wretchedly."

Chaucer.

II

The events of the tragedy may be summed up as follows: Hamlet's father died suddenly, and in less than two months, his widowed mother married his uncle, who in Hamlet's opinion, was a Satyr to the Hyperion of his father. The mother's overhasty marriage, and utter forgetfulness of her first husband and ungratefulness, leaves a deep scar on Hamlet's sensitive mind, and he chafes at her fickle and insensitive nature. The Prince who had worshipped his father, was heartbroken; grief for his father's murder and shame for his mother's disgraceful marriage led him into sadness and gloom which he could not shake off. The Spirit of his father revealed to him the crime of Claudius, and adultery of his mother, and called upon Hamlet to revenge the foul murder and not to harm the Queen. This completely unnerved Hamlet. His soul was giving way under the heavy burden, Hamlet may well groan,

The times are out of joint, O curs'd Spite,
That I was born to set it right!

His mind was unbalanced, the shock was too great, and he passed through moods of deep depression and sudden excitement, when reason would stop functioning. He appeared as one loosed out of hell, once as patient as the female dove. How could he do the Ghost's bidding? He decided to assume madness which would serve as a camouflage to hoodwink his enemy and a screen for his weak moments of nervous ebb and flow. His wit was diseased, and he behaved as one out of his wits, which put everyone around him off their scent. His wild and whirling words, and his

strange dress, concealed a mind that really suffered from sore distraction. Hamlet did not know, whether he was acting the madman or was on the verge of real madness, and Hamlet was baffled. Shakespeare, in the words of Robert Bridges "so gingerly put his sanity in doubt, without the while confounding his reason."

Already oppressed by grief and unnerved by shock and shame, Hamlet is now disillusioned about love of Ophelia, friendship of Rosencrantz and Guildenstern, and honesty of Polonius. Claudius is one of the many, who symbolise for him corruption, rank growth of evil, deception, hypocrisy, treachery. But the intensity of solemn resolve, and the first flush of righteous indignation cool down, even after the guilt of Claudius has been proved to the hilt by the playscene. Hamlet fails to kill the King at prayer. He forgets the King's offence, and remembers his mother's sin, for which he scourges her violently. The Spirit of his father appears to whet his blunted purpose and to intercede for the Queen. In his hectic excitement, he murders Polonius behind the arras. This comes in handy for the King who is by now convinced of Hamlet's intention. Hamlet had unmasked the King, but remains unmasked before Claudius. Under the plausible pretext of saving the situation, Claudius sends Hamlet on an embassy to England, confiding a secret plan against his life to the treacherous friends, who were to accompany him on the voyage. Hamlet tells the story of what happened during the voyage. He was captured by pirates who treated him kindly, and set him sound and safe on the shores of Denmark.

On his return, Hamlet was shaken to the depths of his being by the news of Ophelia's madness and death. Proud and headstrong Laertes, the brother of Ophelia, was frantic with grief, at his sister's death. Claudius bewildered for a moment at the news of Hamlet's safe return, has soon his wits about him, and he secretly plots with Laertes against Hamlet, and tempts him to a fencing match. Laertes is to play a foul game with the poisoned blade. If that was not enough, the King kept ready a bowl of poisoned wine for Hamlet, when he felt thirsty during the combat. Accident had its share during the match, and the Queen quaffed the poison. Hamlet was wounded with the poisoned sword, and realised that treachery was abroad. He caught the traitor Claudius in the act of treachery.

Laertes, to whom Hamlet had wholeheartedly apologised before the fencing match, now repents as he is dying, and confesses

his wicked plot was instigated by the King. Hamlet without a moment's thought stabs Claudius to death, and slips peacefully out of life. Horatio weeps bitter tears, and breaks out into praise of his dying friend, from whom strangely enough he had withheld his guidance, advice and moral backing. Fortinbras whom Hamlet had admired as a true man of action, and named as his successor, orders soldierly music and martial rites. Horatio is to deliver the story of Hamlet to the world. The story—

“Of carnal, bloody, and unnatural acts
Of accidental judgments, casual slaughters,
Of deaths put on by cunning and forced cause,
And, in this upshot, purposes mistook
Fallen on the inventors' heads”.

III

In Hamlet, Shakespeare has tried to reach the inmost recesses of the human heart, and laid bare the strength and weakness of our mysterious nature. Hamlet's four Soliloquies mark the fluctuations of his brooding mind at different stages. He is plunged in the depths of gloom, on account of his mother's overhasty marriage. His delicate and complex mind is out of tune with his coarse surroundings and he thinks on suicide. Then he feels double disgust, at the bloody business of revenge he has to accomplish, and at himself for not being able to accomplish it, and finds excuses for his inaction. Again he meditates on suicide as in the first instance. The revelation of murder and adultery has not changed him. 'Resolution is sicklied over with the pale cast of thought'. Fear of the Beyond prevents him from taking his own life. But later, the sight of the army led by the lusty young Fortinbras, reminds him that his duty remains yet unfulfilled. Hamlet is a man of thought. What happens in the country of his mind is more important to him than what happens in the outside world, in actuality, and he remains inactive. "This thing is to do" 'though he has cause and will and strength and means to do it'. He stands in this mood of helplessness, and does not know why he delays, why he vacillates.

It is a voyage of his soul through the dark region of melancholy impotence, and irresolution, over the unknown perilous seas, disturbed by depression and excitement. His soul is cast adrift rudderless, and cut off from the moorings of faith, love, friendship, aspiration, which make life worth living. It passes through calm of

sanity and storm of insanity. He sees a wreck of his idealism and of higher values around him. His uncle proves a villain, his mother an adulteress, Ophelia a bawd, Polonius a fish-monger, his friends traitors. The world is an unweeded garden, Denmark a prison, the earth a sterile promontory, the air a foul and pestilent congregation of vapours, and man quintessence of dust. This courtier, soldier and scholar behaves strangely, remains inactive and talks wildly, because his wit is diseased. He is sore distracted to see that those around him have lost that fine sensitiveness, which makes man a paragon of animals, and their nature is debased. He catches the infection of this coarsening process. Horatio exclaimed on the death of Hamlet: 'Now cracks a noble heart!'

It is too true, and there lies the tragic appeal. A nature, fine, delicate, and richly endowed has been crushed. A brutish deed, though a duty, requires a beastly insensitive spirit. Hamlet sinks under the heavy burden of revenge. The violent act involves a personal sacrifice of his idealism. As the happenings in the successive scenes reveal, he gradually succumbs to the contamination of the 'pursy times' in which virtue has to apologise to vice. He has compromised with the world, he has come out of the shell of his thought, lost the finer part of his being, stops from being profound, and accomplishes the bloody deed, which his noble, sensitive nature had postponed so long. It is the tragedy of the fall of man from his high moral stature; it is the tragedy of the soul's unsuccessful struggle to preserve itself from the taint of coarseness, brutality which pervades the world. 'It is a defilement of personal ideals. It is so great a defilement, that death seems preferable to action and existence alike', says John Masefield. Hamlet's courtesy and apology to Laertes is only the last flicker of a noble and struggling soul. Hamlet's greatness lies in his struggle to the last, and evokes admiration and pity, though his ultimate defeat and submission to inexorable Destiny that shapes our ends, strikes terror in our heart.

IV

Let us look through the eyes of the critics, and see how Hamlet's image is reflected in the variety of convex, concave and plane mirrors. For Dr. Johnson, Hamlet is distracted with contrariety of desires, and overwhelmed with the magnitude of his own purposes. Goethe gifted with the comprehensive genius of Shakespeare, maintains that Hamlet, a lovely, pure, noble and most moral

nature, without the strength of nerve which forms a hero, sinks beneath a burden which he cannot bear and must not cast away" "The whole "wrote Schlegel," is intended to show, that a calculating consideration, which exhausts all the relations and possible consequences of a deed, must cripple the power of acting". Coleridge following Schlegel considers that in Hamlet, there was an over-balance both of the contemplative and of the imaginative sides of his nature. To Gervinus 'He is an idealist unequal to the real world.' Dowden considers that in Hamlet there was an inborn disposition for morbid introspectiveness. To Dr. Bradley, Hamlet was richly endowed with mental agility and idealism, but he had an inherent tendency to melancholy, which was aggravated by the sudden happenings, and this led to the paralysis of the will. There was a nervous breakdown of a purely gifted nature. Hamlet could not act, because he had no control over his melancholy, Dr. Jones, the Freudian critic, psychoanalysed the case of Hamlet, and describes him as a strong man tortured by some mysterious inhibition, which is rooted in the repression of sexual instinct in childhood, and its sudden emergence at the sight of Claudius marrying his mother. To Prof. Stoll, the Prince is no mere melancholy man, but is a stage figure of the 'humour—that of a cynical critic, a satirical mocker, a 'Malcontent. in short.' For Dr. Brandes, Hamlet embodies the lofty and reflective spirit, standing isolated, with its severely elated ideals, in corrupt or worthless surroundings. He is a hero who does not act. "It is a freak of ironic fate, that Hamlet should have become a sort of symbol of reflective sloth, this man who has gunpowder in every nerve, and all the dynamite of genius in his nature." "The sole cause of Hamlet's impotence is the paralysing grasp laid on all the faculties, by his new realisation of what life is, and the brooding born of this realisation". Hamlet is "the typical modern character, with its intense feeling of strife between the ideal and the actual world." Bernard Shaw considers that Hamlet has no will except in his bursts of temper. He is not self-acting, and the Play is not a tragedy of irresolution.

G. Wilson Knight thinks that the Play is a story of the sweet Prince wrenched from life and dedicate alone to death..... he has lost spiritual harmony. His soul is disordered, diseased by the thought of death..... He murders wrong people, exults in cruelty, grows more dangerous. Fate steps in, forces him to perform the act of creative assassination, he has been by inner disintegration unable to perform...He in life can't act creatively,

because his state of being is not harmonized. In life, creative act matures not from bluster and violence, but from repose and poise which Hamlet has lost." To J. M. Robertson, Hamlet is the son of a guilty mother and suffers tortures on account of her degradation and cannot act. T.S. Eliot considers that Hamlet is dominated by an emotion which is inexpressible, because it is in excess of the facts as they appear; it is a feeling he can't understand and objectify, it remains to poison life and obstruct action". "His madness is less than, madness, and more than feigned. It is a form of emotional relief, no deliberate plan of dissimulation." Middleton Murry thinks that the Ghost implants in Hamlet's soul a new horror of death, which prevents him from taking revenge. He hesitates owing to a new fear of 'something after death' which has invaded him, and also owing to an obedience to the supreme demand of Christ 'Resist not evil.' It is in the main, in his conquering his fear of the unknown futurity, that Hamlet's victory lies. He could act by passion or instinct, but in the end he acts consciously, his soul is reborn, and godlike reason works purely in him. Hamlet is a changed man.

For Granille Barker "Hamlet's is a continued tale of disillusion about others and about himself." Had his mother lived spotless, and father died of old age, Hamlet would still have been the man, whose blood and judgment are illcommingled; he will always be his passion's slave. That 'vicious Mole of nature, in him is rooted deep. Reason is Hamlet's only guide. But by our unreasoning impulses and affections, by our faith in life, we chiefly live and act, not by reason. His faith is shattered and his is a "tragedy of the thwarted thought and tortured spirit." With crippled faith and enfranchised reason at odd in us, we do selfdefeating things, and may lapse into impotence and despair." That is Hamlet's spiritual trouble. Dover Wilson lays emphasis on Shakespeare's flawless technique in creating a great superhuman figure, tottering beneath tragic burden, a genius suffering from a fatal weakness and battling against it, until in the end, it involves him in a catastrophe which is at once "his liberation and his atonement". Hamlet is a compound of convincing humanity and psychological contradiction.

V

The theme of the tragedy has puzzled the critics. To Wilson Knight, death is the theme of the Play. Hamlet has looked beyond the frontiers of life, and he is completely transformed. He thinks in terms of death. Other characters in the Play sing the doleful refrain by indulging in images of disease, poison and death. Dr.

Brandes finds in Hamlet the theme of idealism opposed to reality. A cultured and refined nature comes into conflict with the gross world. His habits of mind, his standards of judging others as well as himself, come into clash with material outlook and conventional ideas. Dover Wilson thinks that a sense of frustration, futility and human inadequacy is the burden of the whole tragic symphony. It is the tragedy of character as well as the tragedy of fate.

For another critic, Hamlet is the tragedy of irresolution. Shakespeare illustrates the psychology of resolution and action. The main melody in Hamlet's soliloquies is accompanied and enriched by the undertones in the speeches of other characters. Hamlet would sweep to his revenge, but lapsed in time and passion, he lets go by the important acting of the Ghost's dread command, and must like a whore unpack his heart with words. He finds that "the native hue of resolution is sicklied over with the pale cast of thought." Again he tries to find out, why he is shaken from his resolution.

'Bestial oblivion, or some craven scruple
Of thinking too precisely on the event
A thought, which quartered hath but one part wisdom
And three parts coward.'

Hamlet does not know, and is baffled. But later, telling Horatio as to how he dealt with the two traitors, Hamlet seems to have found the secret of prompt action.

Being thus beneeted round with villainies
Ere I could make a prologue to my brains
..... I sat me down,
Devised a new commission"

But he has realised only too late, that the deeper springs of resolution and action lie in faith.

Let us know,
Our indiscretion sometimes serves us well
When our deep plots do pall—and that should teach
Ther's a Divinity that shapes our ends,
Rough-hew them how we will.

He speaks to Horatio as one resigned to his fate: "there is a special providence in the fall of a sparrow. If it be now, it is not to come. If it be not to come, it will be now."

Other characters also emphasise in an undertone the same theme. The Player King says

'Purpose is but slave to memory,
Of violent birth, but poor validity.
.....What to ourselves, in passion we purpose,
The passion ending, doth the purpose lose.

and the fatalistic end "our thoughts are ours, their ends none of our own."

Claudius, speaking to Laertes, vividly describes the relation between resolution and action.

That we *would* do

We *should* do when we *would*; for this *would* changes
And hath abatements and delays as many
As there are tongues, are hands, are accidents.
And then this *should* is like a spendthrift's sigh
That hurts by easing.

What an irony that the King has thus unconsciously, tried to diagnose Hamlet's case and find out the cause of Hamlet's irresolution, which led to delay and to tragic events!

Viewed microscopically, or telescopically, Hamlet baffles by his infinite variety. So does the theme of the tragedy. It is this, that, or the other, say the critics; the rest is silence. The last word on the character and the theme has not yet been said.

A STUDENT.



Reports

S. P. College Gymkhana.

I mention some of our achievements in the Inter-Collegiate Sports this year. I shall start with the individual performances.

- (1) Mr. S. D. Deodhar has won Inter-Collegiate Tennis Singles, third year in succession, and also won the University Tennis-Singles and Doubles. He also won the Inter-Collegiate Table-Tennis Singles and Mr. Pandit put up a big fight in losing at table Tennis.
- (2) Mr. Kangude T. M., Patil D. M., Mulik D. G. and Dhere T. D. are to be specially mentioned as having done creditably in wrestling. They were selected for Inter-Group Wrestling Tournaments. Messers Patil and Dhere were also selected to represent Poona University at the Inter 'Varsity Wrestling Competition at Banglore. It is to be noted that the Poona University lost the Wrestling Trophy by only one mark.

Mr. Saptarshi gave a splendid performance in Parallel-Bar and stood first in the Inter-Collegiate Competitions and Mr. Dharwadkar stood Second.

I shall now refer to team events.

- (1) This year our College has the great distinction of winning the David Cup for the third year in succession under the Captainship of Mr. S. D. Deodhar. I am proud to mention that Messrs M. R. Rege, S. G. Shinde, past students of our College, and Nana Joshi and Sharad Deodhar were selected to play for West Zone against the Commonwealth Cricket Team. Messrs Nana Joshi, S. D. Deodhar, V. D. Durve, H. T. Dani, P. D. Sontakke and V. B. Ranade were selected to play for Poona University Cricket Team. Of these Messrs Joshi and Deodhar could not proceed to Banglore, and that is perhaps the reason why Poona University lost the match.

Mr. Nana Joshi added to the glory of our college by being the third man to receive the "All India Test Cup in Cricket" the first two being Mr. S. G. Shinde and M. R. Rege.

- (2) We tried our best for winning the Hockey Finals, but unfortunately lost in the final match. Mr. A. S. D. Sayed and Mr. P. C. Gabriel gave a very good and all round performance.
- (3) Messrs Gabriel, Sayed and Purandare tried their best to win the Volley-Ball and Basket-Ball Tournaments. Unfortunately we lost both the Championships.
- (4) Also in the case of Foot-Ball Tournaments we were unlucky. Messrs Gabriel, Tulpule, Deobhankar gave an all round performance.
- (5) Messrs Tulpule, Purandare, Tilak and Gokhale S. P. were selected to play Khokho for A. M. S. S. Parishad. They with Mr. V. D. Nalavade in addition were selected to play Khokho for the Poona-University.
- (6) Mr. J. G. Pendharkar, a past student of our our Coollege stood first in the Wt-Lifting in Bombay Olympics held on 24th January 1950 and selected for All India Olympics to represent Bombay.
- (7) Our Lady Students have also done well in the Inter-Collegiate Sports. . This year we have won the Khokho for the Sixth Year in succession. Our team also won the Khokho Championship in the games played in Silver Jubilee Sports of Maharashtra Mandal this year. .
The following names require special mention here. Miss prabha Rajmachikar won a prize in Swimming. Miss Pushpa Deshpande and Miss Sumati Joshi won the Second and third place at Body-Beautiful Competitions in the A. M. S. S. Parishad. Miss Vijaya Dongre gave all round performance in Khokho.

I offer my heartiest congratulations to players and athletes who have contributed to the success of our College. I also offer my thanks to our Coaches Messrs S. R. Patankar, P. P. Bapat, P. V. Deshpande, P. L. Lagwankar, M. G. Phadke, W. G. Kanitkar, Z. P. Marwadi and B. J. Mohoni, who gave sincere help and guidance to our players. I also extend my thanks to the members of the Staff and the Chairman of our G. M. C., who offered their full co-operation.

PROF. S. D. BHAVE,
Vice-President

'C' Company, N. C. C.

The Infantry Company allotted to our College held its muster parade on the 26th July, 49, we received a very nice response from the students and three hundred candidates appeared for selection. But as we had already fifty cadets with one year's service on our roll, only hundred new recruits were selected. The number of total parades held during the year was 80, and 40 cadets attended all parades.

Cadet R. Q. M. S. Dighe H. L. from our Company was promoted to the post of R. S. M. of the Battalion. At the end of the second term 2/Lt. Gaidhani returned from his courses and joined the Company. Last year's C. Q. M. S. Bapat and Sgt. Sabnis received permanent Commissions in Navy and Army respectively. We wish them best success in their future career.

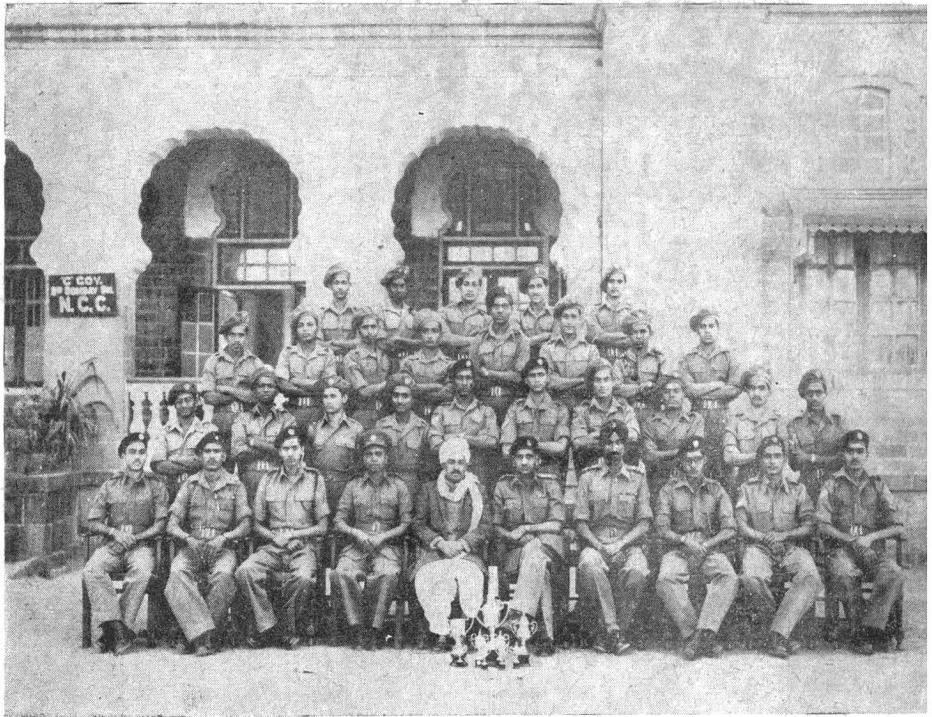
In the Dipavali vacation, a cadre course was held for N. C. Os. and trained cadets, at Aundh for fifteen days. We had sent twenty-five men in all, and they received good training under a rigorous programme. The annual training camp began on the 20th of Dec. 1949 and came to an end on the 4th Jan. 1950. In the Intercompany Competitions held on the camp, we won almost all wrestling bouts, the Guard Mounting competition and General Efficiency. All cadets and N. C. Os. did very nice work on the camp. This year we had arranged a night-march, as a lesson in map-reading and the use of compass.

A Ceremonial Parade of our Company was held on the Dasara Day. The Band-Platoon, consisting of N. M. V. students and attached to our Company; the armoured sqn. of our college and a Detachment of the junior division N. C. C, from N. M. V. High School participated in the ceremonial. After the Shastra Puja an impressive route-march was held. The Company participated in the three important Ceremonial Parades held in honour of Lt. Gen. Rajendra Sinhji-G. O. C.-in-C., Southern Command, Shri Jawaharlal Nehru, Prime Minister of Bharat, and Gen. Cariappa, C-in-C Indian Army. We also took part in the ceremonials held on the Republic Day.

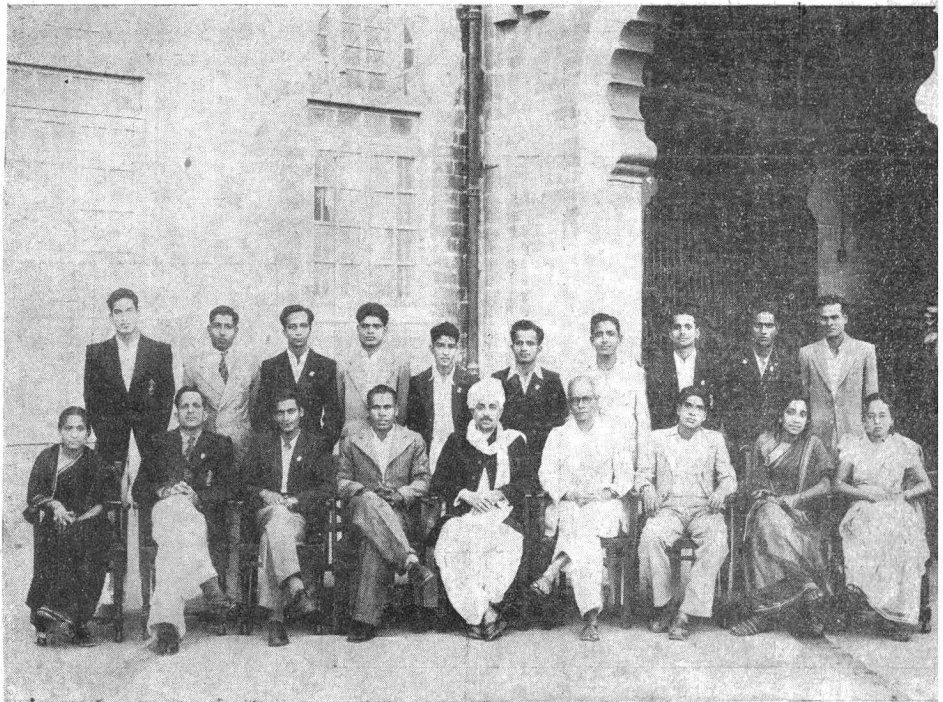
We received from the Battalion some of the best instructors from the regular army and a good deal of the credit of our success goes to them.

We thank all NCOs and cadets for their cooperation and work, and wish they will all return to the Company next year, and help the Company to achieve greater success than it has done this year.

M. S. MATE,
C. S. M.



1st Bombay Armrd SQN. N. C. C.
No. 2 Troop of our College



G. M. C.--1949-1950



Philosopher in Armoured Car



'Company, Eyes Right'. Our Boys saluting the National Flag.



**Madhukar Sapatnekar, F. M. E.
Tempest Squadron R. I. A. F.**

1st Bombay Armoured Squadron, N. C. C.

We began our work with a cadre course of 15 days, in the month of June. The training included mainly the specialized subjects viz. Wireless, Gunnery and driving and Maintenance of vehicles.

Muster parade was held on 25th June 49. As only 15 vacancies were to be filled in by fresh recruits, a large number of students were disappointed, for not having admission in the Corps.

The following promotions were declared:—

- | | |
|-----------------------------|--------------------|
| (1) Sgt. Gokhale P. M. | Sr. Under Officer. |
| (2) S. Q. M. S. Panse M. K. | S. S. M. |
| (3) Sgt. Khadilkar N. S. | Troop Stq. |

Also 4 Corporals and 5 l/cpls.

2/Lt. Deshpande-our Tp. Commander managed to take periods for trained cadets in technical Subjects. We were divided into two batches, one preparing for 'B' certificate and the other for 'G. M. T. S. S. M. Panse and Sgt. Khadilkar took on their shoulders the responsibility of training new cadets.

This year we had our camp at Ahmednagar from 17th Dec. to 31st Dec. 1949. All were happy to go to that place because A'nagar is the chief training centre of Indian Armed Corps. Intensive training was given as regards technical subjects. We visited Chandbibi's Mahal and the Fort where Pandit Nehru and other members of Working Committee were kept in custody, in 1942. Many demonstrations like-' Firing from tank with long range weapons, signal and wireless group, D. and M. group were witnessed. All lessons were interesting and useful.

'B' certificate Exam. was taken at the end of the camp. All the 18 cadets passed and S. S. M. Panse stood first. (The only A grade.)

The camp was visited by many high ranking officers including Brig. Aspinall, commadant I. A. C. Col. Walker Lt. Col. Athavle, Lt. Col. Bobb. Prize distribution was held on 30th Dec. Mrs. Walker distributed the prizes. We were very proud to get the Discipline and Efficiency cup, which has become our monopoly.

Also we won cups for Rifle drill, Technical training. Medlay relay. S. S. M. Panse, Sgt. Khadilkar, Cpl. Gir. Cpl. Shinde l/cpl. Bhave, Cadt. Arte got prizes.

The general turnout and discipline of the troop this year, impressed the visitors.

P. M. GOKHALE
Sr. Under officer.

Department of Physical Education

Student-Instructor's Training Class was completed in July and after the test, those securing about 60 p. c. marks were selected as instructors. Miss M. Dhopeswarkar and Mr. M. D. Gurjar are continued as the Honorary P. T. Organizers this year also.

We celebrated the Independence Day on 15th August, 1949 by saluting the national flag and taking the oath again. Vice-Principal Bhide gave an illuminating talk to the students and stressed the importance of regularity and discipline.

This year no student is given exemption from attendance at the P. T. periods. Special arrangements were made for those who live far off from the College, by giving them the convenient time, either in the morning or during the recess or in the evening. Some students were allowed to attend the ground of other colleges also. Those who were advised by the doctor to abstain from severe physical exercises were given light exercises like walking in the sun and the fresh air. This scheme had a good effect on attendance.

In the first term, the P. T. periods were started on 4th July, 1949 and 35 periods were held. It is hoped that there will be more than 70 periods this year. P. T. efficiency Competitions are in progress and rolling trophies, prizes and certificates will be awarded to batches and students for efficiency in various items, on the P. T. Day celebration to be held by the middle of February, 1950.

P. T. Instructor's Training class for the year 1950-51 will begin in the Second week of June 1950.

I thank all our instructors, organizers and all those who have co-operated in the management of the department.

Z. P. MARWADI, B.A., D.P. Ed.
Director.

R. A. Podar College of Commerce and Economics

The College re-opened on the 20th June, 1949. The number of students admitted at the commencement of the year was 1425, The number of students on the rolls in November, 1949 was 1300.

Results: Out of 323 candidates sent up for the B. Com. examination of March, 1949, 121 passed, 3 securing First class, 18 Second class. Out of 192 candidates sent up for the B. Com. examination of October, 1949, 72 passed, 16 securing second class.

Out of 469 candidates sent up for the Inter Commerce examination, 162 passed, 1 securing First class and 14 second class. 3 candidates were sent up for the M. Com. examination held in October, 1949 and 2 passed.

Prizes : On the results of the University Examinations held in March, 1949, the Vasudeo Balwant, Alias Master Saheb Soman Prize of Rs. 65 was awarded to Mr. Desai K. B. for standing first amongst the Maharashtrian students at the Inter Commerce Examination. THE NOHRIRAM MARKAN PRIZE of Rs. 25 was awarded to Mr. P. J. Saher for securing the highest number of marks in Economics at the Inter Commerce Examination. THE LAD PRIZE of Rs. 25 was awarded to Mr. P. J. Saher for securing the highest number of marks in Economics at the Inter Commerce Examination. THE COLLEGE PRIZE of Rs. 100 awarded to a student for standing first amongst the students of the College at the B. Com. examination was awarded to Shree Neelkanth Madhav Dongre. THE RAJKUMARI MARKAN PRIZE of Rs. 75 for securing highest number of marks in Actuarial Science at the B. Com. examination was given to Shree Neelkanth Madhav Dongre. PROF. I. K. R. RAO, M. A., B. L., A. I. A. Part-time Professor of Statistics awarded the following Prizes :

(a) A prize of Rs. 75 to Mr. N. P. Jain for securing highest number of marks in Trade and Statistics at the B. Com. examination. (b) A prize of Rs. 25 to Mr. G. P. Palekar for securing second highest number of marks in Trade and Statistics at the B. Com. examination.

Staff : Prof. V. T. Yardi, M. A., Professor of English, was transferred to R. R. College from 20th June, 1949, and Mr. D. P. Lotlikar, M. A., was transferred to R. A. Podar College of Commerce and Economics from R. R. College. Prof. L. V. Gogate resigned his post on 5th August 1949. Mr. N. S. Pradhan resigned his post as from 6th August, 1949. Miss Kanta Ranadive, M. A. has been appointed Lecturer in Economics from November, 1949. Mr. B. K. Acharya, M. Com. was appointed part-time Lecturer in Commerce from 10th November, 1949. Mr. S. G. Warty, B. A. (Hons) has been appointed tutor in English vice Miss Pinto resigned.

Distinguished Visitors :

Shree Mohiuddin Harris inaugurated the Hindi Literary Association on 10th August, 1949. Shree Achyut Patwardhan addressed the students of the College on the Independence Day,

15th August, 1949. Shree Ganapati Festival was celebrated on 28th August, 1949, and Prin. S. V. Dandekar held a discourse on the Bhagwad Gita (प्रवचन) Mr. Timburlake, Consul General of U. S. A. delivered the inaugural address of the College Debating Society on 1-9-1949. Sane Guruji delivered the inaugural address of the Marathi Literary Association on 10-9-1949. Acharya P. K. Atre addressed the students of the College on 21-9-1949.

On behalf of the Marathi Literary Association, the following were invited to address the students on different subjects :

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|-----------------------------|----------------|--------------------------------|
| 1. Prof. N. R. Phatak | on 21-11-1949. | ऐतिहासिक व
शास्त्रीय वाङ्मय |
| 2. Shree Madhav Manohar | on 22-11-1949. | कादंबरी वाङ्मय |
| 3. Shree S. S. Navre. | on 23-11-1949. | वृत्तपत्र वाङ्मय |
| 4. Shree P. V. Gadgil. | on 24-11-1949. | राजकीय वाङ्मय |
| 5. Prof. V. S. Kulkarni. | on 25-11-1949. | निबंध वाङ्मय |
| 6. Mr. K. N. Kale. | on 26-11-1949. | नाट्य वाङ्मय |
| 7. Prof. N. V. Rajadhysksha | on 28-11-1949. | काव्य वाङ्मय |
| 8. Prof. G. G. Gadgil. | on 29-11-1949. | लघुकथा |

The COLLEGE DAY was celebrated on the 15th December, 1949 and His Excellency, Raja Sir Maharaj Singh, Governor of Bombay was the Chief Guest. The wellknown Marathi writer Mrs. Malati-bai Dandekar addressed students of the College on 22nd December, 1949. Mrs. Sanjeevani Marathe gave recital of her poems on 2nd December, 1949.

Gymkhana: Adi Kavarana won the laurels by winning the Inter-Collegiate Singles Championship in Badminton for the first time in the history of the College. Mr. R. Dave won the Light-Weight Championship in the Inter-Collegiate Boxing. The College participated in other Inter-Collegiate tournaments.

National Cadet Corps: The College has two platoon in the National Cadet Corps. Principal L. N. Welingkar has been promoted to the rank of a Lieutenant and is now appointed Second-in-Command of the 3rd Bombay Battalion of the National Cadet Corps. 2/Lt. M. V. Chandgadkar, who received his precommission training at the Mahar Regimental Centre, Arangaon. is in command of the College Detachments.

May Camp: 90 Cadets attend the Camp. No. 4 Platoon of the College Detachment won the Platoon Efficiency Trophy which is given to the best Platoon in the Battalion. R. S. M., K. P. Rao was declared to be the Best N. C. O. of the Battalion.

Cadre Camp : Cadre Camp was held in the month of October, 1949. Almost all the trained Cadets attended this Camp and secured good number of marks in the Examination.

Promotions: The highest posts in the Battalion, to which Cadets can aspire were assigned to two students of this College :

1. Senior U/O Cdt. Adjutant. P. D. Adkar.
2. Senior U/O Cdt. Quarter Master. K. P. Rao.

December Camp : In all, 86 Cadets attended the Camp. The platoon Efficiency Competition which was won in May, 1949, was retained in this Camp. The Guard Mounting Competition also was won by the "B" Company, to which the College platoons belong. L/Cpl. M. E. Vaccha and Cadet Y. M. Phangle were bracketed second only to the Best Shot of the Battalion, and Cdt. Wagle A. S. was second only to the Best Recruit Cadet of the Battalion. In P. T., Line Inspection, Drill, Sports and Musketry, the College Platoons, one consisting of Trained Cadets and the other of Recruits, gave a very fine performance throughout the year and finished the Annual Camp in fine fettle.

In conclusion, I thank all members of the staff for their whole-hearted cooperation in the work of the College during the year under review.

L. N. WELINGKAR,
Principal.

Schools of Radio-Physics and Electronics, Poona

The School began its regular work on 25th June, 1949. The strength of the School was 101 in the year under review.

Examination Results:

Course	Appeared	Passed	I Class	II Class	Pass Class
Radio Service Work	47	45	10	26	9
Advanced Radio Comn.(Jr.)12	12	12	12*
Advanced Radio Comn.(Sr.)12	11	11	1	10	1

Distinguished Visitors :—

(24-6-1948) Messrs Shankarao Kirloskar and Gurunathrao Ogale paid a visit to the School and were very pleased with the progress of the School.

(4-10-1948) Committee of the U.P. Government Technical Institute visited the School in order to collect information regarding Technical Institutes.

(* The result of this course is declared in 'Pass classes' only)

(10-10-1948) His Excellency Sir Maharaj Singh, Governor of Bombay, paid an informal visit to the School and was satisfied with the working.

Library and Laboratory :—

About two dozen volumes costing Rs. 600 were added to the Library this year. A large number of components were purchased and added to the Laboratory.

Annual Social :—

The annual social was held on 12th December, 1948. As usual a varied programme of activities was successfully carried out.

Excursions :—

The students of the School were taken to the following places of Technical interest and shown round with the kind permission of the respective authorities.

(1) Beam Wireless Transmitting Station at Dighi, (2) Beam Wireless Receiving Station at Dhond, (3) Wireless Transmitting Station at Santa Cruz, (4) D. F. Station at Bamanpuri, (5) Relay Station, All India Radio, Bombay, (6) All India Radio Transmitters at Worli and (7) All India Radio-Studios, Bombay.

Our Past Students :—

Mr.R.K. Suryanarayana passed his M.Sc. with Physics. Mr.K.L. Joshi has been absorbed in All India Radio in the capacity of Technical Assistant. Messrs S. N. Honap and G. K. Mehta have passed the Special Class W. T. Operators' Examination.

M. K. PARANJAPE
Superintendent.

Nutan Marathi Vidyalaya High School, Poona

One of the biggest schools in the Presidency, we have always to cope up with a rush for admission at the beginning of every academic year. This year we had to provide for a separate repeater's division for S.S.C. students. It was a separate time-table, a highly qualified staff and the class is held in the morning. Our S.S.C. result this year was, as usual, much higher than the S. S. C. E. Board's average. We send up all on roll and we feel that 76 p.c. is a satisfactory achievement. Seventeen of our Schoolars could boast of a more than 70 p.c. total.

This year's work started under a new set of supervisors, who are responsible both for administrative work and the work of subject supervision. These gentlemen with the willing help and cooperation of their colleagues, are acquitting themselves well of their onerous duties.

This year, after a lapse of several years, debating and eloquence have found a place in the regular timetable of the school. We think we are thereby fulfilling one of the main objectives of the study of the mother tongue—speaking ably to an audience. (Master S.S. Marathe won the first prize (Rs. 250) in the Ranade Elocution competitions.)

Our school's record of work in the sphere of N.C.C. deserves more than a passing reference. We command three platoons, of which the Band Platoon has the honour of being attached to the Senior N.C.C.

W. M. DABADGHAO,
Superintendent.

Haribhai Deokaran High School, Sholapur

The school opened its new classes and regular tuition work was started in March 1949. The strength of the school during this academical year was 1569 out of whom 256 were girls. The result of the S.S.C. Board was declared on 5th June 1949. Out of the 254 regular students that appeared for the examination, 119 passed. Three students with a total of 552 each, one of them was a girl, topped the list of successful students at this Centre. Among the successful students 12 passed in the first grade, and 25 in the second grade.

The Educational Inspector, Central Division, visited the school on 27th, 28th and 29th June 1949 and expressed his satisfaction at the work done in the school. The school celebrated the Tilak Anniversary and the Mahatma Jayanti with great enthusiasm. The Ganesh festival has become a feature of the school activities. Along with this festival, the school held its Annual Social Gathering in which all the students participated with great enthusiasm. We were fortunate in securing Dr. Sir Raghunathrao Paranjape as the Chief Guest for this function. A new feature of this year's celebration was an exhibition of art and handicraft where actual demonstration of how various articles are worked out to a finish, was held. Boys

and girls showed great enthusiasm by taking part in this demonstration. The Independence Day-15th August-was celebrated with enthusiasm and proper dignity. A programme of various activities on the play-ground was arranged.

The celebration of Physical Educational Days was spread over, three days. The students of the school divided in three groups went round the city displaying health placards. A batch of forty boys accompanied by two teachers went to Boramani, a village about 12 miles away, and carried out the programme of village-cleaning. At night, a camp-fire was held and a talk was given to the villagers.

The school as usual encouraged the students to take part in Elocution competitions held locally as well as those held in Poona. Master Phadke, a student from the VIII standard secured a merit prize in the Ranade Elocution Competitions held in Poona and Master Fernandes, a student from the X standard won the first prize in the English section of the Elocution competitions held under the auspices of the Rotary Club, Sholapur.

The school as usual took great interest in all sports competitions, team and individual, held by the District Schools Athletic Association. In other items also, the boys did well and won the championship Shield for team competitions and shared that for the individual stems with one of the local schools. The girls also did exceedingly well in sports. They had the honour of winning both the championship shields for the sports competitions. One boy and two girls were selected for the Maharashtra teams that played matches in Poona, at the time of Sharirik Shikshana Parishad. School Cricket Elevn played five matches with teams of some schools in Poona. Their tour was quite successful; one boy was selected to represent Maharashtra for the Kuchbehar Trophy.

Four members of the staff (including the Head-Master) attended the science Congress held in Poona. Nine members of the staff were deputed to attend the Akhil Bharatiya Sharirik Shikshan Parishad held in Poona.

Among the distinguished visitors the school had the honour to welcome the famous historians Sir Jadunath Sirkar, Rao Bahadur G.S. Sirdesai, and Miss Seth Indumati, the Parliamentary Secretary to the Honourable Minister for Education.

The Board of Life Members held its monthly meeting on 15th and 16th January 1950. Thus all the Life-members had the

opportunity to see the school in working order. The Inspection Committee inspected the school.

The Republic Day (26th January) was celebrated with great enthusiasm and suitable dignity. A special issue giving out in detail the significance of the day and explaining the outline of the Indian Constitution, and how India reached the ideal of complete independence, was published and distributed among the students.

The School Preliminary Examination is over and 407 students have been sent up for the S.S.C. Examination-1950 out of whom 311 are regular students. This is, so far, a record number of regular students appearing from this school.

K. N. PILLAY
Head Master.

Tilak College Of Education, Poona 2

The year's work opened with an inaugural address by the Principal and series of demonstration lessons by members of the Staff. The number of students on roll for the B.T. department is 80 and for the M. Ed. department is 20.

Results: The result of the B.T. Examination held in 1949 were satisfactory. Out of 73 students who appeared for the B. T. Examination 66 were declared successful, two being placed in the first class and thirty seven in the second class. Out of 22 students who appeared for Part I only, 18 were successful. The results work out at 90 p.c. Ten students appeared for the M Ed. (by papers) examination of the Poona University, out of whom nine were successful, two being placed in the second class. Three students appeared for the M.Ed. examination of the University of Bombay, but unfortunately none was successful.

College Library : During the year 260 volumes were added to the library and ten more educational journals subscribed for, at a total cost of rupees 2000.

Debating Union : Two debates in English were arranged during the year one on Co-education and another on "Are We Free". The college sent a team to participate in the Rajah of Sangli Gold Cup competition. Three lectures were also arranged, one on Marathi Literature by Dr. P.G. Sahasrabuddhe, another on the Forest wealth of India by Dr. Bhatena of the Forest Department, and

another by Mr. Ghaisas on a new interpretation of the life of "Shree Krishna..". The Union also celebrated the Anniversary of Loka-manyā Tilak, the birth-day of Mahatama Gandhi, the Independence Day and the Republic Day. The Makar-Sankrant Day was duly observed by the distribution of Til-gul. A visit was also paid to the Bombay Legislative Assembly, while it was in session in Poona.

Excursions: A programme of visits was arranged to the educational and allied Institutions in and about Poona including the Marathi Sabitya Parishad, the Maharashtra Vyayam Mandal, the Lord Reay Industrial Museum, the Anath Vidyarathi Graha, the Basic Training Centre Loni, the Bharat Itihas Sanshodak Mandal, the Maharashtra Kalopasak Mandal, The Industrial School Yeravada and the Stree Shikshan Sanstha, Hingne.

Annual Social: This was celebrated on the 22nd, 23rd, and 24th. of Dec. 1949. The Chief guest was Miss Sulabha Panandikar, M.A., M.Litt., T.D. (London), Dy. Director of Public Instruction. She gave a very inspiring address on intellectual and spiritual qualities that help a teacher to keep himself fresh and alive. The programme included sports events, variety entertainments and social games. The Men and Women students of the college staged the play बहिनी by Mr. M.G. Rangnekar.

B. V. BAPAT,
Principal.

Ramnarin Ruia College, Matunga

The College opened for its new Session on 20th June 1949. The rush of admissions was heavy as usual and a large number of students had to be refused admissions. There were 2690 students admitted to the various classes in June 1949.

Changes In Staff: The following members of the teaching staff left us in June 1949 and consequently new appointments had to be made as below :—

<i>Old member of the staff</i>	<i>New member of the staff</i>
1. Prof. G.M. Mathrani (Logic and Phily)	Prof.S.V. Pandit
2. Mr. R.R. Subramanian	Mr.M.V. Pai
3. Mr. N.P. Jain (on leave to U.S.A.)	Mr.R.Y. Singh

The following members of the staff left us at the beginning of the term:—

1. Dr.A.P. Karmarkar (Ancient Indian Culture and History)
2. Dr.M.G. Panse (Ardhamagadhi)
3. Mr.C.K. Shah (Civics)

Owing to the increased number of the students, this year Prof. V.T. Yardi (English) was transferred to this College from R.A. Podar College from 20th June 1949, and Mr.R.V.Nair was appointed part-time Lecturer in Economics in November 1949.

Mr. S. Sampat, Lecturer in Physics died suddenly on 31-10-49 while on his way to Madras. Mr.N.D.Sengupta was appointed in his place from November 1949.

Library: Prof.A.B.Yajnik is entrusted with the College library as Professor-in-charge of library since August 1949.

Results: The results of the various University Examinations were quite satisfactory M S.P.Khopkar, A.R.Borkar and S. Ranganathan secured first class at their B.Sc.examination (with chemistry).

Gymkhana: Prof R.D.Gupte has taken charge of the Gymkhana this year and is managing its affairs with the help of the Sub-Committee for various departments. The College retained the Inter-Collegiate Minor games Trophy for the 4th year in succession. In Badminton again we were successful in getting the Inter Collegiate Trophy. In Tennis Miss Nigudkar won the Ladies Singles, and with Miss Phadnis won the Ladies doubles. Our Cricket players M. S. Palwankar, Gupta, Keny, C T. Patankar, Korgaonkar, and Tamhane were selected to represent the Bombay University Team which toured up to Madras this year. Gupta was included in the Bombay University Ranji Trophy tournament.

N.C.C.: The second year of the N.C.C. saw a great improvement in training etc., in the N.C.C and has proved to be successful as the response from the students was quite encouraging. The College has been allowed one full company in the N. C. C.

Distinguished Visitors: During the year notable persons like Jayaprakash Narayan, visited the College and addressed the students on subjects of vital importance to the nation.

University Inspection: The Triennial University inspection Committee of the University of Bombay, consisting of Principals V. K.Joag, D.D.Karve, Prof.K.G.Naik, P.R.Awati and Prof.S.V.C.Aiyya visited the College on 23rd July 1949.

Magazine: Prof. Dr. N.N. Murti is now the Editor of the R.R. College Magazine from this year. The next issue of the College Magazine is expected to be out by middle of February 1949.

B. B. DESHPANDE,
Principal

S. P. Mandali, Poona 2

(1) We have received the following Endowments this year:—

(1) A fund was collected by friends and members of the family of the late Hutatma Date, a student of S.P. College, under the guidance of the Principal, S.P. College, to perpetuate his memory.

A sum of Rs. 4,000 was collected. It is now turned into an endowment. A Scholarship of Rs. 60 is to be awarded to a student passing Inter-Arts of the Poona University with highest number of marks in Mathematics and registering his name in S. P. College for further study and a prize of Rs. 20 to be awarded to a N. C. C. showing proficiency in Shooting or Boxing.

(2) Mr. K. B. Godbole and his three brothers have with the consent of their mother, paid a sum of Rs. 1,000, the interest on which is to be utilized in paying a Prize to a student passing his Inter-Arts with highest number of marks in Economics.

(3) Shet Narayandas Govinddas a past student of the N. M. V. handed over to the Superintendent, N. M. V. High School, a sum of Rs. 1,101 on 15th August 1949, in memory of the "Swatantrya Din". Help to poor students of the N. M. V. H. S. will be given from the interest.

(4) M. S. Salvekar Brothers of Poona, have given a Fixed Deposit receipt for Rs. 800, the interest on which is to be utilized in awarding a prize to a student of the N. M. V. High School standing first at the elocution competitions.

(5) Mr. C. M. Gandhi of Bombay has through the Gujrathi Sahitya Mandal, R. R. C. sent a sum of Rs. 1,500, the interest is to be utilized in paying a prize to a student of the R. R. C. passing with highest number of marks in Gujrati composition and continuing his studies in the same College.

(6) Mr. D. B. Shende Patankar of Sholapur has handed over to the Head Master, H. D. High School, a sum of Rs. 525. A Prize from the interest is to be paid to a student of the H. D. High School,

passing his 10th Standard in all subjects, and getting highest number of marks in Sanskrit and Marathi, taken together.

(2) In order to cope with the situation, the Mandali have introduced new scales of Pay from June 1949, for all the servants from Life-members down to menial staff. And the dearness allowance is being paid at the Government Rates, the minimum being Rs. 35. On the side of receipt, to meet these increased scales etc. the Mandali had to increase the tuition fees in tune with other Institutions in Poona and elsewhere.

(3) The Mandali has during the last year extended Buildings of R. R. College to meet the increasing demand of admissions especially to the Science side. A Library and Assembly Hall were also provided, for the R. A. P. College. To meet the Hostel accomodation for the R. A. P. College, the Mandali has resolved to purchase the land and Buildings at Koliwada, belonging to M/S Ranade.

The Mandali is accepting Loans and Deposits at 3 to 4 p. c. It is a golden opportunity for the middle class people to invest their money safely with the Mandali. They would be serving two purposes-helping us to meet the expenditure over our various expensive schemes, and to get a guranteed interest for themselves.

S. G. HULYALKAR,
Secretary.

Jawaharlal Nehru -- An Indian Hamlet

"Here is a man who has spent a great part of a lifetime in fighting for his country's freedom against a Power with which he was otherwise in much sympathy. The fight ended suddenly and he finds himself not only the idolized arbiter of his country's fortunes, but also with the internal conflict produced by his English education resolved. He is a more fortunate Hamlet who has discovered that he was mistaken in supposing that one of his parents wished the death of the other.

In his autobiography he gave us a glimpse of the reality of that inner conflict :

"Do what I will, I cannot get rid of the habits of mind and the standards and ways of judging other countries, as well as life generally, which I acquired at school and college in England. All my predilections (apart from the political plane) are in favour of England and the English people, and if I have become what is called an uncompromising opponent of British rule in India it is almost in spite of myself."

No longer does his desire for Vengeance and justice preoccupy him, nor an ever recurring Hindu-Muslim dilemma frustrate him. His talents turn freely to meet the great constructive demands made upon them. No longer is it "cursed spite" to be called upon to set right the times that are so out of joint.

Nevertheless he remains Hamlet, the Prince of Denmark, amongst the world's statesmen today. Introspective but freely self-revealing; sociable yet a man apart, with a core of loneliness; gifted with a musical tongue and a ready pen; incisive in wit and quick in temperament; he is as ruthless in pursuit of what he deems right purpose, as was the Hamlet who was ready to feign madness and to sacrifice Ophelia, her father and her brother, and even his own mother, without a qualm, in order that he might avenge his father's murder... ..

In a world going through difficult and dangerous transitions, India is fortunate to have Hamlet for her Foreign Minister as well as her Prime Minister. In the international sphere he has a clear vision of a future world federation. In internal affairs he has the masses on his mind, and the poor are always with him."

ARTHUR MOORE

(From *Blitz Newsmagazine—Special Birthday Number*)



हैं सारस्वताचें गोड । तुम्हीचि लाविलें जी झाड
तरी अवधानामृतें वाड । सिंपौनि कीजे

==== नव्या भारतीय राज्यघटनेची मूलतत्त्वे ====

आम्ही, भारताचे नागरिक, भारताचें एक सार्वभौम लोकशाही प्रजासत्ताक (गण) राज्य निर्माण करण्याचें ठरवून, आणि भारतीय नागरिकांना,

- (१) सामाजिक, आर्थिक व राजकीय न्याय;
- (२) विचार, उच्चार, समजुती, धर्म व उपासना यांचें स्वातंत्र्य;
- (३) दर्जा आणि संधि यांची समानता, ही प्राप्त व्हावी व
- (४) राष्ट्रचें ऐक्य व व्यक्तीची प्रतिष्ठा यांना पोषक होईल अशी

बंधुता वाढावी,

म्हणून आमच्या या घटनापरिषदेमध्ये २६ नोव्हेंबर १९४९ या तारखेस ही घटना मान्य करीत आहों व तत्संबंधी कायदा करून तिचा स्वीकार करीत आहों.

कोण ही भाग्यशालिनी

कोण ही भाग्यशालिनी । उभी ज्ञानमंदिरांत
नवलाख स्फूर्तिदीप । अखंड तेवती ज्यांत
होता अंधार मंदिरीं । पातले मुकुंदराज
तों झाला अरुणोदय । विलसलें राजतेज
ताटी उघडूनि आले । बाहेर जेव्हां ज्ञानेश
दिसे तेजस्वी बालिका । करी चाळे जी बालिश
मुग्ध झाले ज्ञानदेव । घेतली तिला प्रेमानें
उपमा-उत्प्रेक्षा यांचें । चढवीलें बाळलेणें
रंजवीलें नानापरी । गाउनी ओव्या रसाळ
तोंच आले नामदेव । खेळवीण्या लडिवाळ
अभंग भक्तिरसांत । क्षणांत गुंगली बाला
जमवीला संतमेळा । लाडक्या बोलूनि बोला
मुक्ताबाई, जनाबाई । कुरवाळीती भायेनें
वात्सल्याला आला पूर । साऱ्यांचीं निमालीं मनें
सूर्यप्रकाश क्रमानें । होत गेला तो प्रखर
झाली जाणीव बालेला ।—आणि आली भानावर
घोटाळली, गोंधळली । दिसेना समोतीं कोणी
तोंच अनोळखी सूर । भारुडाचे आले कार्नी
उपेक्षित जनांमध्ये । दिसे नाथांची आकृति
धांवली ती तिथें आणि । रमली त्यांच्या सांगातीं
सुख-दुःखें आशा-इच्छा । समरसली अैकतां
आणि येतां तुकाराम । हातीं घेवोनीया गाथा
शुद्ध, स्वच्छ शब्दांतून । त्यांना गाऱ्हाणीं सांगाया
सरसावली किशोरी । इंद्रायणीकडे जाया
परतली जो माघारी । झाली सांजवेळ घोर
निवृत्तीचे राताकडे । कर्कश काढिती सूर
गारठली परकीय । जुलुमांच्या कडाक्यानें

दासोपंतांची चाहूळ । ये, अँकें सावघतेनें
 त्यांनीं पासोड्या असंख्य । देतां तिला पांघराया
 उबेंत त्या आनंदानें । लागे वेगें चालावया
 आली आनंदवन-भुवनी । मराठमेळा देखिला
 उदंड पाण्यांत दास । बैसले स्नानसंध्येला
 धीर, गंभीर, तेजस्वी । ऐकोनिया त्यांची वाणी
 विरली निवृत्ति, आणि । उपजे प्रवृत्ति मनीं
 क्षण थांबली न तेथें । निघे स्वमंदिराकडे
 स्वराज्याचा पूर्णेंदु तो । झळके नभाच्या कडे
 कल्पनेच्या सागराचा । आले ठाव घेवोनिया
 मुक्तेश्वर, ओंजळ ती । नवरत्नांची द्यावया
 नाजुक मोत्यांची जाळी । घातली मस्तकावर
 हांसली लावण्यवती । आला यौवना बहर
 भंदिराच्या दारांतून । आंत पाउलें टाकिलीं
 यमकांचीं वामनानें । नूपुरें तीं चढविलीं
 तिच्या तालावर डोळे । पंडीतांचा तो मेळावा
 मोरोपंतहि भारले । म्हणती 'करी तांडवा'
 आले तोंच शाहीर ते । भिवोनिया प्रलयकाळा
 विनवीती 'करी आतां । शृंगाराच्या सुकाळा'
 डफ गाजला सर्वत्र । स्वर भेदीती गगना
 वीर रसाचे पोवाडे । देती वीरां प्रोत्साहना
 कोण ही माग्यशालिनी । जिंकीते सर्व भाषांना
 माझ्या महाराष्ट्राची । काव्यदेवता हो जाणा ।

-कु. नागिणी महाजन.

सीनि. बी. अे.

सभापर्वात प्रतिबिंबित झालेली मुक्तेश्वराची लेखन-शैली व कवित्व-गुण-दोष

कालीदास कल्पनेसाठी प्रसिद्ध आहे, भारवी अर्थ-गौरवासाठी प्रसिद्ध आहे तर दण्डी पद-लालित्यासाठी प्रसिद्ध असून माघ या तिन्हीही गुणासाठी प्रसिद्ध आहे. प्रत्येक श्रेष्ठ कवि कोणत्या ना कोणत्या तरी काव्यगुणासाठी प्रसिद्ध असतो त्याप्रमाणे मुक्तेश्वर जर कशासाठी प्रसिद्ध असेल तर तो त्याच्या मोहक लेखनशैलीसाठी. मुक्तेश्वराच्या मोहक लेखनशैलीची मोहिनी इतकी अजब आहे की, विद्मध-वाङ्मयाच्या सर्व निकषांवर भारतासारखी सुचिर वाङ्मयीन कलाकृति ढोळ्यापुढे असतांना व त्यांतील सर्वच प्रसंगांची सर्वसामान्य वाचकांस ठोकळ माहिती असतांना सुद्धां त्याच विषयावर मुक्तेश्वरानें लिहिलेले वाक्य आपण मोठ्या आवडीनें, अत्यंत औत्सुक्यानें व उत्कंठेनें वाचतो. महा-कवीच्या क्रान्तिकारक लेखणींतून उतरलेला सर्वोत्कृष्ट वाङ्मयाचा आदर्श नमुना आपल्यापुढे असतांनाही मुक्तेश्वराच्या ढंगदारलेखनशैलीची मनोहारी लकब वाचकांच्या मनावर इतका जबरदस्त पगडा बसविते कीं, केवळ त्या शैलीमुळे वाचकाला ज्ञात असलेला कथाभागही नाविन्यपूर्ण वाटतो व मुक्तेश्वराच्या लेखनशैलीचें सारें यश यांतच आहे.

मुक्तेश्वराची लेखनशैली नादवती व ओधवती असून अलंकारिक पण प्रसादयुक्त अशी आहे. तिचा ओध नैसर्गिक स्वरूपाचा असल्यामुळे ती अकृत्रिम वाटते. प्रसंगपरत्वे ती मधील माधुर्य-सौ-कुमार्य ओज व काठिण्य दृष्टोत्पत्तीस येते. सभापर्वातील मयसभा, -इन्द्रसभा, ब्रह्मसभादि स्वर्गाय सभांचें अलौकिक-वर्णन वाचतांना त्या शैलीतील मनोवेषक सौकुमार्य व अवीट माधुर्य यांचें दर्शन होतें; व युयुत्सु भीम-जरासंधांच्या भयंकर द्वंद्व-युद्धाच्या प्रसंगां त्या शैलीमधील ओज व काठिण्य यांचें दिदर्शन होतें. त्याचप्रमाणे द्रौपदीवद्महरणाच्या काव्यमय प्रसंगां कुद्ध द्रौपदीचा सात्विक सन्ताप व्यक्त करतांनाही मुक्तेश्वराच्या लेखनशैलीतील असामान्य ओजस्वीपणाचा चांग-लाच प्रत्यय येतो.

मुक्तेश्वराच्या अद्भुत लेखनशैलीचा एक वैशिष्ट्यपूर्ण सद्गुण म्हणजे ती शैली चित्रदर्शी असून तिनें रेखाटलेली स्थल-प्रसंग व व्यक्तींचीं रम्य चित्रणें तें स्थळ, तो प्रसंग वा ती व्यक्ति यांना सायसंगीत स्वरूपांत आपल्या अंतःचक्षुपुढें उभी करतात. जरासंधाच्या जन्म-प्रसंगां, दोन राण्यांना दोन अर्धांलीं शकलें कशीं झालीं हें अवघट वर्णन मुक्तेश्वरानें

एक हस्त एक धरण । एक चक्षु एक कर्ण
अर्ध उदर भाळ-वदन । खण्ड एक एकाते ॥ ६-३०

अशा एका लहानग्या ओवींत केले आहे तरीपण तें स्वयंपूर्ण असून केवळ त्या एका ओवीं-मुळे जरासंध कसा जन्मला असेल याचें हुबेहुब चित्र आपल्या ढोळ्यापुढें उभें राहतें. त्याचप्रमाणे द्रौपदीवद्महरणाच्या हृदयविदारक प्रसंगां इतरांची काय स्थिति झाली हें वर्णन करण्याकरितां मुक्तेश्वरानें फक्त एकच रूपक वापरून साऱ्या सभेचें तन्तोतन्त स्वरूप आपल्यापुढें उभें केले आहे.

सभा झाली लिखित-चित्र
पाती ढाळ विसरले नेत्र । १५-२०९

या अवघ्या अवघ्या ओवींत मुक्तेश्वरानें सारी राजसभा वाचकांच्या पुढ्यांत उभी केली आहे.

मुक्तेश्वराची लेखन-शैली अत्यंत रसाळ असून तिचा ओघ अखंडित आहे. मयसभेचे वर्णन करतांना निर्माण झालेला आश्चर्यकारक अद्भुत रस मानवी मनाला अक्षरशः थक्क करून सोडणारा आहे. त्याचप्रमाणे युद्धपिपासू भीम-जरासंधाच्या रगदार द्वंद्वयुद्धप्रसंगी उफाळलेला ओजाचा व वीररसाचा प्रादुर्भाव अंगी चैतन्य निर्माण करणारा असून, द्रौपदीवज्रहरणाच्या समरप्रसंगी निर्माण केलेला कर्णोत्कटरसाचा उत्कट आविष्कार वाचकांचें अंतःकरण पिळवटून काढतो. श्रीकृष्णाची अद्भुत लीला बचत विदुरादि भक्तजनांचे कण्ठ भक्तिभावानें गहिवरून येतात त्यावेळीं उत्पन्न झालेला भक्तिरसाचा सात्विक आविष्कार हृद्य आहे. आणि या शृंगार-वीर-कर्ण-भक्ति-रसांच्या उत्कट आविष्कारानें मुक्तेश्वराचे काव्य ओथंबलेलें असल्यामुळेच काव्याला जिवंतपणा आला आहे.

मुक्तेश्वरानें एकूण कथाभाग मूळ महाभारतावरून घेतला असला तरी, मुक्तेश्वराच्या अभिजात प्रतिभेचे स्वयंपूर्ण ताण्डव आपणास ठायीं ठायीं आडवून येतें. मुक्तेश्वर एकाद्या प्रसंगाचें वर्णन करूं लागला कीं, आषाढ-घनाशी झुंझणाऱ्या लवलवत्या विद्युल्लतेप्रमाणे मुक्तेश्वराची ब्रह्माण्ड-भेदी कल्पकतेची विश्वव्यापी झेंप आपणास पदोपदीं विस्मित करून सोडते. आणि विशेषतः सभापर्वांत याचा अनुभव इतक्या प्रमाणांत येतो कीं वाचक मुक्तेश्वराची अगदीं मुक्तकंठांनें स्तुति करतो. मयसभेचे वर्णन करतांना

बाळार्क कन्दा फुटले कोंब । तैसे रत्नमणीचे खांब । -२-८

अशी दिलखेचक कल्पना वापरून मुक्तेश्वरानें वाचकाला स्मित केले आहे. त्याचप्रमाणे कुबेरसभेचे वर्णन करतांना

गाळोनि सौदामिनीचें पाणी । चित्रें रेखिलीं सुवर्णवर्णा

काढोनि मुक्ताफळांचे रस । तेणें ओतिले राजहंस ।-४-१०८

अशा रम्य-कल्पनायुक्त ओव्या लिहून मुक्तेश्वरानें आपल्या तरल कल्पनाशक्तीचें दिग्भ्य-भन्य स्वरूप आपणास दाखवून चकित केले आहे. यांसाखीरच वहणसभेची नेत्रदीपक दिव्यता दाखविताना लिहिलेल्या-

सूर्य-चन्द्राचीं मंडळें । अपार उगवलीं एक वेळें ।४-७८

व ब्रह्मसभेचे वर्णन करतांना लिहिलेल्या-

तेथील बोलता प्रमाण । वाग्देवतेनें घेतलें मौन

प्रभा अवलोकिता नयन ! अंध होती इन्द्राचे ।४-१३६

इत्यादी अविस्मरणीय ओव्या वाचून मुक्तेश्वरानें मूळ महाभारतावर कडी केली आहे असें म्हटल्यास अतिशयोक्ति होणार नाही.

उत्कृष्ट रसपरिपोष व लखलखाट करणारी अभिजात कल्पकता याप्रमाणे मुक्तेश्वरानें रेखाटलेलीं धर्मे-भीम-द्रौपदी-दुर्योधन व विदुर यांचीं अकृत्रिम व्यक्तिचित्रणेंही मुक्तेश्वराच्या कवित्वाची श्रेष्ठता दर्शविणारी आहेत. युक्तिपेक्षां शक्तीचा उपयोग करणाऱ्या रागीट व उतावळ्या भीमाचें व्यक्तिचित्रण करतांना कवीनें शब्दही अगदी योग्य असेच वापरले आहेत. पांडवांचा मर्यान्तक अपमान होत असतांना शिघ्रकोपी भीमाच्या अंगाचा एकसारखा तिळपापड होतो व प्रत्येक वेळीं तो आपल्या गदेली हात घालतो. इतकेंच काय पण द्रौपदीवज्रहरणाच्या चित्तभेदक प्रसंगी तर तो साक्षात्

युधिष्ठिराचे हात जाळून टाकण्यासाठी सहदेवाला अग्नि आणण्यास सांगतो. मुक्तेश्वराने या प्रसंगी लिहिलेल्या—

नावेक क्रोध सिंधुचा लोट । न धरवे आवेश उद्भट
म्हणे सहदेवा हव्य वाट । प्रदत्त करि ये काळी ।
छेदूनि धर्माचे द्वय हस्त । भस्म करीन अग्निआत
वर्जितो खेळोनियां यूत । महाव्यसनी पाडिले ।-१५-६५

या ओव्या त्याचा क्रोध व सन्तापीपणा चांगला प्रकट करतात. पण यापेक्षां
राज्यहानी ऐश्वर्यहानी । हा खेद नाही मनीं
परी द्रौपदीचे अवलोकनी । चित्त झालें दुखण्ड ।-१५-६६

असें म्हणून तो द्रौपदीविषयीचे आपले उत्कृष्ट प्रेम व्यक्त करतो यामुळे तर त्याची व्यक्तिरेखा सजीव वाटते. भीमाप्रमाणेच

त्रैलोक्य राज्य अथवा प्राण । गेलीया धर्म मानी तृण
परी सांडील सत्य वचन । हे सर्वथा घडेना ।-१५

अशी धर्मराजाबद्दलची ओवी भीष्माच्या मुखांत घालून मुक्तेश्वराने धर्मराजाच्या व्यक्तिरेखेची कल्पना दिली आहे. तो अगदी सत्य-अहिंसा-शान्ततेचा मूर्तिमंत पुतळा असून त्याचा “ शब्द म्हणजे सजीव गिरिवर । न ढळे न चळे नुलळे की । ” असा आहे. तो आपल्या प्रजेविषयी

अंगींचे एक रोम उपडे । तें जैसे हृदयास ठाउकें पडे
तेवी प्रजा पावता पीडे । जाणिसी की तत्काळ ।-३-८

इतका दक्ष व जागृत असा असून या त्याच्या सद्गुणांची प्रत्यक्ष नारदानेही प्रशंसा केलेली आहे. परंतु हा धर्मशील, सात्त्विक युधिष्ठिरही यूत खेळतेवेळीं अटीतटीला पेटतो व आपल्या मालकीची एकेक मूल्यवान् वस्तु पणास लावतो. या प्रसंगी

धर्म दाटला आवेशे । म्हणे मागुती ढाळी फासे
तुवा जिंकिल्या विशेषे । विजयी रथ म्या देणें ।-१४-५२

असें यथोचित मनोविक्षेपण करून मुक्तेश्वराने धर्मराजाच्या मानवी अंतःकरणाचे अचूक चित्रण केले असून धर्मराजाची व्यक्तिरेखा जिवंत केली आहे. या दोघांप्रमाणे द्रौपदी-विदुर-दुर्योधन इत्यादिकांच्या व्यक्तिरेखाही मुक्तेश्वराने सजीव केलेल्या आहेत.

मयसभादि सभांचे चित्रण करतांना मुक्तेश्वराने अगदी बारीकसारीक गोष्टींचेही इतके आंगोपांग वर्णन केले आहे की, त्यावरून तो किती सूक्ष्म निरीक्षक आहे याची वाचकांस चांगलीच कल्पना येते. सभा-चित्रणाप्रमाणे अन्य कथा-भाग वाचीत असतांनाहि मुक्तेश्वराचे सूक्ष्म निरीक्षण आपल्या प्रत्ययास येते. विशेषतः; जेवणावळ झाल्यावर भगवान श्रीकृष्ण स्वतः उष्टी काढतो त्या प्रसंगाचे लेखन करतांना तर मुक्तेश्वराच्या अचूक निरीक्षण शक्तीची आश्चर्यकारक चुणूक वाचकांच्या दृष्टोत्पत्तीस येते.

खोवोनि पितांबराचे सोगे । कौस्तुभ माळ टाकिली मागे ।-

या ओळीत प्रतिबिंबित मुक्तेश्वराची निरीक्षण शक्ति वाचकांचा आल्हाद द्विगुणित करते यांत शंका नाही. मयसभेचे वर्णन करतांनाही लिहिलेल्या—

स्फटिक भूमिके भ्रमती डोळे । स्थळें तेथें दिसतीं जळें
वज्रें सांवरुनी बळें । चालतां चतुर हांसती । २-५५

या ओवींतून मुक्तेश्वराच्या काटेकोर निरीक्षणशक्तीचें धारदार स्वरूप वाचकांच्या डोळ्यांत
भरतें आणि अशा सांगोपांग वर्णनांवरून मुक्तेश्वर किती सूक्ष्म निरीक्षक आहे हें पटतें.

अलंकारांनीं काव्यांतील सौन्दर्य कसें खुलून दिसतें हें मुक्तेश्वरीय भारत वाचल्याबरोबर
पटतें. मुक्तेश्वरानें आपल्या काव्यांत गोड अशा रूपक-निदर्शनांदि अलंकारांची अमाप रेलचेल करून
काव्य अतिशय लज्जतदार केले आहे. धर्माच्या भेटीसाठीं श्रीकृष्ण कसा निघाला हें सांगण्यासाठीं
मुक्तेश्वरानें—

जेथें वसे सात्त्विक गुण । तेथें वैराग्य आणि ज्ञान
टाकूनि येति तेवी श्रीकृष्ण । धर्म भेटीं निघाला । १०-५

अशी उदात्त उपाया वापरली आहे. त्याचप्रमाणें पांडव व श्रीकृष्ण यांचा संबंध दाखवितांना
तूं कूर्म हे अवयव । तूं पारुष हे पल्लव
कृष्ण आत्मा हे पांडव । पंचप्राण तुझे पै । १-६-७४

या ओवींत योजलेले रूपक अर्थपूर्ण असून रम्य व आल्हाददायक आहे. वरील प्रमाणेंच
युद्धासाठीं आलेल्या पांडवांना तुच्छ व क्षुद्र लेखतांना

ऊर्णुनाभीं स्वतंतु सूत्रीं । पृथ्वी झांकीन म्हणे वज्रीं
वृश्चिक नांगियाचे शस्त्रीं । खण्डीन म्हणे वज्राते
खद्योत मिरवी रविमंडळा । मुंगी उचली ब्रह्मांड गोळा
तेवि तुझे बोलणें बरळा । शक्तीहुनी अचाट । १-६-१६१

इत्यादि रंगेल जरासंधाच्या तोंडीं घातलेले निदर्शनात्मक अलंकार फारच भव्य असून
मुक्तेश्वराच्या अफाट-पल्लदार कविकल्पनेचें द्योतक आहेत.

कथा-काव्य म्हटले कीं त्यांत संवादाला महत्त्व आलेंच. व्यक्तिरेखेची फुलावट करतांना तर
संवाद या माध्यमाचा कवीला फार उपयोग होत असतो. आणि मुक्तेश्वरानें या माध्यमाचा पुरेपूर
फायदा करून घेऊन आपल्या काव्यांतील द्रौपदी-भीम-कृष्ण-जरासंध इत्यादीं व्यक्तिरेखांचे
व्यक्तिविशेष मोठ्या मार्मिकतेनें फुलविले आहेत. कृष्ण-मीमार्जुनांना क्षुद्र लेखतांना मदान्ध जरा-
संधाच्या तोंडीं घातलेल्या

तिघाते हाणोनि चडकणा । क्षणामार्जी मेळवीन मरणा
बळें सर्पाचिया सदना । मंडूक वस्ती पावला । ७-१३

इत्यादि संवादात्मक ओव्यांवरून त्याच्या दर्पोद्दाम वृत्तीची आपणांस चांगलीच कल्पना येते.
परंतु या त्याच्या गर्वीकतीला उद्देशून-मंडूक किंवा गरुड । आतांचि होईल हा निवाड । असें रोख-
ठोक उत्तर श्रीकृष्णानें तत्काळ दिलें असून त्यांतून त्यानें ईप्सित द्वंद्वयुद्धाचें रणशिग फुंकलें आहे.
म्हणजे खटकेबाज संवादांतून श्रीकृष्णाचें बुद्धिचातुर्य दाखवितां दाखवितां मुक्तेश्वरानें कथानकाची
गति हलकेंच पुढें सरकविली आहे. आणि अशा मार्मिक खटकेबाज व्यक्तिदर्शा धारदार संवादामु-
ळेच मुक्तेश्वराच्या काव्याला एक प्रकारची ओजस्वी लज्जत आलेली आहे यांत शंका नाही.

रोमहर्षक समरप्रसंग निर्माण करून कथाप्रकरणाचा अन्त करावयाचा व वाचकाचें औत्सुक्य
अगदीं ताणून धरावयाचें ह्या कथा-निवेदनांतील महत्त्वपूर्ण वैशिष्ट्याचा मुक्तेश्वरानें अंगिकार

करून वाचकाच्या अंतःकरणांतील औत्सुक्य शेवटापर्यंत टिकवून धरलें आहे. अध्यायाचा शेवट करतांना मुक्तेश्वर पुढील अध्यायांत घडणाऱ्या रोमहर्षक प्रसंगाची वाचकास नुसती कल्पना देतो व

इति श्री भारत सभा पर्वणी । पुढा परिसिजे सुजाणी.

जें वर्तलें वल्लहरणी । कौतुक श्रीकृष्णाचें-१२-२४९

असें म्हणून पुढील अध्यायास सुरवात करतो. सभेसाठीं मंत्र राक्षसानें कसकशी, कोठकोठून व काय काय सामुग्री आगरी हें कवन करून झाल्यावर 'मये आणुनी सर्व सामुग्री' सभा निर्मिती कवणेपरी,

ते निरोपण रसाळ चतुरी । परमानंदे परिसिणे-१-७८

असें गोड शब्दांत म्हणून मुक्तेश्वरानें वाचकास मोठ्या कौशल्यानें दुसऱ्या अध्यायाच्या दालनांत आणून सोडलें आहे. त्याच प्रमाणें.

इति श्री सभापर्व भारती । यागीं मागध प्रथम आहुती

शिशुपाल राजा पूर्णाहुती । होमिजेल तें ऐका-९-१६५

अशी शिशुपालवधाच्या नाट्यमय प्रसंगाची नांदी मुक्तेश्वरानें नवव्या अध्यायाच्या अखेरीस म्हणून वाचकाची जिज्ञासा वाढविली आहे. परन्तु खरें पाहिलें असतां शिशुपालवधाच्या नाट्यपूर्ण प्रसंगाचें भरतवाक्य मात्र अकराव्या अध्यायांत पूर्णत्वास गेलें आहे. याच प्रकारानें विनयशील मुक्तेश्वरानें एकूण कथाभाग अशा कलापूर्ण रीतीनें फुलविला आहे कीं वाचकाचें मनांतील कुतुहल शेवटापर्यंत कायम राहिलें आहे आणि अर्थातच हेही मुक्तेश्वराच्या कलाविलासी प्रतिभेचें द्योतकच आहे.

उपरिनिर्दिष्ट नानाविध काव्यगुणांबरोबरच मुक्तेश्वराच्या काव्यांत कांहीं दोषही आढळून येतात. म्हणजे काव्यांतील शृंगार कांहीं ठिकाणीं इतका भडक झाला आहे कीं त्यांस अक्षरः आश्लिलतेचें स्वरूप प्राप्त झालें आहे. विशेषतः

एक वृषभ एका सखा । झगडता थरकती सकळ शाखा

पंच कुजर भिडता देखा । डाव नुरे कर्दळीचा-९-९०८

तेवी तुम्हासि झाले राती । या लागी शरिरी नाही शक्ती—

या व या ओव्यांच्या पाठीवर पाय देऊन येणाऱ्या ओव्या निव्वळ ग्राम्य स्वरूपाच्या वाटतात. याच बरोबर राजसूय यज्ञासाठीं पांडव दाहीदिशांना दिग्बिजयार्थ निघाले त्यावेळचें वर्णन करतांना

जांब जंगी फिरंगी । इंघेज बहुदा रक्तरंगी

मलेबार नौकामागीं । विघ्नकर्ते दण्डिले-८-१२६

असें लिहून इंघेजादिकांना मुक्तेश्वरानें सहदेवाच्या हातानें दंडिले आहे हा कालविपर्यासाचा फार मोठा दोष आहे. महाभारतीय कालांतील युद्धप्रसंगांत मुक्तेश्वरकालीन तोफादि शस्त्रांचा सर्रास वापर करून मुक्तेश्वरानें कालविपर्यासाच्या दोषांत अधिकच भर घातलेली आहे. त्याच प्रमाणें वल्लहरणप्रसंगी "तूचि मे माझी कुळस्वामिनी । मानसतुळजापुरवासिनी (" १५-१३२) असें म्हणून द्रौपदी तुळजापूरच्या भवानीचा धावा करते हेही दोषार्हच आहे. ज्याला केवळ मुक्तेश्वराची स्तुतीच करावयाची असेल तो या दोषांना गालबोटाच्या वा 'प्रसंगी' गालावरील सौंद-

र्यवर्धन करणाऱ्या तिळाच्या उपमेखाली झांकून टाकील. परन्तु मूळ विषयविवेचनाच्या दृष्टीने व कलेच्या दृष्टीने हे दोषच आहेत हे निःसंशय !

हे दोष पत्करूनही सरस नादवती, ओषवती, चित्रवती, दमदार लेखनशैली, उत्कट व हृद्य रसाविष्करण, रेखीव शब्दचित्रण, कल्पनातीत अफाट कल्पनाविलास, सूक्ष्म-काटेकोर निरीक्षण, खटकेबाज-धारदार संवाद, रम्योदान्त अलंकार व कलात्मक-औत्सुक्यविवर्धन इत्यादी गुणांमुळे मुक्तेश्वरीय महाभारत म्हणजे महाराष्ट्र शारदेच्या कण्ठातील एक अमूल्य आभरण झाले आहे यांत शंका नाही.

शंकर बि. वैद्य,
सी. बी. ए;

शान्तिदूत

(पंचचामर)

त्वदीय गान गायका, जगांत सर्व गुंजले
श्रवून विश्व चित्त मत्त रंगले नि गुंगले.
बनून तूंच शान्तिदूत शान्तिगीत गाइले
मधूर तान धुंद कान देहभान लोपले.
तुझेच गान ' मोहना ' जगास मोह पाडिते
सुरेल कृष्ण बांसरी वनांत स्वर्ग निर्मिते
त्वदीय प्रेमसंगितांत विश्व सर्व डुंबले
तरंगले नि झिंगले—नि दृश्य तेच भंगले !
सुरासुरांत युद्ध काय जुंपले पुन्हां नभी ?
असुरराज रौद्ररूप मर्दण्या सुरां न भी
सुरेश बोलवी तुलाच शान्ति स्थापण्या तिथे
म्हणून जासि बापु काय कार्य टाकूनी इथे ?
प्रशांत जीवनीं तुझ्या अशांत मृत्यु हा षडे !
दयार्द्र भारतापुढेच सांकडे पडे बडे !
चमत्कृतीच मृत्यु हा ! स्वतत्व पाळले तुवां
विरोधि—जीव —मानसीं ममत्व लाभले तुवां
स्वतत्त्वसिद्धि साधण्या करोत त्याज्य कृत्य हे
टळेल ना, ढळेल ना त्वदीय तत्त्व सत्य हे.

चन्द्रकान्त

वचन-पूर्ततेस्तव तूं ये

— ईश्वरा तूं येणार या मंगल आशेनें जीवनाचा फुलवाग मी फुलवून ठेविला. कारण कीं ऐनवेळीं तुझ्या पूजेला फळाफुलांची वाण पडूं नये.

— तूं येणार या आशेनें माझे नर्तनही चालूच आहे.

— तूं येणार या आशेनें माझे गायनही चालूच आहे.

— आतां येशीलच या आशेनें माझी पाऊलेही वेव्यासारखीं दाराकडे धांव घेतात,

— दृष्टिक्षेपांत कुठें तरी तुझी अंधुक आकृति दिसेल या इच्छेनें कितीवेळ तरी डोळे ताणून तिष्ठत राहातो.

— जरा कुठें खट्टू झालें कीं माझे कान त्या दिशेकडे लागतात.

— तुझी वाट पाहून पाहून वीणेवर बोटेंही “ येईल, येईल ” असा आशावादी आलाप काडीत आहेत.

— तुझ्या स्वागतार्थ आजूबाजूचा निसर्गही नटला आहे.

— तुझ्या स्वागतार्थ मोरांचा केका व नयनमनोहर नर्तन चालूच आहे.

— निळसर सोनेरी पिसारा डौलांत उभारून नाचण्यांत कसे तल्लीन झाले आहेत.

— पक्षीवृंदांचे कूजनही चालू आहे.

— सारे दृश्य पाहून हृदय कसें भारावून गेलें आहे.

— आनंदाश्रूंनीं सारे शरीर न्हाऊन निघत आहे.

— थोडाफार फेरफटका मारून येतो तो पर्जन्यधारा मजवर सिंचन करून मला तजेला आणतात.

— क्षणमात्र मला वाटे कीं तुझ्या येण्याच्या मार्गांत अडथळा निर्माण व्हावा म्हणून तर तो पडत नसावाना ?

पण—

— छे : निसर्गाला दुष्टपणा ठाऊक नाही :

— उलट मलाच उलहसित करण्याकरितां त्याचा अभिषेक चालला होता.

— मेधराजाच्या वर्षावामुळे वृक्षवल्लींनाही तजेला आला होता.

तूं येणार या आशेनें तुझेच चिंतन व मनन चालू आहे.

— फार काय, माझा श्वासोच्छ्वास सुद्धां तुझेच नांव गुणगुणत आहे.

— त्यांत तिळमात्र खंड पलेला नाही.

— तूं कधीं येशील अन् कोणत्या मार्गानिं येशील याचा ठावठिकाणा नसत्यानें जरा मी भांबावूनच गेलों आहे.

— तरीपण मी निष्क्रिय राहिलेला नाही कारण कीं मी निष्क्रिय राहिलों तर तूं मला नांवें ठेवशील.

— अन् हेंही खरेच नाही कां. कीं निष्क्रियतेत तिळमात्र जीवन नाही.

— तूं अचानक येशील अन् मी गोंधळून जाईन

— माझी कुठलीही मनापासून केलेली कृति तुला प्रियच वाटेल हें ठाऊक असूनहि अनेक कलांत मी रमून गेलों आहे.

- तू तरी तुला प्रिय काय आहे हे सांगितले आहेस कुठे लबाडा !
 - तू तर कलावन्तांचा कलावन्त आहेस, तेव्हा निदान तुझ्या भक्ताला त्यांतल्या कला अंशतः तरी येत असाव्या, होय ना !
 - तू येशील, अन् तुला आनंदी ठेवावे या सदिच्छेने या सर्व कलांची साधना चालू आहे.
 - ' यदल्पं तद् बहु ' असे मानण्याच्या वृत्तीचा तू आहेस याचे मला केवढे समाधान वाटते.
 - माझी, या तुझ्या भक्ताची स्थिति तुला ठाऊक आहेच.
 - अट्टाविश्वे दारिद्र्याने माझा ससेमिरा अजून सोडलेला नाही.
 - काळजीने पोखरून गेलेला हा अस्थिपंजर देह कसातरी तू येशील या आशेनेच तग धरून आहे.
 - सुदाम्याच्या घरचे पोहे तू आवडीने खाल्लेस.
 - विदुराच्या घरच्या जोंधळ्याच्या कण्याही मिटक्या मारीत आवडीने खाल्यास.
 - बाळ्मोपाळांबरोबर कालाही करून खाल्लास.
 - जनाबाईंबरोबर दळण दळू लागलास.
 - एकनाथांच्या घरी कावडीने पाणी भरलेस.
 - लहानांहुन लहान होऊन तू त्यांच्यांत मिसळलास
 - मला किती किती आनंद झाला त्या गोष्टी ऐकून.
 - त्या सर्वांचे देणे घेणे निःस्वार्थी होते.
 - त्यांत प्रेम होते
 - त्यांत जिह्वाळा होता.
 - मन्मनांत आशेचा अंकुर निर्माण झाला.
 - मला वाटले की, असाच तूहि या भक्ताकरितां धावून येशील.
- पण.....
- हे पहा, माझी दृष्टि स्वार्थी आहे.
 - तुला बोलावण्यांत हेतू आहे.
 - तुला पाचारण करण्यांत भला मोठा गूढार्थ आहे.
 - कसेही झाले तरी एक गोष्ट मात्र खास आहे की, त्या माझ्या स्वार्थांत कल्याण आहे, परमार्थ आहे,
 - सर्वांच्या सुखाची काळजी आहे.
 - तुजकरितां पोहे घेऊन यावे म्हटले तर दारिद्र्याने मी सुदाम्याहूनही कंगाल झालो आहे.
 - तुजकरितां जोंधळ्याच्या कण्या घेऊन येईन म्हटले तर रेशनकार्डावर धान्य ते किती मिळते अन् त्यांतले घरच्यांना टाकून आणायचे ते काय ?
 - बरे काला करावयास येईन म्हटले तर माझी फोलकट व तुझे दही पोहे आपण आवडीने खाले असेच मी तुला म्हणेन. ●

- दळण दळण्यास येशील तर जातें कुठें अडचणीत कानाकोपण्यांत पडलें आहे तेंच ठाळकें नाही मला सध्यांच्या गिरणीच्या दिवसांत.
 - दळणाकांडणाची जरूरीच भासत नाही आतां.
 - कावडीनें पाणीं भरावयास येशील म्हटलें तर घोघरीं नळ असल्यानें तोही प्रश्न उरत नाहीं.
 - तरीही पण आज माझी इच्छा तूं मजकडे यावें अशीच आहे.
 - मी स्वतःहून तुजकडे येणारंच नाहीं मुळीं येथून पुढें !
 - मंदिरांतून तूं भेटशील या आशेनें आजपर्यंत अनेकदां धांव घेतली
 - तेथील अंतर्बाह्य दृश्यें पाहून शिसारीच आली मला.
 - अंधतेनें अनेकांनीं बिऱ्हाडें थाटलीं होतीं.
 - अनेक हेतूनें अनेक जण प्रवेश करीत होते.
 - कुणी तुझ्या शरीरावरील दागदागिने लांबविले.
 - कुणी तुझ्या अंगावर थुंकलेंही पण.
 - पुजाऱ्यांची अरेरावी तर कृपा उत्पन्न करीत होती.
 - जणुं जन्मोजन्मींचें तुझे वारसदार समजतात स्वतःला !
 - मंदिराच्या दाराशींच बसलेली भिकाऱ्यांची माळका तुझ्या अन्यायाचें प्रदर्शनच वाटलें मला.
 - हें सर्व साहवतें तरी कसें तुला ?
 - हीं सर्व थेरें पाहून तूं स्वस्थ कसा !
 - भारतीय युद्धाच्या वेळीं बोललेल्या शब्दांची आठवण आहे ना तुला ?
- परित्राणाय साधूनां विनाशाय च दुष्कृताम्
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥
- हेंच ना ते बोल ?

मग -

- मानवता धर्म आज रसातळाला पोहोचूं पहात आहे.
- एक राष्ट्र दुसऱ्या राष्ट्राशीं लढाई करण्याच्या तयारीनें उभें आहे.
- खून, मारामार्या, रक्तपात यांना उत आला आहे.
- अंदाधुदीनें कित्येकांचे ढोळे धुंद झाले आहेत.
- अन्नान्न करीत वणवण भटकूनही अन्न मिळण्याची मारामार झाली आहे.
- काळाबाजार व वशिला हे दोघे सख्खे भाऊ सर्वत्र धांगडधिगा घालून राहिले आहेत.
- अमोल गुण मातीमोल होऊ लागले आहेत.
- जीवनाची शाश्वति अशी राहिलीच नाहीं.
- माणूस माणुसकीला पारखा शाला आहे.
- तेव्हां, हे जगदीश्वरा—

- मानवता धर्माची स्थापना करून स्ववचनपूर्तीचें पुण्य तूं आपल्या पदरांत घे कसे ?
- तुझ्या वचनपूर्तीसाठी हा पर्वणीकाळ तुला लाभलेला आहे.
- म्हणून तुझ्या आगमनाची वाट पहात आहे.
- तुझ्या एका उणीवेमुळे मात्र मी अचेतन व म्हणूनच निष्क्रिय दिसत आहे,
- माझ्या जीवनांत ममत्वाची ज्योत पेटवून मला जागा करणारा तूं ये.
- तूं येशील या आशेनें हा मृण्मयी देह धारण करून आहे जणू !
- तूं ये व तो सचेतन कर.
- तोंवर माझी साधना चालूच राहील !

--श्रीनिवास कृष्ण ठकार
सीनिअर बी. ए.

रत्न्या

ठाणगांवच्या गांवठाणांत असलेली ती एक धर्मशाळा होती. जवळच शंकराचें हेमाडपंती अत्यंत मजबूत आणि काळ्याकभिन्न पण टणक दगडांनी बांधलेलें देवालय आज कित्येक वर्षे तिथें उभें होतें; परंतु आजहि तें सुस्थितीत होतें. देवाल्याच्या मागील बाजूस एक छोटेसेंच पण छानदार कुण्ड होतें. त्याच्या भोंवतालचा भाग वृक्षराजींनी आवेष्टिला असल्यानें त्यांतील निर्मल आणि नीळसर पाण्यांत त्यांचें हिरवेंगार प्रतिबिंब हालतांना दिसत होतें. गायमुखांतून कुण्डांत पडणारे पाणी स्फटिकाप्रमाणें पांढरें शुभ्र होतें आणि त्यावर उन्हाचा कवडसा पडला म्हणजे त्याचें सौंदर्य अधिकच खुलून दिसे. गायमुखाच्या उलट दिशेनें पाणी निघून जाण्यासाठीं सोय केली असल्यामुळे गायमुखांतून पडणाऱ्या पाण्याच्या जोरामुळे निर्माण झालेला प्रवाह कुंडाच्या मध्यभागीच थबकल्यागत वाटे, आणि नंतर दोन्ही बाजूस सरकल्यासारखा भासे. त्यामुळे निर्माण झालेला लहानगा भोंवरा सावळ्या रंगाच्या सतेज स्त्रीच्या हास्यप्रवाहामुळे डाव्या गालावर पडलेल्या खळीप्रमाणें वाटें ! शेजारीच निश्चितपणें उभ्या असलेल्या केतकीबनावरून वाहणारा मंद वारा आपल्याबरोबर केवड्याचा मंद मधुर सुवास आणी, आणि त्याबरोबरच कुण्डांतील प्रशांत अन् स्वच्छ पाण्यांत लहानशा लाटांची खळखळ उडवून देई. कुणाहि व्यक्तीला त्या ठिकाणीं क्षणभर कां होईना, तो देखावा पाहण्यांत एक प्रकारचा अनुपमेय आनंद होई; मग एखाद्या रसिक कवीची काय अवस्था होत असेल हें कविहृदयच जाणू शकेल !

त्या धर्मशाळेंत चार सहा वर्षांपासून रत्न्यानें त्याच्या आवडत्या राणू मास्तराच्या मदतीनें एक व्यायामशाळा चालू केली होती. व्यायामशाळेमुळे त्या कित्येक दिवस ओसाड पडलेल्या धर्मशाळेला एक नवीनच स्वरूप प्राप्त झालें होतें. धर्मशाळेच्या मागील बाजूस राणू मास्तरांनीं एक छोटीशी बाग तयार केली होती. बागेंत दोन तीन आंब्याचीं अन् पेरुचीं झाडें होती. मधूनच केळीचे स्तंभ उभे असलेले दिसत होते. कुण्डांतून बाहेर येणाऱ्या पाण्याचा एक प्रवाह बागेंत आणला होता आणि त्याचें पाणी मोगरा आणि गुलाब यांच्या आळ्यांजवळून नेलें होतें. जाईजुईचें वेल बांबूनीं केलेल्या एका कमानीवर चढविले होते. बागेच्या एका कोपऱ्यांत एकटेंच पपईचें झाड स्वतःच्या उंचीची ऐट

दाखवीत उभै होतें. बागेंत प्रवेश करतांच मोगरा आणि गुलाब यांच्या सुवासानें मन प्रसन्न होत असें ! याशिवाय झेंडूची आणि मिरच्यांची रोपें यांनींही बरीच गर्दी केली होती. व्यायामशाळेंतील व्यवस्थाहि कमी आकर्षक नव्हती. व्यायामशाळेच्या निम्न्या भागांत कुस्तीसाठीं जागा तयार करण्यांत आली असून त्यांत तांबडी माती टाकण्यांत आली होती. चौकाच्या एका कोपण्यांत मास्ती-रायाची पांढऱ्या पाषाणाची अत्यंत नयनमनोहर मूर्ति स्थापन केली असून तिच्या समोरच मितीला मास्तीरायाचा एक सुंदर फोटो लावला होता. फोटोंतील मास्तीनें आपली भव्य आणि भरदार छाती फाडून त्यांत वास्तव्य करणाऱ्या रामरायाचें दर्शन घडविलें होतें. व्यायामशाळेच्या दुसऱ्या भागांत एक मलखांब रोविला असून त्याच्या जवळच दगडी चौकोन आणि लहान मोठ्या जोड्या उभ्या उभ्या होत्या. खुंटीवर एक लांब अन् मध्यम जाडीच्या वेळूच्या काठीत पंचवीस तीस लेझिम अडकवून ठेवलें होतें. जुन्या काळची धर्मशाळा असल्यानें तींत दंडावर आणि मांडीवर मारलेल्या शड्डूचे आवाज आणि जोरबैठकांचे घुत्कार घुमत असत. रत्न्या याच ठिकाणीं तासन् तास व्यायाम करण्यांत खर्च करी. रत्न्या हा एक पट्टीचा कुस्तीबाज होता. त्याची बरोबरी करणारा एकहि पहिलवान अद्यापि अस्तित्वांत नव्हता; आणि असला तरी रत्न्याची वाढती मेहनत त्याला कधीच वर येऊं देत नसे. त्यांतून रत्न्याला राणूमास्तरांचें मार्गदर्शन ! राणूमास्तर त्याला नवनवीन डावपेंच, प्रतिपेंच शिकवीत असत; त्यामुळें रत्न्याला कधीच उणीव भासली नाहीं. राणूमास्तरहि कांहीं कमी नव्हते. राणूमास्तरांबद्दल रत्न्याला अपरिमित प्रेम आणि आदर होता. राणूमास्तर कुस्तीच्या आखाड्यांत एकदाहि उतरले नसले तरी राणूमास्तरांच्या एकंदर हालचालींवरून त्यांच्या शक्तीची जाणीव इतरांना होई. त्यांच्या हंसतमुख चेहऱ्यामुळें आणि रेखीव शरीर या गोष्टीमुळें त्यांची छाप कुणावरहि प्रथमदर्शनीच पडे. राणूमास्तरांचा स्वभाव अति गोड असून मनमिळाऊपणा आणि लोकसंग्रहाचा गुण त्यांच्यांत प्रामुख्यानें दिसून येई. आणि त्यामुळेंच राणूमास्तर आज आठ वर्षे ठाणगांवांतच ठाण मांडून बसले होते. शाळेचें काम चोख असल्यानें अधिकारीवर्गावरहि त्यांचें बरेंच वजन होतें. रत्न्याला तर राणूमास्तरांचा सहवास अधिक प्रिय असे !

व्यायाम करून होतांच रत्न्या त्याच्या आवडत्या राणूमास्तरांसह आणि संवगड्यांसह कुण्डाच्या चबुतऱ्यावर बसून तासचे तास गप्पा करण्यांत खर्च करी. संवगडी हळूहळू उठून घराकडे परतत तरी रत्न्या आणि राणूमास्तर त्या ठिकाणीं तसेंच बसत. कित्येकदां तर रत्न्या एकटाच बसे आणि मग स्नान करून झोंपडीकडे परते. रत्न्या मूळचाच हौशी आणि त्यांत राणूमास्तरांशीं मैत्री; त्यामुळें रत्न्या अधिकच रसिक झाला होता. चांदणी रात्र त्याला मनापासून आवडे. परमेश्वराबद्दल त्याला अत्यंत भक्ति होती पण त्यानें चांदण्यारात्रीची सवलत पंधरा दिवसच ठेवल्यानें त्याला त्याचा रागहि येई. पण जरा उशीरा कां होईना पण चांदण्यारात्रीचा आनंद त्याला आणखी पांच सहा दिवस घेतां येई यांतच तो समाधान मानी. चांदण्यारात्री चंद्राचा धवल प्रकाश सर्वत्र दूरवर पसरलेला असे. मधूनच पानांचा सळू S S सळू असा कर्णमधुर आवाज होई आणि त्या शांत समर्थी गोमुखांतून पडणाऱ्या पाण्याचा खळ खळ आवाज मोठा गोड वाटे ! मधूनच तळाशीं विहार करणारे मासे, एकादें पीत झालेलें पान वाऱ्याच्या मंद झुळकीनें पाण्यांत पडलें म्हणजे वर येत आणि पानां भोंवती गोळा होत; पण त्यांना वस्तुस्थिति कळतांच किंचित् विमनस्क स्थितींत पण तितक्याच खेळकर वेगानें तळाशीं परत जात. वर आलेल्या मच्छसमूहांतील काहींचा पोटाकडील पांढरा स्वच्छ भाग चंद्रप्रकाशामुळें चमके. ही शोभा पाहण्यांत रत्न्याचा बराच वेळ निघून जाई. कित्येकदां तो स्वतःबरोबर आणलेला गळ पाण्यांत टाकून माशांशीं खेळत बसे; तर कित्येकदां तो आपला पांवा

धेऊन वाजवीत बसे. त्यावेळचा तो पाव्याचा मंजुळ नाद सर्वत्र घुमत असे. त्या मंदमधुर आणि मंजुळ नादानें प्रत्येक वस्तूंत चैतन्य भरलें आहेसैं वाटें ! रत्न्याचा हा क्रम पांच सहा वर्षांपासून चालूं होता.

रत्न्या आजहि असाच नेहमींप्रमाणें वसला होता. राणूमास्तर बराच वेळ त्याच्याशीं गप्पा मारीत बसले होते पण ते रात्रीचा प्रौढ शिक्षण वर्ग चालवीत असल्यानें त्यांना फार वेळ बसता येणें शक्य नव्हतें ! आणि संवगडीहि आज लवकरच परतले होते. रत्न्याला राणूमास्तरांना कांहीं तरी सांगायचें होतें पण राणूमास्तरांना तें कसें सांगवें हेंच त्याला उमजेना ! त्यामुळे राणूमास्तर उठून गेले तरी तो कांहीं बोललाच नाही. त्याच्या डोक्यांत निराळाच विचार चालूं होता आणि त्यामुळे राणूमास्तरांशीं तो तितक्या मोकळेपणानें बोलूं शकला नाही. राणूमास्तरांनीं विचारलेल्या प्रश्नांचीं उत्तरेहि त्यानें असंबद्ध अशींच दिलीं. ही गोष्ट अर्थातच राणूमास्तरांच्या चाणाक्ष डोक्यांत आल्यावांचून राहिली नाही. शिवाय राणूमास्तर त्याला 'जातो' म्हणून म्हणाले, त्यावेळीं तो 'हूं' शब्दाहून अधिक बोलला नाही. यावरून राणूमास्तरांची खात्रीच झाली. पण त्यांना वेळ नसल्यानें आणि ते पुष्कळच संथमी असल्यानें कांहीं न बोलतांच निघून गेले ! पण रत्न्या मात्र त्यानंतर अधिकच बेचैन झाला होता.

राणूमास्तरांविषयीं जरी पुष्कळांचें मत चांगले होतें तरी एक विविक्षित गट असा होता कीं, त्यानें आपली सारी शक्ति राणूमास्तरांना हाणून पाडण्यासाठीं खर्च करण्याची प्रतिज्ञा केली होती. या गटाचें प्रमुखत्व शिदबा पाटलाकडे होतें. शिदबा पाटलासंबंधीं गांवांत कुणाचेंहि मत चांगलें नव्हतें; पण एके काळीं तो पाटील असल्यानें त्याचा गांवावर दरारा होता. त्यामुळे इच्छा असूनहि शिदबा पाटलाविरुद्ध कोणी ब्र काढीना. शिदबा पाटलाची पाटीलक्री घालविण्यास रत्न्या आणि राणूमास्तरही दोघेहि कारणीभूत होते. त्यामुळे शिदबा पाटलाचा दोघांवरहि दांत होता आणि राणूमास्तरला पाहतांच तर त्याच्या अंगाचा तिळपापड होई. पण राणूमास्तरची शक्ति, त्याचा जोडीदार रत्न्या आणि त्याची तालीम यांची त्याला भीति वाटत असल्यानें मूग गिळून स्वस्थ बसण्यापलीकडे अन्य कांहीं करतां येणें शक्य नव्हतें. तथापि राणूमास्तरचा कांटा काढण्याचा प्रयत्न मात्र चालूच ठेवला त्यानें !

शिदबा पाटलाला हिरोजी नांवाचा एकुलता एक मुलगा होता. हा येथील कॉलेजांत शिक्षणाकरितां म्हणून गेला होता. त्यापूर्वीचें त्याचें शिक्षणहि तेथेंच झालें होतें. कॉलेजपर्यंत हिर्लुची गाडी सळावर होती; पण कॉलेजमध्ये पाऊल टाकतांच त्याच्या मित्रमंडळींबरोबर त्याची इतरहि गोष्टीशीं मैत्री झाली आणि कॉलेजच्या पहिल्या वर्षांत दोन वर्षे काढूनहि जमेनासैं झालें, तेव्हां कॉलेजला रामराम ठोकून तो ठाणगांवला येऊन राहिला होता. कॉलेजच्या शिक्षणाचा खोटा अभिमान असल्यानें त्याला घरचें काम म्हणजे अप्रतिष्ठितपणा वाटूं लागला. अर्थातच कांहीं न करतां चार दोन लोकांना जमवून राजकारणाच्या इतर सटरफटर गप्पा मारीत बसूं लागला तेव्हां शिदबा पाटलांनीं राणूमास्तरांचा कांटा काढण्यास हिर्लुचा उपयोग करून घ्यायचें ठरविलें !

शिदबा पाटलाच्या सांगण्यावरून हिर्लु तालमींत जाऊं लागला. तालमींत जाण्याचा उद्देश व्यायाम करण्याचा नसून तालिमीचीं सर्व अधिकारपत्रें आपल्या हातांत घ्यावीं हा होता. या गोष्टीला अर्थातच रत्न्या आणि इतरांनीं विरोध केला. त्यांत रत्न्यानें हिर्लुला चांगलाच हात दाखवला ! शिदबा पाटलाला अन् हिरोजीरावांना हा अपमान सहन झाला नाही. रत्न्याला काढण्यासाठीं त्यांनीं नीळ-

पाडबाच्या सुक्याशी संगनमत केले. सुक्या हाहि एक कसलेला पहिलवान होता. रत्न्याच्या खालो-खाल हाच प्रसिद्ध होता. मागच्या अक्षय-तृतीयेच्या मोठबा फडांत रत्न्यानें त्याचा धुव्वा उडविला होता, ती खुमखुमी अद्यापीहि त्याच्या मनांत धुमसत होती. शिवाय त्याच वेळीं त्याच्या गांवच्या हशाबा नाईकाची मुलगी रत्न्यावर खूप झाली होती आणि परत येतांना तिनें सुक्याची चांगलीच टर उडवली होती. तेव्हां रत्न्याचा काटा काढण्याची तो वाट पाडून होता. शिदबा पाटलाची योजना पसंत पडून सुक्यानें शिदबा पाटलाकडे कामाला राहण्याच्या निमित्तानें पुढील अक्षय-तृतीयेच्या कुस्तीच्या फडाची तयारी सुरू केली. शिदबा पाटलाच्या वाड्यांतच नवी तालीम सुरू झाली. तालीम वाडविण्यासाठीं फितुरीचा प्रयत्न सुरू झाला. नव्या जुन्या तालिमींत चुरस निर्माण झाली. शिदबा पाटलानीं स्वतः कुस्तीचा प्रचार सुरू केला आणि गांवोगांव हीच चर्चा सुरू झाली. याशिवाय, हिऱुनें राणूमास्तरांबद्दल नाहीं नाहीं तो अपप्रचार सुरू केला. आणि या अपप्रचाराचीच रत्न्याला फार चीड आली. हिऱुला चांगलाच लंबा करावा असा विचार त्याच्या मनांत अनेकदां येई; पण राणूमास्तर त्याला विरोध करतील ही भीति त्याच्या मनांत होती. म्हणून त्याला त्याविषयीं राणूमास्तरांजवळ बोलण्याचें धाडस आलें नाहीं. रत्न्या अस्वस्थ असे तो याच विचारानें. अक्षय-तृतीयेपर्यंत त्याला धीर धरवेना.

शिदबा पाटील एवढें करून थांबला नाहीं. त्यानें टेकनाडच्या भिवबाला पन्नास रुपये देऊं करून रत्न्या फडांत जिंकलाच तर त्याला “मूठ मारून” उडवून घायचा असा करार केला होता. भिवबा भराच्यानें त्याला मोठबा कष्टानेंच होकार दिला; कारण रत्न्या आणि राणूमास्तर यांच्याबद्दल त्याच्या मनांत अपूर्व आदर होता. घरची गरिबी आणि पैसा मिळवी तोहि याच धंद्यावर, तेव्हां मिळणाऱ्या पन्नास रुपयावर पाणी सोडण्याचें धैर्य त्याच्यानें होईना; तरीहि शिदबा पाटलाला त्यानें दोनदां परत केला होता. तिसऱ्यांदा शिदबा पाटलाला नाहीं म्हणणें म्हणजे पन्नास रुपये तर घालवणेंच, शिवाय शिदबा पाटलाच्या गैरमर्जीमुळे संकटांना आमंत्रण देणें होय. म्हणून त्यानें त्याला नाईलाजास्तव होकार दिला. भिवबाचें मन मात्र, रत्न्याची पिळदार दण्ड असलेली, भरदार छातीची, टोंकदार नाक असलेली आणि उंच बांध्याची मूर्ति सारखी दिसत असत्याच्या भासानें बेचैन होत असे ?

शिदबा पाटील तिनदांहि नीळपाडबावरूनच गेला. कारण त्यानें सुक्याची खुशाली कळविण्याचें आणि त्याच्या घरची खूप खबर आणण्याचें सुक्याला वचन दिलें होतें. याशिवाय, नीळपाड्याला राहाणाऱ्या सह्या नायकीणीला त्यानें परत जातांना थांबण्याचें वचन दिलें. सखी नायकीणीवर त्याचें अलोट प्रेम होतें. पाटील असतांना तो सदैव तिच्याकडेच असे ! तिच्यापसून तो कांहींहि लपवीत नसे ! तिच्या हातचा दाख्वा पेला घेण्यांत आणि सारी रात्र तिच्याबरोबर क्रीडा करण्यांत त्याच्या आनंदाला सीमा उरत नसे ! तिसऱ्यांदा टेकनाडहून परततांना त्यानें नीळपाड्याला तिच्याकडे रात्रभर मुक्काम केला होता. सकाळीं उठून शिदबा पाटील परत टाणगांवला निघाला, त्यावेळीं त्याला हशाबा नाईकाची मैना डोक्यावर घागर घेऊन जातांना दिसली, शिदबा पाटलाला आपलें काम बेमालूम फत्ते होणार म्हणून हायसें वाटलें आणि त्यानें मैनेला हांक मारलें,

“ए पोरी, लई गुणाची दिसतीया, कुणाची ग तूं ? हकड ये कीं जरा.”

मैनेनें हांक मारणाराकडे कुतुहलानें पाहिलें पण शिदबा पाटील दिसतांच तिच्या कपाळावर आडव्या उभ्या घड्या पडल्या. ती तशीच परतणार तोंच शिदबा पाटलानें खिशांतून एक रुपया काढला आणि तिच्या मातीच्या घड्यांत टाकून त्यानें म्हटलें, “काय नांव हय ग तुझें पोरी ?”

“ मैना नव्हें कां हशाबा नायकाची ” तिनें लाजत पहिल्या अन् दुसऱ्या प्रश्नाचें उतर एक-दमच दिलें.

“ अस्स ! हशाबा मोठा गोड माणूस हाय पगा ! मंग त्याची ल्येक कां न्हाई गोड राखची. ” तिनें “ जात्ये मी ” म्हणतांच तो म्हणाला.

“ मला एक गंमत सुचलीया ! पग गमली तरं ! आमचा सुख्या पवार कसा वाटतुया तुला ? लई चांगली जोडी दिसल न्हाई ? ”

सुख्याचें नांव काढतांच ती रागानें “ तो फडखाऊ S S ! ” असें कांहींतरी म्हणणार होती; पण शिदबा पाटलाकडे वचून ती “ उगीचच बया ! ” असें उद्गारली. पाटील जरा मोठ्यानें हंसला. “ लाजतीया पगा कशी. हशाबा नाईकाला सांगल मी वखतावरी. ” शिदबा पाटील हें म्हणण्या-पूर्वीच मैना “ जाते ” म्हणून निवून गेली होती. पाटील मात्र तसाच ती झोपडीच्या दारांत शिरे-पर्यंत तिच्याकडे पहात उभा होता. ती झोंपडींत शिरतांच पाटलानें घोड्याला टांच मारली आणि घोडाहि भरधांव निघाला. सखी नायकीण पाटील दिसेनासा होईपर्यंत त्याच्याकडे वचत होती. अर्थातच तिनें पाटलाला थांबून मैनेशीं बोलतांना पाहिलें होतें. “ अति स्नेहात् पाप शंकी ” या न्यायानें शिदबा पाटलाचा तिला जरा संशय आला. त्याची खात्री करून घेण्यासाठीं म्हणून तिनें पाटील काय म्हणत होता हें मैनेलाच विचारायचें ठरविलें.

अक्षय-नृतीया जितक्या वेगानें जवळ येत होती, तितक्याच जोरांत रत्न्याची मेहनत चालूं होती. राणूमास्तरही सारी कामें वाजूस सारून सर्वप्रकारें त्याला मदत करीत होता आणि त्यानें त्याच्याकडून बीनतोड असें तीन पेंच चांगलेच तयार करून घेतले होते. पाटलानेंहि सुख्याकडे दुर्लक्ष केलें नाहीं. त्यानें सुख्याला भरपूर खुराक पुरविला. सुध्यापुढें रत्न्याला हार खावी लागणार या कल्पनेनें पाटील मस्त होता. एवढें करूनहि सुख्या हरलाच तर भिवबाच्या मदतीनें रत्न्या नाहींसा होणार आणि मग राणूमास्तरास ठाणगांवांत ठीक न वाटून राणूमास्तर ठाणगांव सोडील अशी त्याची बालंबाल खात्री होती. अशा रितीनें राणूमास्तरांची अडगळ दूर करून कुशाबा पाटलाची पाटीलकी वळकावण्याचा विचार शिदबापाटलाचा सारखा चाले.

अक्षय-नृतीयेचा दिवस उजाडला. मरीआईच्या यात्रेला म्हणून येणाऱ्या लोकांची ठाणगांवांत बरीच गर्दी जमली. पीकपागी बरे आल्यानें यात्रा चांगलीच भरणार असा अंदाज होताच. त्यांत रत्न्या-सुख्याच्या कृस्तीची जाहिरात आणि त्यांत शिदबा पाटलाचा हत. मग गर्दीला परीसीमा कोठून असणार ? दूर दूरचे लोक कुस्ती वयण्यासाठीं येत होते.

सकाळच्या लहान मोठ्या कुस्त्या संपल्यानंतर दुपारीं चार वाजतां कुस्ती होणार असल्याचें आणि त्यासाठीं स्वतंत्र पंच नेमल्याचें सांगून अध्यक्षानीं पंचांचीं नांवें जाहीर केलीं. त्यांत हशाबा नाईकाचेंहि नांव होतें. शिदबा पाटलानेंच हशा नाईकाचें नांव सुचविलें होतें. अध्यक्षस्थानीं नेहमींच्या शिरस्त्यानुसार गांवचा पाटील कुशाबा याचीच नेमणक झाली होती. पंचांच्या यादींतून शिदबा पाटील आणि राणूमास्तर यांचीं नांवें प्रामुख्यानें वगळण्यांत आलीं होती. गांवच्या अभिमानाला वळी पडून स्थानिक पंच रत्न्याकडून निकाल देतील असें वाटून शिदबा पाटलानें एकच स्थानिक पंच असावा अशी सूचना मांडली. पण बहुमतानुसार निकाल घायचा असें ठरल्यामुळें दोन पंच स्थानिक असल्यास हरकत नाहीं असें सर्वांनुमतें ठरलें.

सुमारें बारा वाजल्यापामून लोकांचें तांडे वाहू लागले. कुशाबा पाटील सकाळींच मैनेसह आला

होता. कुशाबा निघाला त्यावेळीं नायकिणीनें “मी सांगितलेले विसरूं नको” म्हणून तीनदां तीनदां बजाविलें होते. रत्न्या जिंकणार या विचारानें मैना जरी आनंदांत होती तरी नायकिणीचे शब्द आठवतांच तिची छाती धडधडूं लागे.

तीन वाजतां रत्न्या, राणूमास्तर आणि मंडळी तालमींत जमली होती आणि ती ताबडतोब कुस्तीच्या मैदानाकडे जाणार होती. रत्न्यानें आपल्या इंडाला अजिताचा ताईत बांधला. कमरेला शिशावीची मुळी तोंडांत ठेवण्यासाठीं म्हणून खोंवली. मास्तीराथाची प्रार्थना व आरती झाल्यावर रत्न्यानें राणूमास्तरांना नमस्कार केला; ढालीला नमस्कार केला आणि “जय बजरंग बली”च्या जयघोषांत मंडळी कुस्तीच्या मैदानावर दाखल झाली. राणूमास्तर आणि रत्न्या आलेले पाहून लोकांचें चेहरें आनंदांनं फुलले. प्रत्येकजण रत्न्याकडे मान उंचावून पाहत होता. मांगाचें डफ जोर-जोरानें वाजत होते. आणि त्यांच्या आवाजानें सर्व मैदान दणाणले होतें. “भवानी माता कीं जय” “बजरंगबली कीं जय” यासारखें जयघोष मधून मधून चालूंच होते. झियांसाठीं स्वतंत्र भाग राखला होता त्या ठिकाणीं मैना उभी असून तिचें सारें लक्ष रत्न्यावर केंद्रित झाले होतें. तिच्या तोंडावर हास्य छटा उठल्या होत्या. कपाळावर लांबलचक कुंकवाची चिरी होती. गळ्यांत मण्यांचा माळा चकाकत होत्या. आणि हातांत हण्यांची कडी होती.

कुशाबा पाटलांनीं सोन्याचें कडें आणि शंभर रुपये बक्षिसासाठीं मंजूर झाल्याचें जाहीर केलें व सर्वत्र टाळ्यांचा कडकडाट झाला. अध्यक्षानीं नोट ठेवून त्यांवर कडे ठेवलें आणि कुस्तीसाठीं नांवें पुकारलीं. रत्न्यानें राणूमास्तर, कुशाबा पाटील, शिदबा पाटील, पंच आणि काहीं प्रतिष्ठित मंडळींस नमस्कार केला आणि कुस्तीच्या आखाळ्यांत लंगोट कसून आणि आणलेली मुळीं तोंडांत टाकून पदार्पण केलें. मुख्यानेंहि राणूमास्तरांखेरीज सर्वांना नमस्कार केला आणि मैनेकडे एक छत्री दृष्टिक्षेप केल्यावर डफाच्या तालावर नाचतच कड्यांत उतरला.

सलामी होऊन कुस्तीस सुरवात झाली. अर्ध्या तासानंतर पंचप्रतिपेचास सुरवात झाली. कुस्ती रंगांत येत आहेस पहाून डफहि जोरजोरांत वाजूं लागले. साऱ्यांचें लक्ष रत्न्यावरच केंद्रित झालें होतें. मुख्याला उतेजन देण्याचें कार्य शिदबा पाटील करीत होताच. मुख्या जिंकण्याचीं चिन्हें दिसूं लागलीं. रत्न्या पडणार अशी सर्वांची खात्री झाल्यानें प्रत्येकजण हताश होऊं लागला. मैनेचा वक्षभाग जोरजोरानें वर होऊं लागला. तिला नायकीणीच्या शब्दाची पुन्हा आठवण झाली आणि तिच्या हृदयांत कालवाकालव सुरू झाली. आपण जाऊन रत्न्यावर बसलेल्या दांडग्या मुख्याला उचलून रत्न्याला मोकळा करावा असें तिला सारखें वाटूं लागलें. पुढें बसलेल्या भिववा भरान्याला आपल्याला भयंकर कृत्य करावें लागणार नाही म्हणून हायसें वाटलें आणि समाधानाचें स्मित त्याच्या चेहेऱ्यावर स्पष्टपणें दिसूं लागलें ! कुशाबा पाटील चुळबूळ करूं लागला. शिदबा पाटलाला दुष्पट अवसान आलें. पण राणूमास्तर मात्र स्वस्थ होते. त्यांच्या मनाची निश्चलता ढळली नाही. रत्न्याला सुचवलेल्या बिनतोडीचा उपयोग कुठें होईल याबद्दल त्यांचे विचार चालू होते. इतक्यांत टाळ्यांच्या प्रचंड आवाजानें ते भानावर आले ! रत्न्या राणूमास्तरांकडे धांवत निघाला. राणूमास्तरांनीं त्याला आनंदांनं उचललें आणि मैदानभर नाचवलें. सन्मानार्थ रत्न्याला सभामंडपीं बोलावेलें. डफ जोरजोरांत वाजतच होते आणि टाळ्यांचा प्रचंड नाद अद्यापिहि घुमत होता. पंचानीं दोन तासपर्यंत चाललेल्या कुस्तीचा निकाल जाहीर केला. रत्न्या विजयी झाला होता. अध्यक्षानीं त्याचें गळ्यांत द्वार घालून त्याला बक्षिस दिलें. मैनेनें रत्न्याकडें धांव घेतली.

शिदबा पाटील मैनेकडे तिरस्कारानें पहात मनांशींच कांहींतरी पुटपुटत भिवबाकडे गेला. भिवबा भरान्याची मूठ बंद झाली होती. शिदबा पाटलानें विचारलें, “ काय रे ? ” “ हूं ? ” भिवबा उत्तरला

“ झालंय काय ? ” “ कुणी पक्की केलीया ” “ मग ? ” “ आंता इलाज नाय ” भिवबा उत्तरला. “ लयी कडक माणूस दिसतुया, ” “ हाण की त्यावरच ” “ तयें नाय जमत ” रत्न्या आणि सुट्याच्या शारिरिक कुस्तीच्या सामन्याबरोबरच भिवबा आणि हशाबा यांच्या मांत्रिक सामन्याचाहि निकाल लागला. भिवबा अन् सुट्या हरले. दोघांनीहि आपापल्या गांवचा रस्ता धरला.

हशाबानें रत्न्याला मैनेला घायची मनीषा कुशाबा पाटलांजवळ व्यक्त केली आणि कुशाबानेंहि तें जाहीर केलें. सोन्याचें कडे आणि नोट राणूमास्तरजवळ देऊन रत्न्यानें बजरंगाचा जयघोष केला आणि सर्व मंडळी घराकडे परतली. परतणाऱ्या मंडळींत, कुशाबा, हशाबा, मैना आणि शिदबा पाटीलहि होता. पण शिदबा पाटलाचा चेहरा मात्र पहाण्याजोगा झाला होता !

भानुद.स बुलाजी जोशी.
साहित्य विशारद.

संधिकाल

संधिकालच्या नवयौवनाच्या उंबरठ्यावरी आज—
दिसतो अंधार, सांजावलं मन, कशी शोधूं मी वाट ?
हृदयान्तरिच्या मधु वैभवाचा कसा उभारूं ताज ?

पुसतां नक्षत्रां, तेजाच्या सरिता—परि आगीची खैर
दिसतां जवळी, धांवले तत्क्षणिं परि क्षितिज जाई दूर—
डोंगर चढतां, यावे हातां, नभ पळे परि स्वैर;

दावुनि लटका, मोह हा फसवा—अखेरी करावा नाश
निसर्गभूचा, दैवाचा परि घाला, मालवी आस
आक्रमितां मी पथ ध्येयाचा, वळणार न मार्गे खास;

कोसळूं देत कडे कडाडत, गर्जू दे हा घात
रोधिल कुणी, खेचील मागुनि, ना मज कुणाची खंत—
धकाधकींतुनी, तमा ढकल्लनि, गांठीन—शिखर.

इरावती नातू
सी. बी. ए.

मित्रांसमवेत 'भटकायला' जाण्यांत किती मजा येते हे, "जावे फिरण्यासि. तेव्हांचि कळे." आणि म्हणूनच एक जानेवारीच्या शुभसंध्याकाळीं मी अन् माझा सहाय्याची भटकत होतो "स्वतंत्र हिंदुस्थानचे" आम्ही "भावी आधारस्तंभ" संव्याकाळी काय करीत होतो? तर टिळक-पथावरून आस्तेंआस्तें आगेकूच करीत होतो. इतक्यांत सर्प डंसल्याप्रमाणें माझा मित्र ओरडला, "अरे ती बघ-ती बघ" मी त्यानें अंगुलीनिदर्शन केलेल्या टांग्याकडे पाहून म्हणालों, "अशी आहे तरी कोण ती?" तो म्हणाला, "बघुन तर ठेव. मग सांगतो?" मी तिला आपादमस्तक न्याहाळ्ही. अन् टांगा बराच दूर गेल्यावर माझा मित्र मला म्हणाला, "अरे, ती सिनेप्रसिद्ध नर्गिस" "मी इतक्या जोरांत हंसावयास लागलों कीं मला वाटतं रस्त्यावरील माणसें, याला हर्षवायु तर नाहीं ना झाला या शंकेनें माझ्याकडे पाहूं लागली असावीत ! एकतर माझ्या मित्राच्या थापेबाजी-पणाची मला चांगलीच जानपळान होती म्हणा, किंवा चोराची पावलें चोरालाच ओळखतान म्हणून म्हणा, मी त्याला म्हणालों, "लोणकडी 'थापच' तुला आयुष्यांत एकादे वेळीं 'थपड' देईल हं. एकेका हिंदी खेळाला लाखलाख रुपये मिळविणारी ती सुंदरी पुण्याला येईल होय? अन् आली तरी अशा टांग्यांतून जाईल? आंब्याला काटे असतात असं म्हणण्यासारखंच आहे हें तुझ बोलणं ! जर कोणी एकादी सुंदर दिसली कीं लागले तिला 'नर्गिस' नाहींतर 'सुरैच्या' म्हणायला ! "माझ्या बोलण्याचा सहाय्य स्वीकार करीत गंभीरपणें तो मला म्हणाला," आजच्या शुभमुहूर्तावर थापा मारणें आजीबात सोडून देण्याचा संकल्प केलाय मी. " "थापा मारायचा हा तुझा अत्युच्च विंदु आहे. अन् काय रे संकल्प करण्याला अन् मोडण्यालाहि शुभमुहूर्त बघण्याचा संकल्प दिसतोय तुझा ! " मी सागराची गंभीरता चेहऱ्यावर आणून म्हटलें.

खरंच, संकल्प अन् कार्यसिद्धि यांनीं एकमेकांना सहाय्य न करण्याचा संकल्पच केला असावा कारण केलेले संकल्प जर तडीस गेले तर-तर तें जगांतील मोठें आश्चर्यच ठरेल ?

हातच्या कांकणाला आरसा कशाला ? माझंच पहाना ? आतांपर्यंत कितीतरी संकल्प केले असतील मी ! पण केलेले संकल्प अन् पार न पडलेले संकल्प यांची वजाबाकी तर शून्यच ठरेल बाकी !

पहाटे उठण्याचा संकल्प मला वाटतं प्रत्येकजण करीत असावा अन् अगदींच विक्षिप्त सोडले तर प्रत्येकजण तो मोडतहि असावा ! असे संकल्प जर प्रत्येकजण सिद्धीस नेऊं लागला तर एक तर हिंदुस्थानची भाग्यरेषा तरी जबर झाली पाहिजे नाहींतर प्रत्येकाची 'औक्ष्यरेखा' तरी कमी झाली पाहिजे, कारण कुणी शास्त्रज्ञानें सांगितलेंच आहे कीं झोंपेमुळे आयुष्य वाढण्यास मदत होते म्हणून.

अस्मादिकांमीहि असाच एक संकल्प केला होता. त्याकरितां मला प्रथमपासूनच बरेच परिश्रम घ्यावे लागले. अस्मादिक कुंभकर्णी झोंप काडत असल्यामुळे पहाटें आपोआप जाग येणं स्वा. सावरकरांनीं पाकिस्थानला मान्यता देण्याइतकें, किंवा अमेरिका अन् रशिया यांची एकजूट होण्याइतकंच, अशक्य होतें. म्हणून आमच्या कानांच्या आरपार जाऊन मेंदूला जाग आणणारा कोठलातरी आवाज असणें अत्यंत आवश्यक होतें. अन् त्यासाठींच मोठा आवाज करणारें गजराचें धव्याळ मी पैदा केलें. प्रथमतः त्या घडगाळाचा उपयोग होण्याचा कांहींच योग दिसना. प्रो.

फंड्यांनीं घड्याळांची झिप्यांबरोबर जी तुळना केळी आहे ती योग्यच आहे कारण मी एकदां दुपारीं जेव्हां घड्याळाचा गजर मुद्दाम ऐकला तेव्हां त्याचें तें किणकिणणें थेट एखाद्या कोकिळ-कंठीं [पण गौरमुखी !] स्त्रीच्या आवाजाप्रमाणेंच मंजूळ अन् कोमल वाटलें. त्यामुळें होई काय कीं घड्याळाचें तें किणकिणणें माझ्या पुरुषी घोरण्यापुढें 'श्री गोब्राह्मण प्रतिपालक शिबाजीमहाराजापुढें " निस्तेज पडणाऱ्या शाहिस्तेखानाप्रमाणेंच, फिकें पडे.

पुढें पुढें संवईमुळें मला घड्याळाचा गजर ऐकूं येऊं लागला. पण संकटांप्रमाणेंच मला वाटतें संवईहि एकामागून एक जडतात. कारण गजर ऐकूं येण्याची संवय मला झाली खरी, पण लवकरच तो बंद करून झोंपण्याची संवयहि मला जडली. "उन्हाळा आला" या लेखांत प्रो. वि. वि. जोशीनीं सांगितल्याप्रमाणेंच मी गजर बंद करूं लागलों. किंबहुना त्यांच्या लेखामुळेंच मला अशी स्फूर्ति झाली असावी ? !

यामुळें घरांतल्या माणसांनीं माझ्यावर, जर्मनीनें जसा इंग्लंडवर वर्षाव केला, त्याप्रमाणें-थट्टेचा वर्षाव केला. तेव्हां मी अतिशय रागावलों अन् " जीव गेला तरी बेहेतर, कायमची झोंप लागली तरी बेहेतर. पण उद्यांपासून मी तुम्हांला पहाटें ४ ला उठवून दाखवीन " असें त्यांनां आव्हान दिलें. पण नुसती प्रतिज्ञा करून आम्हांला जाग येणार होती थोडीच ? म्हणून माझ्या समोर राहणाऱ्या माझ्या एका 'स्कॉलर मित्राला मला दररोज ४ ला-अर्थांत पहाटेच्या उठविण्यास सांगितलें '

त्या रात्रीं मला अत्यंत शांत अन् सुखाची झोंप लागली. खरें म्हणजे मला केव्हां झोंप लागली हें सुद्धां कळलें नाहीं. पण उठून पहातों तों मात्र माझ्या खोलीबाहेर मोठा गलका ऐकूं येऊं लागला. किंबहुना त्या गलक्यामुळेंच मी जागा झालों. म्हणजे मीं जागा होण्या इतका मोठा होता तों गलका ! हळू हळू मला चांगलें समजलें कीं, त्यांतील रडणाऱ्याचा आवाज आमच्या मित्र महाशयांचा आहे. अन् सांतवन करण्याचा दिलगिरीयुक्त आवाज माझ्या शेजाऱ्यांचा आहे. मी शेजाऱ्याजवळ हें प्रकरण काय आहे याची चौकशी केली. तेव्हां ते म्हणाले, "अहो, काय ट्रॅजिडी वचा! आमच्या घरांत बरोबर ५ वाजतां एक काळीं घूस येतें. तिला मारायचें आम्ही ठरविलें. अन् तुमच्या दाराशीं खडबड ऐकतांच मी न पाहतां काठीचा असा एक रटा दिला ठेऊन कीं यं ! पण नंतर लगेच या मोऱ्याचा करणरुदनाचा स्वर ऐकूं आला. मोऱ्या, फार नाहीं ना रे लागलें ? " मला हंसावे कीं, रडावें हेंच कळेना. पण शेवटीं तोंडांतून हास्यस्फोटच बाहेर पडला. त्याबरोबर मोरुहि हंसूं लागला, अन् मग तें रा. रा. शेजारीहि खदखदूं लागले. अशा रीतीनें शेवट तर गोड झाला ! अर्थांतच कृष्णानेंहि आपली प्रतिज्ञा मोडली असें समाधान मानीत पहाटें उठण्याचा संकल्प मी मोडला—नव्हे तों मोडावा लागला !

स्वातंत्र्य-दिनाच्या स्फूर्तिभरांत माझ्या एका चहाबाज मित्रवर्त्यांनीं चहा [मम दृष्टिला दिसे चहा कीं अमृत.] सोडण्याचा संकल्प केला. उंचावरून 'सुटलेला' दगड खालीं येतांना जास्त जास्त वेगानें जातो असें म्हणतात. पण 'सुटलेल्या' संकल्पाची गति याच्या अगदीं विरुद्ध असते. अगदीं प्रथमतः उत्साहाची अन् गांभीर्याची अशी एक लाट येते कीं, प्रथमदिनीं, आपण ठरविलेला कार्यक्रम बिनबोभाट पार पडतो. पुढें हळू हळू ती लाट ओसरत जाते. मग ती एकादे वेळेस परिस्थितीच्या खडकावर फुटेल, नाहीं तर आलस्याच्या विरोधी वाऱ्यानें विरेल !

अन् अगदीं असेंच झालें त्याचें ! चहा न घेण्याचें ठरवितांना, हिंदुस्थानवर अथवा पाकिस्ता-

नंवर 'पाणी' सोडतांना चाचिले वा स्वा. सावरकरांचे जेवढे 'पाणी पाणी' झाले नसेल तेवढे त्यांचा चहाच्या 'पाण्याने' त्याला वाईट वाटले. परंतु स्फूर्तीच्या भरांत प्रथम दिवशी त्याने भीम अगर घटोत्कच यांच्या उत्साहाने चहा घेतला नाही. दुसऱ्या दिवशी तो 'जोम' 'नेटावर' आला. तिसऱ्या दिवशी त्याला वाटले, "चहा सोडून काय उपयोग? चहाने कांहीं आपली प्रकृति खालावत नाही. उलट रात्री चहा घेतला की, अभ्यास करायला किती उत्साह यायचा! छे उगीच हा गाडवपणा!" तरीपण 'इतर काय म्हणतील' असा विचार करून त्यांनी त्याहि दिवशी गूळ घातलेले गोड दूध आंबट तोंडांत ओतले! कांहीं थोड्याच दिवसांत मित्राबरोबर तो 'जीवन' मध्ये गेला. त्याच्या मित्रांनी मद्दाम एक सिंगल चहा कमी मागवला, अन् त्यांच्याकडे हंसत पहात एक एक घुटक्याचा आस्वाद घेण्यास सुरवात केली. वाधाने शेळीकडे पहावे तसा तो चहाच्या तपकिरी रंगाकडे पाहू लागला अन् भावनांच्या भरांत उठून त्याने एकदम 'दोन सिंगल चाय'ची ऑर्डर देऊन टाकली! अखेर स्फूर्तीवर संकल्पाच्या स्वभावधर्माने मात केलीच!

पाडव्याच्या सुसुद्धांतर मी एका मित्राकडे गेलों होतो. वाऱ्यावरच्या गप्पा मारतां मारतां मी त्याला म्हणालों, "नव्या वर्षाचा कांहीं संकल्प केला असशील कीं, तूं? निदान गेल्यावर्षी केलेला हॉटेल सोडण्याचा संकल्प?" माझा प्रश्न संपायला अन् त्याने सात मजली गडगडणारे हास्य सुरू करायला एकच गांठ पडली. तो म्हणाला, "गेल्या वर्षीचा माझा संकल्पविषयक दृष्टिकोन राजकारणांत अत्यांनी ज्याप्रमाणे टोपी फिरवली त्याप्रमाणेच बदलला आहे. वर्षसंकल्प करून जीवनाची अवीट गोडी घालविण्या इतका अरसिक खास नाही मीं! संकल्प करणे म्हणजेच उद्यां काय घडणार आहे याची कल्पना आजच येणे! म्हणजे आकस्मिकपणाची जी एक मृदुल गोडी तिला सर्वस्वी मुकणे! चार वर्षापूर्वी कर्ज म्हणून दिलेल्या कर्जदाराचे पैसे मिळाल्याचा आनंद निराळा. अन् स्वप्नांतरीहि नसता 'लोकसत्ते'च्या कोड्याचे बक्षिस मिळून ते हजारों रुपये मिळाल्याचा आमोदबहर वेगळा. शिळ्या झालेल्या गोष्टींत कधीच गोडी राहात नाही!" त्याचे म्हणणे मला अल्पशः पटले अन् मग मी म्हणालों "म्हणजे यापुढे संकल्प न करण्याचा संकल्प सोडलायस तूं! पण लक्षांत ठेव कीं, तो सुद्धा एक संकल्पच आहे. सफल होईलच असे नाही!"

त्या मित्राकडून निसटून मी माझ्या दुसऱ्या मित्राकडे गेलों. मी त्याला माझा ठरलेला प्रश्न विचारला अन् काय आश्चर्य! तोहि मोठवाने हंसू लागला. तो म्हणाला "वर्ष संकल्पच काय पण उद्यां काय करायचे हें सुद्धा मीं आज ठरवितों. अशा संकल्पांनी आयुष्यातील कितीतरी ठोंकरा वांचतील" अन् मग त्यासाठी त्याने अनेक उदाहरणे दिलीं. नंदीबैलासारखा मीहि माना हालवीत होतो. शेवटीं एकदां त्याच्या मेंदुराजांनी त्याला लिहिण्याची आज्ञा केली असावी. कारण त्याने पेन काढले. वही काढली. मी सहज वहीत दृष्टि टाकली तों-तों काय? वहीच्या पानावर लिहिलें होतें "आज पार न पडलेलें संकल्प अन् उद्यांचा संकल्प!!"

मी त्याच्याकडून तसाच उठलों. अन् माझ्या घरीं यायला निघालों. तोंच एका चौकांत मला पुणेरी लोकांची 'ही' गदी दिसली. चौकशी अंती असे कळले कीं, भीष्मप्रतिज्ञेप्रमाणेच पुणेरी पोलिसांनीहि बिनदिव्याच्या सायकल-मालकांना पकडण्याचा संकल्प केला होता. मला इतके कळतें न कळतें तोंच माझ्यासमोरून अन् मला वाटतें पोलिसांच्याहि डोळ्यांवरून एक माणूस बिनदिव्याच्या सायकलवर बसून तेथून निसटला!

एका सोमवारच्या रात्री मी माझ्या नवविवाहित वहिनीकडे गेलों होतो. मला वाढले होते

कीं गेल्याबरोबर “ अगवाई, आज सूर्य पश्चिमेला कसा बाई उगवला ? भाऊजी वाट चुकलात कीं काय ? ” अशा थट्टायुक्त गोड गोड शब्दांनीं माझे स्वागत होईल. पण वहिनी बसल्या होत्या जेवायला. म्हणून काय झालें ? त्यांनीं माझ्याशीं बोलूं सुद्धां नये ? माझ्या बोलक्या वहिनींनीं असें स्थितप्रज्ञासारखे बसावें ? शेवटीं रागावून मीच पाट घेतला अन् मोठ्या कुऱ्यांत त्यांच्यापुढें मांडला अन् बसलों त्यावर ! आतांतरी कांहीं बोलावं कीं नाहीं ? पण छे ! दगडाप्रमाणेंच त्यांनाहि पाझर फुटायचें चिन्ह दिसेना ! शेवटीं मीच बोलायला सुरवात केली. तरी हूं नाहीं कीं चूं नाहीं. त्यामुळें मी रागावलों अन् त्यांना म्हटलें, “ वहिनी, तुम्ही-माझ्याशीं नाहीं बोलत तर मीहि नाहीं बोलणार आजपासून तुमच्याबरोबर ” अन् पाटावरून मी उठून जाऊं लागलों तोंच, “ भावोजी आज आमचाःन बोलण्याचा संकल्प—” पुढचे शब्द एका घांसाबरोबरच त्यांच्या तोंडांत विरलें, अन् जेवल्यानंतर आम्ही जें हंसूं लागलों तें पोट दुखेपर्यंत !!

शरद पठे, प्रथम-वर्ष विज्ञान

निर्वासिताचें मनोगत

अजुनि ऐकूं येतात
 राक्षसांच्या त्या गर्जना
 दिसति रक्ताचे हात
 आणि त्वेष येई मना ! १
 किती किंकाळ्या करुण
 आणि घरें पेटलेलीं
 सांगति पहा गर्जन
 मानव्याची राख झाली ! २
 क्षणाक्षणाला सूडाची
 भावना उसळें मनीं
 आणि याद लेकरांची
 ये स्मृतिबंध तोडुनि ! ३
 अपराध हा कुणाचा
 शिक्षा कुणाच्या कपाळिं
 थरकांप हो मनाचा
 संयमास क्रोध जाळि ! ४

कंटाळलों या जीवना
 गोठल्या सान्या भावना
 थिजलेल्या डोळ्यांपुढें
 दिसे मानव्याचें मडें ! ५
 भूतकाल अश्रुं ढाळी
 तिथें मानवता मेली
 पाहुनि ढीग प्रेतांचा
 उर फाटे भविष्याचा ! ६
 कालचक्र तें फिरलें
 मानवी भुतें नाचलीं
 कांहीं न हातीं उरलें
 फक्त स्वप्नें मंगलेलीं ! ७
 होतो कालचा कुबेर
 परंतु एका रात्रींत
 होउनिया निर्वासित
 फिरतो मी दारोदार ! ८

प्रभाकर तामणे,
 इंटर सायन्स ' बी '

लमाणांचा तांडा

लांब काठीच्या एका टोकाला बांधलेलं काळ्या छत्रीचं जुनाट कापड कधीं हवेंत उडवीत, तर कधीं गरगर फिरवीत पाटलाचा सिया चावडीसमोरच्या पटांगणांत उभा होता. काठीच्या आधारानं हवेंत फिरलं जाणार फडकं-आतां त्याच्या पार धांदोच्या निघालेल्या होत्या. तरीपण अंतराळांत सैरविहार करणारीं त्यांचीं तीं कबुतरं त्या काळ्या फडक्यालाच घाबरून खालीं मैदानांत मांडून ठेवलेल्या पेटीपासून दूर दूर पळत होती. आणि त्यांना हुलकावण्या देण्यासाठींच तो तोंडानेही मोठ्ठोव्यानं हा S S हों S S हा करीत होता.

सियाच्या कबुतरांना हुलकावणारा त्याचा आवाज दहिवली गांवांत पसरायला फारसा वेळ लागत नसे. दहिवली गांवच्या वरलीकडल्या वेशीला आणि खाललीकडल्या वेशीला सांधणाऱ्या रस्त्यावर विटीदांडूचा खेळ खेळणारीं वाण्याउदम्यांचीं पोरं, धनगर आळींत गोव्या खेळणारीं धनगराचीं पोरं, चव्हाणाच्या गल्लींत भोंवत्यावर गुच्चागुच्चीचा खेळ खेळणारीं मराठ्यांचीं पोरं, आणि महारवाडा व दोरवाडा यांत कवव्यावर गलगटनीं खेळणारीं दोरा-महारांचीं पोरं, आभाळांत कबुतरांचा थवा पाहिला रे पाहिला कीं आपापले खेळ तिथल्या तिथंच थांबवून, चावडीसमोरच्या पटांगणांत गोळा व्हायला त्यांना वेळ लागत नसे.

आतांही त्या चावडीसमोर तोच प्रकार सुरू होता. पेटीतलीं कबुतरं आकाशांत भराऱ्या घेत होती. आणि सियाच्या भोंवतीं घोळका करून तींही त्याला सांथ देत होती. कुणी हों S हा S करीत होते तर कुणी आंगठा आणि तर्जनी यांच कडं दुमडलेल्या जिभेखालीं टेऊन शीळ घालीत होते. कुणी बारीक बारीक खडे घेऊन समोरच्या शाळेच्या कौलावर बसलेलीं चारदोन कबुतरं उडावीत म्हणून त्यांच्याकडं फेकीत होते. वर पहात असतांना खालीं सरकत जाणाऱ्या आपल्या विजारी कुणी सावरीत होते. तर कुणी नुकताच जेवून आल्यामुळं आपलं तोंड कुडत्याच्या समोरच्या भागानं पुसत होता. अशा या बालगोपालांच्या सैन्यांत सियाला विशेषच आवेश चढला होता आणि त्या आवेशाबरोबरच कबुतरंही आकाशांत दूरवर संचार करीत होती.

संध्याकाळच्या सुमारांस दहीवलीच्या चावडींत गांवांतील म्हातारीकोतारीं माणसं तंबाखू ओढत बसलेलीं असायची. तंबाखूच्या धुरांतून त्यांच्या नजराही आकाशांत उडणाऱ्या कबुतरांच्या कळ्यावर असायच्या, आणि याच वेळेला गांवांतल्या सापुरवासिणी अन् तरण्या पोरी नदीला जात असत. वडीलधारी माणसं चावडींत बसलेली असल्यामुळं चावडी समोरून जातांना येतांना त्यांच्या नजरा जमिनीवरून किंचित् देखील वर होत नसत. पण सिया...

सिया म्हणजे दहीवली गांवांतील अवलाद होती. बोलून चालून पाटलाचं पोरं. आणि म्हणूनच कीं काय त्याच्या मस्तीला ताळमेळ राहिला नव्हता. चावडी समोरून जाणाऱ्या कुठल्याही पोरीची टिंगल करायला तो मार्ग पुढं पहात नसे. पाण्याला जाणाऱ्या पोरी दिसल्या कीं त्याला जोर येई. त्याच्या हातांतील काठीचं फडकं हवेंत जोरानं फडफडायला लागे आणि त्यासारखी त्याच्या जवळ असलेली ती चिमणी पोरंही तितक्याच जोरानं गिळा करायला लागत.

बहिरोबाच्या देवळाच्या मागच्या नदीच्या भागांतून आतां त्याचा कबुतरांचा कळप उडत होता. शिखा सारख्या वाजत होत्या. काळे फडके हवेंत गरगर फिरत होतं आणि सियाच्या आसपास असलेलीं तीं चिमणीं पोरं कुणी वडाच्या पारावर तर कुणी बहिरोबाच्या कटबावर तर कुणी

शाळेवर जाऊन गम्मत पहात होतीं. कबुतरांचा कळप येत होता आणि जात होता. रस्त्यावर येणारी माणसं क्षणक्षर थांबत आणि पुढं चालू लागत.

“अरं सिद्या हीं रं कबुतरं कुणाचीं ? ” इतका वेळ बहिरोबाच्या देवळाच्या कळ्यावर उभा राहिलेला लोहाराचा इटल्या वर बोट दाखवून एकदम आश्चर्यानं उद्गारला. सिद्यानं आपल्या कबुतरांच्या कळपावरून दृष्टि काढून इटल्या दाखवीत असलेल्या भागाकडं पाहिलं.

पांच सात कबुतरांचा एक कळप आकाशांत भराच्या मारीत होता. सिद्याचीं कबुतरं पुढं उडत होतीं. आणि कांहीं अंतरावर त्यांच्यामागं हा दुसरा कळप उडत होता. तीं कबुतरं मात्र सिद्याचीं नव्हतीं आणि गांवांत दुसरी कबुतरांची पेटीही नव्हती.

“कुनाचीं तरी चुकारीचीं दिसत्याती ” सिद्या नीट न्याहाळीत बोलला.

“व्हय. व्हय. घे उतरून लवकर. कुनाचीं का असाना तीं” कटबावरून खाली उडी घेत घेत इटल्या बेफिकिरीनं बोलला आणि क्षणांत सिद्याजवळ आला.

सगळ्या शिट्या एकदम थांबल्या. सिद्यानं हातांतली काठी बाजूला फेकून दिली. दूरवर पांग-लेलीं पोरं सिद्याजवळ गोळा झालीं. पेटीतलीं दोन तीन कबुतरं सिद्यानं काढलीं आणि समोरच्या पटांगणांत टाकलीं. जोधळ्यानं भरलेला टीनचा डबा वाजवीत वाजवीत आणि मधून मधून ज्वारी मुठीनं उधळीत सिद्या ओरडूं लागला—

ओं... ओं... ओं...

आतांपर्यंत भिऊन दूर पळणारीं कबुतरं भराभर खालीं उतरूं लागलीं आणि जमिनीवर पड-लेले दाणे टिपूं लागलीं. सिद्याचीं सारीं कबुतरं खालीं उतरलीं तरी अजून तो ओरडतच होता. त्या-मुळं कबुतरांचा दुसराही कळप तिथंच उतरला आणि क्षणांत सिद्याच्या कबुतरांत तीं कबुतरं मिस-ळून गेलीं.

नव्या आलेल्या कबुतराकडं आतां ती बाळगोपाळांची सेना कुतुहलानं पहात होतीं. पारव्या रंगाचीं तीन आणि पांढरी शुभ्र अशीं चार नवीं कबुतरं सिद्याच्या कबुतरांबरोबरच भराभर जोधळे टिपतांना त्यांच्या माना कमळाच्या देठासारख्या मागं पुढं होत असतांना मोठबा मजेदार दिसत होत्या. पारव्या रंगाच्या कबुतराच्या मानेवर चमकणारीं पिसं इतर कबुतरांतून उडून दिसत होतीं. आणि या सातीं कबुतरांच्या पायांना चाळ बांधलेले होते. त्यांचा बारीकसा आवीज निघत होता.

“टाक बंद करून पेटी आतां ” इटल्या बोलला.

“काय झकास हायतीं न्हाय पाखरं ” सिद्या विजय स्वरांत बोलला.

“आतां कुनी मागायला आलं तर दिवू नगस ” इटल्या बोलला.

“कुनाच्या बालाबी देयचा न्हाय. नांवाचा सिद्या हाथ ह्यो. ” एक एक कबुतर पेटींत खेकीत सिद्या हबावांत बोलला.

एकामागून एक कबुतरं पेटींत जात होतीं. तसतशीं पोरं पेटींत डोकावून पहात होतीं. पेटी कबुतरं ‘गुडुर घुम’ असा आवाज करीत होतीं आणि स्वतःभोंवतींच फिरत होतीं. तीं नवीन

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आलेलीं सात कबुतरंही त्या पेटीतील आपल्या बांधवांच्या मेळाव्यांत मिसळून गेली होती. सिद्यानं पेटीचीं तल्प लावलीं आणि कुटूप घालायच्या तयारीला लागला.

“ आमचीं कबुतरं हितच उतरल्याती न्हायवं ? ”

कुलपाचा खटका दाबतां दाबतां सिद्यानं मागं पाहिलं. आणि काय ? सिद्या जागच्या जागी थंड होऊन पहात राहिला.

विशीच्या घरांत असलेली एक लमाणाची पोर त्याला तो प्रश्न विचारीत होती. बोळदार हिरवा घागरा नेसलेली, अंगांत पिवळ्या रंगाची चोळी घातलेली आणि छातीवरून पाठीमागं दोन्ही खांद्यावरून खाली जाणारी पांढऱ्या मलमली कापडाची ओढणी घातलेली ती ज्वानीत आलेली उफा-च्याची पोर पाहून सिद्या ठार झाला असेल यांत नवल नव्हतं.

“ हितच उतरल्यातीं न्हाय व आमचीं कबुतरं ? ” तिनं पुन्हां प्रश्न केला. तेव्हां सिद्या भानावर आला.

“ नाय बा. ” कांहींतरी बोलावं म्हणून तो बोलला.

त्याबरोबर त्याच्या आसपास असलेलीं तीं सगळीं पोरं “ नाय बा. नाय बा. हितं न्हायतीं उतरलीं कबुतरं. ” असं अगदीं गंभीरपणानं सांगूं लागलीं आणि त्यामुळं ती लमाणाची पोर गोधळून गेली.

“ ही काय हितं कबुतराची पेटी. ह्यांतच हायतीं माजी कबुतरं ” असं म्हणत ती त्या पेटी-जवळ सुद्धां आली.

आतां मात्र सिद्याला जरा अवसान आलं आणि तो नेहमींच्या मस्तींत बेफिकीरीनं बोलला “ अग ए; चल हट. कुटली आल्यातीं तुजीं कबुतरं. ही माजी पेटी हाय. ”

“ माजा बन्सी हितच उतरलाय. ” रडकुंडीला येऊन ती बोलली.

“ कुटला आलय तुजा बन्सी नू फिन्सी. अन् असला तरी न्हाय मिळायचा. काय चोरून आनलाय न्हय. आला आमच्या कबुतरांत आतां आमचाच झाला. न्हाय मिळायचा. ”

“ मालक, सन्दी राहूं या पर तेवढा बन्सी या ” ती काकुळतीनं बोलली.

“ मला न्हाय ठाऊक कोनचा बन्सी त्यो. ” बन्सी म्हणजे तिचं आवडतं कबुतरं असावं हें ओळखून तो बोलला.

काय करावं तें तिला सुचेना. चावडींत बसलेल्या माणसाकडं जाऊन ती अजीजीनं म्हणाली; “ तुमी तरी सांगा की त्यास्नी. ”

“ न्हाय घायचा त्यो लइ वंगाळ हाय पोर. पाटील हाय त्यो गांवचा. ” एका म्हाताऱ्यानं सांगितलं.

“ पाटील हायत न्हय. ” असं ती खिन्नपणानं बोलली आणि कांहीं वेळानं नाइलाजानं आपल्या रस्त्यानं निघून गेली.

एका गोड पोरीचीं कबुतरं आपल्याला मिळालीं या आनंदांत बेहोष होऊन इटल्या अन् सिद्या ताल्मीकडं निघून गेले.

गुन्हाळवाल्याच्या हातावर दोन आण्यांचे पैसे ठेवीत सिद्या गुन्हाळाबाहेर आला. बाजार बराच वाढत चालला होता. त्या गर्दीतून तो आतां पुढें चालला होता. “ गिर्नीत सव्वा रूपाया. गिर्नीत सव्वा रूपाया. “ असा आवाज त्याच्या कानीं आला. मुरलीधर हलवायाच्या पालापलीकडं भला मोठा घोळका जमलेला होता. काय भानगड आहे पहावी म्हणून सिद्या तिकडं गेला.

दोन लमाणांनीं जुगारीचा डाव मांडलेला होता तिथं. आणि लोक जुगार खेळत होते. सिद्या तिथं जातांच “ या पाटील या पाटील ” असा सगळ्यांनीं ओरडा केला आणि त्याला जागा करून दिली. तो तिथं खाली बसणार तांच पलीकडं एव निराळंच दृश्य त्याला दिसलं.

कालची ती लमाणाची पोर कांहीं कोंबड्या घेऊन विकायल्ल बाजारांत बसली होती. बसतां बसतां सिद्या तसाच उभा राहिला आणि “ छया गड्या आपल्याला न्हाई जमायचं. ” असं म्हणून तो पुढें सरकला आणि तिच्यासमोर जाऊन एक एक कोंबडं उचलून पाहूं लागला.

“ काय सांगितलं ह्याचं ! ” एकाला हातांत धरून सिद्यानं विचारलं.

“ पांच रुपये ” ती म्हणाली.

“ अन् त्या तुज्या हातांतल्या कोंबड्याचं ? ”

“ ह्या. अं...हं. इकायचा न्हाय त्याला, ” हातांतल्या कोंबड्याला कुरवाळीत ती बोलली.

“ कां ग ! ” त्यानं प्रश्न केला.

“ माझा राजू असला तसला कोंबडा न्हाई. तो झुंजार कोंबडं हाय पाटील ” ती मोठ्या दिमाखानं बोलली.

“ न्हय का, पर लई लुसकान दिसतया. आमचा शिऱ्या एका सपाटबाला चित करील घाला. ”

“ सोडून बोला पाटील. ”

“ बरं बघायचंय काय ! ”

त्या पोरीन आपल्या जुगार खेळणाऱ्या बापाकडं पाहिलं. त्यानं तिला डोळ्यानं बुणावलं.

“ बर बगूच. हून जाळं या. पर शर्तीवर उया. ”

“ बोल शर्त ” सिद्या पाटील बेफिकीरपणानं बोलला.

“ राजूनं जितलं तर तुमचीं सन्दीं कबुतर मला द्यावीं लागल्याल. ” ती बोलली.

“ हातू त्येच्या यवढंच न्हय. ठरलं. करायची झुंज ! ”

“ उद्यां दोपारच्या वक्ताला या ‘ इसबिग्याच्या रानांत, ’ तितं आमची वस्ती हाय ” अस म्हणत तिनें सिद्याकडं अशा कांहीं दृष्टीनं पाहिलं कीं सिद्या घायाळ होऊन गेला. ती त्याच्याकडं पाहून हंसत होती. आणि तो तिच्याकडं पहात पहात चालला होता. आपल्या रोमारोमांतून कसलं तरी चैतन्य संचारत आहे असं त्याला वाटत होतं.

लमाणांचा तांडा ज्या ‘ इसबिग्यांत ’ उतरला होता त्या शेतांत सिद्या कोंबडं घेऊन न्या वेळीं

दुपारीं आला त्यावेळीं सगळीं लमाणांची पुढूष मंडळी वडाखालीं हुक्का ओढीत बसली होती. सिद्याला पाहातांच त्यांतला एक लमाण उठला आणि ओरडला “रदिया, पाटील आल्यात.”

‘रदिया’ नांव ऐकतांच सिद्याला वाटलं “किती गोड आहे नांव नाहीं अगदीं तिच्या रूपसारखं !” रदियाच्या सौंदर्यानं त्याला चांगलीच भुरळ घातली होती.

थोड्याच वेळांत आपलं कोंबडं घेऊन रदिया खोपट्याच्या बाहेर आली. आणि तिनें त्या राजूला तिथूनच हवेंत फेकलं. त्याबरोबर तें कोंबडं कोंक कोंक करीत त्या लमाणांच्या घोळण्यांत येऊन उभं राहिलं. रदियाही हंसत हंसत पाटलाकडं पहात होती.

“बारा गांवचं पानीं प्याल्यालं कोंबडं हाय हें पाटील. न्हाई हारायचं कधीं” रदियाचा बाप बोलला.

“दिसलंच कीं आतां” असं म्हणून सिद्यानं शिऱ्याला खालीं सोडला आणि तोही खालीं बसला.

थोडा वेळ दोन्हीं कोंबडीं शांत होतीं. तीं झुंजायला सुरवात करीनात तेव्हां रदिया एकदम ओरडली ‘राजू’.

त्यासरशीं त्या पाखरानं झुंजायला प्रारंभ केला. सुरवातीला विशेष चुरस दिसली नाही. पण रदिया मात्र सारखी ‘राजू राजू’ म्हणून ओरडत होती. त्यासरशीं राजू अधिक चेंवानं झुंजत होता. घोषांचींही पिसं गळून पडत होतीं. दोन्हीही कोंबडे वर उडून एकमेकांना नखांनीं वार करीत होते. कधीं राजू तर कधीं शिऱ्या हारल्यासारखा करी पण पुन्हां त्यांच्यांत चुरशीची लडत होई. कांहीं वेळ हें युद्ध चांगलें रंगलें. राजू जिंकिल अशी खात्री झाली. आणि थोड्या वेळांतच शिऱ्या घायाळ होऊन खालीं पडला आणि त्यानं प्राण सोडला.

रदियानं राजूला बगलेंत धरलं होतं. तो मरून पडलेल्या शिऱ्याकडं पहात होता. जणूं म्हणत होता ‘कसं जिंकलं तुला, आणि ज्यावेळीं सिद्याची व रदियाची नजरानजर झाली त्यावेळीं सिद्याला, रदियाची नजर म्हणत होती, जिंकलं कीं नाहीं तुझ्या शिऱ्याला ? रदियाच्या चेहऱ्यावर विजयाचं हास्य चमकत होतं.

“पटलं पाटील तुम्हास्नी. लई लडता केल्यात या पाखरानं, पर एकदाबी हाटलं न्हाय भजून” रदियाचा बाप बोलला.

“रदियानंच जिंकलं आहे मला तर राजू कां नाहीं जिंकणार शिऱ्याला.” असे शब्द सिद्याच्या ओठावर आले होते पण तो कांहींच न बोलतां म्हणाला, “खरंच ! चल ग. तुझीं कबुतरं जा. घेऊन.”

“बरं न्हईल. देऊन टाका पाटील. पोरीचा नाद हाय रदियाचा” बाप बोलला. सिद्यानं रदियाला तिचीं कबुतरं देऊन टाकलीं इतकंच नव्हे तर आपली पेटिच त्यानं ‘इसबिग्यांत’ नेऊन तिच्या पेटिच्या शेजारीं मांडली. ‘इसबिग्या’ पासून त्याचा पानमळा कांहीं लांब नव्हता. त्याच मळ्याचं पाणी लमाणी लोकांना जवळचं होतं. दिवसांतून चार दोन वेळां तरी रदिया बिहिरीवर जात येत असे. त्यामुळं सिद्याची स्वारी आतां गांव सोडून पानमळ्यांतच टाण मांडून बसूं लागली. दिवसभर मोटेवर राहून तिसऱ्या प्रहरीं कबुतरं उडवावीत हाच त्याचा उद्योग

होता. रदियाच्या सोंदर्याची जबरदस्त मोहिनी त्याच्यावर पडली होती आणि त्या उन्मादांतच तो आतांशा असा उल्लूपणानं वागत होता.

त्याची ही बदललेली वागणूक लक्षांत यायला दहीवळीच्या लोकांना फार वेळ लागला नाही. पण गांवांतली पिडा रानांत गेली या समाधानानं ते शांत बसले अन् शिवाय पाटलाच्या पोर-विरुद्ध बोलायला कुगाची जीभ रेटलीच नाही.

सिद्याची ही वागणूक लमाणांच्या तांड्याच्या लक्षांत आली नव्हती असं नाही. ते त्याला ओळखून होते. रदियावर भाळलेले कितीतरी लोक, त्यांनीं पचविलेले होते. आणि रदियालाही या गोष्टीचा आतां चांगला सराव झाला होता. त्यामुळं तीहीं अपरिचित माणसाशीं मोकळेपणानं वाग-तांना कचरत नसे. प्रत्येकजण मतलबाशीं गांठ घालीत होता.

रात्रीं ' इसबिग्यांत ' चालणाऱ्या जुगारीच्या अज्यांत आतांशा सिद्याही मिसळला होता. जुगारींत रदियाही खेळे. रदियाचा जास्तीत जास्त सहवास हवा असल्यामुळं सिद्या जुगारांला प्रवृत्त झाला होता. जुगार चालूं असतां रदिया गांवठी दाखवा ग्लास घेऊन त्याच्या जवळ येई आणि " पाटील घ्या येवढी. तरतरी येईल जरा खेळाला. " असं म्हणे. तेव्हां तिला " पाज की तुझ्याच हातानं. " असं उत्तरतांच ज्या वेळीं ती त्याला पाजीत असे, त्यावेळीं आपण आतां स्वर्गांत आहोंत असंच सिद्याला वाटे. तिच्या त्या क्षणिक स्पर्शासाठीं तो वरचेवर पीत असे आणि शेवटीं धुंद होऊन पडत असे. तो असा पडला म्हणजे त्याला पुरतां लुटावयाला फारसा त्रास लमाणांना पडत नसे.

सिद्याच्या नांवानं सगळी दहीवळी आतां ओरडत होती. प्रत्यक्ष त्याचा बापही, आतां त्याच्या या वागणुकीला त्रासला होता. घरांतली संपत्ति त्या लमाणांच्या पोरीपाई चालली होती आणि दाखून शरीराची धूळधाण होत होती. या लमाणांच्या तांड्याला हांकलून घावें असा सल्ला गांवकरी मंडळीनं दिला आणि तशी ताकीद पाटलांनीं लमाणाला दिली. ' उद्यां गांव सोडतो. ' असं लमाणांचं उत्तर आलं. सिद्याच्या मस्तकांत शूळ उठला.

आजची एकच रात्र रदिया दहीवळींत रहाणार होती. आज खूप प्यायचं तिच्या हातून, असं त्यानं ठरविलं व रात्रीच्या अकराच्या सुमाराला ' इसबिग्यांत ' जायला तो गांवांतून निघाला. बहिरो-बाच्या देवळांत भजन चाललं होतं त्याकडं लक्ष नव्हतं त्याचं. सुताराच्या नेटावर कांहीं माणसं बोलत होती त्याकडंही त्यानं दुर्लक्ष केलं व तो नीट ' इसबिग्याच्या ' रस्त्यानं गेला. रदियाला निरोप म्हणून देण्यासाठीं त्यानं आपलं कुस्तींत मिळविल्लं सोन्याचं कडं बरोबर घेतलं होतं.

बऱ्याच रात्रीपर्यंत जुगार आणि पिणं चालल्लं होतं. गण्यांना रंग भरत होता तसतसे ग्लास रिकामे होत होते, आणि धुंदी वाढत होती. रोजच्यापेक्षां आज रदिया त्याच्याशीं जास्त मोकळे-पणानं वागत होती. सोन्याचं कडं मिळणार होतं ना तिला ! अखेर सिद्या धुंद झाला व बरगडींत मान घालून पडला.

सिद्याला जाग आली त्यावेळीं मोठी पहाट झाली होती. सगळीं माणसं झोंपलीं होती. झोपडीच्या दाराशीं रदियाही झोंपलेली दिसत होती. तिला पहातांच एक विचार सिद्याच्या काळजाला

चरकन चाटून गेला. विचार न करता तो उठला आणि त्या झोपडीच्या बाजूला चोर पावलांनी चालला. रदियाजवळ दोन पावलं जातो तोंच राजून बाग दिली आणि रदियाचा बाप जागा झाला. त्याच्या किलकिल्या डोळ्यांना झोपडीच्या दाराजवळ कुणीतरी लपून बसत असल्याचा भास झाला. कुणीतरी चोरटं असावं या कल्पनेने त्याने उशाची कुऱ्हाड घेतली आणि नेम धरून फेकली. त्याबरोबर किंचाळून सिद्या रक्ताच्या थारोळ्यांत पडला. सारेजण जागे झाले. पहातात तों सिद्या मरून पडला होता.

पाटलाच्या पोराला मारलं. भलतीच भानगड निर्माण झाली होती. दिवसापूर्वी गांव सोडणे इष्ट होते. ताबडतोब सर्वांनी बांधाबांधीला सुरवात केली. सामान गाडवावर लादण्यांत आलं. सिद्याचं प्रेत एका गाडवावरून लमाणांनी तांब्याबरोबर नदीवर नेलं. मोठा दगड बांधून ते प्रेत त्यांनी एका डोहांत टाकून दिले आणि सूर्योदयापूर्वीच लमाणांचा तांडा दहीवलीची शीव सोडून पलीकडे गेला होता. दुसऱ्या दिवशी दहीवलीत एकच बातमी लहानमोठबांच्या तोंडी होती. लमाणांच्या पोरीच्या नादानं पाटलाचा सिद्या लमाणांच्या तांब्याबरोबर निघून गेला.

वि. भ. बिडवे

ज्यू. बी. ए. (मराठी-ऑनर्स)

शरसंधान

कदा नेणो फाडी वहितुनि जरा कागद कदा ।
कदा सुळीं बनवी दबवुनि तिला फेकित कदा ॥
विपक्षाच्या केशीं रुतुनि बसतां ' खस्स ' करुनी ।
कळे गुण्डेन्द्राची त्वरित शरसंधान करणी ॥

रा. ना. इनामदार,
एफ्. वाय. आर्टस्

जीवनाच्या देहलीवर

[जाति-जीवन-लहरी]

घट घेउन स्कंधावर
गडगडती ढग काळे
तडितेच्या तेजानी
क्षणभर अन् जग उजळें
स्वप्नें मम त्यासमान
होतिल कां दीप्तिमान
चिंता ही सर्पासम
नित्य डसे हृदयाला ॥ १ ॥

कोसळता जलधारा
माळरान पालवळे
समिरांतुन पुष्पांचे
गंध मधु दरवळले.
आशा परि मम उरांत
तडफडुनी झाल्या मृत
दुर्गंधी अन् त्यांची-
व्याकुळ करि मन्मनास ॥ २ ॥

शुभ्र शरदू सृष्टीवर
जल शिंपी जोत्सनेचे
दंव घाली आणि तृणा-
स्नान मुदे मोत्याचें.
नयनांतिल अश्रु मला
न्हाणितात-डे: ज्वाला
पोळतात रात्रंदिन
आग उरीं-बाहेरी ॥ ३ ॥

या जीविते देहलिवर

मन माझे संभ्रमीत

स्पंदतात भाव उरीं

पैशाविण नच जगांत

हृदय जरी मम विशाल

परि भीषण रुक्ष माळ

गृध्र-थवा त्यावरती

कुरतंडतो स्वप्ने मृत ॥ ४ ॥

अंकुरते मम जीवन

जाळु नका ज्वाळांनो

मिणमिणत्या ज्योतीला

तेवू दे वाऱ्यांनो !

देहलि ही आक्रामिता

घुबडांनो कां रडता

पर्वा ना अशुभाची

पद पुढती टाकियले ॥ ५ ॥

मावळत्या उत्साहा

सतिपरि ये उजळुन

मरणाऱ्या सामर्थ्या

भीमबळा ये घेवुन

लढु दे मज, आशेस्तव-

स्वप्नास्तव-ध्येयास्तव

काळा घे मग चावा

खेदहि ना खंतहि ना ॥ ६ ॥

प्रभाकर गुमास्ते

एफ्. वाय्. आर्टस् (बी)

आरसा आणि स्वप्न

या मानवी धकाधकीचें वाङ्मयांत उमटणारें प्रतिबिंब, फोटोंत किंवा आरशांत दिसणाऱ्या आपल्या प्रतिबिंबाप्रमाणें नसतें, असें म्हणणाऱ्या साहित्यिकांचा आशय, फोटोंत किंवा आरशांत दिसणारें आपलें प्रतिबिंब हें अगदीं हुबेहुब असतें असा दिसतो. पण अधिक विचार करणारांना हें पटणार नाही. फोटोच्या बाबतींत पाहिलें तर आपलें, फोटोग्राफरचें व इतर पाहणारांचें एकमत होण्याचा योग कपिला-पृष्ठीचाच म्हटला पाहिजे. ज्या वेळीं फोटो हुबेहुब आलेला नाही, म्हणजे वाईट आलेला आहे असें आपणांस वाटतें, त्या वेळीं फोटोग्राफर आपल्याविरुद्ध ग्वाही देतो; आणि इतर पाहणारे जेव्हां फोटो फार चांगला आलेला आहे, म्हणजे आपण आहोंत त्यापेक्षां फोटोग्राफरच्या करामतमुळे (*Finishings*) तो अधिक चांगला दिसतो असें म्हणतात, त्या वेळीं तो अगदीं हुबेहुब आलेला आहे याची आपली मनोमन खात्री असते. तरीही फोटोग्राफर हा प्रतिविधाता आहे हें नाकारतां येणार नाही. रूपाची हुबेहुब नकल करण्यापेक्षां स्वतंत्र प्रज्ञेच्या बळावर तो आपली छत्री अशी बेमालुम बदलतो कीं प्रत्यक्ष त्या सृष्टिनिर्मात्यानेंही तोंडांत बोट घालावें ! आरशांतलें आपलें प्रतिबिंब तर काय, बघणाराला तें हवें तसें म्हणजे सुंदरच दिसतें. तसें जर नसतें तर कुरुप छत्री-पुरुषांनीं आरशाचें (अर्थात् आरशांत दिसणारें आपलें) तोंड देखील पाहिलें नसतें ! ' हे देवीचे वण सोडले तर माझ्यांत काय कमी आहे ? किंवा या नाकाच्या (नसलेल्या) शेंब्याकडे जरा डोळेझांक करून दृष्टि जर बाजूस वळविली तरी माझे डोळे किती सतेज दिसतात ! किंवा या काळ्या रंगाकडे दुर्लक्ष केल्यास मी एरवी किती तरतरीत आहे ? ' याच विचारानें प्रेरित होऊन अलंकारामुळे अप्सरेचें सौंदर्य वाढत नसून, अप्सरेमुळेच अलंकारांना शोभा प्राप्त होते, याचा विचार न करतां अलंकारभारानीं स्वतःचें सौंदर्य वाढविण्याचा प्रयत्न करणारी एकादी कुब्जा स्वतःची शोभा मात्र करून घेते. हौसेला मोल नाही म्हणतात हेंच खरें ! नाहीतर लज्जेसारखी अमूल्य गोष्ट हौसेपायीं कोण गमावून वसेल ? एकूण काय ? आरसा हा कडू बोलून कानउघाडणी करणारा हितकर्ता नसून, अवास्तव स्तुतिस्तोत्रें गावून आपली तबबेत खूष राखणारा भाट आहे. आरशाच्या या स्तुतिपाठकाच्या भूमिकेमुळे किती तरी भोळ्या जीवांची वृत्ति वरीलप्रमाणें स्वप्नाळू बनत असेल !

एकीकडे आपल्या चर्मचर्धुंना आपलें मोहक रूप दाखवीत असतांना अंतःश्वसूंपुढें दिवास्वप्नें (*Day dreams*) उभीं करण्याचें तंत्र आरशानें आत्मसात् केलेलें आहे. सुखदुःखादि भावना, समाज आणि नीतीचीं रूढ बंधनें, स्थलकालादि मर्यादा यांच्या अतीत नेण्याची जी शक्ति मदिरेंत आहे, तीपुढें आरशाचा प्रताप कांहीं फिका पडणार नाही. मदिरेच्या प्रत्येक घोट्याबरोबर जसा मनुष्य वरीलप्रमाणें मर्यादातीत होत जातो, तीच गोष्ट आरशांत पाहण्याच्या तुमच्या प्रत्येक सेकंदाबरोबर होत जाते. समोरचें तुमचें प्रतिबिंब पार्श्वभूमीप्रमाणें अंधुक दिसूं लागतें; तुम्ही तरुण पुरुष असाल तर त्या प्रतिबिंबांतून मदनाचा पुतळा शोभणारा एक राजबिंडा पुरुष पुढें येतो; तुम्हांला अनुरूप अशी एकादी मोहिनी तुमच्या रोखानें गजगतीनें येऊं लागते; नंतर कांहीं शौर्याचीं कृत्ये करतांना तुम्ही आपलें देहभानहि विसरता; प्रत्येक टिकाणीं तुमचा उदो उदो होतो. तुम्ही तरुण छत्री असाल, तर वरीलप्रमाणें राजबिंडा पुरुष तुमच्यावर भाळलेला दिसेल; त्याला तुम्ही आपलें सर्वस्व अर्पण करून स्वतःचें स्वतंत्र अस्तित्वहि विसरून जाल, अशा तऱ्हेनें एकसारखे देखावे बदलतात. तुम्ही तरुण असा अगर नसा, थोड्याफार फरकानें याच गोष्टी आरसा तुम्हांला दाखवील. प्रत्यक्ष

आयुष्यांत अतृप्त राहिलेल्या आपल्या आशा-आकांक्षा स्वप्नांत पुऱ्या व्हाव्यात, त्याप्रमाणें प्रत्यक्ष आकर्षक नसलेला आपला चेहरा आरशांत मात्र स्वतःस आकर्षक दिसतो. स्वप्न संपतांच ज्याप्रमाणें आयुष्यांतील सुखदुःखांना आपणास तोंड घावें लागतें, त्याप्रमाणेंच आरसा बाजूला होतांच जगला आपलें तोंड असेल तसेंच दाखवावें लागतें.

आपण आयुष्यभर उराशी बाळगलेल्या पण या संसारांतील क्वचित् अपवादानें सिद्ध होणाऱ्या नियमाप्रमाणें कधींहि पुऱ्या न झालेल्या आपल्या महत्त्वाकांक्षा स्वप्नांत मात्र पुऱ्या होतात. बालपणीं आई-वडिलांनीं प्रत्यक्ष न पुरवलेले आपले हृदय स्वप्नांतच पुरविले जातात. त्या वेळीं लिमलेट, चॉकोलेटचे ढबेच्या ढबे आपल्याला बक्षिस मिळालेले स्वप्नांत दिसतात; त्याचप्रमाणें मागायच्या आंतच मिळालेल्या-कारण मागण्याइतका वेळच स्वप्नांत कुठें मिळतो-तीन चाक्री सायकलवर किंवा छोट्याशा पेंडलच्या मोटारींतून आपण लांब लांबच्या सहली करतो. गद्धे पंचविशींत पडणाऱ्या स्वप्नांत हजारांत उठून दिसणाऱ्या आणि आपणावर प्राणापलीकडे प्रीति करणाऱ्या अशा तरुणीबरोबर रोल्सराइस-मधून आपण फिरत असतो. आपल्याच तोंडांतून बाहेर पडणारी धूम्रवलयें डोळ्यासमोर आल्यामुळें त्या वेळीं आसपासचें जग आपल्याला अगदीं अंधुक दिसत असतें. पण वार्धक्यांत मात्र ही स्वप्नाळू वृत्ति लोप पावते. मात्र त्या काळीं आपलें संबंध आयुष्य हेंच एक स्वप्न भासूं लागतें. आणि त्या स्वप्नांतून जागृतावस्थेंत येण्यासाठीं कित्येक हताश जीव मृत्यूच्या वाटेकडे आतुरतेनें ढोळे लावून बसतात. 'ब्रह्म सत्यं जगन्मिथ्या,' 'मरणांत खरोखर जग जगतें' अशा तऱ्हेच्या निराशावादी तत्त्वज्ञानाचा जन्म याच वृत्तींतून होतो. आपलें हें चालू आयुष्य हेंच एक स्वप्न आहे काय, किंवा या आयुष्यांतील धकाधकीनें दमल्या भागल्यानंतर ज्या वेळीं आपले ढोळे मिटतील, त्या वेळीं आपण कांहीं काळपर्यंत सुखनिद्रेंत आणि सुखस्वप्नांत दंग होऊन जाणार आहोंत, हें गूढ आजपर्यंत थोर थोर तत्त्वज्ञानाहि उकललेलें नाही. मगरीच्या तोंडांत गुंतलेला पाय काढण्यासाठीं धडपड करतांना अधिकाधिकच ओढल्या जाणाऱ्या गजेंद्राप्रमाणें, ह्या आयुष्याच्या हेतूचा विचार करतांना त्यांची मति जास्त जास्तच गुंग होते, आणि ते त्या गजेंद्राप्रमाणेंच सर्व सूत्रें हलविणाऱ्या त्या एका महान् अदृश्य शक्तीला शरण जातात.

भ. द्यं. देशपांडे,
सी. बी. ए. इंग्लिश ॲनर्स.

युगायुगांची स्मृति

युगायुगांची स्मृति तुझ्या दर्शनीं दाटली,
कुठुनि ना कळे कशी ती प्रीति उद्भवली !

लोमले लोचन पाहुनि तुजला,
क्षण एक पोचले स्थिरतेला,
सुंदरतेच्या त्या अमल जला—
निरखितां शतजन्मांचीं प्रतिबिंबे दिसलीं ! १

ओळख अपुली जन्मजन्मिचीं,
भिडलीं जीवनें कधिपासुनची,
अनन्त योजनें आक्रमितांची
सुकुमार कराची अजि पकड घट्ट झाली ! २

नयनास नयन क्षणैक अन् भिडले,
गतप्रणयाचे रक्त—रंग उधळले,
वैभव ज्यांचें अतुल पसरलें,
चन्द्रिकेसम वाहुनि कणकण तुझ्या कपोलीं ! ३

नेत्रांनि तव हृदयाचा मम
घेतलाचि असे ठाव मनोरम,
फुलें कोमलंग वसंत सुमासम,
अनन्त स्वप्नें प्राचीन जणुं ओघळली ! ४

तेजोमय त्या दोन तारका,
दीप्तिचा आवरुनि पुंजका,
प्रवास करण्या जणुं निघती कां
नजर टाकुनि भेदक अपुलि भूमितळीं ! ५

नेत्र बोलले निगूढ भाषा,
' फळास येतिल मधुर सुखाशा,
टाकिन कातीसम दीन दशा !'
अभिवचन मिळालें, घोर निशा मावळली ! ६

श्रीनिवास कावळे,

इंटर आर्टस् ए.

पहाटेचें स्वप्न

उत्तरेचें मन आज अगदीं विखळ होऊन गेलें होतें. खिडकींतून समोर दिसणाऱ्या डोंगरावरच अटळ अशी दृष्टि रेंगाळूनहि तिच्या मनाचा प्रक्षोभ दूर न व्हावा, अशी कोणती धुमी तिच्या अंतरांत अखण्ड पेटली होती ! हलक्याच पावलांनीं सांज त्या डोंगराला वळसा घालून बसली. आपल्या कृष्ण हातानें तिनें तेथला उधळलेला संधि-प्रकाशाचा गुलाल झाडून काडला. तारकांनीं आपल्या माना डोलाविल्या. त्यांनाहि रजनीचें हें कृत्य आवडलेलें दिसलें ! सृष्टीला लागलेली ही-जन्म-जात—वाईट खोट... (!) परंतु रजनीच्या हस्तक्षेपानें थोडीच कायमची जाणार होती ?

इतक्यांत .क्षितिजरेषेवर कांहींसें हळल्यासारखें वाटलें. म्हणून किंचित् डोळे उंचावूनच तिनें त्या दोन अस्पष्टशा व्यक्तींकडे पाहिलें.—दोन धुन्न मानवी जीव : कीं, ज्यांच्या जीवनाला या अफाट विश्वाच्या पसाऱ्यांत बकुलफुलांच्या परागकणाइतकें सुद्धां अस्तित्त्व नसेल ? जागत्या ठिणग्यांप्रमाणें चमकणाऱ्या चांदण्या, त्यांची अमर्याद संख्या नि गति यांचा अद्याप कोणाहि शास्त्रज्ञाला पत्ता लागला नाहीं अशा विलोभनीय गोष्टींकडे लक्ष्य लागण्याऐवजी—डोंगरमाथ्यावर एकमेकांना जगण्यास आधार देणाऱ्या नश्वर व्यक्तींतच असें कोणतें गोड गुंजन सांठलें होतें ?

कपाळावरील घामाला कसेबसें दूर करीत उत्तरेनें एक दीर्घ निःश्वास सोडला. खोलीत हळूहळू अंधार पसरूं लागला होता, मनांत प्रकाशाचीं एकेक वलयें उकळूं पाहात होतीं. आयुष्याचें पानामागून पान, प्रकरणांमागून प्रकरण आणि खंडामागून खंड जरी संपले तरी मानवी जीवनांतील सुष्टुदुष्ट स्मृती कांहीं कायमच्या नाहींशा होत नाहींत. मनुष्यानें—अट्टाहासानें मागील स्मृती कितीहि झिडकारल्या तरी तळपायाच्या मातीप्रमाणें त्या पुनःपुन्हां त्यांचा ससेमिरा केल्याविना राहात नाहींत.

आठव दिवसांपूर्वीची गोष्ट. सोलापुराहून उत्तरेच्या मांमांचें एक पत्र आलें, नि त्याच दिवशीं रात्रीच्या गाडीनें उतरा निघाली देखील. जातांना तिच्या वडिलांनीं तिला एवढीच कल्पना दिली कीं, तिला कोणाला तरी दाखवण्याकरितां मामांनीं तातडीनें बोलाविलें आहे. बी. ए. झालेल्या मुलीलासुद्धां स्वतःचा जोडीदार निवडण्याला स्वातंत्र्य नसावें. याहिपेक्षां ज्युनिअरमध्ये असतांना झालेली धनंजयाची ओळख, परिचय सिनियरपर्यंत सुद्धां टिकून राहूं नयें याचेंच तिला राहूनराहून नवल वाटत होतें. कॉलेजांत प्रवेश करतांना जरी तिनें आपल्या भावी आयुष्याच्या जोडीदाराची कल्पना मनांत बाळगिली नसली, तरी धनंजयाची ओळख होतांच ती एकाच कल्पनानंदांत निमग्न होऊन गेली होती.

—आणि तोच आनंद आज, तिच्या केवळ कल्पनेचा बोलारा ठरला होता.

धनंजयाची ओळखसुद्धां किती विचित्र स्थितीत झाली !! बी. ए. पर्यंत उत्तरेच्या वर्गांत शिक्षणारा तो एक हुशार विद्यार्थी होता. जसा रूपानें तसाच स्वभावानेंहि तो गोड होता. परंतु कोणाला ! निष्पाप मनाची कल्पना ज्याला आहे त्यालाच. धनंजयाचें लेख कॉलेजच्या मासिकांतून नेहमीं प्रसिद्ध होत. याहि वर्षी एक कथा प्रसिद्ध झाली होती. ती त्या मासिकांतील एक उत्कृष्ट आणि सरस कथा होती—असें खुद्द संपादकांनींहि आपलें मत प्रदर्शित केलें होतें. त्याला कांहीं विद्यार्थ्यांकडून अभिनंदनाचे स्वर ऐकायला मिळाले. त्यांच्यांत उत्तरा एक होती.

‘अहो साहित्यिक,’ हांकेच्या अनुरोधानं धनंजयानें कानाबरोबर नेत्रहि वळविले. लाय-बरीच्या वाजूला उत्तरा उभी होती.

‘कोणी, तुम्ही हांक मारलीत मला ?’ त्यानें जवळ जाऊन तिला विचारलें.

‘अर्थात्...’ कांहींशी उत्तरा लाजलेली दिसली. तिच्या आरक्त गालांवरून लटक्या रागाचीं पूर्व चिन्हे स्पष्ट दिसत होती.

‘कांहीं काम आहे ?’ हलक्या आवाजांत त्यानें प्रश्न केला. परंतु त्याचें लक्ष्य मात्र आजूबाजूनीं धांवणाऱ्या मुलांकडे होतें. तेवढबा वेळांत किती गोंगाट त्याच्या कानावर येऊन आदळला.

‘मी तुम्हाला हें पुस्तक देणार आहे; त्याचा स्वीकार कराल का ? म्हणजे.....’ थर-थरत्या हातानेंच तिनें एक पुस्तक पुढें केलें. उतर घावयाच्या ऐवजी धनंजय पुस्तकाकडेच पाहात राहिला.

‘पण...कशाकरितां आपण मला हें पुस्तक देणार आहांत. नोट्स वगैरे कांहीं हव्यात आप-गाला या पुस्तकावर ?’

‘इश्य नोट्स काय करायच्या ?’ किती धिटाईनें उत्तरेनें खुलासा केला. ‘हो, पण मला एका गोष्टीबद्दल तुमचा फारच राग आलाहं. पुन्हां असं चालणार नाही.’ कांहींशा कडक भाषेतच तिनें हें वाक्य उच्चारलें !

पुस्तकाकरितां पुढें केलेला हात धनंजयानें तसाच मागे घेतला. ‘म्हणजे असा कोणता अपराध माझ्याकडून झालाय ?’ धनंजय त्यावेळीं इतका घाबरला कीं, उत्तरेचे हे शब्द कुणी ऐकले नसतील ना, याहिपेक्षां ती आतां कोणतें कारण सांगणार याचीच दांडगी भीति त्याला छळूं लागली.

‘तुम्ही कोणतातरी अपराध केला असाल असं वाटतं ना !’ तो काय उत्तरणार ? पण ओठांतून प्रसंगानुसार शब्द ओघळले मात्र. ‘बरं पुढें !’

‘खरंना, मग घ्या तर हें पुस्तक आधी हातांत.’

‘म्हणजे शिक्षेच्या ऐवजी...’ या कोडबाचा त्यालासुद्धां उलगाडा होईना.

‘तुमच्या अपराधाला हीच शिक्षा योग्य आहे.’

‘अल्बत, पण अपराध तरी कोणता होता हें तरी सांगाल कीं नाही ?’

‘...तुम्ही गोष्ट किती छान लिहिलीत. मला फारफार आवडली. जसें कांहीं माझ्या मनांतले विचारच आपण आपल्या लेखणीनें उतरविले आहेत असं वाटतं. केव्हां शिकतं एवढं सुरेख लिहायला !!’ किती गोडव्यानं नू तोंडभरून सांगत होती उत्तरा.

‘मग त्यांत चूक कोणती झाली हें नाही मला सांगितलें !’

‘लेखक म्हणजे अगदीं वेडेच, प्रत्येक गोष्ट त्यांना अगदीं बोट करून दाखवावी लागते. म्हणजे त्यांना तें सारं कांहीं माहीत असतं, परंतु मला तेवढंच दुसऱ्याकडून वदवून घ्या.’

‘तें खरं आहे. उत्तरा देशमुख. परंतु खरंच अद्याप माझ्या लक्षांत नाहीं आलं.’

‘गोष्टीत रंगविलेलं “उत्तरेचं चित्र-” अखेर लाजलीच ती. मातीवर पायाचे ठसे उमटवि-प्याचा लटका बद्दलाना करीत तिनें खालीं मान घातली. धनंजय अगदीं मनापासून हंसला, ‘खरंच

कीं, विसरलेंच मी. म्हणून तुम्ही माझी कथा वास्तववादी करून दाखविलीत होय !' उत्तराहि हंसली. हलक्याच हातानें नमस्कार करून धनंजय निघून गेला. त्याच्या मधुर शब्दसंचयाशीच बोलत कितीतरी वेळ उत्तरा उभी होती.

अनपेक्षितपणें घडलेल्या या प्रसंगाची जुळवाजुळव तिच्या मनांत इतक्या सहजरीत्या झाली कीं, वरंधार पाऊस ओतून गेल्यानंतर डोंगरांतील पाऊलवाट धुपून निघावी, नि त्या धुपलेल्या स्वच्छ वाटणीवरील कुपांचे बारीकबारीक तुकडे हिऱ्यासारखे चमकावत, तसेंच कांहीं अंशीं या प्रसंगाचें झालें. भावना-प्रधान मनुष्य जीवनांत अपयशी ठरतो. भावना म्हणजे तरी काय ! स्वतःच्या हातानें पेरून ठेविलेले मायेचे सुरंगच !

धनंजयाची ओळख जितक्या लवकर झाली तितक्याच लवकर ती उत्तरेला विसरावी लागली. पालवी, बहर आणि झड हीं वनस्पतीजीवनांतील तीन स्थित्यंतरे होत. परंतु ती एकाच ऋतूच्या अंतरानें आल्यास जगांत अेकतरी वनस्पती टिकेल का ? सेकंड टर्म सुरू होऊन दोनतीन महिने झाले नसतील. एक दिवस धनंजयानें आपण होऊन उत्तरेची गांठ घेतली.

'उतरा देशमुख माफ कराहं ! मला आपल्याला कांहीं सांगायचं आहे. दोन मिनिटं...'

'मला ? मग सांगाना... ? पुष्कळ वेळ आहे मला, खरंच !'

'म्हणजे...' धनंजयानें आजूबाजूला पाहिलें.

'आपण उद्यां कॉलेजांत येणार आहांत ना !

'इशश्य हेंच का विचारायचं होतं ?' हंसतच उतरा उद्गारली.

'नाहीं.' रस्त्याला लागल्यानंतर धनंजयानें तोंड उघडलें, 'आपणाला माझ्याबद्दल आदर वाटतो ना... अर्थात तुमच्याबद्दलहि मला खूप खूप आदर वाटतो. परंतु... ?'

'परंतु काय ?'

'यापुढें मला आपल्या आदराचा स्वीकार करतां येणार नाहीं. कृपा करून क्षमा करा मला... हवें तर...'

'काय ऐकतेय मीं हें !'

'खरं तेंच; आणि आपण मला जर पूर्ण विसरून जाल तर... तर...'

'पुरे पुरे, फार झालं हं ! हें कुणी ऐकलं तर काय म्हणतील... मी कांहीं कुकूल बाळ नाहीं कीं.....' परंतु पुढचे शब्द ऐकायला धनंजय तेथें होता कुठें. उत्तरा संतापली. रागावली, गोंधळली नि दुःखानें विवश होऊन गेली. पण त्याचा काय उपयोग !

दोन रुळाच्या मर्यादित क्षेत्रावरून पुढेंपुढें धांवणारी गाडी कुर्बुवाडी स्टेशन सोडून १-२ मैल गेली नसेल, तोंच कोणत्या तरी भयसूचक चिन्हामुळे गाडी एकाएकी थांबली. अतिवृष्टीमुळें भीमेला अतोनात पूर आला होता. भीमा-सागरासारखी-सोलापूरच्या आसमंतात फेसाळून राहिली होती. त्याकारितां पूर ओसरेपर्यंत तरी पुढील मार्ग बंद असल्याची वर्दा लागलीच प्रवाश्यांना देण्यांत आली. सगळ्या प्रवाश्यांना स्टेशनांत आणून मोडण्यांत आलें. पण उत्तरा !-ती कुठें जाणार !

हळूहळू दिशा उजळूं लागल्या. थंडीची मायाहि बरीच पडली होती. त्यामुळें दिशांच्या कुशींत दडून राहिलेले धुकं हलकें हलकें स्टेशनच्या आहारांत पसरूं लागलं. स्टेशनजवळच्या क्वार्टर्समधील

बरेच लोक मजा पाहाण्याकरितां फ्लॅफॉर्मवर एका पाठोपाठ एक जमूं लागले. उत्तरा ज्या डब्यांत बसली होती त्या डब्यावरून पांढरी साडी परिधान केलेली एक तरुणी एकदां दोनदां इकडून तिकडे जातांना उत्तरेला आढळली. क्षणभर तिला थांबवून विचारावें असें उत्तरेच्या मनांत आलें. परंतु गाडीच्या या आकस्मिक अपघातानें उत्तरा अगदीं गोंधळून गेली होती. 'आतां सोलापुरला गाडी केव्हां पोहोचणार आणि मामांना मी आल्याचें...' याही विचाराची तिला पूर्णता करा-विशी वाटली नाही. अखेर ती कोणाच्या तरी हांकेनें दचकलीच.

'उत्तरा, अग उत्तरा देशमुख...इकडं कुठें निघालीस, चल आतां माझ्या घरीं, गाडी अजून चार सहा तास तरी इथेंच राहिलंस वाटतें...' उत्तरेला मध्यें बोलण्याचा वाव न देतां ती तडक आंत शिरली. 'कुठाय तुझं सामान आणि चल पाहूं आधीं बाहेर...तुला काय वाटलं मी तुझी ओळख विसरेन म्हणून-कॉलेजांतली ओळख म्हणजे पहाटे पडणारीं स्वप्नें—असं का तुला वाटलं?'

'कॉलेजांतली ओळख म्हणजे पहाटे पडणारीं स्वप्नें...' उत्तरा-धनंजयाच्या ओळखीचेंहि असेंच नव्हतें का झालें!

'का ग... माझेंच वाक्य पुन्हां उच्चारलंस..... कॉलेजांत कुठें...' तिनें जवळ जवळ हंसतच उत्तरेला विचारिलें.

'म्हणजे!' उत्तरेनें तिच्याकडे पाहिलें. आश्चर्याचा दुसरा धक्का तिच्या हृदयाला मिळाला 'कादंबरी...तुझ्या गालावरची लाली कपाळावर केव्हां गेली?'

'माझे कपाळ सद्बोधित पांढरेंच रहावें अशी तर तुझी इच्छा नव्हती ना ! माझं यांच्याशीं लग्न झालं...!' लाजायच्या ऐवजी कादंबरी एकदम खुदकली.

'बरीच सुखी दिसतेस तूं आतां...!' उत्तरेच्या बोलण्याचा राग येण्याऐवजी कादंबरीच्या हृदयाला गोड अशा गुदगुल्याच झाल्या. 'मी ना फार आनंदी-सुखी आहे.' पूर्वेच्या बाजूला पाहातच कादंबरी उत्तरली. सूर्याची कोंवळीं कोंवळीं किरणें धुक्याच्या बुरव्याखालून तिच्या अध-रोश्रावर खिळून, नाना भावनांचे रंगधनु तिच्या आरक्त गालावर निमिषांत खुलून गेले.

'का माझ्या सुखाचा हेवा तर वाटत नाही ना तुला .. रागावलीस उत्तरा, मीं सहज चेष्टेनं म्हटलं हें !!'

'चेष्टा, थट्टा' सुखी जिवानं आपल्या उन्मादांत दुसऱ्याची थट्टा करावी, पण त्याची यम-यातना दुःखी जिवाला किती होते याची कल्पना असते का !'

'का ग ? राग आला उत्तरा तुला माझा... ।'

'तुझा नाही ग !'

'मग कोणाचा ?'

'माझाच !'

'म्हणजे ?'

--परंतु कादंबरीच्या प्रश्नाला ती कोणतें उत्तर देणार होती ? धनंजयाची झालेली मैत्री वृद्धिंगत होत गेली असती तर उत्तरनें मुद्दां आज कादंबरीला सुखी असल्याचें सांगितलं नसतें का !

'पण हा तुझा विवाह घडून आला तरी कसा ?'

‘तो एक छोटासा इतिहास आहे.’ दोघी स्टेशनच्या बाहेर पडल्या. समोरच, परंतु किंचित् दूरवर असलेल्या एका दुमदार बंगलीकडे हिरवळलेली एक पाउलवाट जात होती. बोलण्याच्या नादांत त्यांचीं पावलें मात्र बरोबर त्या वाटेला वळलीं.

‘मॅट्रिकमध्ये असतांना माझें एका तरुणावर प्रेम होतें. परंतु माझ्या वडिलांनीं माझें लग्न दुसऱ्याच एका तरुणाशीं लाविलें. माझा मात्र नाइलाज झाला. सप्तपदीच्या वेळीं प्रत्येकास घ्यावी लागणारी ‘शपथ’ पुरुष जरी पाळत नसले तरी हिन्दु विवाहित स्त्रीला तें थोडेंच सुटणार आहे. मनाच्या बंधनापेक्षां धर्मबंधनेंच आम्हां भारतीय महिलांना जास्त जखडून टाकतात. माझ्या पतीला लहानपणापासूनच पोटशुद्ध होता. आणि अखेर त्याच विकारानं माझ्या जीवनांत दावा साधला नि मला ‘पांड्या पायाची, अभद्रा, कैदासिनी’ इत्यादि पदव्यांना पात्र करून सोडलं. मी माहेरीं आलें. पण गव्हाणींतला चारा किती दिवस पुरणार ? जिवाला कंटाळून अेक दिवस रात्रीं, मी एकटीच घराबाहेर पडलें. वाटेंतच मला एक व्यक्ति भेटली.’

‘पूर्वीं तुझें ज्या तरुणावर प्रेम होतें ते तर भेटले नाहींत ना ?’ जिज्ञासलेली उत्तरा म्हणाली.

‘हो, तेच भेटले. न मला माझा विचार बदलावा लागला.’

‘म्हणजे, त्यांचे तुझ्याविषयींचें मत अजिबात वाईट झालें नव्हतें ?’ उत्तरा.

‘मुळींच नव्हतें. उलट त्यांनीं मला आयुष्यभर साथ करण्याचें वचन दिलें.’

‘सध्यां तुझे ‘हे’ काय करतात ?’

‘याच वर्षीं ते बी. ए. झाले, नि इथल्याच शाळेंत त्यांना मास्तरची नौकरीहि मिळाली. मुख्याध्यापक होण्याचा पुढें चान्स आहे.’

‘याच वर्षीं बी. ए. झाले ?’ उत्तरा निःश्वासली.

‘चल आतां, लवकरच आपल्याला गेलं पाहिजे; यांची सकाळची शाळा आहे-नाहींतर बसतील निष्कारण रागवत.....’

‘म्हणजे ते तुझ्यावर रागावतातहि वाटतं !’

‘पुरे झाली हं थट्टा...बी. ए. झालीस तरी अजून तुझा थट्टेखोर स्वभाव गेला नाहीं कीं ग !’

‘तुला कसं कळलं मी बी. ए. झाल्याचं ?’

‘कसं म्हणजे, त्यांनीं सांगितलं !’

‘तुझ्या.....’ बंगलीला पाय लागले नि उत्तरेचा प्रश्न फाटकाच्या बाहेरच राहिला. बागेतल्या फुलांनीं त्यांचें स्वागत केलें. दोघी मैत्रिणी दर्शनी भागाच्या पायच्या चढून वर जातात न जातात तोंच एक उंच, भव्य आणि निमगोरी व्यक्ति अंगांत कोट चढवीत एकदम पुढें आली.

‘धनंजय तुम्ही... ? ?’ उत्तरा आश्चर्यानिं ओरडलीच !

‘ओ हो, कोण उत्तराताई यावंत...’

उत्तरा घटिका अर्धी घटिका चित्रासारखी उभी राहिली.

‘उत्तरा देशमुख कशी तुमच्या ओळखीची ?’

‘म्हणजे आम्ही एकाच कॉलेजांत नव्हतों का ? तूं मला पुन्हां त्या दिवशीं भेटलीस नि त्याच्या दुसऱ्याच दिवशीं देशमुखांना मीं सांगितलं कीं...’ धनंजयाचं वाक्य पूर्ण व्हायच्या आंतच कार्दबरी म्हणाली, ‘मग दुधांत साखरच पडली कीं ! उत्तरा, आतां दोन तीन दिवस तरी मी तुला

सोडणार नाही. तार करूं हवं तर तुझ्या.....अँ उतरा !! हें ग काय, डोळ्यांत पाणी का आलं तुझ्या ?' सहज तिनें धनंजयाकडे पाहिले. हृदयाच्या कपाटांत सांठलेली श्वासांची धूळ झाडण्याचा धनंजय प्रयत्न करीत होता.

हेच विचार उत्तरेच्या मनांत आज राहून राहून येत होते. पायाला माती लागणार म्हणून कोणी पाय धुण्याचें सोडीत नाही. मानवी जीवनांत अव्याहत चालणाऱ्या सुखदुःखाच्या लपंडावास कितपत महत्त्व द्यावें हें ज्याचें त्यानेंच ठरविलें पाहिजे. या नश्वर जगाची आणि त्यावर अहंपणानें वावरणाऱ्या मानवाची उत्पत्ति करण्याची नसती कामगिरी देवाला तरी कुणी सांगितली होती. परंतु या उठाठेवीबद्दल आपण ईश्वराला कांहीं दोष देत नाही.

— मग उत्तरेनें तरी तसें मनांत कां आणावें ?

म. ना. जोशी
इंटर आर्टस् (अ)

जात्यावरील ती ओवी

जात्यावरील ती ओवी

आई, पुन्हां पुन्हां म्हण

आठवूं दे एकावर

मला माझे बालपण.

मोत्यापरी जोंधळ्याचा

घास पडतां जात्यांत

पहाटेच्या समयाला

मन होइ उल्लासित.

तुझ्या एका मांडीवर

विसावलेलें हें शीर

आणि त्याच वेळीं तुझा

घुमे कानीं गोड स्वर.

“ पहिली ती तुझी ओवी

पहिला नि तुझा नेम

अजुनि का पोथी वाचे

तुळशीच्या खालीं राम ? ”

— जात्यावरील ती ओवी

आयुष्याच्या मध्यान्हीस

आई, पाखर घालील

तुझ्या बाळावर खास !

— भालचंद्र खांडेकर
सी. बी. ए.

“मुद्राराक्षस” व “चंद्रगुप्त”

विशाखदत्ताचें “मुद्राराक्षस” नाटक व हरि नारायण आपटे यांची “चंद्रगुप्त” कादंबरी यांत ज्या गोष्टी तुलना म्हणून व विरोध म्हणून लक्षांत येतात त्यांचा या लेखांत मी विचार करणार आहे. या दोहोंत कथानकदृष्ट्या कांहींहि साम्य नाही पण विषय एकच आहे. दोहोंत एका नांवाची पण सर्वस्वी भिन्न अशींहि पात्रे आहेत. [उदा०-भागुरायण, सिद्धार्थक इ०] चंद्रगुप्ताच्या उत्तरार्धाचाच विशेष संबंध या संदर्भात येणार असला तरी क्वचित् त्या कादंबरीचें वैशिष्ट्य दाखवितांना पूर्वांर्धाचाहि विचार केला आहे. कथानकें भिन्न असल्यानें व दोन्ही ग्रंथांत प्रतिपादनाचा हा भाग बिनतोड रंगविला असल्यानें त्यांत विशेष लिहिण्यासारखें कांहीं नाही. या ठिकाणी फक्त (१) राक्षसाचें पात्र (२) दोन्हीतील प्रतिपादनांच्या विषयीं कांहीं तुलना व (३) त्यांच्या लेखनशैलीतील विशेष, हेच घेऊं.

राक्षसाचें पात्र

(१) कादंबरीतील राक्षसाच्या देशभक्तीस एका प्रसंगानें लेखकानें उजळा दिलेला आहे. [सिद्धार्थक-शाकलायन मेट] नाटकांतील राक्षस (देशभक्त असूनहि) एका म्ळेंच्छास कां मिळतो ? नंदवंशातील कोणास गादीवर बसविण्याचा त्याचा हेतु मुळांतच विफल झाला असतांहि, त्यानें मलयकेतूच्याच आश्रयास कां जावें ? चंद्रगुप्तास उठाव देणारें पात्र म्हणून मलयकेतूचें पात्र उत्तम रंगविलें असलें तरी राक्षसानें त्याला कां निवडावें ! मलयकेतु पितृवधामर्षित असला तरी राक्षसाला मलयकेतूसारख्या माणसाकडून कोणता लाभ होणार होता ? कां केवळ चंद्रगुप्त व चाणक्याविषयीं सूडबुद्धि म्हणून अविचार ? [अं. २ श्लो. ४ व अं. ७ श्लो. १४ महत्वाचे आहेत.]

(२) कादंबरीतील राक्षस सेल्युकसला मदत करण्यास नाकारतांना म्हणतो देशावर परकीय शत्रू प्रबळ होऊन आल्यास अंतर्गत मतभेद विसरून (वास्तविक अन्याय विसरून) प्रचलित सरकारासच (म्ह. चाणक्यासच) मी मदत करीन. चाणक्याची वर्तणूक शौर्याची, लोभाची, मत्सराची, ‘उद्दामपणाची (व नंदासारख्या चांगल्या व त्याचा धनी असलेल्याची सद्गुणाची) त्यास पूर्ण वाटत असतांना स्वतःवरील अन्यायहि प्रसंगीं तो बाजूस ठेवण्यास तयार होतो ! या राक्षसाचें हें मनाचें मोठेपण लक्ष्यांत ठेवण्यासारखें आहे.

(३) सतत प्रयत्न करीत असतांहि ते वृथा होऊन परिस्थितिभेदांमुळे राज्यलक्ष्मीगतस्वभावांचाल्य, दैवाचे फेरे, नंदविषयक स्मृति, चंद्र-चाणक्यांविषयीं द्वेषभाव या गोष्टी त्याच्या मनांत कलहोळ उडवून देणें अगदी साहजिक आहे. पण म्हणून त्याच्या एकूण एक संभाषणांत पुनरुक्ति कशाकरितां ? हा भाग कादंबरीत अत्यंत हृदयंगमपणें नुसता सूचित केलेला आहे. अतिशय थोड्या जागेंत लेखकानें त्याच्या मनांतील वैषम्य, दुःख इ० सर्व वाचकांस प्रतीत केलें आहे.

(४) नाटकांतील राक्षसासंबंधीं पुढील गोष्टी महत्वाच्या आहेत:—

(अ) त्याच्या खोलीवर नियंत्रण नसतें ? चवथ्या अंकांतील संभाषणांत भागुरायण व मलयकेतु त्याचें भाषण आहून कसें ऐकू शकतात ?

(व) पर्वतकाच्या अलंकारासंबंधीं तो अजिबात चौकशी करीत नाही.

(क) मलयकेतुचे खास अलंकार सिद्धार्थकासारख्यास कां देतो ?

[राक्षस इतर परिजनांशीं बोलतांना ‘सखे’ म्हणतो, त्याच वेळीं चाणक्य इतरांस ‘भद्र’ असें संबोधितो.]

कादंबरीत प्रथुम्नदेवाकडून आलेले पत्र (चाणक्याचेंच बनावट पत्र), वृंदमालेस बोलावतांच तिची मैत्रीण येणें इ. प्रकार अत्यंत सहज वाटतात. त्यांत राक्षस काय करूं शकला असता ? राक्षस-भागुरायण भेट [पृ. २९] यासारखे प्रसंग अतिशय मनोरंजक व मार्मिक वाटतात.

(५) नाटकांत शेवटीं चाणक्यपक्षाचा चांगुलपणा राक्षसास पटतो व मित्रवध होऊं नये म्हणून मंत्रिपद स्वीकारून चाणक्यास मिळतो.

कादंबरीत: (१) राक्षस स्वतंत्र नागरिक म्हणून प्रत्यक्ष कुमुमपुरांतच राहात होता, तरी तो प्रतिपक्षाची लबाडी व कमजोर बाजू ओळखून सडेतोड उत्तरें देतो. चाणक्य चंदनदासास मारणें शक्य नाही ही राक्षसाची खात्री असल्यानेच तो मित्रवधास मान्यता देतो. (अर्थात् चाणक्यपक्षास गप्प बसावें लागतें).

(२) न्यायदानप्रसंग मनोरंजक आहे. अधिकरणिक राक्षस व त्यानें पर्वतेश व चंद्रगुप्त यांच्या तक्रारी ऐकावयाच्या. पर्वतेश फसलेला, चंद्रगुप्ताची बाजू लंगडी. पर्वतेश मंडपांत येतांच “अपराध्यास न्यायाधीश केलेला” पाहून आपला अपमान झाला म्हणून तो संतापतो व तणतणत राक्षसाच्या सहीशिक्षकाचीं पत्रें या “न्यायाधीशापुढें फेंकतो.” “यापुढें खुली चर्चा चालविणें धोक्याचें आहे, कसें तरी करून हें प्रकरण दावल्यासच चांगलें; एरवीं कांहींतरीच तिरपगडें होण्याचा संभव आहे” वगैरे भागुरायण राक्षसास सांगूं लागतो. या प्रकारावरून स्वतः न्यायाधीश आसनावरून ढटून चंद्रगुप्तास (=एका पक्षास) “माझाच न्याय करा” असें म्हणतो. या सर्व प्रकरणांत राक्षसाचा सरळपणा, सच्चेपणा, व विशुद्ध वर्तन, चाणक्याच्या “लबाडीच्या” उलाढाल्या व राक्षसास वळविण्याचे वावर्तीतील दौर्बल्य व पर्वतेशाचा भोळेपणा व सरळसरळ वागणें या गोष्टी उत्कृष्टपणें दिसतात.

(३) दोनदां अनुभव आल्यामुळें विचार करीत असतांना चाणक्यास कृतककलहाच्या उपायाचें वैयर्थ्य उघड दिसतें व तो बेत रहित करितो !

(४) तो सेल्युकसला मिळतो कीं काय हें पाहण्याचाहि चाणक्य प्रयत्न करितो व त्यास असें आढळून येतें कीं, साचिव्यमोहानें किंवा लोकनिदाभयानें किंवा सूडयुद्धीनेंहि किंवा प्रत्युभयानें किंवा मित्रवधाच्या धाकनेंहि राक्षस आपल्या म्हणण्यास सरळ कबूल होणार नाही !!

(५) अशा रीतीनें कोणताहि मार्ग राहिला नसतांना सामोपाय फक्त राहिला. त्यास पकडून आपून जबरदस्तीनें मंत्रिपद देण्यांत अर्थ नव्हता. कारण राक्षस जबरदस्ती किंवा कोणती लबाडी सहन करणारा नव्हे. शेवटीं आपलें म्हणणें स्पष्टपणें व उघडपणेंच त्यास सांगून वळवितो व त्यापुढें “हात टेकतो” हेंच राक्षसाचें वैशिष्ट्य व हाच त्याचा विजय !

(६) मात्र राजकारणाव्यतिरिक्त इतर रोजच्या व्यवहारांतील राक्षसाचें गुण मुद्राराक्षसांत उत्तम दिसतात उदा०—(१) दयाळूपणा—उदुंबर संभाषण (२) नंदावरील स्वामिप्रेम (अं. २) (३) कर्तव्यपरायण (अं. २) (४) मित्रप्रेम (२, अं ६-७) (५) मलयावरील अकृत्रिम स्नेहभाव (६) कृतज्ञता इ०

कादंबरीतील राक्षसांतहि हे गुण आहेत पण भावनेच्या भागावर लेखकानें या पुस्तकांत भर दिलेला नाही.

प्रतिपादनांतील वैशिष्ट्यें व फरकः—

(१) कादंबरीत पर्वतकाच्या लोभी स्वभावाचा फायदा घेऊन पुनः त्यालाच मध्यें घालून राक्षसास वळविण्याचा प्रयत्न केला आहे. नाटकांत सिद्धार्थकाचा व विशेषतः वैरोचकाचा वधप्रकार अगदींच अप्रशस्त व चाणक्यास कमीपणा आणणारा वाटतो.

(२) नाटकांतील मलयकेतूपेक्षां कादंबरीतील पर्वतेशासत्राच्या आर्याराजास मांडलिक करून त्याच्याच मदतीने सैल्युकसला भारतापलीकडे घालविणे अधिक चांगलें वाटतें.

(३) कादंबरीतील राक्षस सुरवातीसच "नवीन आलेल्या ब्राह्मणाचा" उलाढालीपणा ओळखतो. पुढील हक्कितीत प्रसंग भराभर घडत गेल्यानें, पुरावा नसल्यानें, विशेषतः जवळचे लोक दुदैवानें फुटल्यामुळे व राजाबरोबर वागणें नाजुक असल्यानें त्याच्या हातून काहीं होऊं शकलें नाहीं हें निराळें तरी प्रत्येक प्रसंगीं (उत्तरार्धात) त्याची दक्षता दिसते [व म्हणूनच तो चाणक्याकडून फसत नाहीं.]

(४) कादंबरीत धनानंदाच्या वंशाचा उच्छेद करण्याची चाणक्याने प्रतिज्ञा करण्याचा प्रसंग दाखविला आहे. त्यावरून चाणक्याचा तापटपणा मनांत राहून राक्षसाचे विषादास सयुक्तिकता येते. नाटकांत मात्र राक्षसाच्या भाषणापेक्षां चाणक्याचेच नंदावद्दलचे उद्धटपणाचे उद्गार लक्षांत राहतात.

(५) कादंबरीत मुरादेवी, भागुरायण, हिरण्यगुप्त, सिद्धार्थक, पर्वतेश प्रत्येकाचे बाबतीत ते चाणक्यास मिळण्याचें कारण दाखविलें आहे. तसेंच चाणक्यानें त्यासच कसें गोंबून टाकलें व मागून कोणालाहि मध्येच सुटतां येणार नाहीं अशी व्यवस्था कशी केली हें उत्कृष्ट दाखविलें आहे. मुरादेवीस प्रायश्चित्त याचमुळे मिळालें. राक्षसाचेहि मागे कारण दाखवून तें दूर झाल्यावरच तो चाणक्यास मिळतो. नाटकांत फक्त भागुरायण, सिद्धार्थक क्षणक यांच्यावर हवाला दिला आहे.

(६) नाटकांत राक्षसास फक्त मलयकेतूपासून फोडावयाचें होतें. कादंबरीत गांवांतच राहात असतांना, शत्रु मदतीस तयार असतांना, चाणक्यानें पर्वतकास 'मध्यस्थ' करून न्याय प्रकरणांमध्ये त्यास न्यायाधीश करून लोकांतहि विश्वास निर्माण केला.

(७) हेर व मारेकरी याशिवाय व उघड युद्धाशिवाय नाटकांतील राक्षसाजवळ कोणताहि वेत नाहीं. कादंबरीत चाणक्याचे उपाय व राक्षसाचे ते हाणून पाडणें यामुळे आपली उत्कंठा शेवटपर्यंत राहते.

(८) नंदनाश, पर्वतकवशीकरण, चंद्रगुप्तास पराक्रमास वाव देऊन तद्द्वारां लोकांचा त्याच्या-कडून विश्वास निर्माण करणें हे प्रसंग कादंबरीत उत्सुकता निर्माण करतात. नाटकांत वाचकांस फक्त राक्षस जेथे तेथें सुरवातीपासून फसत असलेला दिसतो.

(९) नाटकांतील चंद्रगुप्ताचें औदासीन्य कादंबरीत नाहीं. हा चंद्रगुप्त अत्यंत उत्साही आहे.

लेखनशैली:

मुद्राराक्षसः-(१) सेवावृत्तीवरील नाटककाराचे विचार दाखविणारे श्लोक चांगले आहेत पण इतक्यांदा कशाला ! (२) तिसऱ्या अंकांतील राजाचे राजधर्मानुस्तुतिपर विचारप्रसंग नसतांना कां आणले आहेत ? चाणक्याचें व राक्षसाचे स्वगत भाषणांतील श्लोक पुनरुक्तीनें फार भरलेले वाटतात. (३) कांहीं गोष्टी अनुचित वाटतात-उदा.-परिजनांचीं उत्तरे (१.४५,२.५९) नतु विरुद्धशुभ्रः (अं. २) या ठिकाणीं राक्षसानें आहितुंडिकाबद्दल अपरिचितपणा दाखवावयास हवा होता, राक्षसाचें दुःख (२-२६), चाणक्याचें लज्जानाटन (अं. १, अं. ७) कुलधर्मः रवल्वेष अस्माकम् । धीरज्जु, उपायहस्त, बुद्धिजलनिर्झर इ. अमूर्त बुद्धिगम्य उपमानें, तसेंच चाणक्याहतक बटु, अतिधूर्त इ. (परिजनांचेहि तोंडी व तेहि पदोपदी) प्रयोग, शिबि, वन्यगज, इ. कल्पना पुनरुक्ति (५) उपमा अनौचित्य-उदा. २.१२, २.५९, २.३, ४.४० इ. (६) राक्षस स्वतःच एका क्षणापूर्वी बोललेलें विसरतो ! [अं. २.१६ व २३] (७) पताका-स्थानक व राक्षसाचा निमित्तांवरील विश्वास यांची पुनरुक्ति. (८) पुढील श्लोकांत संदर्भात मुळीच जरूरी नाहीं. त्यांतील कांहीं बोजडहि आहेत. अं. १.११, १३, १५, २.१२; ४.१३-१४ इ. (९) एका म्लेंच्छाच्या तोंडी पुढील श्लोकांतील भाषा व शैली शोभते- ४.५, ६, ५.२३.

मांत्र यांतील विशेष चांगल्या गोष्टी म्हणजे—(१) अंकांचे आरंभ, शेवट व रचना फारच उत्कृष्ट आहे. पुढील कथावस्तूचीं वीजे व औत्सुक्य म्हणून १.२८, २.२३, ६.२१ हे श्लोक चांगले आहेत. नाटकांतील प्रसंगचित्रण परिणामकारक व सुंदर आहे. कोणताहि प्रवेश थोडक्यांत रंगविण्याचें कौशल्य अप्रतिम आहे. (२) कथानक कौशल्य यांत प्रसंगाच्या घडणीत दिसतें. एकेक प्रसंगांतून शांतपणें सर्व हक्किकती ओघानें आणल्या आहेत. यांतील कोणताहि प्रवेश व भाषणें (वर्णनें गाळून) अनवश्यक किंवा पाल्हाळिक नाहींत. (३) संवाद—कौशल्य—चंदनदासाचा प्रवेश (अं. ३) इ. सर्वत्र संवाद फार चांगले रंगविले आहेत. (४) उपरोधिक भाषण (अं. ४ व ५) (५) राक्षसाचे सहाय्या अंकांतील ९-१३ हे श्लोक फार भावनापूर्ण आहेत. (६) काव्यमय व भावनापूर्ण प्रसंगचित्रणास यांतील पुष्कळ श्लोकांची ओबडधोबड रचना नसती तर फार परिणामकारक झालें असतें. (८) स्वभावपरिपोष चांगला साधला आहे. पण राक्षसाशिवाय कोणांत वैशिष्ट्य वाटत नाहीं. चाणक्य रूक्ष व क्रूर वाटतो. मलयकेतूचें पात्र हुबेहूब रंगविलें आहे. (९) चाणक्याकडून नंदाचे दोष व राक्षसाकडून गुणवर्णन विरोधक नाहीं. पण चाणक्याचीं भाषणें अधिक सुश्लिष्ट हवीं होतीं.

चंद्रगुप्तः— (१) कथानककौशल्य साधूनहि कोणत्याहि पात्राला कमीपणा येऊं दिला नाहीं. (२) पात्रवैशिष्ट्य विशेष महत्त्वाचें नसलें तरी प्रत्येकामागें कांहीं भूमिका दाखविल्यानें नैसर्गिकपणा व प्रत्येक दोष केवळ ध्वनिरूपानें मांडल्यानें त्यास उठावदारपणा आला आहे. (३) वर्णनें सुरवातीस थोडीं आहेत पण पुढें त्यास अजीबात फांटा दिला आहे. स्वभावपरिपोषामुळें किंवा प्रसंगवर्णनामुळें होणाऱ्या भावना सोडून सर्वत्र फक्त कथनपद्धति अनुसरली आहे. मुद्राराक्षसांत ठिकठिकाणीं वर्णनांस महत्त्व आहे (४) राजकारणामुळें उत्कंठा व औत्सुक्य शेवटपर्यंत टिकतें. (५) संवाद विशेष नाहींत (६) प्रसंग हुबेहूब डोळ्यापुढें उभे राहतात. (७) राक्षसाविषयीं आदर व सहानुभूति विशेष वाटते.

नाटकांत वर्णनें करतांना शब्दयोजना विशेष चांगली व पुनरुक्ति व बाच्यार्थाची रचना गाळल्यास तें फार रम्य करतां आलें असतें. चाणक्याच्या भाषणांत विशेष काळजी घेऊन त्यांत रक्षणा आणावयास नको होता. चंद्रगुप्त कादंबरीत विशेषतः प्रत्येकाच्या स्वभावदर्शनकौशल्यानें व त्यांतील व्यंजकतेमुळें तें उठावदार वाटतें.

चंद्रगुप्त कादंबरी मोठी तत्त्वज्ञानपर किंवा प्रतिपादनाकरितां नाहीं. केवळ कलाविलास म्हणून एक गोष्ट त्या वातावरणांत नेऊन सुरेख मांडली आहे. मुद्राराक्षसांतहि मांडणी सुंदर आहे, वर्णनें, प्रसंगचित्रण हें अत्यंत हुबेहूब चितारलेल्यानें नाट्यरचनेस पोषकच आहे. पण भाषेत अधिक सौष्ट्य (व प्रसंगीं मार्दव) असतें तर त्या त्या ठिकाणीं त्या त्या भावनेचा उत्तम आविष्कार झाला असता. [त्यांतील पुनरुक्ति गाळून नाटकाचें भाषांतर रा. सा. ना. वि. गोलिवडेकर यांनीं चांगलें केलें आहे.] वरील सर्व विवेचनांत नाटकांतील व कादंबरीतील **प्रसंगांची** श्रेष्ठकनिष्ठता किंवा औचित्य अनौचित्य ठरविलें नसून फक्त तुलनात्मक दृष्ट्या त्या त्या पात्रांचे (विशेषतः राक्षसाचे) दृष्टीनें कोणते परिणाम मनावर होतात त्यांचाच विचार केलेला आहे. दोन्ही गोष्टी अजिबात भिन्न असल्यानें प्रत्यक्ष कथेच्या ओघाविषयीं कांहींच लिहिणें शक्य नाहीं.

S. M. A. (ज्यू. बी. ए.)

जाणारच कां खुशाल जा तर

जाणारच कां खुशाल जा तर
धैर्यदीप विलसो तव मार्गावर
प्रकाश त्याचा प्रशांत सुखकर
नेहल तुजला यशो-गिरीवर.
अंत्रती भंवती भयाण यामिनी
क्रूर श्वापदे फिरती रानी
भेसुर येइल ओरड कानी
जा पुढती तरी ती अवलक्षुनी.
चढतां चढतां ध्येयगिरीवर
रुततिल कांटे पार्यां तिथवर
भिवविल निन्दा हास्ये भेसुर
अडविल माया गाउनिसुस्वर.
परि जा पुढतीं, पुढेंच झरझर
रक्तरंगिं पथ तुडवित सत्वर
हांसत उघडी तव यश-मंदिर
विजयानंदें घुमवी कंदर.
फेकशील जर्घे दृष्टी भूवर
माया निन्दा गुंफुनि करी कर
दिसतिल तुजला घालित भरभर
मृदु पुष्पांचा सडा पथावर.
पुष्पपथें त्या योशील चालत
स्वाकारित जनतेचें वंदन
परंतु रे मज न कधी विसरत
येशील ना तूं सदनीं सस्मित.
पंचारति तों हातीं घेउनिसु
वाटेवर तव डोळे लावुनि
राहीन मी इथेंच बैसुनि
जा तर ये विजयश्री मिळवुनि !

—कुमुद—

द्वितीय वर्ष, कला, ब.

आसरा.

आमचा शिरीषकुमार हल्लीं मुंबईला दादरच्या छबिलदास हायस्कूलमध्ये इंग्रजी तिसरीत शिकत असतो बरं का. बुद्धीनें फारच हुशार आहे तो. इंदीचा सुद्धां त्याचा स्वतंत्र अभ्यास चालूं आहे. खेळांत देखील तो चॅम्पियनशिप् मिळवील अशी बळकट आशा वाटते आम्हांला. शाळेंत करमणुकीचे विविध कार्यक्रम होतात ना. त्यांतसुद्धां तो फारच चमकतो. आणि स्वतः केलेल्या कविता व गाणीं तो साभिनय व सुरेल आवाजांत गाऊन देखील दाखवितो.

आज जरी आमचा शिरीष मुंबईला असला व आम्हाला जरी नाइलाजानें पुण्याला राहावं लागत असलें; तरी दीडदोन वर्षांपूर्वीपर्यंत आम्ही सर्व एकाच ठिकाणीं राहात असूं. आणि पुन्हां दोन-तीन वर्षांतच त्याच्या सहवासांत राहण्याचा सुयोग घेईल असं वाटतं. आणि तो लौकरच येवो अशी आम्हां सर्वांचीच-विशेषतः आमच्या शिरीषच्या प्रभा-ताईची-ईश्वराजवळ मनापासूनची आणि कळकळीची प्रार्थना आहे.

तीन-चार वर्षांपूर्वीची गोष्ट. आमचा शिरीषकुमार त्यावेळीं मराठी तिसरीत जात असावा, होय तिसरीतच शिकत होता. मुळांतच बुद्धीचा तल्लव व कोणतीहि गोष्ट चटकन् ग्रहण करण्यांत त्याचा हातखंडा, मग काय विचारातां ? त्यावेळीं वर्गांत टाप चालत नसे कोणाची ह्याचेपुढें. दांडगाईं करण्यांत पटाईत पण अभ्यासांत पहिला नंबर, मग कोण बोलणार ह्याला ? शुद्ध लिहिण्याची तर त्याला इतकी कांहीं संवथ लागून राहिली होती कीं, एकदां तर त्यानें एका पुस्तकामधील कवितांतल्या म्हसव-दीर्घांच्या व इतर मिळून सुमारे पंचवीस चुका काढल्यान् ! आणि मग मास्तरांना (अर्थात् शिकवणीच्या) मोठ्या दिमाखानें त्या दाखवीत म्हणाला, “असें काय हो हें कविता करणारे लोक भरमसाट चुका करतात ? आणि असलीच पुस्तकं आम्हीं शिकायचीं ना ? ” असं कांहींसं मास्तरांना झणझणीत बोचेल, लागेल असं बोलून (कारण आमच्या ह्या मास्तरांनीं सुद्धां चार बऱ्यापैकी कविता करून कवि म्हणविण्या इतपत मजल मारली होती ! आणि ही गोष्ट अर्थात् आमच्या कुमारला माहीत होतीच.) स्वारी मास्तरांपासून दूर पळण्याच्या तयारीला लागली. त्यांना देखील त्याचं फार कौतुक वाटलं. तेव्हां चटकन् त्याला हांक मारून व जवळ घेऊन कुरवावाळीत म्हणाले, “बाळ कुमार, या चुका नव्हेत रे. हें जाणून घेऊनच असं लिहिलं आहे. त्यांचे कारण प्राप्त जुळण्यासाठीं व मात्रा जमविण्यासाठीं कवींना तशी सवलतच आहे. ” क्षणार्धांत मास्तरांच्या तावडींतून सुटका करून घेऊन स्वारी कुठें पळाली ती दिसलीच नाही बराच वेळ. खूप शोधशोध केली. पण व्यर्थ.

झालं. ह्याचं विचारचक्र इकडे फार मोठ्या वेगानें सुरू झालं तेव्हांपासून. कवि म्हणजे सतरा वेळां चुका करणारे वेडगळ लोक ही कल्पना केव्हांच निघून गेली त्याच्या डोक्यांतून, आणि जरा वरमलाहि पण. कडक उन्हांनें तापून हलकी झालेली हवा वर आकाशांत गेल्यावर जड व थंड हवा, प्रकृतीनें अगदीं भिन्न असून सुद्धां कशी तिची भरकन् जागा घेते ना. त्याप्रमाणें मोठ्ठं वावटळ उठलं ह्याच्या डोक्यांत. छेः एवढा मोठा हक्क (चुका करण्याचा !) मिळविणारे हे कोणी महान् तपस्वी असले पाहिजेत किंवा देवाचे अवतार, कां प्रत्यक्ष देव तरी नसावेत कसावरून ? धन्य ते कवि व त्यांच्या कविता !

नंतर दोन दिवस रात्रीचा स्वप्नांत बरळूंहि लागला होता. तो दिवसेंदिवस त्याच्या मनांत कवि व कविता यांविषयीं वाटगारा आदर वाडूं लागला होता. आतां त्याची चर्चाहि बरीच

गोधळ्यासारखी दिसे. सरतेशेवटी त्याच्या मनांत इतकं कुतूहल निर्माण झालं कीं एके दिवशीं तो मला म्हणाला, “ काय ग प्रभाताई, इतकी कसली ग ही पार्शालिटी ? ” “ कोणी चालविली आहे पार्शालिटी ? मी ? आणि कशाची ? ” मीं प्रश्नार्थक मुद्देनें व लटकं रागावल्यासारखं करून त्याला विचारलं. “ छे: ग तूं कसं करशील असं ? आणि निदान माझ्या बाबतींत तरी अगदींच अशक्य. ” “ मग काय म्हणायचं आहे तुला ? ” “ मी सारं विचारणार आहे हं तुला ” असं म्हणून माझ्या होकाराची यत्किंचितहि वाट न पाहातां त्यानं आपल्या जिज्ञासायुक्त प्रश्नमालिकेला प्रारंभ केला. “ फक्त या ‘ कवीं ’ नाच कसा ग शुद्धलेखनाचे नियम मोडण्याचा अधिकार ? आणि हे कविता करणारे टरलेलेच ना ? जसें राम, लक्ष्मण, श्रीकृष्ण, अर्जुन हे कसे देव ? !..... ” त्याचं प्रश्न विचारण्याचं चालूच होतं. मी जराशीं दचकेलच त्याच्या या विचित्र प्रश्नांनीं. अगदींच विसंगत होते तें माझ्या कल्पनेशीं. मला वाटलं खाण्यापिण्याचे बाबतींत कोणी केली असेल ह्याच्याशीं पार्शालिटी. मी त्याला मध्येच थांबवून त्याच्या प्रश्नांना उत्तरें देण्याचा शिकस्तीचा प्रयत्न केला. पण ह्या आमच्या दोघांच्या लडाईत पुरी हरलें मी हें कबूल केल्याखेरीज गत्यंतरच नाहीं. मला त्याची प्रश्नमालिका कांहीं केल्या संपेच ना. मालिकेंतील पुढील पुष्पें... “ मी कविता करणं चांगलं नाहींच कारण तसं करण्यांत त्या ‘ कवीं ’ चा अपमान नाहीं कां होणार ? पण समजा तशी मीं केली तर मी तरी कां ती शुद्धलेखनाचे नियमांप्रमाणेंच लिहावी ? हे एक राहिलंच. ते प्रास आणि मात्रा या काय भानगडी आहेत बुवा ? आणि कवितेंत ह्यांचा काय उपयोग ? आणि ही पार्शालिटी कोणी आरंभिली आहे तें नाहीं मला उलगडत. सांग ना ग कोण करतं ती. ”

छे : मी तर पुरीच भांबावून गेलें ह्याच्या प्रश्नसत्रानं. ह्या एका गोष्टीवर इतका गहन विचार करून ह्याला लौकरच वेड लागेल कीं काय या एकाच विचारानें खरोखर मला अगदीं वेड लागण्याची पाळी आली. माझ्या अंगाला कंप सुटून घामानें मी अगदीं ओलीचिब झालें. काय करावं कांहींच कळे ना मला.

तो विचारा मी कांहीं उत्तरें दैइन व आपलें समाधान होईल या कल्पनेनें मोठ्या आतुरतेनें माझ्याकडे टक लावून बसला होता. पण माझी ही झालेली विकलावस्था त्याच्या चाणाक्ष नजरेतून सुटूं शकली नाहीं. त्यालाहि फार वेळ गण्य बसविणं इष्ट नव्हतं. तेव्हां त्याला म्हटलं, “ काय एवढं मनावर घेतोस रे ? गेले दोन तीन दिवस याबद्दलच विचार करीत होतास ना ? ” नंतर त्याला जवळ घेऊन म्हणालें, “ कायरे बराच मोठ्ठा बेत दिसतोय तुझा खरं ना ? पण एकंदर भारीच त्रास दिलास तूं मला आज ! ” मला त्याच्याबद्दल जितकं प्रेम नि विश्वास वाटे तितकंच किंबहुना जास्तच त्याचं माझ्यावर प्रेम होतं. माझ्याबद्दल त्याला आदर वाटे. आणि म्हणूनच त्यानें एवढा जिव्हाळ्याचा वाटणारा प्रश्न माझ्याजवळ उकलविण्याचा प्रयत्न केला. त्याच्या आलं सारं लक्षांत. आणि आत्ता तरी आपल्या लाडक्या प्रभाताईला त्रास देण्यांत अर्थ नाहीं हें जाणूनच कीं काय कोण जाणें थोडेंसं हांसल्यासारखं करून व थोड्या विमनस्क स्थितीतच लाजल्यासारखं करून कांहींच न बोलतां घरांत गेला.

आतां मलाहि जरा हायसं झालं व जीव भांड्यांत पडल्यासारखं वाटून जवळच असलेल्या आरामखुचींत दिलं एकदांच अंग टाकून आणि किती बरं वाटलं म्हणून सांगूं ? झोप येणं अगदींच अशक्य होतं अशावेळीं. आतां आमच्या शिरीषविषयीं विचार करायला भरपूर सवड मिळाली भूला. आजचं कांहीं नवीन नव्हतें त्याचें. एक ना दोन हजार प्रश्न. एखाद्या स्वतंत्र राष्ट्राच्या ह्यमु

प्रधानापुढेहि बिकट प्रश्न नसतील इतके किंबहुना जास्तच खडतर प्रश्ने रोज बहुतरुन असायचे स्वारी-पुढे. आणि त्यांचीं उत्तरं धुंडाळण्यांत व त्यांवर विचार करण्यांतच बराचसा वेळ जायचा स्वारीचा. बालधुवाला ज्याप्रमाणे अढळपद, किंवा मुमुक्षूना मोक्षपद त्याचप्रमाणे त्यालाहि कविपद फार प्रिय वाटत असावं. कवि म्हणून गणल्या गेलेल्या लोकांपेक्षां आपल्यावर बंधन अधिक हें पुरे-पूर माहीत असून देखील (कारण, त्यानें तसं गृहितच धरलं होतं) कवि होण्याची त्याची मनीषा कायमच होती. मलासुद्धां कुमारच्या या बालमनाचं फार कौतुक वाटलं. काय ह्याच्या या कल्पना आणि किती ही विचार करण्याची शक्ति ! मुलांचे पाय पाळण्यांत दिसतात ना, तेव्हां माझ्या मनांत चटकून विचार चमकून गेला कीं, हा छोकरा पुढें एखादा नामवंत लेखक किंवा कवि होतोय कीं काय न कळे ?

पाहा कसं मुलांचं जग असतं तें. त्यांनीं जिज्ञासु बुद्धीनें विचारलेल्या प्रश्नांना योग्य उत्तरं देऊन त्यांचं समाधान करणं त्यांत विशेष आहे, आणि हेंच पुष्कळांना साधत नाही. आणि ह्याच विचारानें मी त्याच्या प्रश्नांना उत्तरें देण्याचं आश्वासन दिलं. जेव्हां माझीं उत्तरें ऐकून त्याचं समाधान झालं व समजत पटली तेव्हां बेहद्द खूप झाली स्वारी आपल्या ताईवर, आणि मीहि समाधान पावले तें पाहून-आमच्या कुमारच्या जगाविषयींच्या रम्य व मधुर कल्पना आणि त्यानं रंगवलेलीं सुंदर सुंदर चित्रं वगैरेचीं वर्णनं त्याच्याच तोंडून ऐकल्याखेरीज त्यांतली माधुरी नाही कळणार कुणाला. आणि असं एकदां त्याच्याशीं तन्मय झालं ना कीं सर्व आयुष्याचा विचार केला तर स्मृतींतून आकाशांत केव्हांच विरून जाणारे व संबंध विश्वांतहि ज्यांचं अस्तित्व अगदींच अशक्य आहे असे लहानपणींच्या आयुष्यांत आपण स्वतः रेखाटलेले प्रसंग, निरनिराळ्या वस्तू-विषयींच्या आपल्या भिन्नभिन्न कल्पना व भयानक प्राण्यांचीं विचित्र आणि चमत्कारिक चित्रे सह-जच मनश्चक्षुं पुढें उभीं राहातात. प्रत्यक्ष डोळ्यांनीं न पाहातां त्यामुळें उत्पन्न होणाऱ्या गुदगुल्या मात्र अनुभवण्यांत निदान माझा तरी बराचसा वेळ जातो. आणि थोडा वेळ तरी कां होईना मला तें रम्य बालपण अनुभवायला मिळतं. आणि ह्यालाच स्वर्गसुख मानून मी माझा बराचसा वेळ माझ्या कुमारच्या सहवासांत-व हल्लीं एकटीच-आनंदांत घालवितें.

चिंतामण गजानन रिसबूळ,
इंटर सायन्स, ए.

पश्चात्तप्त

टूटी- झोली फैलाये, जा रही थी
ग्राम- पंथमें मैं धूम रही थी
आँसू आँ करुणाभरी आँखोंसे
मैं घरघर- भिक्षा मांग रही थी ॥ १ ॥

कहीं दूर, सुंदरस्वप्न-सा देखा
स्वर्गरथ तुम्हारा मैंने अनोखा
आश्चर्य और आशासे मैंने सोचा
कोई महाराज, अधिराज है ॥ २ ॥

अब दुर्दिन मेरे मिट जायेंगे ॥
 तकदीर मेरी खुल जायेगी ॥
 उस ग्राम— पंथकी धूलीमें,
 भिक्षा— प्रतीक्षा करती थी मैं ॥ ३ ॥
 वह स्वर्णरथ आ रहा था
 वह मेरे समीप ठहरा था
 स्मितपूर्ण दृष्टिसे देख तुम
 मेरे नजदीक आ गये तुम ॥ ४ ॥
 मेरे जिवनके भाग्योदयको
 सराहती मैं खड़ी रही थी
 “ क्या आश्चर्य कर दिया तुमने
 दाहिना हाथ फैलाया तुमने ॥ ५ ॥
 क्या पास तुम्हारे है, कह दो
 क्या प्रदान कर दोगी मुझको ?
 क्या परिहास करते हो तुम
 याचकसे याचना करते तुम ! ॥ ६ ॥
 क्या करूं ? क्या दूं मैं तुमको
 सोच विकल हो खड़ी रही मैं
 हाय आखिर अपने ओचलसे
 क्षुद्रतम कण तुम्हारी भेंट किया ॥ ७ ॥
 संध्या होनेपर जब मैंने ॥
 अपनी झोली खाली कर दी
 उस क्षुद्र कणके बदलेमें
 इक स्वर्ण कणपर नजर पड़ी ॥ ८ ॥
 अत्यंत विकल हो गयी मैं
 बिलख बिलख रो पड़ी मैं
 पश्चात्तस हो मैंने सोच लिया
 सर्वस्व अपना क्यों न दियां ! ॥ ९ ॥

चम्पा आफळे

(कल्पना: श्री. टागोर की 'गीतांजलि' से.)

“वावडीचं बंधन !” (रूपक कथा)

वाव्याच्या एकेका झोंताबरोबर वावडी वर वर चालली होती. अभिमानाने तिची मान अगदीं ताठ झाली होती. इतक्यांत कुणी तरी तिला हिसका दिला. वावडीने रागाने खाली पाहिले. दोरा तिला खाली खेंचित होता.

“ कित्ती सुंदर दिसतेस तूं ! पण लक्षांत आहे ना ? मी आहे म्हणून तुला शोभा आहे. ”
दोरा म्हणाला.

“ काय म्हणालास ? तुझ्यामुळे मला शोभा ! मुळीच नाही. ” ती चिडून म्हणाली. खूप राग आला होता तिला त्याचा. तिने रागाच्या भरांत आपलं बंधन तोडून टाकलं.

“ थांब प्रिये, कुठं चाललीस तूं ? ”

“ जिथं तुझ्याशिवाय मला शोभा येईल तिथं. स्वतंत्र व्हायचं ठरविलं मी. ”

“ कित्ती वेडी आहेस तूं. ”

“ वावडीनं त्याच्याकडे हुंकूनहि पाहिलं नाहीं. तिला आतां कुणाचं बंधन नव्हतं. स्वतंत्र होती ती !

पहिल्यांदा कित्ती मजा वाटली तिला ! पण थोड्याच वेळांत तिला कळून आलं कीं आपण खाली चाललोंय. अगदीं खोल खोल दरींत !

तिच्या डोक्यापुढे अंधारी आली. काय होतयं हे तिला कळेना. बऱ्याच वेळां तिला आपल्या अस्तित्वाची जाणीव झाली. तेव्हां तिला दिसून आलं कीं आपण दोऱ्याच्या बाहुपाशांत आहोंत. ती लाजली.

“ लाडके, मघाच्यापेक्षांहि तूं आतां सुंदर दिसतेस. ” दोरा हंसून म्हणाला.

“ हें रे काय तुझं ? क्षमा कर मला. करशील ना ? तुझंच खरं आहे. तुझ्यामुळे मला शोभा आहे. तूं आहेस म्हणूनच मला अनंत आकाशातील निर्मल हवा खायला मिळते; मेघाशीं कानगोष्टी करायला मिळतात. ” वावडी त्याला अधिकच बिलगत म्हणाली.

कोणीतरी हसूंच कुजकुजलें...

“ खरंच ! दोऱ्यावांचून वावडीला, ऋक्षावांचून वेलीला आणि पुरुषावांचून स्त्रीला जीवना-धार नाहीं नि जीवनशोभाहि नाहीं. ”

कु. इंदुमती बाबुराव जगताप.
ज्युनि. बी. ए.

—: तृणाचें मनोगत:—

जाति-भूपतिवैभव

तुडवीत चालतें जग हें अमुच्या माना
आक्रंदन अमुचें ऐकुं न येई कोणा !

हृदयांत दाटला दुःखाचा अंधार
सौख्याचा किरणहि. त्यांत कुठेंहि दिसेना !
डवरतात तरुवर सदैव फलपुष्पांनीं
या लता बहरती नवपल्लवसुमनांनीं

ओतितो निखारा सूर्य आमुच्यावर्तीं
आशांचे अंकुर तयांत जाती जळुनी !
कार्धे वायुरथांतुन मेघराज ते जाती
वक्षांवर ज्यांच्या स्वर्णहार चमचमती

जलधाराशर नित वर्षति धरती वरती.
जे कापित कापित उरास अमुच्या जाती !
कार्धे अनंत तारे गगनाच्या प्रासादां,
नवरत्नीं झळकति मुकुट ज्यांच्या माथीं

नर्तनीं, गायनीं धुंद होउनी जाती
घन निराश राती परी आमुच्या जाती !
कुठवरी साहावे घाव अम्ही दुःखाचे
लवविणेंच माथा ! असलें जीवन अमुचें ?

ग्रहराजा, सत्वर ढाळ निखारा वरुनि
अन् जळुनि जाउं दे, क्षुद्र देह हे अमुचे !

वसंत संतु पाटील

द्वितीय वर्ष वाङ्मय विभाग. (अ)

रांगांच्या राज्यांत

प्रत्येक युगांत कांहींतरी नव्या गोष्टींचें महत्त्व असतें. शिवाजीच्या काळांतील गनिमी कांबा अन् पेशवाईतील सरदारीवाणा दोन्हीही आतां अत्यल्प आढळतात. पुढें इंग्रजांच्या अमदानींत तर आपण फारच बदललों. पाश्चात्य पद्धतीची राहाणी व पोषाख यांचा शिरकाव आपणांत झाला. त्यांतच दोन मोठीं युद्धें झालीं आणि त्यावेळेपासून कांहीं चांगल्या संवयी आपण जडवून घेतल्या. तशाच कांहीं वाईट संवयीही आपणांस जडल्या. आणि आज आपला भारत स्वतंत्र झाला तरी आपणाला काय दिसून येतें ? तर सर्वत्र माजलेला काळाबाजार, लांचलुचपत व नीतीचा सर्वत्र अधःपात. या काळ्याकुट्ट पडद्यापलिकडे आपण आज जाऊंच शकत नाहीं. कितीही घोषणा करा पण या गोष्टी जास्तजास्तच प्रज्वलित होत चालल्या आहेत, पण या पडद्यापलिकडेही कांहीं चांगल्या गोष्टी आहेत आणि त्या आपण हळूहळू आचरणांत आणीत आहोंत. उदाहरणार्थ, जातिभेदापासून दूर-नव्या मानव धर्माची शिकवण-आणि याच चढ्यांतून दूरवर पाहतां काय दिसतें-ती पाहा बिच लांब.....

तो काळ मला अजून आठवतो-ती पाहा पुण्यामुंबईतील दृश्ये-रेल्वे स्टेशनवर तिकिटासाठीं एकच गर्दी उसळली आहे. बहुधा कुठली तरी मोठी यात्रा (पंढरपूरसारखी) असावी. माणसावर माणसं एखाद्या लोंढ्याप्रमाणें आदळत आहेत तिकिटासाठीं. एकच झुंबड उडाली आहे. चेंगराचेंगरी, आरडाओरड, एकच गोंधळ-कुणालाच तिकीट मिळत नाहीं आणि या सावळ्या गोंधळांत जहरीच्या प्रवादायांच्या कितीतरी गाव्या चुकत आहेत.

आणखी पुढें जा-तीं पाहा चित्रपटगृहे-तेथला हैदोसधुळा तर कांहीं विचारूं नका-आणि त्यांत एकादां नवीन बोलपट असावा, मग काय विचारतां तिकिट काढतांना शर्ट फाटला नाहीं, घड्याळ चोरीस गेलें नाहीं, खिशांतलें पाकिट सफाईनें लंपास झालें नाहीं, थोडीशी जखम झाली नाहीं व घामानें सारें अंग चिब भिजलें नाहीं, तर तो माणूस विरळा. तिकिटांचा काळाबाजार करणारीं सोकलेलीं मुलें आणि त्यांच्या मारानारींत चेंगरून गुदमरून गेलेली अशक्त तरुण पिढी, निःसत्व वृद्ध पिढी आणि कोवळी बाल पिढी-छियांच्याबाबत तर विचारूं नका-नाटकांचीही तीच तऱ्हा-कोणताही बोलपट वा नाटक आपल्या घरांतील मुलावाळांसह पाहण्याचा नुसता बेत ठरण्याचा अवकाश कीं मोठ्या माणसांच्या अंगावर काटा उभा राही व नको तो सिनेमा, नको ती करमणूक, नको ती कटकट असें होऊन जाई-आणि हा प्रकार सर्वत्रच होता. दुकानांत जा-मार्केटांत जा-जीवनोपयोगी वस्तु खरेदी करावयास जा. मोटार प्रवासाचा बेत करा. ट्रॅम बसेस वा लोक बसनीं हिंडा, सर्वत्र एकच अनुभव-‘ धटासी व्हावे घट उद्धटासी व्हावे उद्धट ’ या म्हणीप्रमाणें ज्याच्या हातीं ससा तो पारधी-जो गुंडाप्रमाणें गुंड बनेल, दादाप्रमाणें दादागिरी करील तोच यशस्वी ठरेल-

आणि हीं पाहा आजकालची ताजीं दृश्ये-तींच तीं रेल्वे स्टेशनें, मोटार स्टॅंड, दुकान व नाट्य आणि बोलपटगृहे-रेल्वेस्टेशनवर तिकिटासाठीं ती पाहा किती लांबच लांब पुरुषांची ओळ उभी आहे आणि त्याच्याच जोडीस छियांची स्वतंत्र ओळ. प्रत्येकजण मोठ्या शांततेनें व सभ्यतेनें वागत आहे-हळू-हळू पुढें पुढें सरकत आहे. तो पहा जगप्रसिद्ध ‘ हॅम्लेट ’ बोलपट लागला आहे. तो पहा जैमिनीचा उत्कृष्ट ‘ चंद्रलेखा ’ तब्बल गर्दीत सुरू आहे, तीं पाहा पृथ्वी थिएटर्सची भव्य नाटकें ‘ दिवार ’ ‘ पठाण ’. आतां तुम्हांस ह्या सर्व गोष्टी पाहावयाच्या आहेत ना तर थोड्या खर्चांत पहा. मात्र लौकर जाऊन रांगेत उभे राहा-पाळीपाळीनें सर्वांनाच तिकीट मिळेल-रेशन दुकानांतलें चांगलें

कापड पाहिजेना-स्वस्त दरांत साखर पाहिजेना-उत्तम आवेमोहोर तांदूळ हवेत का ? आपली दैनंदिन कामे लौकर व्हावयास पाहिजे कां-मग जा पळा-रांगेत उभे राहा, आणि हमखास यश मिळवा-आतां ती दादागिरी-गुंडागिरी-माराग्या इतिहासांत जमा होत चालल्या आहेत. परकी-यांची ही रांगेची पद्धत आम्ही मोठ्या आवडीनें उचलली आहे- ती व्यवस्थित आचरणांत आणीत आहोंत व थोडेकार कां होईना सामान्य मानवी जीवन सुखी करीत आहोंत नाहीं का ?

रांगेमुळे वेळेचा अपव्यय फार होतो- मिळेल तें पदरांत पाडून घ्यावें लागतें व आपली सारी लाजलजा, मोठेपणा खुंटीला गुंडाळून ठेवावा लागतो. घरीं दोघेच असले, पत्नी स्वयंपाकांत वा अन्य कामांत गुंतली असली व रेशन मिळण्याचा शेवटचा दिवस असला म्हणजे मोठा ऑफिसर असो, एखादा खंदा लेखक असो, नाहीतर एखादा पोलिस अधिकारी असो एका हातांत रेशनच्या पिशव्या अन् दुसऱ्या हातांत रॉकेलचा रिकामा डबा घेऊन त्याला तासन्तास तिष्ठत भर रस्त्यांत लोकांच्या उपहासाच्या नजरा व हास्य निमुटपणें सहन करीत रांगेत उभे राहावेच लागतें. करणार काय ?

आणि अनेक वेळां या 'क्यू' पद्धतीनें भलतेच घोंटाळे उडतात-चित्रपटगृहांत प्रेमी जोडपें जातें व रांगेत फक्त एकच तिकिट मिळून पत्नी थिएटरांत शिरते, व नवरा तिकिटें संपल्यानें खेळ संपेपावेतो बाहेरच रखवाली करीत राहातो.-त्या उलट कधीं नवऱ्याला एकट्यालाच तिकिट मिळून पत्नी तशीच बाहेर हवा खात राहातें व विवाच्या नवऱ्याला एखादी वृद्ध सकेशा चित्रपट संपेतो सोबतीस मिळते. आणि अलिकडे बस ट्रॅममध्ये असे प्रकार फार घडतात. परवांचीच गोष्ट. आमचे मित्र मनोहरपंत आणि त्यांच्या सुशिक्षित पत्नी मालतीबाई-जिवाची मुंबई करावयास मुंबईलाच गेल्या-मोठा झोंकदार पोषाख मालतीबाईचा-पोपटी रंगाचें नवें गोल पातळ, आकाशी रंगाचा उडत्या बाह्यांचा झंपर व पाठीवर रुळणारा लांबच लांब शेपटा-पुण्याला परत येण्यासाठी घाईनें एकट्याच पुढें ट्रॅमच्या तळावर आल्या व रांगेत उभ्या राहिल्या-मनोहरपंत आपले सावकाश सावकाश मागाहून येत होते. मालतीबाई रांगेत उभ्या राहतात न राहतात तोंच ट्रॅम आली. पुढचे लोक एकापाठोपाठ एक भराभर वर चढूं लागले मालतीबाई पण त्यांच्या पाठोपाठ आंत शिरल्या तोंच चोळणा घातलेले, भांग पाडलेले व बुशकोट घातलेले एक गृहस्थ धांवत येऊन मालतीबाईच्या मागोमाग ट्रॅममध्ये चढूं लागले तशी कंडक्टरनें जागा भरल्यानें त्यांना खालीं ढकलले. " हं जागा भरली आंत येऊं नका-दुसरी ट्रॅम पकडा " तोंच जागेवर बसलेल्या मालतीबाईचे तिकडे लक्ष गेलें व त्या केविलवाण्या होऊन म्हणाल्या, " आहो येऊं या त्यांना आंत-ते माझे यजमान आहेत. " " छे, छे, रांगेत उभे नव्हते ना-यजमान असो नाहीतर मुलगा असो मयी घुसतां येणार नाहीं. लक्षांत ठेवा. रांग, रांग, रांग. " आणि असें म्हणून घंटा (कंडक्टरनें) वाजवितांच ती ट्रॅम भर-दिशीं निघून गेली, व मग तीन रुपयांची टॅक्सी ठरवून मनोहरपंताना बोरीबंदरावर पत्नीला गांठावें लागलें. सारांश, आजचा काळ रांगांचा आहे, आजचें राज्य रांगांचें आहे. त्यांत तोटे असावयाचेच पण त्रास झाला, कंटाळा आला, वेळ गेला तरी एक गोष्ट त्यांत आहे. जें काहीं आहे तें सर्वांना मिळेल व जो हजीर तो वजीर-थांबा-मला पण आतां हें आटोपतें घेतलें पाहिजेना-रेशन आण-ण्याचा शेवटचा दिवस-रांगेत लौकर जाऊन उभा राहिलों तरच आज धान्य मिळेल नाहीतर-आठवडाभर उपास-

वसंत गोपाळ निंबवीकर
सिनिअर बी. ए. (मराठी ऑनर्स)

आत्मनिरीक्षण

मे महिन्यांतील दुपार असावी ती. उन्हाचा अगदी कहरच होता. अशा दिवसांत उगाचच श्रमल्यासारखं होतं. शिगल्यासारखं होतं; नि गुदमरल्यासारखं देखील. बाहेर जावं तर उन्हाचा त्रास नि आंत बसावं तर उकडण्याचा त्रास, एकूण काय ! त्रासच त्रास.

अशा दिवसांत वेळ कसा घालवावा हा एक मोठाच प्रश्न असतो. खूपजण सांगतील की खूप खूप वाचावं, अनेकजण सांगतील की लिहावं पण मला कशांतच गोडी वाटत नाही ह्या दोहों-पकीं. झोप तरी कसली. परीक्षा झाल्यापासून अगदीच वैर पत्करल होतं तिनं माझ्याशीं, म्हणून उगीचच पडलों झालं नुसता.

खोली तरी चांगली असावी. उऽऽहुऽ ! फारच लहान खोली आलीय आमच्या वांटणीला. फार राग आला मला ह्या बंगलेवाल्या लोकांचा. मारे ऐटीत टिळकरोड व डेक्कन जिमखान्यावर मोठमोठे बंगले बांधून राहतात हे ! अन् आम्ही पडलोंय नव्या पेटेंतल्या एका छोट्याश्या खोलीत. कोण ही विषमता ? वाटलं की खोल्या चोरण्याची पद्धत असती तर तर ? जागेची तरी सम वांटणी केली असती मीं.

खोलीत अस्ताव्यस्त पडलेलं माझ सारं सामान पाहून माझ्या अजागळपणाचा रागच आला मला. पण तो क्षणभरच. कारण दुसऱ्याच क्षणीं माझ्या लक्षांत आलं की आपण मुद्दामच सारं सामान असं पसरून ठेवलं आहे. हो ! कुठलीही गोष्ट व्यवस्थित ठेवली म्हणजे ती कुठेंतरी व्यवस्थित आहे ह्याची खात्री असली तरी ती कोठें ठेवली आहे हें आपण व्यवस्थितपणे विसरतो. माझी एकड्याचीच नव्हे तर सान्यांची हीच रड.

अर्थातच कांहीं उद्योग नसल्यामुळे मीं खोलीतील वस्तूंचें निरीक्षण करण्याचें ठरविलें. एक-दम एक मोठी काळी टूंक मला दिसली, नि त्या टूंकेसाठीं आपल्याला भावाशीं किती भांडावं लागलं हेंही आठवलं. हँगरवरचे कपडे दिसलं नि त्या कोटाचं व त्या शर्टचं कापडं घेतांना कराव लागलेलं आकांडतांडव आठवलं, सेल्फमधील निरनिराळीं पुस्तकें दिसलीं नि तेव्हांच निरनिरळ्या—प्रोफेसरांनीं वर्गांत केलेले विनोद व हंसतां हंसतां मुरकुंडी वळलेले आम्हा विद्यार्थ्यांचे चेहरे डोळ्यासमोर पिंगा घालूं लागले. सान्या सान्या वस्तू पाहिल्या. कोपऱ्यांतल्या चपला देखील माझ्या दृष्टीच्या टप्यांतून सुटल्या नाहीत. दुकानदारानें अन्याय्य किंमत सांगितलेली किंमत ऐकून त्याच्याशीं घातलेला वाद कानाशीं ऐकूं येऊं लागला. जणू कांहीं प्रत्येक वस्तु बोलतच होती.

वस्तूंचें निरीक्षण करतां करतां मीं नकळतच माझ्या स्वतःचं देखील निरीक्षण केलं नाही का ! टूंक—प्राप्तीच्या वेळची भांडखोर वृत्ति मला दिसली, कापडाच्या वेळचा हल्लींचा कांगाखोर स्वभाव मला दिसला, पुस्तकाच्या बरोबर माझी स्मरणशक्ति व विनोदबुद्धि नि चप्पल खरेदीच्या वेळची न्यायप्रिय प्रवृत्ति सारं सारं मला पाहावयाला मिळालं होतं.

आत्मनिरीक्षण म्हणजे तरी काय ? ' ज्या क्षणीं मनोव्यापार घडत असेल त्याचक्षणीं अवशिष्ट मनानें त्याचे प्रत्यक्ष, समोरसमोर सम्यक्दर्शन घ्यावयाचें'. अगदीं सहजच शक्य झालं मला आत्मनिरीक्षण—वाटलं कि उगीच ओरडतात हे लोक कीं आत्मनिरीक्षण हें अशक्य आहे.

वस्तूंचं निरीक्षण करायचं ठरलं होतं मात्र नि उलटपक्षीं मी दोहोंचंही निरीक्षण केलं होतं. कांहीं म्हणतील जर तुमचं लक्ष तुमच्या मनाकडे होतं, तर तुम्ही वस्तुनिरीक्षण एकाग्रतेनं केलं नाही. कारण जर वस्तूनिरीक्षणांत चित्त एकाग्र केलं तर तुम्हांला मनाचं निरीक्षण करण्यास चित्तच राहणार नाही.

ह्या व अशा अनेक अडचणी असल्या तर मानसशास्त्रच सुरु झालं नसतं. इथें आपण असा विचार करूं, कीं आपण गणें ऐकत असतांना एकाग्र चित्तानें वाचूं शकतो, एकाग्र चित्तानें जेवूं शकतो व बोलूंहि शकतो. म्हणजे एखादी गोष्ट करीत असतांना तिकडे भरपूर लक्ष घालूनहि आपल्याला, आपल्या उरलेल्या मनाच्या साहाय्यां 'क्रिया करीत असलेल्या मनाकडे' लक्ष देणं शक्य असतं म्हणूनच आत्मनिरीक्षण करणें प्रत्येकाला शक्य जाहे.

सॅक्रेटीस म्हणाला कीं (Know thyself). खरंच, प्रत्येकानें जर आत्म निरीक्षण करून आत्मज्ञान प्राप्त करून घेतलं तर काय मजा येईल. आत्मनिरीक्षण स्वतःच्या मनाचें ज्ञान. स्वतःचें मन म्हणजे काय ! जगाची एक अत्यंत छोटीशी आवृत्तिच नव्हे काय ! कारण अशाच अनेक मनांचें जग बनलेलें आहे. म्हणून मनाचं ज्ञान म्हणजेच आत्मज्ञान, म्हणजे जगाचेंच थोडक्या प्रमाणांत ज्ञान-आत्मनिरीक्षणाची कला मानवाला साध्य आहे म्हणूनच जग सुधारत आहे. प्रत्येक माणसाला आत्मज्ञान झाल्यावरच तो आत्मदोषहि समजू शकतो व गुण देखील. दोष नाहीसं करण्याकरतां आत्मनिरीक्षणाची जरूरी आहे. खरंच ! प्रत्येकानें वरचेवर आत्मनिरीक्षण केलें तर जग किती अल्पकालांत खूपच सुधारत जाईल.

अरेच्या ! मीं ठरविलं होतं खोलील्या वस्तूंचं निरीक्षण करायचं, नि केलं मात्र आत्मनिरीक्षण. साराच प्रकार, करायला जायचं गणपति नि व्हायचा मारुती अशांतला.

कृष्णा वळसंकर,

ज्यू. बी. ए.

‘वैमानिक’

कोणाला गायनाची आवड असते तर कोणाला वाचें वाजविण्याचा छंद असतो ! कोणाला खेळ खेळण्याचा नाद असतो तर कोणाला चित्रकलेचा शोक असतो ! याविरहित कोणाला राजा व्हावसं वाटतं तर कोणाला एखादा गरीब शेतकरी व्हावसं वाटतं ? “तुला कोण व्हावसं वाटतं ?” असं जर कुणी मला विचारलें तर मी ताडकन् उत्तर देऊं शकेन कीं, मला “वैमानिक” व्हावसं वाटतं.

“वैमानिक” म्हटलें कीं, सर्वजण भीतीनें थरथर कांपतात, पण यांत भिण्याचें असें तें काय आहे !

उलटपक्षीं विमानाचा ‘घरघर’ असा आवाज ऐकूं येतांच लोक अत्यानन्दानें त्या विमानाकडे, तें दृष्टिआड होईतोपर्यंत एकसारखे पाहात राहतात. विमानांतून बसून जाते वेळीं आपणास किती तरी मजा वाटते ! आपण स्वर्गांतून जात आहोंत कीं काय असें वाटतें ! विपुल सृष्टि-सौंदर्य पाहून नेत्रांना शान्ति मिळतें कधींहि अनुभवण्यास न मिळालेलें असें वातावरण त्यावेळीं आपणांस मनमुराद चाखायला मिळतें ! चांदण्या रात्रीं तर फारच बहार उडते ! अमृता-प्रमाणें वर्षाव करणाऱ्या त्या चन्द्राच्या पिठासारख्या स्वच्छ चांदण्यांत त्यावेळीं किती तरी मौज वाटते ! वाटतें ही चांदी किती लुटूं नि किती नको ?

गार वारा जोरजोरानें वाहतो आहे ! आकाश अगदीं काळेकुट्ट झालेले आहे ! दगांचा गड-
गडाट नि विजांचा कडकडाट ऐकूं येत आहे ! मुसळधार पर्जन्य पडत आहे ! अशा वेळींच काय ती
वैमानिकाची विमान चालविण्याची खरी कसोटी ! हीच खरी परीक्षा ? कौशल्याचें निदर्शन करण्याचा
हाच तो क्षण ? 'क्षणांत संसारीं तर क्षणांत मृत्यूच्या दारीं,' अशी परिस्थिति होऊन बसते.
नरळ्याचा घोट घेऊं पाहणारा मूर्तिमंत 'मृत्यु' हाच पुढें उभा राहतो ! एवढेंच ना ! मग त्याला
काय भ्यायचें ?

'भोगूनि' दुःखे सुख शोभतें जनीं.' जर का एकदां तो त्या संकटांतून सुखरूप सुटला तर त्याला
आपण दाखविलेल्या कौशल्याचो वाहवा झाल्याखेरीज खास राहाणार नाहीं, असं वाटूं लागतें.
किती तरी मौज असते त्या वैमानिकाच्या जीवनांत ? सारांश, वैमानिक हा निसर्गाशीं एकरूप
झालेला जणू कांहीं जीवच ?

आ. का. घोंगडे,
एफ. वाय. आर्ट्स

बदल-

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सिने- वाड्मयाचा तो अभ्यास-
सिनेमांस तो जाई नेहमीं
म्हणे सिनेमांतीलच गाणीं
सिनेमाच्या वाची जाहिराती
नट- नटींच्या घेई मुलाखती
सिनेमाचा त्याला फारच ध्यास
सिनेमाचा तो फारच षोकिन्

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लोक त्याला सदा टाळती
"वेडा आहे झालं !" म्हणती
तोहि लोकांपासुनि दुरावें
संभाषण त्याचें अगदीं थांबें
एकलाच या जीवनांत
ध्यास सिनेमाचा मनांत-
धरून अपुलें आयुष्य कंठतो.

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कालत्रकाचीं चाकें फिरलीं
पांच सहा कॅलेंडरें फडफडलीं
आणि उलटलीं गेलीं

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प्रसिद्ध पटकथा लेखक आणि
पद्येहि सुंदर लिहीणारा
अशी तयाची होई वाहवा
त्याच्या कथांना फार मागणी
आवडती सर्वां, त्याचींच गाणीं
गाजवी 'शहरे,' चित्रपटांनीं

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वेडे केले लोकांना 'वेड्यानें'
लक्ष्मीलाहि वेड लाविलें-
(खुशाल त्याच्या घरांत शिरली)
बंगल्यांत तो राहूं लागला
दारांत मोटर उभी असे अन्
कितीक (सुंदर आणि धनिक)
स्त्री- पुरुषांच्या रांगा लागती
आतां त्याच्या मुलाखतीस्तव

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बदल असा हा कोणी केला !
-त्याच्या सिनेमाच्या वेडानें ?
कां लक्ष्मीनें ! कां कालगतीनें ?

[वसन्त देशपांडे

ज्युनियर- बी. ए.

हंसरे चेहरे

‘हे ताऱ्यांनो ! खरोखर आम्हां पृथ्वीवरच्या मानवापेक्षां तुम्ही किती भाग्यवान् आहांत ! आकाशाच्या या अफाट विस्तारांत तुम्ही किती स्वच्छंदानें नाचता आहांत व आनंदानें बागडतां आहांत. तुमचें रूपही किती मनोहर, सुस्वरूप आणि आल्हादकारक आहे ! तुमचें असामान्य तेज आणि तळपतें सौंदर्य पाहून खरोखरच मन मोहून जातं ! भरजरी आणि मखमलीचे असे उंच पोषाख पेहरून तुम्ही नटून थटून त्या अफाट प्रांगणांत किती रुबावांत वावरतां आहांत. हा शुक्र, हा मंगळ, हा ध्रुव- सगळे सगळे जण किती सुंदर दिसतां आहांत. तुमच्या जोडीला रेवती, स्वाती, अनुराधा या सारख्या सौंदर्यवान तारका आणि चंद्रिका असल्यामुळें तर तुमची शोभा अपरिमित दिसत आहे. तुमच्या सौंदर्याचें, तेजाचें, रूपाचें आणि रुबावाचें वर्णन करण्यास माझी वाणी अपुरी पडते !

मला तुमचें सौंदर्य पाहून आनंद होतोय. पण त्याहीपेक्षां तुमचे हे हंसरे चेहरे आणि उलट-सित वृत्ति पाहून फारच सुख वाटतें ! खरोखर आयुष्याचा उपयोग अत्यंत उत्कृष्ट रीतीनें तुम्हीच घेत आहांत. तुमची ही आनंदी वृत्ति व नाचणें बागडणें पाहिलें म्हणजे मला तुमचा हेवा वाटतो. तुम्हीं एकमेकांशीं किती आनंदानें, प्रेमानें आणि सहृदयतेनें वागतां आहांत. तुमच्या प्रफुल्ल मुखावरचें तें मधुर स्मित पाहून तुम्ही अत्यंत उंच अशा सुखाच्या डोंगरावर पहुडतां आहांत असें वाटल्यावांचून राहणार नाहीं.

ह्या तुमच्या वागणुकीवरून तुम्ही सर्व एकदिल आहांत असंच वाटतें. एकमेकाबद्दल तुमच्या मनांत खासच आस्था व प्रेम असलें पाहिजे. तुमच्या ह्या संभाषणावरून तुम्हां सर्वांचें हृदय व अंतःकरण एकच असलें पाहिजे याची मला पक्की खात्री आहे ! एकमेकांशीं तुम्ही किती खेळीमेळीनें वागतां आहांत. थट्टामस्करी आणि विनोदाच्या राशींच्या राशी तुम्ही प्रत्येकजण फेकीत आहांत आणि ह्या राशींच्या ढिगान्यावर एखाद्या राजाप्रमाणें विराजमान झालां आहांत. तुमचें हें मित्रत्व आणि एकमेकांच्या सतत सहवासामुळें प्राप्त झालेला निर्मळ आनंद खरंच दुर्मिळ आहे. ताऱ्यांनो आणि नक्षत्रांनो ! तुम्ही सगळे एकाच घरांतले ना ! पण ही शंकाच नको. तुमचें हंसरें वदन मला हेंच सारखें सांगत आहे. तुमच्या ह्या एकमेकांच्या सहवासामुळें व निर्व्याज प्रेमा-मुळें प्राप्त झालेल्या आनंदाचा मला किती तरी हेवा वाटतो म्हणून सांगूं !

ह्याच्या उलट आमच्या पृथ्वीवर पहा. तुमच्या प्रमाणें निरागस व शुद्ध प्रेमामुळें प्राप्त झालेला आनंद येथें तुम्हांला कुठेंच दिसणार नाही. येथें प्रत्येकजण एकमेकांविषयीं संशयी आहे. द्वेष, सूड, मत्सर इत्यादि दुष्ट भावनांनींच प्रत्येकाचीं अंतःकरणां मलीन झालीं आहेत. प्रत्येकजण आपल्या अंतर्गामीं दुःखीच आहे. जगतावरील प्रत्येक माणूस हा तरी समाजांत वावरत असला तरी प्रत्येकजण एकटाच आहे. आणि ही एकलेपणाची जाणीव अत्यंत दुःखद अशीच आहे. आम्हां मानवांचीं अंतःकरणां कधीच एक नाहीत. तीं सगळीं भिन्न भिन्न भावनांनीं, विचारांनीं आणि विकारांनीं भरलेलीं आहेत. ज्याप्रमाणें एकाद्या अथांग दर्यासागरांत निरनिराळीं स्वतंत्र बेटे असतात, त्याप्रमाणें जगताच्या ह्या अफाट समुद्रांत प्रत्येक मनुष्य एका स्वतंत्र बेटाप्रमाणें एकटाच आहे ! आणि हीं सगळीं समुद्रांतील बेटे एकमेकांपासून दूर व दुःखीच आहेत !

अरेरे ! ताऱ्यांनो माझा सगळा विचार चुकीचाच ठरलेला दिसतो. मघाशीं मी तुम्हांला

आनंदी, खेळाडू वृत्तीचें आणि एकमेकांच्या सहवासांत वावरणारें सुखी जीव म्हणून संबोधिलें तें सारें खोटेंच वाटतें ! निव्वळ भ्रम होता तो माझा ! मघाशीं मीं तुमच्याकडे पाहिलें तेव्हां आनंद-सागरांत पोहंगारे पट्टीचे खिळाडू म्हणून मला तुमच्या भाग्याचा अन् सुखाचा हेवा वाटला. पण नक्षत्रांनो ! तुम्ही तरी तुमच्या अंतःकरणापासून खरं खरं सांगा कीं तुम्ही सुखी आहांत म्हणून ! छे ! तुम्ही खासच सुखी नव्हेत !

तुमच्यापैकीं प्रत्येकजण हा एकमेकापासून कित्येक लक्ष मैल दूर आहे. लांबून मीं पाहिलें तेव्हां तुम्ही मला एकमेकाच्या गळ्यांत हात घालून मजा करणारे मित्र दिसलां. पण आतां जरा जास्त खोलांत जाऊन खगोलशास्त्रज्ञांचा विचार केला तर स्पष्टच कळून येतं कीं तुम्ही सुद्धां एकले-पणाच्या दुःखानें होरपळून निघाले आहांत ! म्हणजे ठीकच झालें. आम्हां पृथ्वीवरच्या मानवांप्रमाणें तुम्हीही एकमेकांपासून दूर आहांत तर ! तुम्हीपुढां आमच्याप्रमाणेंच एकाकी जीवन कंठीत आहांत ना !

तर मग तुमच्या सुखाचा हेवा करण्याऐवजीं तुमची कींवच करावीशी वाटते. तुम्हीही दुःखीच असल्यामुळें तुमचा हेवा तरी कसचा करायचा ? अथवा आपण दोघेही समान पातळीवरच आहोंत नाहीं का ? तर मग आपल्यांत मित्रत्वाचें नातें निर्माण झाल्यामुळें आपण एकमेकांचा हेवादावा कां करायचा ? उलट तुमच्या ह्या एकटेपणाच्या दुःखानें मला तुमची कींव व दयाच येते.

विश्वाच्या अफाट विस्तारांत एकटें पडल्यामुळें दुःख वाटणें अगदीं साहजिक आहे. अन् म्हणूनच तुमचा हा रात्रींच्या वेळीं येणारा किरां आवाज दुःखामुळें येतो आहे. पण ताच्यांनो, आम्हां मानवांप्रमाणें तुम्हीही नुसतेंच रडगाणें म्हणत बसूं नका. तुमच्या अंगीं सामर्थ्य आहे, तेज आहे आणि कुवतही आहे. हीं रडगाणीं म्हणून रात्रींच्या वेळीं आमच्या दुःखांत भर टाकण्यापेक्षां जरा धीर धरा. एकत्र येण्याची आशा तरी बाळगा आणि सुखाच्या उगवत्या अशा दैदी-प्यमान सूर्याचें दर्शन घ्यावयास चला. आणि हा सुखाचा सूर्य उगवण्याकरितां डोंगरांतून शौर्यानें वाट काढा. अशा वेळीं शोकगीतें आणि रडगाणीं न म्हणतां वीररसानें ओथंबलेलीं आणि आनंद व उत्साह निर्माण करणारीं गीतें म्हणा. म्हणजे मग तरी आम्ही मानव तुमचा आदर्श डोळ्यांपुढें ठेवून, सुखाच्या आशेनें जगांतलें सारें दुःख नष्ट करून सुख साम्राज्य प्रस्थापित कर-ण्याचा यत्न करूं ↓

(रूपटें ब्रुकच्या 'Jolly Company' चा स्वैर अनुवाद)
रामचंद्र गणेश कुलकर्णी,
 इंटर-आर्ट्स बी.

‘ मुअनि जो दड़ो ’

मुअनि जो दड़ो सिन्धु प्रांत के लाइकाना जिले में दोकरी स्टेशन से ८ मील की दूरी पर है। जब यह टीला खोदा गया, तब पुरातत्व खोजियां में एक प्रकार का तहलका सा मच गया। इस की खुदाई से जो वस्तुएँ मिली उन्हीं ने भारत के अन्धकारमय युगपर नवीन प्रकाश डाल दिया और इन वस्तुओं के कारण भारत का बहुत कुछ विस्मृत इतिहास ज्ञात होने लगा है। अनेक भारतीय तथा वैदेशिक विद्वानों ने यह भी स्वीकार कर लिया है, कि सिन्धु प्रान्त की सभ्यता, तथा संस्कृति के जन्मदाता समझे जाने वाले देशों, मेसोपोटेमिया तथा मिस्र से अनेक दिशाओं में बढ़ चढ़कर थी।

‘ मुअनि जो दड़ो ’ पर बहुत से विद्वानों ने अध्ययन कर नयी नयी बातें अन्वेषित की हैं। इस विषय पर बहुत सी पुस्तकें प्रकाशित की गयी हैं। भैसी कोभी भी बात न मिलेगी जिस पर विद्वानों ने तर्क न किया हो, वादविवाद न किया हो; परन्तु एक बहुत आवश्यक तथा प्रारंभिक बात जो अब तक गलत चली आती है वह है इसका नाम।

आज तक जितनी भी पुस्तकें मैंने देखी हैं, किसी में भी इस टीले का शुद्ध नाम न दिया गया है। अधिकतर अंग्रेजी पुस्तकों में इसे Mohen jo Daro लिखा गया है और देसी भाषाओं में तो इसके कितने ही भिन्न भिन्न उच्चार मिलते हैं। जितने हैं लेखक महाशय उतने हैं इसके उच्चारण। किसी ने ‘ मोहन जो दड़ो, ’ किसी ने ‘ मोहें जो दाड़ो, ’ किसी ने ‘ मोहेज्जो दड़ो, ’ किसी ने ‘ महें जो दड़ो ’ और किसी ने ‘ मुहें जो डेरो ’ लिखा है। इस नाम के इतने उच्चारण होने का एक कारण अंग्रेजी भाषा भी है। जब हमारे लेखकों को अपने देश और अपने पड़ोसी प्रान्तों की कुछ काम चलाऊ जानकारी पाने की जरूरत पड़ती है तो वे अंग्रेजी पुस्तकों की शरण लेते हैं। मेरे कहने का अभिप्राय यह नहीं है कि हम अंग्रेजी पुस्तकों की सहायता न लें। उन पुस्तकों से भी हमें सहायता अवश्य ही लेनी चाहिये, क्यों कि हमारे देश का बहुत सा साहित्य अंग्रेजी में भी लिखा हुआ है; लेकिन उन पुस्तकों से सहायता लेने के पहले, हमें जिस विषय पर लिखना है उस से संबन्ध रखने वाली सब बातों का प्रत्यक्ष अध्ययन कर ठीक ठीक जानकारी प्राप्त करनी चाहिये। अंग्रेजी में विशेष कर कितने ही देसी नामों के उच्चार गलत लिखे गये हैं और वे फिर अंग्रेजी रूपान्तर से देसी भाषाओं में गलत रूप में प्रयुक्त हुये हैं। जैसे कि राजपूताना के ‘ आड़ावला ’ जो अंग्रेजी में ‘ आड़ावली ’ बन चुका है, फिर हिन्दी में अरवली बन जाता है। सिन्धु का ‘ खीरधर ’ अंग्रेजी में ‘ किरथार ’ हो जाता है और सक्कर को सुक्कुर (Sukkur) मथुरा को मुत्रा (Muttra) पुणे को पूना (Poona) लिखा गया है। अिस प्रकार उपरोक्त खण्डहर के नाम का भी भ्रष्ट उच्चार चल पड़ा है।

सर जॉन मार्शल ने अपने बृहत् पुस्तक Mohen jo Daro में अिस टीले का अर्थ ‘ मृतकों का टीला ’ (Mound of the dead) लिखा गया है। अन्य विद्वान् भी इसे इस

* (सिन्धी भाषा में ग, ज, द और ब का अपने स्थान अतिरिक्त कण्ठ-उरस्थान से भी उच्चार होता है, जिसे सूचित करने के लिये उन वर्णों के नीचे पाई (टेडी लकीर) खींच दी जाती है जैसे—ग, ज, द, व ।)

ही अर्थ में प्रयुक्त करते हैं। 'मृतक' अर्थ वाचक सिन्धी शब्द को अंग्रेजी भाषा में Mohen लिखा गया है। वास्तव में सिन्धी भाषा में इसका ठीक ठीक शब्द 'मुअनि' है और यह Mohen शब्द तो सिन्धी भाषा में ही नहीं है।

'मुअनि' शब्द सिन्धी भाषा के 'मरण = मरना' धातु से निकला है। 'मरण' धातु का भूत कृदन्त 'मओ' (इसका दूसरा रूप 'मुअलु' भी है) और इसके संबन्ध कारक के बहुवचन का विकृत रूप 'मुअनि'। इस प्रकार इस मृतकों के टीले का सिन्धी भाषा में ठीक ठीक रूप 'मुअनि जो दड़ो' होता है। मुअनि = मृतकों, जो = का, दड़ो = टीला)। आशा है कि पुरातत्वज्ञ विद्वान इस बात पर विशेष ध्यान देंगे।

मुरलीधर कृ. जेतली।

एफ. वाय. आर्ट्स

सौंदर्य विडम्बन ? छे: !!

होतो एक दिनी अताव बसलें एका निवान्त स्थळी
होती बाग प्रफुल्ल रम्य अमुच्या विद्यालयामागली ।
ज्यांचा सुंदर मंद गंध करवी माझ्या हृदी स्पंदना
ऐसे कैक गुलाब पुष्प दिसले गुंगीच ये मन्मना ॥ १ ॥
गुंगी भंग कशास जाहलि असे जातो बघाया जरा
होता काव्य करीत कोणी कवि तो होता 'कलवान्' खरा ।
पुष्पांना दुरुनी बघून कविची स्वारी मनीं तोषली
आम्ही पामर. धन्य रे तव प्रभो ! त्वां लेकरें निर्मिली ॥ २ ॥
जातो जो कवि तेथ एक दिसला शास्त्रज्ञ. हातामधे
शस्त्राला उघडून घेई अडवे आणि उभे छेद ते ।
नाहीं वासहि घेतला न दिसलें सौंदर्य पुष्पांमधें
तें कां शौर्य ? नव्हेच क्रौर्य ! परी छे: ! औत्सुक्य होतें तिथें ॥ ३ ॥
पुष्पांना बघुनी सुमासम अशी बाला तिथें पातली
घेई वासहि, चुंबनें कितकही त्यांची तिनें घेतली ।
घेई चार खुडून ती बघतसे मानाहि वेळानुनी
सानदें हसुनी सुमांस दिधलें वेणीमधें खोवुनी ॥ ४ ॥

कवि-ग. रा. कवीश्वर

ज्युनिअर बी. एस.सी.

मराठी वाङ्मय-मण्डळ (अहवाल)

महाविद्यालयांतील दैनंदिन, रुळलेल्या जीवनक्रमाला थोडीशी कलाटणी देऊन त्यांत नव-
चैतन्य उत्पन्न करण्याचें कार्य आज अनेक वर्षांपासून हें मंडळ करित आलेलें आहे. निरनिराळ्या
विद्वान् प्राध्यापकांची आणि साहित्यिकांची व्याख्याने मंडळातर्फे करून विद्यार्थ्यांना मराठी वाङ्म-
यांतील महत्त्वाच्या विचारप्रणालींचा व नवीन दृष्टिकोणांचा परिचय करून देणें हें या मंडळाचें
उद्दिष्ट कार्य आहे.

दरवर्षीप्रमाणें यंदाही या वाङ्मयमंडळाची स्थापना झाली; परंतु ती फारच उशिरा झाली.
आणि याचें कारण म्हणजे बी. ए. चे वर्षी यंदा पुणें विद्यापीठाच्या ताब्यांत गेल्यानें आरंभी थोडे
अनिश्चिततेचें वातावरण निर्माण झालें होतें. जवळ जवळ पहिल्या टर्मच्या अखेरीस-म्हणजे सप्टें-
बर महिन्याच्या दुसऱ्या आठवड्यांत मंडळाचे अध्यक्ष गुरुवर्य डॉ. के. ना. वाटवे यांच्या संमतीनें
विद्यार्थी-विद्यार्थिनींच्यातर्फे चिटणीस म्हणून कु. नागिणी महाजन (सी.नि. बी. ए.) आणि श्री.
राजाभाऊ म्हसकर (ज्युनि. बी. ए.) यांची निवड झाली. ता. २२-९-४९ रोजी या वाङ्मय
मंडळाचें उद्घाटन डॉ. श्री. कमलाबाई देशपांडे यांच्या हस्ते झालें. त्यांनीं ' अपौरुषेय वाङ्मय '
या स्त्रियांच्या अत्यंत जिह्वाळ्याचा आणि पुरुषांच्या कुतूहलाचा विषय झालेल्या विषयावर आपले
विचार प्रदर्शित केले.

त्यानंतर पुण्यांतील आणि पुण्याबाहेरील ज्या अनेक प्राध्यापकांनी आपला अमूल्य वेळ
खर्च करून आम्हांला त्यांच्या अत्यंत उपयोगी व मौलिक विचारांचा लाभ दिला, त्यांचीं नांवें
पुढीलप्रमाणें होतः—

(१) प्रा. डॉ. कीर्तिचंद्र पांडे (लखनौ युनि.)- Indian Aesthetics

(२) प्रा. श्री. म. माटे- ' तुकाराम-शिवाजी-रामदास. '

(३) प्रा. गं. भा. निरंतर- ' मुक्तेश्वराच्या निमित्तानें सन्तकवि व पंडित कवि. '

या वर्षी मंडळानें एक अत्यंत वैशिष्ट्यपूर्ण व अभिनव अशी योजना हातीं घेऊन ती अगदीं
यशस्वीपणें पार पाडली हें नमूद करण्यास आनंद वाटतो. ती योजना म्हणजे ' साहित्य-सप्ताहा '
ची होय. पुण्यांतील निरनिराळ्या सात विद्वान् प्राध्यापकांची क्रमानें सात दिवस व्याख्यानें झालीं.
या यशाचें श्रेय अध्यक्षीय मार्गदर्शनाकडे आहेच; पण त्याहीपेक्षा आमचे दुसरे एक प्राध्यापक
रा. शं. वाळिंबे यांच्या अमोल सहकार्याकडेच याचें बरेंचसें श्रेय जातें. मंडळ त्यांचे आभारी आहे.
या ' साहित्य-सप्ताहां 'तील वक्तें व त्यांचे विषय पुढील प्रमाणें—

उद्घाटन-(१) प्रा. गं. बा. सरदार- ' संतांचा सामाजिक दृष्टिकोण. '

(२) के. नारायण काळे- ' पौराणिक नाटकें आणि ' विद्याहरण '. '

(३) गोपीनाथ तळवलकर- ' आधुनिक मराठी कादंबरी. '

(४) डॉ. रा. ग. हर्षे- ' माधवं ज्यूलियनांची कविता ' व ' स्वप्नरंजन. '

(५) प्रा. श्री. के. क्षीरसागर- ' कलावन्त आणि नीति. '

(६) मा. का. देशपांडे- ' वाङ्मय आणि चारित्र्य. '

समारोप (७) प्रा. रा. शं. वाळिंबे- ' वाङ्मय आणि मानसशास्त्र. '

मंडळाच्या कार्यास उशिरा सुरवात झाल्यामुळे मंडळाची सहल फेब्रुवारींत निघणार आहे. अेकंदरीत
वाङ्मयमंडळाचें कार्य समाधानकारकपणें चाललें आहे. प्रा. वाटवे, प्रा. वाळिंबे आणि प्रा. पु. ग.
सहस्रबुद्धे यांच्या व विद्यार्थ्यांच्या सहकार्याबद्दल मंडळ आभारी आहे.

चिटणीस

नागिणी महाजन, सीनि.बी. ए.

राजा म्हसकर-ज्युनि. बी. ए.

म. गांधी विचार-मंडळ

गतसाली श्री. गायकैवारी व श्री. जाधव ह्यांनी स्थापलेल्या ह्या मंडळास या वर्षी पुढकळच प्रगति करता आली. “ गांधीवादानें भारताचा उत्कर्ष होणें शक्य आहे काय ! ” या विषयावर कडा-क्याचा वादविवाद झाला व ह्या स्पर्धेत विद्यार्थ्यांनी उत्साहानें भाग घेतला. “ गांधी-जयंति ” स आपल्याच कॉलेजचे प्राचार्य दांडेकर यांनी “ अहिंसा ” ह्या विषयावर विचारपरिष्ठुत उद्बोधक व्याख्यान दिलें. माननीय प्रेमाबाई कंटक यांनी ‘ स्वातंत्र्य व विधायक कार्यक्रम ’ ह्या विषयावर सुंदर विचार व्यक्त करून विधायक कार्यक्रमानें भारताचें भवितव्य किती उज्ज्वल होईल हें परिणामकारक रीतीनें पटवून दिलें. शिवाय चर्चा बऱ्याच झाल्या व त्या चर्चांत सभासदांनी आणि विद्यार्थ्यांनी आत्मीयतेनें भाग घेऊन अभ्यासपूर्वक आपापलीं मते मांडलीं. मंडळास सर्वांचा हार्दिक पाठिंबा व सर्वांचें उत्साहपूर्ण भरपूर सहकार्य लाभलें. प्रा. ओतुरकरांच्या सुयोग्य मार्गदर्शनानें मंडळाचें कार्य संपूर्ण यशस्वी झालें. त्याबद्दल त्यांचे मंडळ अत्यंत ऋणी आहे.

अरविंद देशमाने
चिटणीस

शारीरिक शिक्षण परिषद आणि आपलें महाविद्यालय

स्वातंत्र्यकालांतील पहिली अखिल भारतीय शारीरिक शिक्षण परिषद पुण्याला भरावी हें राष्ट्रीय शिक्षणांतील पुण्याच्या परंपरेस सर्वस्वी साजेसेच झाले. जानेवारीच्या पहिल्या आठवड्यांत पुणें येथें अ. भा. व अखिल महाराष्ट्र शारीरिक शिक्षण परिषदा मोठ्या यशस्वी रीतीनें पार पडल्या. अखिल भारतीय परिषदेचें अध्यक्षस्थान सर सेनापति जनरल करिबप्या यांनी स्वीकारिलें होतें. या परिषदेचा विशेष म्हणजे परिषदेस उभ्या भारतांतून विविध सरकारांचे व विश्वविद्यालयांचे शेकडों प्रतिनिधी आले होते, व त्यांनीं एकमतानें अखिल भारतीय शारीरिक शिक्षण महामंडळाची रीतसर स्थापना केली व महत्त्वाचे प्रस्ताव संमत केले. या परिषदेबरोबरच खोखो व हुतुतू या दोनही खेळांचे पहिले प्रातिनिधिक अखिल भारतीय सामने झाले. दोन्हींत अखिल महाराष्ट्र विजयी ठरला. हुतुतूंत पुणें विद्यापीठ उपविजयी ठरलें. या परिषदेबरोबरच अखिल महाराष्ट्र शारीरिक शिक्षण परिषदेचेंही अठरावें अधिवेशन ना. गणपतराव तपासे यांच्या अध्यक्षतेखालीं भरलें होतें. शारीरिक शिक्षणाच्या दृष्टीनें सध्यांचा शिक्षणाचा वार्षिक कार्यक्रम अत्यंत गैरसोयीचाच केवळ नव्हे तर कार्यशुनिकारक आहे अतएव तो बदलावा व वार्षिक परीक्षा या पावसाळ्याच्या अखेरीस घ्याव्यात अशी मागणी या परिषदेनें मुंबई व मध्यप्रांत सरकारांकडे केली. या परिषदेसोबत ९ वे आंतरविभागीय सामनेही झाले. त्यामध्ये जमलेल्या १६०० खेळाडूंनीं भाग घेतला. या परिषदांसोबत आर्मी पी. टी. स्कूल (इंडिया) पुणें, पोलीस पुणें, तारादेवी पी. टी. कॉलेज (सिमला हिल्स,) व हुजूरपागा हायस्कूल (पुणें) यांचीं प्रात्यक्षिके झालीं. पुण्यांतील २० ते ६० वयाच्या २५० गृहिणींनीं आदमासें २ महिने सराव करून फारच उत्तम अशी सामुदायिक कवायत करून दाखविली. भारतांत अशा प्रकारचा हा पहिलाच उपक्रम होता. तो यशस्वी झाला.

या परिषदेच्या ‘ मार्गदर्शकांत ’ पुण्यांतील शारीरिक शिक्षणाची माहिती देणारे अधिकारी व्यक्तींचें लेख प्रसिद्ध करण्यांत आले. ‘ मार्गदर्शक ’ तयार करण्याचें कार्य आपले विद्यार्थी श्री. प्रभाकर गोखले यांनीं, आपले माजी विद्यार्थी श्री. गो. पु. रानडे यांच्या साहाय्यानें पार पाडलें.

इतकेंच नव्हे तर 'महाविद्यालयांच्या मैदानांवर' हा छोटा पण चांगला लेख लिहून त्यांनी त्या ग्रंथातील महाविद्यालयीन विभागाची बाजू सांभाळली.

कॉलेजचे आजी व माजी विद्यार्थी डॉ. आबासाहेब नातू, डॉ. कृ. न. जेजुरीकर, श्री. बाळासाहेब लागवणकर, शंकरराव पाटणकर, डॉ. अ. विं. लागू, श्री. राजाभाऊ वैद्य, श्रीपादराव जोगळेकर, श्री. झुं. प्रे. मारवाडी, मनोहर भालेराव, प्रा. शं. द. गोत्रले, श्री. गो. पु. रानडे, सौ. जोशी (मदालसा फाटक), राजाभाऊ माटे, श्री. प्रभाकर गोखळे, सौ. रोहिणी सोहनी, कु. प्रमिला नातू, कु. तारा भिडे, लीला आपटे हे आजी व माजी विद्यार्थी व शिक्षक परिषदेच्या कार्यात मोठा वाटा उचलीत होते. पुणें विश्वविद्यालयाचे खोखो संघामध्ये खालील विद्यार्थी (आजी व माजी) खेळले श्री. प्रभाकर गोखळे (संघनायक), भगवान तुळपुळे, माधव पुरंदरे, आर्ते, रत्नाकर गोखळे. नलावडे. (अगदीं ऐनवेळीं मूळचे कांहीं खेळाडू न खेळल्याने आर्ते, गोखळे व नलावडे यांचेवर खेळण्याची पाळी आली व त्यांनी केवळ एक तासाच्या सूचनेने खेळून पुणें विश्वविद्यालयाचा संघ उमा करण्यास सहाय्य केले.)

एकूण या परिषदा आपल्या कॉलेजच्या दृष्टीनेहि यशस्वी झाल्या.

झुं. प्रे. मारवाडी.

वादविवाद सभा

वादविवाद सभेचे उद्घाटन लोकमान्य टिळक पुण्यतिथीच्या निमित्ताने तारीख १ ऑगस्ट १९४९ रोजी नागपूर येथील प्राध्यापक पुणतांबेकर यांचे हस्ते झाले. पाहुण्यांनी आपल्या भाषणांत विद्यार्थ्यांना लोकमान्य टिळकांच्या राजकारणाची कल्पना सुंदर पद्धतीने दिली.

'सभेचा दुसरा कार्यक्रम म्हणजे गुरुवर्य प्रा. काळे यांचा सत्कार समारंभ. १० ऑगस्ट १९४९ रोजी सभारंभ होऊन ते उच्च शिक्षणासाठी अमेरिकेस जाणार म्हणून 'सभेतर्फे व विद्यार्थीवर्गातर्फे त्यांना निरोप देण्यांत आला,' व सर्वांनी त्यांना सुयश चिंतिले.

या वर्षी 'सभे'ने नामांकित व्यक्तींची भाषणे विद्यार्थ्यांसाठी वेळोवेळी घडवून आणली. २४ ऑगस्ट १९४९ रोजी महात्मा गांधींचे आध्यात्मिक वारस विनोबा भावे यांचे आत्मकथनपर व प्रवचनपर व्याख्यान झाले. तदनंतर २० सप्टेंबर १९४९ रोजी भारताचे उपपरराष्ट्रमंत्री डॉ. बाळकृष्ण केसकर यांचे व्याख्यान झाले. भारताचे परराष्ट्रीय धोरण व विद्यार्थीवर्गाचे राजकारणातील स्थान या विषयावरील त्यांचे विचार तत्प्रसंगी विद्यार्थ्यांना एकावयास मिळाले.

२६ नोव्हेंबर १९४९ रोजी डॉ. आबासाहेब नातू यांचे व्याख्यान झाले. पाश्चात्य देशांतील जनता आणि शिक्षणसंस्था यांच्या शारीरिक शिक्षणावद्दलच्या आस्थेचे आपल्या त्या देशांतील प्रवासांत आलेले अनुभव त्यांनी विद्यार्थ्यांना सांगितले.

या वर्षी सभेने 'रानडे-वक्तृत्व-स्पर्धा' व Parsi Association या संस्थेच्या विद्यमाने झालेली वक्तृत्व स्पर्धा या दोनही स्पर्धेत भाग घेतला होता; आणि दोनही स्पर्धांमध्ये कु. इन्दुमती मेहेदळे यांनी सभेतर्फे पारितोषके पटकाविली. याबद्दल त्यांचे 'सभा' अभिनन्दन करतें.

एकूण या वर्षी सर्वांच्या सहकार्याने आणि विशेषतः प्राध्यापक ओतुरकर यांच्या मार्गदर्शकत्वाखाली 'वादविवादसभे'ने बरीच प्रगतिकारक कामगिरी बजाविली आहे.

प्र. वि. गायकैवारी

चिटणीस