

‘निर्वाहः प्रतिपन्नवस्तुषु.’—भर्तृहरि.

THE  
SHIKSHANA PRASARAK MANDALI'S  
New Poona College Magazine.

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## CONTENTS.

	PAGE.
1 Editorials ...	i
2 Inaugural Address-1925 By R. P. Sabnis ...	1
3 Phtography By G. J. Khare ...	8
4 The Peaceful Ploughman By Patwardhan, Narayan Vishnu (B A. class)	12
5 "Students' Associations" in Europe and America and their utility in Indian Public Life By S. G. Deshpande, J. B. A. ...	14
6 "Bloom O Bloom !" By V. N. Pangarkar, (S. B. A.) ...	16
7 "Lessons of the Gitā" By Shrinivas Narayan Karnatki ...	16
8 Our Professorial Galaxy By 'A Corporal' ...	26
9 The Late Mr. G. P. Bhonde ...	33
10 Results of the College and University Examinations 1925	35
11 Awards of the College Prizes, 1925-26 ...	38
12 Gymkhana Managing Committee ...	38
13 List of Scholars-First Term 1925 ...	39
14 Reviews of Books ...	39
15 Contributions to the Permanent Funds of the Shikshana Prasarak Mandali, Poona ...	40

### VERNACULAR SIDE.

१ शारदेस प्रार्थना ( लेखक, कुमार यशोद ) ...	१
२ " सेवाधर्मः परमगहनः ..... " ( ले. ल. वि. दामले ) ...	३
३ ॥ आन्दोलनपञ्चाशिका ॥ ( ले. मधुसूदन ची. मोदी ) ...	४
४ माया-वती ( कवि. श्री. टिळक ) ...	६
५ स्थिन्यंतर ( ले. मिलिंद ) ...	८
६ देवापार्शी ( ले. बा. भा. पाठक ) ...	८
७ " बघितली रे बघितली ! ! " ( ले. गोमाळ लक्ष्मण आपटे ) ...	९
८ प्रभात. ( ले. द. रा. कुलकर्णी ) ...	१०
९ कत्तरा पाक्षर फुटला तुला ! ( ले. वा. पु. दामडे ) ...	११
१० सुशिक्षित शेतकरी. ( ले. दा. दा. कासार ) ...	१२
११ कॉलेजातील विद्यार्थी. ( ले. वि. रु. दातार ) ...	१४
१२ पुस्तक-परिक्षण ...	२६





Shankar Pandurang Thorat, Patil.

# The New Poona College Magazine.

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

—*Shakespeare.*

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## Editorial Notes.



The College was re-opened for the current academic year on 22nd June, 1925 when Professor R. P. Sabnis delivered an address to students, which is printed elsewhere in this issue.

\* \* \* \*

The results of the University Examinations so far as our college is concerned have been on the whole satisfactory. At the M. A. five students came out successful, one securing a second class. Mr. S. A. Shukla, we believe, is the first student to offer Mimansa at the M. A. and our college may rightly be proud of this fact. At the B. A. Mr. S.A. Kher not only secured first class Honours in Mathematics but also carried away the Sir James Fergusson Scholarship by standing first in the first class. Nine others secured second class Honours. At the Intermediate Arts Mr. V.S. Tilak and Miss. Ukidwe also secured a first class. Miss. Ukidwe secured the Gangabai Bhat and the Jaiji Polonji Lalcaca Scholarships. As regards the F. Y. Examination, three students were placed in the first class.

\* \* \* \*

On the 28th July, His Excellency, Sir Leslie Wilson, paid a visit to our college. After the members of the staff were introduced to him, he inspected the various classes in working order and at the end of inspection addressed the students who had gathered together in the Assembly Hall. In taking a resume of the work done by the College His Excellency particularly referred to the brilliant success won by Mr. S. A. Kher and Miss Ukidwe. He also referred to the fact that Mr. M. K. Jadhav a member of the depressed class,—secured second class honours in Sanskrit this year. His Excellency seemed quite pleased to find that the U. T. C. had received such enthusiastic support from our college and as such it was in the fitness of things that Mr. S. P. Thorat Patil of our college should have been selected for admission to the Royal Military College at Sandhurst.

Then followed the principal part of his speech in which he earnestly advised the students to give up their pessimistic outlook on life and instead learn to look to the bright side of things. This was the golden thread which ran through the whole of his brief yet brilliant address. If we could follow his advice, black-eyed despair would hide her face in shame and the world would be full of hope, aspiration and enthusiasm. The frank geniality and the healthy tone of the address greatly impressed the students. His Excellency was then thanked and garlanded by R. B. L. J. Apte, a member of the Managing Council of the Mandali, and the function came to a close with the singing of the National Anthem and with three hearty Cheers for His Excellency.

His Excellency the Governor was also kind enough to pay a visit to the Nutan Marathi Vidyalaya High School on the 23rd June. The following remarks of his Excellency would speak for themselves.

\* \* \* \* \*

I had the opportunity of visiting the Nutan Marathi Vidyalaya High School on the 23rd inst.

I was most interested in all that I saw and greatly appreciate the arrangements made for my visit.

The School itself impresses one at once as being a very "live" School and I was particularly struck with the physical and practical training given to the students, as also by the School Book-stall and Stores run by the students themselves on the co-operative system with most satisfactory results.

The Boy Scouts form a particular feature of the School and the Scout Room affording, as it does, so many facilities both to the Scout Masters and to Scouts is a very good institution. I always knew that Professor Sabnis and his colleagues were anxious to do all in their power to form as many troops as possible and make them efficient and I was indeed glad to find that their efforts had met with such success. The turn out of the Scouts and Cubs was very good.

I sincerely congratulate Professor Sabnis and his colleagues on the work throughout the School in its many branches. I need not say that I wish the High School a continued successful career.

(Sd.) Leslie Wilson

\* \* \* \* \*

Messrs. S. A. Kher B. A. (1st class Honours in Mathematics.) and N. B. Paradkar B.A. (2nd class Honours in English) have been appointed fellows of the College for the year 1925-26. Mr. Kher is appointed the General Secretary of the Gymkhana and Superintendent of Hostels. Mr. Paradkar works as Assistant Editor of the magazine.

\* \* \* \*

The Mimānsā Vidyalaya conducted by the S. P. Mandali celebrated its first anniversary on 11th August 1925 when Mr. M. R. Jayakar, Bar-at-law, M. L. C., delivered the presidential address and gave away a prize of Rs 400 (towards which Messrs. S. N. Dabholkar, Y. V. Nene, V. B. Soman and P. D. Vaidya, all from Bombay, contributed Rs. 100 each) to Mr. S. A. Shukla M. A. the first student sent up by the Vidyalaya and also the first in the University to offer Mimansa at the M. A. In his address Mr. Jayakar dwelt, with copious illustrations, upon the progressive and liberal attitude of the Mimānsakas on social and legal questions, and urged upon the young audience the importance of the study of Mimansa. Mr. Jayakar has also promised a donation of Rs. 400 to the Vidyalaya to be given as a prize to the student of the Vidyalaya who passes his M. A. with the highest number of marks in Mimansa as his optional subject next year.

\* \* \* \*

We felicitate Principal Shah on his nomination by Government on the School Board for Primary and Compulsory education for Poona City. In this new sphere of civic duties he has now undertaken, we are sure, his help will be of great value in the "solution" of the large "problems," (such as that of making primary education compulsory) that will immediately confront the Board.

\* \* \* \*

We heartily thank Mr. S.G. Dravid B. E. for presenting to the College Library, all the books about 500 in number in English, Sanskrit and Marathi belonging to his brother, the late Mr. D. G. Dravid, M. A., Teacher, Normal School, Akola.

\* \* \* \*

We have also to thank Mr. B. S. Sukhtankar, solicitor, Bombay, and the Executor of the will of the late Mrs. Savitribai Bhat for handing over to the S. P. Mandali an amount of Rs. 5000 interest on which (at 5 per cent. per annum) is to be utilised for giving a scholarship to a Chitpavan Brahmin student of the B. A. class.

\* \* \* \*

We note with great pleasure that Mr. T. D. Waknis, who took his degree in 1923, has sailed for England to appear at the I. C. S. Examination for 1926. Mr. Waknis was a student of our school and college and after his graduation in 1923 was elected a fellow of this college. We wish him a brilliant and successful career during his stay in England.

\* \* \* \*

We are extremely glad to note that Mr. P. N. Gokhale—a past student of the N. M. Vidyalaya—has proceeded to England to study for the degrees of D. O. (Oxon), D. O. M. S. (London) and F. R. C. S. Mr. Gokhale took his M. B. B. S. in 1924 and was appointed a fellow of the Grant Medical College and Clinical Registrar of the Sir, C. J. Ophthalmic Hospital. He was also a lecturer in the National Medical College, Bombay. From his past career as a student we feel sure that Mr. Gokhale will do equally well in his examinations in England.

\* \* \* \*

We are glad to announce that Principal Shah has been elected by the Senate on the School Leaving Examination Board of the Bombay University.

\* \* \* \*

Principal Shah has also been appointed a Post-graduate Lecturer in Mathematics in accordance with the new scheme for Post Graduate studies which has come into force from this year.

\* \* \* \*

Death has taken a very heavy toll, since the last issue of this magazine was published. Lords Curzon and Rawlinson, Deshbandhu Chittaranjan Das, and Sir Surendranath Bannerji have gone to the bourne from which no traveller has ever returned. Lord Curzon was an Imperialist, every inch of him, and all that he did, wrote or said, bore an unmistakable Imperialistic stamp. It must be confessed at the same time that the 'Superior Person' was undoubtedly a man of brilliant parts and amazing energy, and his regime in India did do a lot of good to India, though not in the sense in which he had wished it to be done. His Excellency, the Commander-in-Chief, Lord Rawlinson, died in harness. He was a soldier first and soldier last, frank and honest. He did much to increase the efficiency of the Indian Army. The sudden death of Chittaranjan Das on the 16th of June shook the whole of India to such an extent that the country has not even yet recovered from it. Deshbandhu Das was especially the 'idol' of 'young' India. A true Dasa of India. Das performed a veritable Visvajit sacrifice by sacrificing wealth, liberty, age, even his life for the sake of the country. The magnificent funeral scenes that were witnessed when, his mortal remains that were brought from Darjeeling to Calcutta were cremated, clearly showed the extent to which Das was loved by the people. It was a funeral which even emperors would have envied. Das was literally consumed by the virile burning fire of patriotism. May his immense sacrifices and religious fervour serve as a beacon light to Indians, on their onward march to the goal of Swarājya! The death of Sir Surendranath removes almost the last stalwart of the patriots of the old generation. It was he who unsettled the settled fact of the partition of Bengal, and was undoubtedly the maker of modern Bengal.



## Inaugural Address—1925



It is with the most cordial feelings that on behalf of my colleagues I welcome you all—not only those who have passed and are happy, but those who have failed and grown wiser.

For those that step into the college for the first time, it is a day in their life which they would never forget. It is the day when you feel that you have been sublimated. The one thing that distinguishes college from school life is that in the college you have to learn to work of your own accord, whereas in the school the responsibility of making you work mainly rested on the teacher. The sixteenth year in the life of a man is the year of revolution as has been remarked by Chanakya, and modern psychologists confirm that opinion.

प्राप्ते तु षोडशे वर्षे पुत्रे मित्रवदाचरेत् ।

You will see that even the father is deprived of his highly valued parental right of slapping and perhaps caning, and is directed to act towards his son as towards a friend. Hereafter, as a rule, you will be requested to do certain things, because they are good and as wise men you will do them. It is in this spirit of friendship that I wish to draw your attention to certain most important things.

First of all I must introduce you to a brief history of the Mandali whose college you have now joined. The Nutan Marathi Vidyalaya Primary School was started in 1883 by Vernacular trained teachers who knew no English, but had received their inspiration from the Nibandhmala. It was to commemorate the name of Vishnu Shastri Chiplunkar and was thus to exemplify the influence that the mighty pen of that great man exercised over all those who could read Marathi. Vishnu Shastri stood above all for two things—indefatigable and selfless work for one's countrymen and a faith in oneself whatever one's situation might be. The strength of Maharashtra, Vishnushastri knew, lies in its spirit of asceticism, by asceticism being meant that men must do for the common good all that is possible for them to do, in the best way they can, in return for the barest necessities of life and efficiency. A country that has a barren soil and does not want to go in for the iniquity of foreign conquest cannot prosper on any

other terms. Secondly he had an abiding faith that a nation that produced a Dnyaneshwar and a Shivaji need never despair. Having learnt from him to believe in their own power of endurance and of working selflessly these men toiled on with infinite patience some time claiming an income of Rs 2-8 per month. But they never faltered. Class after class was added on till in 1896 we had a full High School. The dazzling result of that year is now a matter of common knowledge. To pass the whole batch of eleven students capturing the honour of the first place in the presidency and the first Jagannath Shankarshet Scholarship is given to few schools. This result was mainly due to the untiring efforts of him who bears the most honoured name so far in the history of the Mandali,—I mean the late Principal Mr. V. G. Apte. These premises with their solid buildings are less an evidence of the work that he has done than the succession of dutiful citizens that he sent out from the school. He typified in his figure the virtues of single-minded devotion, the highest sense of duty, simplicity and ceaseless work. His example was the noblest asset of the Mandali. The three-storied building of the High School that you see there has nothing architecturally splendid about it, is as plain as could be with stone piled on stone. But it has a splendour of a different kind—all its own. It is a grand monument to the sacrifice of the teachers who worked devotedly for the school on salaries that were described as proverbially low-paid. It has been built out of the savings that this sacrifice made possible. As often as you look at the building, all these associations will rise in your mind. When the number of students passed from the school rose to over a hundred in 1915, it was thought time enough to start a college. In the very next year the New Poona College sprang into existence, getting over every difficulty. We must so order our lives as to be worthy of these traditions.

The first thing then that you have to learn to do on entering this College is to fix up your goal and to work steadily through all difficulties for it. निर्वाहः प्रतिपन्नवस्तुषु must be your motto. Most people have the knack of muddling through life. It is some such procedure as this. A man goes to the Poona station, and not knowing where to go runs down to Madras, sails to Rangoon, thence to Calcutta, and drops into the lap of Bombay, finally coming to believe that Bombay was his destination. Many who pass the Matriculation join the College without stopping to think what exactly they propose to do, whether they would be able to

finish the college course. Some drop away after a month or two, some after a year or two, Even after passing the B. A. or the M. A. 'what next?' stares people in the face : for they have given no thought to this insignificant problem—whither am I bound?

Now there is a parting of ways when you pass the Matriculation. Those who have no means and who have done indifferently in the examination must make up their mind that they are meant for work for which high literary attainments are not essential. There is another parting of ways at the F. Y. Examination. Those with a literary bent will remain for the degree in Arts, the others will go to agriculture or commerce or science later to become science experts with manufacturing concerns or engineers or doctors. For those that graduate in Arts any number of courses are open. Those who believe in the maxim "No venture, no gain" betake themselves to the legal profession which offers a few dazzling prizes but which has also many blanks. Those who would not mind if they are in the lime-light would go in for journalism. Those who believe that a tortoise can beat a hare will become teachers, who, if only they have faith in themselves and the good work that they can do, are bound to become the most respected members of a community. Those who have great regard for the comforts of life comparatively unaccompanied with its worries would go in for government or similar service. You have to exercise the greatest amount of care at each parting of the ways that you may not choose the wrong road and go amiss. You have to pass under review your means, your abilities and your tastes. A wrong choice often means a barren life, a life in which there is no room for seriousness. Can there be a more pitiable sight than that a man should feed his mind on the noblest thoughts from Vyasa and Kalidasa, Shakespeare and Bacon and then fall to the drudgery of a low clerical post in a government office? To accept a post where you have the power to lay down beneficent policies which requires a broad cultured mind is justified. But to begin as a clerk and end as a Mamlatdar is surely not a worthy ambition for an Arts graduate.

Having fixed your goal you have to prepare yourself for the work taking advantage of every facility provided in the college and helping in the creation of new facilities. Suppose a man intends to be a lawyer. His duty will be to take an exceedingly active part in the debating society of the college. He must become an effective speaker judging the moods of his audience and

saying what he has to say clearly. He will have to cultivate a knowledge of human nature. He will watch every incident in the college so as to study the underlying psychology of the parties concerned in it. He will have to learn to say the most unpleasant things in the most pleasant manner. He will become a good hand at making smashing repartees. He will read those interesting books which contain the anecdotes of famous lawyers. When he puts out his board showing that he is a pleader, his bearing must be such that people may be convinced that he is a smart fellow not likely to bungle their affairs if entrusted to him.

Our College stands first in many respects. In joining this College, therefore, you undertake a number of responsibilities which must be explained to you. (1) It is the first college to be started after the University Act of 1904, and its success showed that the restrictions laid down by that Act were not insurmountable difficulties. This piece of pioneering work paved the way for the starting of other colleges such as the Surat College, the Karantak College and so on. So you will have to do similar pioneering work in the walk of life that you make your own. Our lawyers must keep up their study to the end of their life and must become authorities on law. Our doctors must make researches in the science of medicine and prove that Indians have something to add to the medical knowledge of the world. Our engineers must unearth the old engineering science which, as Mr. Vaze has shown, had reached a greatly developed stage.

(2) Our College is the first in orderliness. The correspondent of the Times of India in reporting Dr. Annie Besant's speech at the time of the last social gathering said that the speech was wonderfully well received. More than a thousand students past and present had gathered. Age having deprived the lecturer's voice of its former ring and swell, many had merely to stand vainly attempting to clutch at her words. And yet a silence was maintained where a pin falling might have been heard. But it is not enough to be merely first. We must be far ahead of others. You will easily see the difference between a first scholar getting a single mark more than the second and getting fifty marks more than the second. The superiority will then be unchallenged. If there is one principle at the basis of social and civic life, it is consideration for others.

आत्मवत्सर्वभूतेषु यः पश्यति स पश्यति ।

Do unto others as you would be done by—that is the golden rule.

Orderliness means that each one keeps up his rights, but does not invade those of other people. If a man comes late, he has surely no right to elbow out his way to the very front. He must stand hindmost. This is best done by forming a queue. At the theatre, at the station, and at all public places where huge crowds meet, it is absolutely necessary that each one should keep his place, and not show the meanness to usurp that of another. Let our College be the first in instituting this system of a queue, which will necessarily be the wonder and the envy of the students of other colleges.

(3) Our College has the unique distinction of having three platoons where others more numerous attended have only two. Military education has from the first claimed greater devotion in our College than anywhere else. Not only was no difficulty experienced in the matter of finding enough recruits for the platoons allotted to us, but on the other hand many had to go disappointed. Our representations to His Excellency last October were sympathetically considered, and our College will now have three platoons. Let us fill them and be ready to demand a fourth. If you want to be robust youths destined to lead a vigorous life to the age of seventy, you must join the I. T. F. Not only will that give you a sound body immediately, but it will produce results perhaps even more important indirectly by giving a healthy tone of discipline to your life. Who will not say that our College fully deserved the honour of sending up the first Indian from this presidency to the Royal Military College at Camberly? You will be glad to learn that our friend Mr. S. P. Patil has been doing very well indeed in that college. You will see his photograph in his military uniform in the next issue of our Magazine. Naturally enough he would be glad to furnish any useful information our students may want, and to see others following him.

(4) The first batch of students for the B. A. examination was sent up from our College in 1920. Within six years we have secured the honour of the first place in the first class. Mr. S. A. Kher has, as you know, by standing first in the presidency carried the Sir James Fergusson scholarship. Other colleges have had to wait for a score of years before getting this honour. So some brilliant students among you will try their best to secure this coveted place year after year. Those who are even more brilliant should try to emulate the example of Vishnuashtri Chiplunkar who is reported to have read practically the whole

library in the Deccan College. We must have such a giant or two from time to time. We are very fortunate in having some greatly honoured names associated with our library. It has grown on the solid foundation of the thousands of books that formed the library of the great Marathi scholar, the late Mr. H. N. Aptę ; it is located in a hall the cost of which was given as a donation by one of our most cultured princes, the Chief of Sangli, a pupil of the late Dr. V. S. Ghate ; it will be housed in a hall to be named after Sir Shapurji Broacha who could make princely donations spontaneously and at all times. In point of the Mathematical section our library is the first in the Presidency, Principal Shah having been allowed to make the largest inroads on the college funds. That our college will become a real centre of mathematical learning is proved beyond challenge by the fact that our College for the first time sent lady-students with Mathematics for the M. A. in the history of the Bombay University. You will agree that it is a great triumph when this disgusting subject has been able to ingratiate itself with lady-students.

(5) Nor has our College failed to keep the first place in the novelty and the vigour of side-activities. Our College can claim the credit of having initiated the scout movement on a large scale in this presidency. In Mr D. P. Joshi it has given the movement a stalwart worker. The Students' Stores is another distinctive feature of our College. Men in close contact with the Cooperative movement elsewhere were not wanting to cast the horoscope of the new-born institution and prophesy its death before the end of the year 1920, by the most liberal calculation. But they did not know that the Stores was started under the auspices of the S. P. Mandali whose motto is "seeing a piece of work through," and by a devoted worker like Prof. Naralkar. No such example of splendid success is to be seen elsewhere, and the success is brought home even to the most careless passer-by by the Temple of Swadeshi erected for itself by the Stores. If the Stores fails to implant an undying love for Swadeshi in your hearts, you may immediately proceed to sit down to weep ceremoniously over your dull-headedness. Third comes the Cooperative Book-Stall. It has already effected a saving of hundreds of rupees for the college students taken together. They have also been made to forget the worries of higgling and of disappointed hepes. It has hatched a number of books and threatens to flood us with its own publications.



(6) Our Mandali was the first to be started with the declared object of imparting all education even the highest through Marathi. Though we took every advantage of the facilities that were already there, we did not find ourselves strong enough to create a mighty public opinion which should force the hands of the University and Government. The problem before Indians is not, as some have said, to maintain a high standard of the knowledge of English, but to keep the Vernaculars from extinction. We want to absorb the knowledge of the West and to see that it filters down to the lowest strata of our society, and that can best be done through the Vernaculars whose enrichment must be the aim nearest to the heart of every student that enters this College. May there be many amongst you who undertake to bring into Marathi the matter of all important books in the European literatures; in this sphere we must make a far more rapid progress than we have cared to make during the last century. You have also to take the most active interest in the question of the establishment of the Poona University which will not fail to give a great impetus to a scientific study of the vernaculars. The University Committee has not yet made its report, but it is said that the Committee is going to make a proposal that an immense sum, say thirty lacs, should be collected before Poona can be given a University. The proposal has of course been made in the hope of indefinitely shelving the question, for the majority of the Committee know that it would be extremely difficult to collect such a vast sum without showing any work. May we send out from the college a Madan Mohan Malaviya who will make the establishment of this University the mission of his life and will work so hard for it that within the next ten years here shall rise a flourishing university!

Such then is your College and such has it been made by the enthusiastic love of its alumni. We had nothing to tempt the students with. We had no fat prizes and scholarships to offer. We were struggling hard to make the two ends meet being forced to borrow Rs 50,000 for the erection of the present college buildings. We had no residency. Yet students came determined to see that the College marched from one success to another. The love of our students past and present is our strongest point, and so long as we can be sure of it, nothing can withhold from us the prosperity which is our due. To quote what His Excellency Sir George Lloyd said at the Karnatak College—It was said that the Romans did not love Rome because she was great, she was great because the Romans loved her. So it must be with our College. Let a thought remain in your heart, however old you may become and wherever you may be, that you ought to do something to exalt the name of the New Poona College.

R. P. SABNIS.

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## Photography

BY

G. G. Khare

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The art of Photography is very often looked upon as a mere hobby which is both expensive and useless and a pastime of idle persons. This is not so. On the contrary, it is a very useful and a most interesting art. It does become a hobby, but it is an ideal one. By means of a photograph, you can bring to your mind, immediately, an object, a person, or anything that you may have seen, in the fullest and the most correct details. If ever you go out on travel—either for work or for pleasure—and you happen to take photographs of all that strikes you, and you keep a regular collection of these in chronological order, the collection will be nothing short of a living history. For, with its help you could ever picture to yourself every little detail of your experiences, remember everything vividly, and be able to tell your friends all about them. It would certainly create a never-failing impression; and a much better one than a mere lucid description could produce. We have so many opportunities of taking photographs when we go on tours, or for camping, or whenever we see anything extraordinary.

By means of photographs, you can make even an illiterate person interested and induce him to learn things, as has been seen from lantern lectures and courses of visual instruction. Pictures obviate the difficulty of language, and the same set does for all countries and all provinces.

Photography, again, is a most harmless hobby. It gets you friends anywhere and everywhere. You may go to a very far away place, a mere stranger, but if you happen to take photographs and supply pictures to those you have photographed, be sure they become your friends; because they naturally think you take so much interest in them. I know of an instance when a friend, a mere vegetarian, happened to go to a port near Goa, and found it nearly impossible to get anything to eat; but being a cameraman, he could easily make up with the port-officers, by offering to photograph them; and then, he obtained not only all he wanted

but was given a very friendly and grateful send-off. On another occasion, a photograph taken by one of the passengers with no particular object in view at the time of a motor accident, was very useful to the owner of the vehicle, in claiming damages by showing convincingly how the accident took place.

You may have noticed many Europeans, especially Mission people and tourists, take photographs of subjects which to many of us appear to be too ordinary and common. These photographs are taken with the object of letting people abroad know what life we lead and of showing them our habits, dresses etc., in a way much more effective than mere verbal descriptions.

There are some people who cry down photography as an expensive and therefore too costly an art ; this is because they are not patient enough and go on wasting money on rather costly cameras and apparatus. Photography can be practised and successfully too at as small an expense as one may desire to limit himself to, though, of course not for nothing. You may spend practically any amount you like upon it and may spend your life in taking pictures and still be saying to yourself 'I wish I could do still better !' One may attain skill enough for every day purposes at a very little cost and with very little trouble, if one cares to be industrious. It has been ascertained by experiment that advanced boys in A. V. Schools can pick up a fairly good knowledge of the art in about 24 lessons and at an expense of not more than Rs. 5/-.

There are some who think that it is necessary to study the theory of light and photographic chemistry before you begin to study this art. But this would be like expecting a good cook to have studied the science of heat and some chemistry. By mere practice one can be a good photographer as one can be a good cook, or a good artisan without being a graduate in Mechanics. You can learn all that is necessary to learn about light and the action of the chemicals by practice, though you may not be able to prove it scientifically, which is of course not the province necessarily of the photographer.

There are benefits derived from the practice of Photography, which are likely to help the student in forming his character and in his work through life. For Photography enforces patience, creates confidence, and develops determination in you. You will have noticed that an amateur photographer acquires the

very desirable habit of neat and accurate work; and he is able to develop in himself the æsthetic taste which is inherent but latent in all human beings. These are in my opinion, some of the many and not quite unimportant reasons why boys as well as girls at school should be taught this art as an optional subject. Thus they will have learnt not only a very good pastime to spend their leisure time but will also secure a good knowledge of or at least working acquaintance with a not wholly unproductive art. Taking up Photography would naturally help to develop an esprit de corps, induce to form several photographic clubs, go on short tours in search of the beauties of nature, produce in them a zest for outdoor parties and in fine, teach them to make life full of harmony and pleasure.

To Boy-scouts and Girl-guides, it is still more important as they have many opportunities to observe interesting places and scenes, accidents and emotional attitudes. A photograph of these would not only be a good memento for personal use but could also be of use to others.

When money is to be the consideration—and with the great majority it must be the first consideration—I am sure, one could conveniently buy a small camera for Rs. 7/- or so; that could take just as good pictures as one costing Rs. 500/-. Of course, we would not be able to take a very wide range of subjects but you will admit that those who spend much must have something to be proud of, besides being able to gloat over all the beautiful fittings and dodges with which big cameras are provided with. Whatever the size of the camera, all have to use the same materials and there the economist would score. With the same amount of current expenses we would, having spent initially less get equally good pictures at a smaller price. The question of expenses in photography is a simple one. One photographer will purchase the absolutely necessary apparatus and material and turn out excellent work which need not cost him more than a Rupee, per dozen, while another would go in for every new fangled dodge that is put up for sale, and may find that his prints cost him a Rupee or so, each. People who have tried and failed always tell others gravely, "No, don't do it; it is a bad thing, very costly; we tried it and failed". But these are those who, as in every other pursuit always fail and then try their level best to dissuade others from trying and succeeding. I would venture, here, to humbly offer you, a very few hints that might make your progress easy, should you be inclined to go in for this interesting art.

You must be always careful to go over the book that is given to you with the camera. That will tell you what is in the camera and teach you how to handle the instrument. You follow the instructions carefully and half your work is done. What remains then, is to study the exposure. We would certainly not be able to take the picture of a dark room or the interior of an old fashioned temple in the 25th or 30th of a second. If we remember that the eye of the camera i. e. the lens, is very much like our own eye we would have learnt a good deal more about photography than the man who goes to a temple and attempts to snap the interior. When we want to take a picture in a room, or some fairly dark place, we must give the lens chance enough. This is called the Time Exposure. This leaves the lens open for a sufficient time to enable it to record on the film or plate behind, what is in front of it.

All hand cameras are provided with little reflecting openings called the View Finders. What you see in the finder, you get on the plate at the back of the camera. We have, therefore, to make sure to get in the finder all that we want to have on the plate. Then you open the release or catch which releases the shutter and your picture is taken. Then we change the plate or film, as the case may be, lest we get two pictures on one. We are now ready for the next picture, and so on. Then comes what is regarded by some, a very mysterious and difficult task, being the work in the dark room. We cannot allow any white light to fall on the plates or films till they are treated chemically, or developed. We have to do all this by the light of a red lamp. After developing, comes the fixing or making the picture permanent; this includes the washing off of all traces of yellow solution on the plates or negatives. After this has been done we can take the plate into light. The plates have to be washed for about 20 or 30 minutes, so as to remove all traces of the fixing solution of Hypo-phosphite. Then the negative is ready for being dried and made a print from. There are several papers, both dark room and day light on which to print. The printing process is a very simple one. Here also however, you have to study the exposure of the negative to light, red or common, to obtain the desired density in the picture. But this is not very difficult and can be, easily learnt by a little experience.

You will have thus seen that it is very easy to take a photograph. The cost would not be much as remarked above. You will require material worth only about Rs. 5/- for getting a fairly good

knowledge of the art. The investment you may have to make for a camera, a dark-room lamp, dishes etc., would not cost you more than Rs. 20 or 30, even if you buy a really good plate camera.

It is hoped the above short exposition will have made it quite clear that photography is neither too costly nor too difficult and that it can be easily learnt, without much waste of time and at very small cost. And though every one need not be a professional photographer, it is not undesirable for every student to obtain a working knowledge of this interesting and useful art especially as it is sure to help him to learn to be careful, neat and accurate in all his work.\*

### The Peaceful Ploughman.

(Patwardhan Narayan Vishnu B. A. Class).

—♦♦♦—

The smiling sun with radiant ray	
Through scattered clouds yellowish made	
Now black again these in fray	
When the mighty sphere is in resting bed	4
What ! hush, the warbling of birds ?	
Not now. Why ? the sun went down	
Silent seem fields but the whispering words	
Of the cold clown in tattered gown.	8
In rapid march dark clouds seem	
Dashing and fighting in turns and turns	
With zigzag lightening through cold beams	
Of the silvery lamp that mildly burns	12
Dark dark everywhere no sound	
No tree no way nothing nothing he found	
But homeward as he was bound	
Thus walking alone with his lonely hound	16
Now burst the magician of the cloud	
For they danced and obeyed his order	

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\* *N. B.* A class of photography has been started in our college under the honorary guidance of Mr. Khare, fees being Rs. 5/- for a complete series of lessons.



THE PEACEFUL PLOUGHMAN

13

And stopped their sound so loud  
 Rushed hurriedly to the directed border 20  
 Now shone the stars in their spheres  
 The way ! the way ! the ploughman uttered  
 Again on his way, again he hears  
 From resounding hill, what he muttered 24  
 With milky mildness the dew danced  
 Over hill and dale and top of the mount  
 In caprice rising beauty enhanced  
 Like sparkling beam over the fount. 28  
 Lo home beyond the bridge he stood  
 Lo light at distance he espied  
 "Hurry Tom" He cried in joyful mood  
 And Tom in bounds homewards hied. 32  
 With questioning glance the mate  
 Asked her husband why so late ?  
 Nothing nothing but the wondrous fate  
 That shuts for a time my loving gate. 36  
 Now came children, "Papa" they lisped  
 "What brought ye from fertile field ?"  
 "All that you like" and them he kissed  
 Where highest joy a child can yield. 40  
 So happily he slept sound  
 Amongst his children and wife so loving  
 Near his dear watchful hound  
 Resting with eyes half open half moving. 44

## “Students' Associations” in Europe and America and Their Utility in Indian Public Life,

BY

S. G. Deshpande J. B. A.

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The public associations well organised and lasting at least for more than two generations, can be fitly called as the landmarks in the constitutional history of the nation. The history of such associations—the aim with which they are founded, the way in which they are conducted, the enormous trouble and sacrifice which the founders have to undergo, and the final reward they obtain—all these things will be very valuable in moulding the history of the nation. And the future historian, at once a narrator and a critic, will have to examine the account of such associations very carefully before he can pass his final judgment on the history of that nation.

One of the most striking features of the present time is the determination of the youths of all countries to play their part in the movements that are connected not only with politics but with social and economic development. “The Consideration International des Students” is one of the capital examples of such movements. Having started in 1919, it was a French movement in the beginning. But steadily it has developed into a world wide movement. The aim in view is to bring together the students of all countries, at least in Europe, and then to prepare a solid mass of them to collide against the great disruptive forces that have wrought so much damage in recent years. The work of uniting students in action, has been regularly begun. Some very impressive meetings have been held in several countries on behalf of this association. And thus young educated people have been brought into touch with each other, preparing the way for a deeper fellowship. It is not a mistake to suppose that this bond of union and fellowship will steadily lessen the friction now existing between the various countries in Europe. Practically all important European countries are in touch with this movement and the reports of their meetings show that the movement is likely to increase in importance and influence, in the next few years and thus play a valuable part in making the at-

mosphere quite clear of the dust particles raised in the recent world-war.

In America as well, there is a well organized institution known as the "Young Democracy" which propagates advanced social views. Its leaders, for instance insist on the equality of all the races including the coloured and the removal of all restrictions on immigration. Thus the youths of America are not content simply to express their ideas but they are banding themselves together to give a practical shape to them.

India can be well compared to the continent of Europe in point of the difference of language, countries, religion, class and creed. And in this democratic age when every European country is trying to bind itself with the other by the common bond of fellowship and brotherhood, why India alone should fall behind the average mark? It is obvious that if India has to take her stand in this world wide competition, her sons should learn the art of uniting under one banner of fellowship. Apart from politics even there are numerous problems hanging over India which her sons will have to face in future. For instance there is the problem of the 'deserted villages' and the growing poverty of the poor agriculturists, of the depressed and the ever decreasing aristocracy, of the educational backwardness in men and women and the total loss of Ayurveda and many others. Who is to solve these problems?

It is reported that there is one such association namely "Students' Brotherhood" in Bombay founded with the view of settling such problems by common counsel and by the principle of 'give and take'. So a fair beginning can be made by the Poonaites from all the colleges by forming one Debating Association and afterwards joining it with the Bombay Association. In this Debating Association one of such problems should be considered and discussed in detail so as to give it some practical shape.....

The snow ball has been rolled down. Let us wait and see how much strength it can gather.

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## "Bloom O Bloom!"

BY

V. N. Pangarkar (S. B. A.)

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Bloom O Bloom!  
Just bloom, O bloom, O blooming bud;  
Ah!—let me see thy beauty flood;  
—All along—all along,  
To charm the world!—Bloom O bloom!  
Thy charming treasures are but vast!—  
—Thy beauty, love and truth do cast—  
—All along—all along,  
O maid!—for the world!—Bloom O bloom!  
Why hang thy head?—why blush O bud?  
—Look look thy cheek overflowed with blood!  
—All along—all along;  
Ah maid! for the world!—Bloom O bloom!

\* \* \*

For the world, thou art! the world, for thee!  
It it?—or no! but go thou free;—  
—All along—all along  
To charm the world!—Bloom O bloom!

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## "Lessons of the Gitā".

BY

Shrinivas Narayan Karnatki

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(Concluded from the last issue.)

We come now to the fourth point in Mr. Farquhar's argument *i. e.* that the Gitā was contemporaneous with the 3rd group of Upanisads *i. e.* those short ones attached to the Atharvveda. Mr. Farquhar says (G. G. 14) that these Upanisads made their appearance in the Dharmasāstra period, which is generally held to extend from 200 B. C. to 500 A. D. Dr. Lorinser also says\*

\* Telang's 'Gitā in verse,' Introduction L. XVIII.

that these Upaniṣads belong “to the latest of the Vedas, the Atharva.” Now, what is the date of this, the latest of the Vedas? First Mantra-period, then Brāhmaṇa-period and last, the Upaniṣad-period—this has been the natural process of development of the early Vedic literature of the Hindus. And even assuming the date of the Atharva Upaniṣads (200 B. C. to 500 A. D.) stated by Mr. Farquhar, to be correct, and giving 3 to 5 centuries for each stage—Mantra, Brāhmaṇa and Upaniṣad, the date of the compilation of the Atharvaveda could not be brought down much later than 1000 B. C. Nor would this be an extravagant claim. For the Atharvaveda is mentioned in the Mahābhāṣya of Patanjali\* who lived about 200 years B. C.; and also in the Chāndogyopaniṣad (P. 474), which is admittedly one of the earliest Upaniṣads, and which, along with others, made its appearance in the tenth or eleventh Century B. C. (vide Dutt’s Early Civi : Vol. I, Introduction 23). Further, the *Anukramaṇis* (Indexes) to the Vedas were prepared during the Sūtra period—which is computed even by Mr. Farquhar (G. G. 10) to extend from 500 B. C. to 200 B. C.; and even an *Anukramaṇī* of the Atharvaveda has been discovered in the British Museum. (Dutt’s E. C. P. 208). All these circumstances go to establish, almost beyond question, the tenth century B. C. as the latest date of the compilation of, the Atharvaveda Saṁhitā. Now the *Gītā*, in more than one passage, mentions only three Vedas, (vide chapter IX 17, 20 and 21) and not four. This fact clearly takes the date of the composition of the *Gītā* back to a period, when only three Vedas Ṛg, Yajus and Sāman, were recognised (*i. e.* about the tenth century B. C.). I do not mean to say that this date of the *Gītā* could in any way be regarded as finally settled. But all that I mean to point out is that the more we examine the internal evidence of the *Gītā* itself, the greater is the possibility of the date of its composition going much higher up in antiquity than is ordinarily supposed by some people. What becomes, then of Mr. Farquhar’s whole attempt to bring the date of the *Gita* down to the beginning of the Christian Era, possibly later? (G. 24). If we may borrow his own language, (G. G. 91), we are afraid, that Mr. Farquhar’s whole argument to bring the date of the *Gītā* as near as possible to the Christian Era “tumbles in ruins and brings down with it, also his theory about the *Man God Myth*.”

\* Telang’s ‘Gītā in verse’ Intro: LXVIII—LXIX; and “Was Rāmāyaṇa copied from Homer?” P. 10, Telang’s select writings and speeches, Manoranjan Press, Bombay 1916.

Having come so far, we think now that the two remaining points in Mr. Farquhar's argument i. e. (1) Mention of *Bhakti*, *Śraddhā*, *Sāṃkhya*, *Yoga* etc. in a developed form in the *Gītā*, and (2) the language grammar etc. of the same, determining in his view, the later age, (beginning of the Christian era), of that work can easily be dealt with. The point about words *Bhakti*, *Śraddhā* etc. in the *Gītā* is not, we confess, quite intelligible. The words, as they are ordinarily understood, carry with them always a sentiment of regard or love for the object of *Bhakti* or *Śraddhā*, and we do not think that it would be reasonable for any body to suggest that the ancient Aryans (Hindus) had no idea of "Love," even in a developed form, as contended by Mr. Farquhar and that they had, in order to have that idea, to wait till the beginning of the Christian Era. Besides, *Bhakti* and *Śraddhā* are of a class of words which have not, in ancient literature, always conveyed the same meaning. Even *Rāmānujacārya* does not use the word *Bhakti* in the sense of "Love"; and Pāṇini used it rather to denote the object 'loved' than to express the sentiment conveyed. (Vide Bhāṅḍārkar's "*Vaiṣṇavism Shaivism* etc." p. 29). As regards the words themselves, *Bhakti* and "*Śraddhā*" they could be without much difficulty, shown to have been used to mean "Regard," faith to any extent, in Sanskrit literature from the Chāṅḍogyaopaniṣad down to Kālidāsa or even to later time. (See however, Telang's *Gītā* in verse, Introduction p. p. LXXX to XXXIII).

Again, as regards the words *Sāṃkhya* and *Yoga* found in several passages of the *Gītā*, it would be unsafe to contend that they were used by the author of the *Gītā* to convey the idea of the *Sāṃkhya* and *Yoga* systems, as they are understood now. The word *Sāṃkhya*, for instance, is found in *Gītā* II 39. But if we consider the *Sāṃkhya* doctrine, as explained in some of the preceding verses, we find it difficult to identify it with the system known as *Sāṃkhya* Philosophy.\* Similarly, the idea that the fruit of actions should never be looked to ; and the idea, that men should keep their minds steady and undisturbed whatever the consequences of their actions, these ideas are most prominent in the *Yoga* system as understood in the *Gītā*, but they can nowhere be found in the *Yoga-sūtras* of Patanjali. The probability is that the two philosophies were only in the making in India, when the

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\* The five causes of action moreover mentioned in *Gītā* Verse 13 of chap. XVIII are not to be found anywhere in recognised books on *Sāṃkhya* Philosophy.



Gītā was composed, and that they were reduced to actual systems, some long time after. This means that the Gītā was older than the two systems known as Sāṅkhya and Yoga. (Vide Telang's 'Gītā in verse,' p. p. XLVII—XCVIII and P. C. VIII).

Similarly, no valid argument could be based on the language or the metre or the grammar of the Gītā, which could by itself, without any reference to other and important circumstances bring the date of its composition down to the beginning of the Christian Era. The antiquity of the Gītā, may now be taken, from all that we have said above, to have been conclusively proved. But in corroboration of it, it would be worth while to quote the following lines, bearing on the style, metre and grammar of the Gītā from Mr. Justice Telang's Introduction to his 'Gītā in verse, :—

"The style throughout of the Gītā impresses me as archaic in its simplicity. You have none of that exuberance of figure and trope, which marks the classical literature. You have no long and involved compounds, no puzzling syntactical constructions, no attempt at securing the jingle of like-sounds. We have, on the contrary, these repetitions of single phrases, which have been noted before as characteristic of archaic writings; we have a few instances of inartificial grammatical constructions; and once we find that particle *ha* (vide gita II 9), which is well known as occurring in the epic poems, and in the Vedic literature in the form of *Gha* but which I think, never occurs in either form in classical literature" (P.CIII). Nor can any argument be founded on the grammatical exactitude or irregularities of the work only with a view to determining the date of the work. A scholar like Dr. Sir Ramkrishna Bhandarkar, for instance, states that the Aitareya Brāhmaṇa which is admittedly a very old work is in its grammar scrupulously exact and it strictly adheres to the rules laid down in the Aṣṭādhyāyī. (Telang's 'Gītā in verse,' Introduction p. c. VI)

We have thus dealt with the main points in Mr. Farquhar's argument and have clearly shown that the Gītā belongs to a period considerably long before the Christian Era. The exact date of the work, it is not yet possible to fix. Some points, however, might in short, be noticed from the Gītā itself, which establish its very high antiquity. In the first place, the Gītā refers only to three Vedas (IX 17); and of the three, it regards Sāma-veda as the best. (X 22). This agrees with the Aitareya Brāhmaṇa

which regards the Sāmaveda as the best. (p. 68 Haug's Ed.) There is also no allusion to the trinity in the Gītā, which is referred to in classical literature. Indra is still regarded in the Gītā as the chief of the Gods; (X 21) and Śaṅkara as the chief of the Rudras. (X22). Even Viṣṇu, though identified with the Supreme Being, is still described in the Gītā as the chief of Ādityas. (X23). These are all Vedic deities, it must be remembered, and from the way in which they are referred to in the Gītā as we have just seen, it is difficult to conceive how it would be possible to fix the date of that work much later than what is termed by scholars as the Brāhmaṇa or the Upaniṣad period; *i. e.* 1000 B.C. to 500 B.C. The latest date that could safely be fixed, on the evidence available, would be, we think, the *sixth century B. C.*

In any case, it is clear from all that we have said above that Mr. Farquhar's conclusion, "The date of the Gītā is about the Christian Era, possibly later;" is utterly untenable; and that not only that the man-god Kṛṣṇa is *not* a myth, but that he is the reality, as good as Jesus himself, of which the Gītā gives a true picture. Some of the devout Christians would probably find it difficult to reconcile themselves to such a result. But that is a result which is clearly obtained from an examination of conclusions, arrived at by scholars of renown. Christian Nations, we admit, take but a legitimate pride in the fact that they are now at the height of their prosperity and civilisation, and enthusiastic Christians have always tried, and will ever try, to attribute that prosperity and that civilisation, mainly, if not wholly, to the propagation of the Gospels. (G. G. 54 and 55). It is but natural for people with such a frame of mind, or following such a train of thought to suspect Christian influences, whenever they find either a good principle or a good idea in the national literature of any people in the world. Writers of this class generally start with some pre-conceived theories, and all their endeavours, in studying the ancient works of Eastern nations, are directed towards finding arguments right or wrong which would support those theories. Nay, these pre-conceived theories at times throw the writers into a frame of mind, in which, to use the appropriate language of Chilling-worth, "They dream what they desire and believe their own dreams." It was, therefore, against this unscientific frame of mind, which certain European scholars bring to the study of the ancient Sanskrit literature of India, that a

ripe scholar like Mr. Justice Telang entered an emphatic protest. (vide his '*Gītā in verse*,' introduction p. p. CXVI to CXIX).

We have already noted Mr. Farquhar's admission (G. G. 4) that Dr. Lorinser's theory has been a failure. But we cannot avoid remarking on perusing the two little books under reference, that Mr. Farquhar has advanced, in them a theory, supported by arguments almost exactly similar to those with which Dr. Lorinser used to support his. It would perhaps, be more accurate to say that Dr. Lorinser attacked, so to say, the originality of the *Gītā* itself, whereas Mr. Farquhar has tried in his books to attack the antiquity of the work. In other words, Dr. Lorinser's attack on the *Gītā* was, perhaps, direct, whereas Mr. Farquhar's is a flank attack. \* Mr. Farquhar's attempt, however, could not be successful, and it has not been successful, in the light of latest researches, and the high antiquity of the *Gītā* might be regarded, as we have shown above, practically settled beyond question. Would it, however, be quite unreasonable to expect at least an open mind, if nothing more, in Mr. Farquhar or other Christian writers of his way of thinking, when they deal with subjects of the nature under reference? Did Mr. Farquhar pause to think, when engaged in writing his two little books "G," and "G. G.," whether there might not be another side, to the questions, with which he was dealing? Or did he try, to borrow Professor Tyn-dall's appropriate expression, "to look round the grand question before him?" Whether Mr. Farquhar tried to look round his question or not, it will not, we trust, be quite out of place, if we venture to make a few general observations regarding the other side of the question i. e. the possibility of the tenets of the *Gītā* influencing Christianity! The antiquity of the *Gītā* has practically been established by the common consent of Sanskrit scholars, and it is only fair to remark that unbiased European historians and *Savants* have ungrudgingly acknowledged the services which Hindu Philosophy and the Hindu religion have rendered, directly or indirectly to the Christian thought and to Christianity, and that not the least important service has been rendered by the *Gītā* itself. A famous historian, Dean Milman, has said, †

\* But the object of both appears to be the same; namely to trace, if possible christian influences, directly or indirectly in the *Gītā*. If that were not the object, words, would have no meaning ( Vide G. 31; and G. G. 73 ).

† Milman's History of Christ. II 31. Vide also the Hon'ble Mr. Alex Del Mar's paper on "Christendom's debt to India" published in the "*Indian Review*" for December 1908, pp. 914-926.

"It is by no means improbable that tenets which had their origin in India have for many centuries predominated in or materially affected the Christianity of the whole western world." Further, Buddhism was but the result of the upheaval of religious feeling that had long preceded it in ancient India, and when once the new faith was firmly established, its votaries especially the great King Aśoka sent missionaries for the propagation of the new religion in distant parts of the world including even Palestine, long before the birth of Jesus Christ. This is what a christian writer says\* :—"Buddhistic Missionaries preached in Syria two centuries before the teaching of Christ, (which has so many moral points in common) was heard in Northern Palestine."

We have thus shown in a general way how the Hindu religious teaching, especially Buddhistic teaching has influenced Christianity. Let us now see how the Bhakti doctrine, and even the Viṣṇu-Kṛṣṇa worship of the Gītā itself had prepared the way for Buddhism, which in its turn affected Christianity. It is well known that Mahāyānism is one of the sects of Buddhism. Dr. Kern in his "Manual of Indian Buddhism," p. 122 says that "Mahāyānism is much indebted to the Bhagavadgītā and more even to Śivaism;" and also further at p. 124, that "Mahāyānism lays a great stress on devotion: in this respect as in many others harmonising with the current of feeling in India, which led to the growing importance of Bhakti." Not only that, but Senart, the famous Pali scholar from France, asserts that if there had been no doctrine of Bhakti to Kṛṣṇa in existence before, Buddhism would not have come to birth. He says, "to sum up, if there had not, previously existed a religion made up of the doctrines of *Yoga*, of Viṣṇu legends, of devotion to Viṣṇu-Kṛṣṇa, worshipped under the title of *Bhāgavata*, Buddhism would not have come to birth at all. † In other words, the doctrine of Bhakti and the worship of Kṛṣṇa, which is the central fact of the Gītā, existed in India according to European scholars, long before the rise of Buddhism. Bühler says, § "The ancient Bhāgavata, sātvata or Pañcarātra sects devoted to the worship of Nārāyaṇa, and his deified teacher Kṛṣṇa-Devakīputra, dates from a period long anterior to the rise of Jains in the 8th century B. C."

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\* Mahaffy "Alexander's Empire," Chapter XIII.

† The Indian Interpreter (a Missionary Quarterly at Poona) January No. for 1910. pp. 177-178.

§ "Indian Antiquary" Vol. XXIII. (1894) p. 248.

Even at the present day, great thinkers of the West are devoting more attention than ever before, to the study of the religious literature of India, and the result of that study cannot fail to have a far reaching effect on Christian thought.\* A careful student of the religious literature, we mean Sir Narayan Chandāvarkar, in one of his illuminating addresses delivered at the Prārthana Samaj some years ago, observed "But if we follow the religious literature of the day, one thing strikes a student more than another and it is this, that the idea of the immanence of God is pervading most of the best thinkers and cultivated intellects in Europe, whether it is England, or Germany, Sweden, or Russia; all the great intellects, the great philosophers no longer think that God is one who is sitting in a certain place, but that God pervades every where, and they all recognise that this is an idea which the European mind of the higher type has borrowed, and is borrowing and will continue to borrow from the religious literature of India'. (Vide speeches and writings of Sir Narayan Chandāvarkar, Bombay 1911. See also Bhandarkar's 'Vaishnavism' p. 157)

There is a book called the Chief Scripture of India, by Mr. W. L. Wilmhurst, wherein the author has placed the Gītā practically even above the gospel of Christ. Mr. Wilmhurst, says,

"In the Hindu Scriptures, the Bhagawadgītā holds a place similar to that which the gospel according to St. John does in ours. Innumerable minds in Europe and America have felt the beauty and been swayed by the power of this same scripture of the distant East; and not a few men and women in our midst to-day who have lost their Christian faith and become agnostic in the crisis of religious thought, through which we have been passing, have found it again, and found it higher and stronger, through coming upon the spirit of truth that burns within this little priceless book..... this jewel of Indian thought!

We, on our part, do not shut our eyes to the purity of life of the high-souled Jesus, and to the lofty character of his teachings. Nor has Mr. Farquhar, we are free to admit, failed, in his little books under reference, to acknowledge the beauty and the ennobling character of the teachings of the Gītā. But when he proceeded to advise his Hindu readers, almost

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\* Vide Hibbert Journal October 1924, Mr. Edmund Holme's article.

in so many words, to give up the God-Kṛṣṇa as described in the Gītā, as being a myth, and to accept, instead, Jesus Christ, as the saviour, he was evidently treading upon unsafe ground. That being so, we thought it only right in order to show the weakness of Mr. Farquhar's position, to remind him, on the authority mostly of European scholars, of the extent to which the tenets of the ancient Hindu religion-especially the doctrine of Bhakti-Devotion to the God-Kṛṣṇa, as inculcated by the Gītā prepared the way for the religion of *Gautam Buddha*, who might, to a certain extent, be regarded as the forerunner of Jesus Christ. At all events, the most reasonable and thoroughly impartial attitude to be taken up by a historian towards other faiths appears to us to be that assumed by Dr. Strauss the author of the "Life of Jesus." He says in one place, "However high may be the place of Jesus among those who have shown to mankind most purely and most plainly what it ought to be, still he was not the first to do so nor will he be the last. But as he had predecessors in Israel and Hellas, on the Ganges and the Oxus, so also he has not been without followers." (Life of Jesus Vol. II 437).

We have already exceeded the limits we had originally proposed for this paper, and we must bring our remarks to a close. The treatment, however, would be incomplete, if we did not show as briefly as we can, before concluding, some of the most important lessons of the Gītā. We therefore note them as follow:—

- (1) Paramātman is the God-head and father of the universe; and it is the highest duty of man to try to know him, to realise him and to reach him. (Vide Gītā, II. 72; VI 29-32; IX 17; XII 8; XV 4-6-7). The highest goal of man's life thus to be reached, as inculcated by the Gītā might also be given in a pithy verse by an English poet—

"I live to hold communion  
With all that is divine,  
To feel that there is union  
'Twixt Nature's heart and mine".

- (2) God can be approached in three ways, according to the varying capacities of men—
  - (a) by knowledge (Jñāna) Gītā IV 38-39
  - (b) by action (Karman), in II 47-48, III 18
  - (c) by devotion (Bhakti) VIII 22;  
IX 14-15; XI 53-54; XII 2; XIV 26; XVIII, 55).



- (3) To attain the *Goal*, however, no residence in forest is necessary; but man can live in his own family and do his duty. (Gītā, II, 47-48; III, 8-35; XI, 55; XVIII, 11).
- (4) God's merciful nature towards man; and his special solicitude for the weak and the humble—even for the fallen; the following verses are worth quoting.

अपिचेत्सुदुराचारो भजते मामनन्यभाक् ।  
साधुरेव स मन्तव्यः सम्यग्यवसितो हि सः ॥  
मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।  
स्त्रियो वैश्याः तथा शूद्रा स्तेऽपि यांति परां गतिम् ॥  
सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।  
अहं त्वां सर्व पापेभ्यो मोक्षयिष्यामि मा शुचः ॥

Is not this last, the same noble sentiment which is re-echoed in the Christian doctrine of atonement.  
(Also vide Gītā IX 22 and 26).

- (5) Toleration towards other faiths. This has been the special feature of Hinduism, as expounded in the Gītā, which has always tended to check the pin-pricking tendencies, if any, of its followers, and which has its sanction in verses 21 of chapter VII and 23 of chapter IX of the *Bhagwat-Gita*. Namely,

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।  
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥  
येऽप्यन्य देवताभक्ता यजन्ते श्रद्धयान्विताः ।  
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥

This last is the supreme lesson of the Gītā.

1 Note:—I am indebted among other things, for much of the valuable information I have used in writing this paper, to the “Bhagvatgita in blank verses” by Mr. Justice Telang; to Dr. Sir R. G. Bhandarkar's recent book on “*Vaishnavism, Shaivism etc.*” and to the “Gītā-rahasya” by Mr. B. G. Tilak.

2 Note:—This paper was read out to Dr. Sir Ramkrishna Bhandarkar, and he was kind enough to give his blessing to it.

3 Note:—The paper was read before the Bombay Branch of the Royal Asiatic Society in August 1917 and much appreciated by the then President and Vice-President of that Society. It has however, unfortunately remained unpublished for a long time.

## Our Professorial Galaxy.

BY

'A Corporal.'

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A man is known by the company he keeps. So is an institution known by its workers. The conduct and calibre, energy and aim of its devotees, determine its rank among its sister institutions and make or mar its reputation. Of course, I am treading ground as yet untread by any of my collegiate friends as far as N. P. C. is concerned. Hence a plea for reader's sympathetic eye and professors' filial look to the pioneer in this stubborn glebe which entails great responsibility and trouble on the ploughman.

To begin with our Principal. Principal Shah is not above criticism, for he has juvenile instincts and robust enthusiasm unlike hoary saints of other colleges. **Prin. Shah.** A trim, short figure, in well-ironed and crisp suit, with well combed glossy hair, with polished appearance as well as polished manners, stands before our eyes. As the head of the Institution, he has a stern sense of discipline and order. He has chivalrous regard for Feminity. He would not tolerate fair sex insulted by the 'worse' sex. His spirit of self sacrifice stands uppermost. The interest of N. P. C. is always at the core of his heart. He tries to further the cause of college prosperity through thick and thin.

A Star Wrangler that he is in the field of mathematics, he is a star of no less brilliance among teachers. He never leaves naughty points unsolved but wrangles over them and cuts the knot—even Gordianlike. His tireless energy in solving the simplest examples for the benefit of a mediocre student is the strongest evidence of his keen instinct for mathematics and his earnest desire to rear a taste for the 'dry' subject. He has Bertrand Russell's faculty for mathematics and logic. He would gladly shake hands with Logicians without any superior airs. He may not look askance at Logic; but in an emergency he gives it the go-by and sticks to his calculating instincts. He keeps right things in a right place with mathematical accuracy. He never goes anti-clockwise with his students unless and until he

finds that the centre of gravity of the college reputation is likely to be in danger.

\* \* \* \*

Another star of our illustrious galaxy, Prof. Patwardhan has Platonic regard for his students. His scholar preparation of the subject to be taught instances his deep erudition. He concentrates himself upon his subject (say, for instance) 'The life of Ruskin', and it is long before he is aware of his self. Sometimes he sows seed in heaps in a small patch, while at other times he sows it sparsely in a barren soil. Hence the students cannot appreciate his scholarship to the full.

Gentle in manner and talk, he feels a lively sense of delight to mix with the youth and take part in their functions.

The Supdt. of the N. M.V.H. is a thorough New Poonaite, with his aim and ideal fitting well with that of the Prof. Sabnis. Mandali. Simple and tidy in his thoroughly Maharashtrian dress, with mellow voice and stern face, conscious of his position, he inspires one with awe. To approach him is to take a risk. His love of economy is apparent in his speech. 'Just to the point' is his very watch-word. He is a dictator in the sense that he loves to dictate. The philosophic calm, self-possession, cool-headedness, never fail him. 'Be true to your nation', 'Be a true citizen', that is the hub of his advice, to calm down the turbulent ocean of the students' wrath and disgust, 'Spare the rod and spoil the child'—this he seems to bear constantly in mind.

\* \* \* \*

An enthusiast of Scout-movement Prof. Hardikar is a type of simplicity. He has a scout's instinct for cleanliness, neatness and order. A stern figure of middle height with a serene smile on his face, he evokes respect from his onlookers. His sincerity, honesty and public spirit set him high in admiration and esteem of his students. His faculty for impressing on the dullest mind the dry mathematical principles is unique. He can detect rough diamonds from gems and worthless stones from rough diamonds and knows well how to give them shapeliness and form.

\* \* \* \*

A thorough democrat, but of the ultra type. He loves extremes best. Extreme simplicity, extreme swadeshism, extreme outspokenness, extreme love for his hobby. One cannot fail to notice that he has a bee in his bonnet. His brilliant intellect ravages the sphere of mathematics with enormous rapidity. He does not meet students' difficulties straight but at an angle and has natural gift of getting them solved by the student himself. He strikes the mean only in this that he is neither too well-disposed nor too ill-disposed but holds the scale even.

Has a romantist's love of unfolding the past and uncovering the glories contained therein. He is a past master, in the art of advice. He sugar-coats his criticism of the ugly features he observes in the student world. There is never a barb in it. Thoroughly nationalist in his spirit, liberal in outlook, his teaching is of an independent type. He would never run in the old groove. He would inculcate on the minds of the students the seriousness of his subject and advise him to study for study's sake and not for examinations as is the popular vogue.

\* \* \* \*

has a religious bent of mind. Morality, religion, philosophy are his guiding posts. Almost sage-like in his appearance, simple in his dress with a serene lustre upon his countenance, he cannot but evoke reverence from his students. Oriental and occidental points of view, he puts before his students, discusses all principles, Eastern and Western and tells them to winnow the wheat from chaff according to their inward light.

\* \* \* \*

is a thorough Madrasi in his dress and speech but has a cosmopolitan outlook. At times he deplores the taciturn spirit of Maharashtrians and advises his students to cultivate broader vision and sympathy and root out the sectarian spirit. Simple in his dress, he is gentle in his manners. He speaks very fluently and teaches sound principles of literature as well as of life. He would rather go the pace with a dullard than take strides with a scholar. He never shrinks from admitting error of judgment or sine of omission and commission.

\* \* \* \*

is endowed with full height, robust frame of mind and body, genial temperament, keen wit, sympathetic humour, sharp-edged intellect and fluency of silvery sweet tongue. He is an advocate of Swadeshism as his interest in 'Students' Stores' shows. His generosity is too much to withstand. One is over-whelmed with gratitude for the loving preacher. He would uplift the distressed and encourage the well off. One is reminded of the simple preacher of Goldsmith whom children approached and tried to catch by the skirts of gown, but who punished them only with a genial smile and loving glance.

His lecturing capacity is supreme. He is a born teacher so to say. In his tingling voice, he holds his hearers in rapt attention. When he enters the class there is a dawn of delight; when he departs, a night of despair. His witticism, his winning voice, engaging manners and manly humour are a veritable delight to all. He is nothing if not practical. He would never theorize or sermonize. A humorous personal story in an allegorical garb is sufficient to tone down the kindled wrath of his students. What a healing power his tongue showeth at times? It is small wonder then that his students receive him with outbursts of applause.

\* \* \* \*

is a Pucca Poonaita, as he was aptly termed in this magazine. He is grave in appearance, simple in dress and serene in talk. An educationalist to the core, he never fails to bring to the notice of his students their exaggerated views, mis-spent labour, grave blunders and blustering nonsense. Imbued with a right theory of education, he always seeks to put it into practice. As a scientist, he has an analytical turn of mind. He would never rest before thrashing out a problem to its full. System, proportion in everything, is his criterion.

\* \* \* \*

is a pandit and a poet of high order. He is always smart and trim in his Indian fashion dress. A *Rasika* to his back-bone, he has the gift of thrilling the hearts of his hearers, with a romantic touch. A single śloka will give him material for an hour's lecture.

\* \* \* \*

An all round sportsman, Prof. Deodhar is equally sportsmanly in his carriage, manners and speech. He loses his professorial airs outside the class-room. Any

one may have a free talk with him, with mind at ease. He always sets the ball rolling, of Gymkhana activities. He is all attentive while lecturing and never goes astray from his subject. Sargas after Sargas are plodded through at a jog-trot. 'Slow but sure' seems to be his guiding principle. When, however, he hits the ball (of his humorous snatch) it goes off skipping and never rests till reaching the boundary. Though only a 2 Lieut. in the U.T.C. he is the C-in-C of the good opinion and respect of all students, scholars as well as dullards.

\* \* \* \*

A veteran scholar that he is, Prof. Karmarkar has none of the overbearing nature, taciturnity and attitudinizing of a thorough scholar true to his blessed name. Well! he is not too careful of his dress. At any rate he is scrupulous in dressing by some of his colleagues in point of regularity. He is a star that shines serenely but not dazzlingly. Always looking to the front (Exam.) as regards the college studies, he finishes his work just in time with ease which bears full testimony to his trained eye in judging the distance of time and space. Amidst the grave silence which pervades the class, flash bright gleams of humour, ever and again, which illumine the hearers, but never create a fold on his face. He makes others laugh but himself only smiles. Who has not enjoyed the humour of his advising Portia to join a lawclass and of his story of 'Timbu and Maina' as a parallel to that of Jack and Gill? Who has not laughed at his calling king Agnimitra an unheroic hero or at his ticketing a late-comer with "Regularly irregular"? His scholarly exposition of every aspect of study cannot be gainsaid. He never parades his knowledge, yet he is always armed cap-a-pie with the weapon of retort, which no sooner flung at the objector silences him. He wounds but never a scar is left.

He is the Laughing philosopher of our College. Although, we never more see him in his former full suit, Prof. Tulpale. which evoked for him the title 'Hon. Gokhale' from every lip, mind! he still resumes that title by his stirring unflinching eloquence. Never a rept, a halt, a stagger in his smooth-flowing babbling stream of words.

Away with standing on ceremony or etiquette, away with gloom and 'Vinegar aspect', Enjoy, Enjoy! he seems to say. Go

to him and you will find he begins to chitchat right away. Complete absence of pose of any kind is his outstanding mark. He laughs and makes others laugh with him. He is frank and genial to all and sundry. When lost in the flood of his eloquence, the eddies and whirlpools of noisy mischief distemper him; the splash of oars of mischiefmongers unhinges his mind. One likes to have him in this unique stage which one rarely finds him in. One likes to contract his smiling face with a wrinkled one.

Almost tireless in his various activities, he breathes a sigh of relief not in a lonely corner, but openly among his students and at once enlists their sympathy. But for his jolly self, the college atmosphere would be the less charming. More than any thing else, Law, Politics set the chords of his heart vibrating. Poetry more than Prose, he enjoys and makes others enjoy.

\*             \*             \*             \*

Last but not least, shines the star of the first magnitude, shedding forth vivid, bright, invigorating and pleasing rays from his high pedestal in the college firmament. Almost saintly in his purity, cleanliness and tidiness, almost angelic in his nature, almost eagle-like in his spacious vision, Prof. Lagu has delved deep in the vast mine of literature. He remains a star that shines with others but lives apart. His intellect is sharp-edged, his perception quick, observation minute, rudition scholarly, reading vast and knowledge profound and thorough. Strong in physique, infinitely strong in his world-wide knowledge, he inspires awe and reverence in his students.

Most original in his criticism, most eloquent in his lecturing bombast mellowing down into a still small voice, he carries conviction in the mind of his hearers. Method, proportion regularity, felicity of phrase, unfailing command over vocabulary characterise him and differentiate him. Romantic to his finger-tips, he has a classic regard for proportion, perfection, amply illustrated in his lectures. In him are reconciled these two contrasting moods, which give him a unique place in the galaxy.

Eccentricity which is the trademark of genius, hinges his nature slightly. An independent thinker, yet at the same time very catholic, Prof. Lagu seems to care a pin for what Mrs. Grundy will say. Study for study's sake is the constant theme which he seems to harp upon. He strikes personal note in his

lecture very often. How one is rapt with attention to hear him narrating his student's chequered career! How one feels a bubbling sense of joy to see him hint, occasionally about his course of study, his colleagues, about his experience as a clerk of Red-tapism, his school life and his teachers!

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Here I must close my observations of the Galaxy. They may not be microscopic in their accuracy. The criticism or the classification, that may have been done unconsciously, may not be quite correct. In fact, human truths are said to be but half truths. However my collegiate friends may differ from me, they will at least concur with me in saying that the N. P. C. has outstanding merits in its staff. Patriotic spirit, simplicity, scholarship, sportsmanship, citizenship and even bachelorhood, are the marked features that differentiate the college from its sisters and give it a very high place.

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Mr. G. P. Bhone, B. A.

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## The late Mr. G. P. Bhonde.

It is with a sad and heavy heart that we announce the death of Mr. Govind Pandurang Bhonde, one of the most young and energetic past students of our college. The late Mr. Bhonde entered the school at the age of seven and in pursuance of the long standing connection of the Bhonde family with our institution received all his school-education in the N. M. Vidyalaya. Having successively got through all the examinations, he matriculated in 1921. Then he entered the New Poona College and got the second class distinctions both in the F. Y. and Intermediate examinations. He had great liking for medical pursuits and joined the B. J. Medical School in Poona. In the 1st year's test he not only passed but stood first in one subject and also creditably got through the 2nd year's university examination. He graduated in 1925 but before he completed his medical course, the cruel hand of Death snatched him away from the bosom of his family. The late Mr. Bhonde was an accomplished student. He was intelligent and industrious and took a prominent part in activities befitting the student life. He took deep interest in native games and was a player in the Atyapatya and Khokho teams of his school and college. He was closely connected with the Aryakreedodharak and Maharashtra Mandalis, the two important sporting institutions in Poona. Throughout he was an enthusiastic Scout and helped the organizers to foster that movement.

At the time of the Rasapana and Annual Social Gatherings he was one of the leading volunteers and played part in dramatic entertainments and elicited the admiration and appreciation of the audience. He was a lively member of that band of active workers who worked for the uplift and education of the depressed classes. He was also associated with many volunteer corps and rendered his services without ignoring his studies. But his speciality and proficiency consisted in singing and flute-playing. In the school and in the college, he won successively the first prizes in competitive tests in that art and by his melodious songs he attracted the attention of people both in and outside the educational institutions to which he belonged. To a sweet voice, he added a study of the technique of singing and made a name

even in the circle of professional singers. Besides he was closely associated with the co-operative Swadeshi Stores of the New Poona College, with which, to quote the words of Prof. Naralker, his connection was "close, continuous and disinterested." Moreover he was connected with some local movements, calculated to promote social welfare. His industrious habits, his winning manners, his obliging nature and his multifarious activities had marked him out as a promising student of this college and it is an irony of fate that he should not have been spared for some years more. We very much feel for the sad incident and offer our sincere condolence to the bereaved family.

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We are deeply grieved to record the sad and premature death of Miss. Godavari Gokhale. She joined the college in 1924 and was a college scholar for the first term. During her short stay of one year in the college she won the admiration of all who knew her, by her scholarship and various other activities. She fell a victim to rapid consumption which snatched her away on the 20th of April 1925. She leaves behind her a host of friends and admirers to mourn her loss. We offer our sincere condolence to her old mother, her brother and sisters, in their sad bereavement. May her soul rest in peace !

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**Results of the College and University  
Examinations 1925.**

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<b>M. A.</b>	<b>2nd Class</b>
Second Class.	Vol. Logi
1 Kamat Gajanan Narayan.	3 <i>Gokhale Vimala</i>
<b>Pass.</b>	4 Gole R. M.
2 Godbole Shankar Raghunath.	5 Jadhav B. R.
3 Shukla Shivram Anant.	6 Vaidya S. K.
4 Gokhale Babu Janardan.	7 Vidwans M. S.
5 Karandikar Shivram Laxman.	Vol. Maths
<b>B. A.</b>	8 Bhagwat S. S.
First Class.	9 Gandhe S. M.
1 Kher Shankar Amrit.	10 Janorkar K. S.
Second Class.	11 Mokashi D. S.
2 Paradkar Narayan Balkrishna.	12 Pophale G. L.
3 Nadkarny Shankar Ramkrishna.	13 Pusalkar A. D.
4 Sathe Janardan Keshav.	<b>Pass</b>
5 Jadhav Maruti Kaluji.	14 Dhavale M. S.
6 Kulkarni Manohar Dattatraya.	15 <i>Chaudhari Kaveri</i>
7 Ratnaparkhi Gangadhar Gopal.	16 Bagal S. K.
8 Joshi Narayan Damodar.	17 Behere S. K.
9 Kale Shrinivas Krishna.	18 Bhagwat D. N.
10 Sabde Anant Vasudeo.	19 Chitnis G. M.
<b>Pass.</b>	20 Deshmukh K. H.
11 Jangam Basalingaya Rachaya.	21 Deshpande N. K.
12 Vadavkar Vasant Vinayk.	22 Dhalwani S. D.
13 Deshmukh Baburao Krishnarao.	23 Dhonde M. D.
14 Dhande Dattatraya Damodar.	24 Gaikwad B. P.
15 Damle Shridhar Balaji.	25 Gondhalekar S. B.
16 Badodkar Narayan Dattatraya.	26 <i>Jamkhindikar Kamala</i>
17 Shukla Balkrishna Rajaram	27 Joglekar G. T.
18 Date Moreswar Narayan.	28 Joshi S. N.
19 Gokhale Waman Mukund.	29 Joshi W. K.
20 Joshi Ramchandra Krishnaji.	30 Kamat S. B.
21 Paradkar Mahadeo Ramkrishna	31 Kamble B. S.
22 Bhonde Govind Pandurang.	32 Khaire V. B.
23 Dravid Shankar Laxman.	33 Kulkarni G. G.
24 Paranjapye Vinayak Sadashiv.	34 Menkale D. V.
25 Bhopale Tryambak Balkrishna.	35 Mulay V. B.
26 Joshi Trimbak Kashinath.	36 Nadkarni B. A.
27 Moghe Ramchandra Vishnu.	37 <i>Nagapurkar Sharada</i>
28 Paranjpe Mahadeo Raghunath.	38 Navathe S. G.
29 Vaidya Dattatraya Yeshwant.	39 Palande V. K.
30 Deshpande Malhar Yeshwant.	40 Patil G. Y.
<b>Intermediate Arts.</b>	41 Pendse G. R.
First Class	42 Pimpalikar S. G.
1 V. S. Tilak	43 <i>Pradhan Shanta</i>
2 <i>Kamala Ukidwe.</i>	44 Soman R. V.
	45 Thakoor D. G.
	46 Trivedi R. J.
	47 Wakade V. K.
	48 Ambardekar R. G.
	49 Bhat K. V.

50 Chakradeo Y. M.	36 Kelkar Digambar Vishnu.
51 Dalal M. D.	37 Kelkar Narhar Ganesh.
52 Damle L. V.	38 Kondajkar Vithal Keshav.
53 Deshpande P. S.	39 Luktuke Vishwanath Ganesh.
54 Deshpande S. G.	40 Maduskar Bhaskar Dbonddeo
55 Gore H. P.	41 Manolikar Narayan Keshav.
56 Gujar N. G.	42 Marathe Narayan Mahadeo.
57 Gupte B. K.	43 Medhekar Moreshwar Waman.
58 Joshi M. K.	44 Palnitkar Vishwanath Purushot-
59 Joshi V. B.	tam.
60 Karve L. V.	45 Pande Dinkar Pandharinath.
61 Limaye R. B.	46 Parikh Bhogilai Amthalal.
62 Pethe J. P.	47 Patankar Vasant Sitaram.
63 Phadnis D. N.	48 Patwardhan Yeshwant Balvant.
64 Sathe D. G.	49 Puranik Bhagwant Bhalchandra.
65 Shimpi H. Y.	50 Rudrabhate Balkrishna Babu-
66 <i>Sukhtankar Sundra</i>	rao.
67 Vijapurkar A. B.	51 Sapre Narhar Anant.
68 Wadekar N. S.	52 Sathe Sorikrishna Govind
69 <i>Eliezar Rahama</i>	53 Sohoni Dattatraya Keshav.
	54 Upasani Pandurang Yeshwant.
	55 <i>Vaidya Laxmibai.</i>
	56 Vagh Vasudeo Ramchandra.

#### F. Y. Certificate Examination.

##### First Class

(in order of merit)

1 Chitale Vishwambhar K.	57 <i>Adya Sharada.</i>
2 Vaze Vinayak Sadashiv.	58 Agashe Vishnu Narayan.
3 Sahasrabudhe Purushottam Ganesh.	59 Agashe Viswanath Laxman.
Second Class.	60 Apte Vishwanath Dattatraya.
4 Ambekar Vishnu Ramchandra.	61 Athavale Frabhakar Dinkar.
5 Ambike Hanmant Keshav.	62 Babras Keshav Vithal.
6 Athavale Shridhar Krishna.	63 Bam Purushottam Parashuram.
7 Bapat Vinayak Purushottam	64 Bapat Balkrishna Gangadhar.
8 Bhosekar Gopal Pandurang.	65 Barve Balkrishna Ramchandra.
9 Chaubal Anant Shankar.	66 Bhat Vinayak Ramchandra.
10 Chirputkar Gopal Purushottam.	67 Bhide Anant Shalkar.
11 Chitale Shankar Damodar.	68 Chaudhari Dattatraya Hari.
12 Chitale Vithal Parashuram.	69 Chitre Madan Krishnarao.
13 Chitnis Janardan Ramchandra.	70 Dani Balkrishna Pralhad.
14 Chitnis Pandurang Balvant.	71 Deosthale Sadashiv Ganesh.
15 Chitrao Ganesh Dhondo.	72 Deshpande Keshav Narayan.
16 <i>Damle Ratnaprabha.</i>	73 Deshpande Shivram Shankar.
17 Darekar Swaruprao Khanderao.	74 Deshpande Waman Anant.
18 Deshpande Moreshwar Khande-	75 Dhalewadikar Dattatraya Bapu-
rao.	rao.
19 Deshpande Trimbak Dhondo.	76 Dhumal Ramesh Jijaba.
20 Dighe Balkrishna Keshav.	77 Diwanji Narayan Janardan.
21 Dravid Purushottam Sundar.	78 Dongre Sitaram Sadashiv.
22 Gadgil Gajanan Mahadeo.	79 Gandhe Laxman Mahadeo.
23 Gadre Anant Narayan.	80 Gawande Narayan Balvant.
24 Ghate Gajanan Vinayak.	81 Godbole Damodar Krishna.
25 <i>Ghate Vijaya Vinayak</i>	82 Godbole Govind Balvant.
26 Godse Khanderao Shripad.	83 Gokhale Ramchandra Keshav.
27 Joshi Gangadhar Ramachandra.	84 Gupte Ramchandra Balvant.
28 Joshi Mahadeo Govind.	85 Honap Sitaram Govind.
29 Joshi Moreshwar Vishnu.	86 Joglekar Dwarkanath Sadashiv.
30 Joshi Ramchandra Mahadeo.	87 Joshi Gajanan Waman.
31 Joshi Ramchandra Narayan.	88 Joshi Mahadeo Vishnu.
32 Josni Vasudeo Gopal. (No. 113)	89 Joshi Waman Govind.
33 Kabe Keshav Anant.	90 Joshi Vasudeo Gopal, (No. 112)
34 Kanetkar Yeshwant Gopal.	91 Joshi Vishwanath Ramchandra.
35 Karmarkar Hari Keshav.	92 Karkhanis Dattatraya Narayan.
	93 Katgeri Krishnaji Ramrao.
	94 Kale Mahadeo Bapuji.

##### Pass.

- |     |                               |     |                                 |
|-----|-------------------------------|-----|---------------------------------|
| 95  | Khare Dattatraya Naganath.    | 141 | Sohoni Waman Raghunath.         |
| 96  | Kulkarni Dinkar Kashinath.    | 142 | Sonar Laxman Shankar.           |
| 97  | Kulkarni Shaokar Gangadhar.   | 143 | <i>Sukhtankar Thaku</i> .       |
| 98  | Kulkarni Uddhav Bhagwant.     | 144 | Sule Balkrishna Gopal.          |
| 99  | Kulkarni Vinayak Vyankatesh.  | 145 | Talekar Shankar Balvant.        |
| 100 | Kulkarni Vishwanath Waman.    | 146 | Thakare Vithal Shankar.         |
| 101 | Kshirsagar Shantaram Gangaram | 147 | Ubale Benjamin Vithal.          |
| 102 | Lagu Sitaram Trimbak.         | 148 | 'plekar Shripad Manohar.        |
| 103 | Lohokare Gopal Bapurao.       | 149 | Upashi Maharudra Varadappa.     |
| 104 | Lokhande Dattatraya Vishnu.   | 150 | Vaidya Balkrishna Anant.        |
| 105 | Lonkar Vasudeo Vishnu.        | 151 | Vaidya Kashinath Ramachandra    |
| 106 | Mane Ramchandra Tukaram.      | 152 | Vaidya Vishwanath Uddhavrao.    |
| 107 | Marathe Bhalchandra Yeshwant. | 153 | Vamburkar Balvant Bhikaji.      |
| 108 | Moholkar Ramchandra Annaji.   | 154 | Waghlikar Laxman Rajaram.       |
| 109 | Naik Ramchandra Bhimaji.      | 155 | Yardi Ganesh Kalyan.            |
| 110 | Nagarkar Chintaman Laxman.    | 156 | Yardi Hanmant Vyankatesh.       |
| 111 | Nagarkar Krishnaji Ramchadra. | 157 | Chitale Ramchandra Anant.       |
| 112 | Namjoshi Sitaram Shrikrishna. |     |                                 |
| 113 | Nerlekar Balkrishna Mahadeo.  |     | <i>French.</i>                  |
| 114 | Nerlekar Ganesh Krishnaji.    | 158 | Benjamin Lionel.                |
| 115 | Padhye Govind Ekanath.        | 159 | Mercant Behramji Kekobad.       |
| 116 | Palnitkar Laxman Raghunath.   |     | <i>Persian</i>                  |
| 117 | Patki Vishwanath Damodar.     |     |                                 |
| 118 | Patwardhan Govind Hari.       | 160 | Agarwalla Dasharath Ramchandra. |
| 119 | Patwardhan Narayan Krishna.   |     |                                 |
| 120 | Patwardhan Vishnu Ramkrishna  |     | <i>Not Classed.</i>             |
| 121 | Patwardhan Waman Krishna.     | 161 | Abhyankar Govind Shankar.       |
| 122 | Phadnis Krishnarao Waman.     | 162 | Ambavane Gaurinath Narayan      |
| 123 | Phadke Dattatraya Gundo.      | 163 | Athavale Krishnaji Vishnu.      |
| 124 | Pathak Waman Bhargao.         | 164 | Ayachit Narayan Yeshwant.       |
| 125 | Pradhan Maheshwar Laxman.     | 165 | Chitnis Raghunath Ganpat.       |
| 126 | Phansalkar Nagesh Laxman.     | 166 | Deolalkar Dattatraya Vinayak.   |
| 127 | Rabade Shankar Dattatraya.    | 167 | Dharap Damodar Hari.            |
| 128 | Raje Balwant Laxman.          | 168 | Garde Raghunath Krishna.        |
| 129 | Ranade Triwikram Yeshwant.    | 169 | Joshi Krishnaji Gundo.          |
| 130 | Rudra Balvant Shripat.        | 170 | Joshi Narsinh Gundo.            |
| 131 | Sabnis Gajanan Hari.          | 171 | Kondvkar Yeshwant Kashinath.    |
| 132 | Salvekar Narayan Prabhakar.   | 172 | Kulkarni Pramod Shankar.        |
| 133 | Sathe Bhalchandra Moreshwar   | 173 | Marwadi Radhakrishna Atma-      |
| 134 | Sathe Mahadeo Narayan.        |     | ram.                            |
| 135 | Sathe Narhari Vishwanath.     | 174 | Patankar Balkrishna Shridhar.   |
| 136 | Shah Chotalal Shankarlal.     | 175 | Ranade Rajaram Yeshwant.        |
| 137 | Sahasrabudhe Gopal Ganesh.    | 176 | Sane Dattatraya Hari.           |
| 138 | Sardeshmukh Bhagwant Shan-    | 177 | Talathi Ranchoddas Pitambar.    |
|     | kar.                          | 178 | Talvalkar Balkrishna Hari.      |
| 139 | Sohoni Pralhad Narhar.        |     |                                 |
| 140 | Sohoni Trimbak Narahar.       |     |                                 |

## Awards of College Prizes, 1925-26.

1. Rajawade prize of Rs. 50 awarded to Mr. V. S. Vaze.
2. D. G. Karmarkar Sanskrit prize of Rs. 15 awarded to Mr. V. S. Vaze.
3. Laxmibai Sanskrit prize of Rs. 20 awarded to Mr. V. S. Tilak.
4. Shrimant Parvatibai Vishalgadkar prize of Rs. 50 awarded to Miss Vijaya Ghate.
5. Ahalyabai Sanskrit prize of Rs. 30 awarded to Mr. G. G. Ratnaparkhi.
6. Vinayakrao prize of Rs. 100 awarded to Mr. V. S. Tilak.
7. Chandrabhaga prize of Rs. 25 awarded to Miss Vijaya Ghate.
8. Anasuya prize of Rs. 30 awarded to Mr. G. G. Ratnaparkhi.
9. Messrs. Chitale and Joshi prize of Rs. 25 awarded to Mr. A. V. Sabde.
10. Vinayakrao Apte prize in Mathematics of Rs. 20 awarded to Mr. G. L. Pophale.

## Gymkhana Managing Committee.

The following are the office-bearers for the Gymkhana Managing Committee for the current year :—

Vice President :—	Prof. D. B. Deodhar
General Secretary :—	Mr. S. A. Kher
Cricket and Foot-ball :—	Mr. B. M. Sathe
Indian Games and Gymnasium :—	„ B. B. Paranjpe
Debating club :—	„ D. B. Lele
Reading Room :—	„ K. W. Phadnis
Students Library :—	„ S. G. Deshpande
L. T. M. Library :—	„ G. G. Kulkarni
Lady-Students :—	Miss. Shanta Pradhan.
Ordinary Members :—	Messrs. D. B. Dhaliwadi- kar and V. K. Joshi

## List of Scholars-First Term 1925.

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	...	Mr. N. K. Puranik
	...	Mr. N. R. Trivedi
JUNIOR B. A.	...	Mr. V. S. Tilak
	...	<i>Miss Kamala Ukidwe.</i>
	...	Mr. G. L. Poptale
INTER ARTS	...	Mr. V. S. Vaze
	...	Mr. P. G. Sahasrabudhe
	...	<i>Miss Ghate Vijaya</i>
	...	Mr. N. A. Sapre
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FIRST YEAR	...	Mr. V. N. Padsalgikar
	...	Mr. D. W. Vinze
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	...	Mr. V. K. Datar
	...	Mr. D. V. Shintre

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### Reviews of Books.

#### PARALLEL QUOTATIONS. ( English-Sanskrit )

[ By T. V. KULKARNI, B. A. LL. B. Pleader  
Dhulia. Price 12 As. ].

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In this book an attempt has been made to place side by side quotations from English and Sanskrit, which convey the same or similar ideas. It is a new attempt and as such deserves our praise. If such a book shows less originality on the part of the author, it never-the-less reveals his scholarship, insight and diligence. Mr. Kulkarni had to traverse the whole range of Sanskrit and English literatures to find out parallel quotations. It is indeed, a rare gift to be able to quote aptly and Mr. Kulkarni possesses it in no ordinary degree.

The intrinsic worth of any literature depends on the varied gems of thought contained in it and it comes to one as a surprise that authors so remote in point of race and length should show such affinity in the realm of thought.

The book will be of immense use for a comparative study of English and Sanskrit literature if the book is revised and enlarged and based on a systematic foundation.

N. B. P.



**Contributions to the Permanent Funds of the  
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*From 1st January, 1925 to 31st July 1925.*

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# न्यू पूना कॉलेज मॅगझीन.

वर्ष १० वें ]

आगष्ट १९२५.

[ अंक १ ला.

## शारदेस प्रार्थना.

( चाल- वीर शिरोमणी सकल धनुर्धर. )

दृष्टी माक्षी जेथें पडते फूल तिथें उमलतें-

प्रभु-प्रतिभेतें जें पटवितें !

आकाशीं मम दृष्टी खिळतां तारा डोकावते,

अखिल जग तेजें जी मोहिते !

बोलूं जातों कांहीं जो तें काव्यांतच उमटतें,

हृदय जें हेलावुनि सोडितें !

या पुष्पाच्या मधुगंधानें भानंरहित जाहलों

माझें मीपण मी विसरलों !

या तारेच्या सौंदर्यानें वेड मजसि लाविलें,

जगांतुनि हिनेच मज उठविलें !

या काव्याच्या रसास्वादनीं गुंग जाहली मती,

चलेना जेथुनि क्षणमात्र ती !

( चाल- )हें फूल जिवाचें मजपार्शी राहूं दे !

ही तारा हृदया अशाच डोकावुं दे !

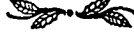
मम काव्य जगाच्या आनंदा नटवुं दे !

देच येवढें मला शारदे ! काव्यदेवि ! सुंदरी !

प्रार्थना ' कुमार ' तुजला करी !

कुमार यशोद.

## “ सेवाधर्मः परमगहनः ..... ”



[ स्थळ:- एका पब्लिशरचे दुकान. एक मध्यम वयाचा मनुष्य  
नोकरीच्या उद्देशाने येतो. ]

+ + + + +

‘ अस्सं, एकूण आपणाला नोकरी पाहिजे म्हणतां ! ’

‘ हो. ’

‘ आपलें वय काय म्हटलेंत ! ’

‘ पंचवीस, निदान पंचविशीच्या आंत बाहेरच. ’

‘ पंचविशीच्या बाहेर ! जरा ‘ हॉरिबलच ’; अहो, गव्हर्मेंट सर्व्हिससुद्धा हल्लीं पंचविशी ठलठून गेल्यावर मिळण्याचं जरा जडच जातं; मग ही तर आमची बोलून चालून साजगी संस्था. असो म्हणा, आपण आतां घटकाभर असेंच समजूं की हल्लीं आपण पंचविशीच्याच जवानीचे आहांत... बरं मग आपण आमच्या इथें काय काम करूं शकाल ! ’

‘ आपण सांगाल तें. ’

‘ हो पण- तुम्हांला पूर्वीच्या कामाचा काहीं अनुभव ! ’

‘ महाराज, अनुभवच पाहिजे असेल तर माझे सर्व जीवितच मुकीं नानाप्रकारचे अनुभव घेऊन बनलेलें आहे... कशाचा म्हणून अनुभव घ्यायचा..... ’

‘ काय ‘ नॉन्सेन्स ’ आहांत हो तुम्ही... तुम्हांला मी हें का विचारिलें होतें ! छे छे छे... असलीं पाल्हाळ बडबडीचीं माणसें आम्हांला अगदीं क्षपायचीं नाहींत. माणूस म्हणजे असें असावे कीं बस्स... विचारल्या प्रश्नाचें उत्तर कसें अगदीं मुद्देसूद बेमालूमच त्याचे तोंडून आलें पाहिजे... नाहींतर.....

‘ हो, पण माझी अवस्था.....

‘ काय मी सांगतो तुम्हांला, ऐकून तरी घेतलेत का नीट ! मला वाटतें तुम्हांला जरा ‘ कॉमनसेन्स ’ कमीच आहे... काय ! असें मुसस्तंभासारखे काय उभे राहिलांत... वास्तविक म्हटलें तर हा एक तुमच्यांत मोठा अवगुण ! आमच्यासारख्या बड्या पब्लिशरच्या भररस्त्यावरच्या बुकडेपोंत तर बोलाचाली करायचे प्रसंग नेहमींच यायचे. मग त्यास हीं तुमच्यासारखीं मुसदुर्बळ माणसें काय कामाचीं... सरें पाहिलें तर तुमचें बोलणें चालणें- सर्वच काहीं असें असलें पाहिजे कीं यंव... तुम्हांला नुसतं पाहतांच गिःहाइकांनं तुमच्याकडे पाहत उभे राहिलें पाहिजे. अन् चपळःई तितकीच पाहिजे. उगाच गिःहाइकांचा घोळका जमलासा पाहून कामांत ढिलाई पडतां नाहीं कामाची...हवें, नव्हें, पूसतपास, आलेगेले या सर्वांचा कयास कसा चालतां बोलतां बांधिला पाहिजे तुम्ही-कीं मीच काय पण कोणीही

जरी मनुष्य आपल्याकडे आलें तरी त्यानं तुमची नुसती वासाणणी करीतच गेलें पाहिजे... आपल्या ह्या जातांजार्तीच्या सूचना आहेत, तसे तुम्ही आमच्या दुकानांत राहण्याचेंच ठरविलें तर तुम्हांस मी निराळें लेसम्स देईनच. मग काय ! हो, पण... माझ्या विचारलेल्या प्रश्नाचें उत्तर नाही दिलेंत तुम्ही !

‘ आलें आमच्या सारें लक्षांत आपण काय म्हणतां तें. मला नाही वाटत त्यांत- आमची कांहीं आडकाठी .....

‘ हेंच तें, माझे नि नोकराचें पटत नाही तें इथेंच. म्हणे आमची आडकाठी ... एकदां दुकानांत शिरकाब झाला म्हणजे झाला असें वाटतें कीं जणूं काय आम्हींच यांच्या दुकानचे मालक अन् त्या तोऱ्यांतच ते मग पुढें धन्याशीं बोलत सुटतात ... मी तुम्हांस विचारिलें कोणत्या ‘टोनमधें’ अन् तुम्ही मला उत्तर दिलेंत कसें ... बरें पण तुम्ही असे उभे कां ! हें पहा, मला असें मालक आणि नोकर झाल्यामध्ये सेव्य-सेवकाचें नातें नाही सपत. घ्या पाहूं तें स्टूल इकडे ... छे, हा इतका मिडस्त स्वभाव नाही उपयोगी. कळलें कां मी काय म्हणतों तें ..... तेव्हां तुम्ही आमचेकडे राहण्याचें ठरविलें म्हणतां !

‘ हो ’ ...

‘ पण पुढचें नाही बोललांत- आतांच सांगितलें ना तुम्हाला कीं व्यवहारांत मिडस्त-पणा उपयोगाचा नाही म्हणून ... जें कांहीं बोलायचें असेल तें कसें अगदीं मनुष्यानें सरळ बोलून टाकावें. मग दोन दाम इकडे कीं तिकडे, त्याची नाही मला इतकी फिकीर ! हो मनुष्यास पहिल्यानें वाईट वाटलेलें बरें. पण मागाहून त्याला त्याबद्दल .....

‘ आपण कशाबद्दल बोलतां तें नीटसें नाही कळलें मला ’

‘ म्हणजे ! आपण व्यवहारांत इतके अडाणी असाल अशी नाही माझी कल्पना झाली. मी विचारतों त्या प्रश्नाचीं उत्तरें या बधूं म्हणजे कळेल आपणांस मी कशाबद्दल ना काय बोलतों तें, बोला- आपण येथें एकटेच असतां कीं आपणांस कांहीं कुटुंब- बिटुंब.....

‘ तशा प्रकारची जबाबदारी- नाही कांहीं पाठीमागें. दुर्दैवानें ..... गतवर्षींच .....

‘ यायचेच असे प्रसंग मनुष्याच्या आयुष्यांत, नका त्याबद्दल वाईट वाटून घेऊं. बरं- चिलीपिलीं कांहीं पाठीमागें . कां ! असें हसतां काय ! : त्यांत आपणाला इतकं हसण्या-जोगं काय वाटलं ! ! अहो, चिल्यापिल्यांच्या जिवावरच दिवस कंठावयाचे ह्या काळांत. आपल्याला तेंही कांहीं नाही म्हणतां ठीक- मग काय आपण एकटेच सडेफटिंग - काय सर्ष येतो साधारण महिन्याचा आपणाला ! ’

‘ तसें कांहीं नक्की सांगतां येण्याजोगा नाही ! ’

‘ वा : ठीक एवढा साधा हिशेब जर तुम्हाला ठेवतां येत नाही तर मग आमच्या दुकानची रोजकीर्द कशी लिहिणार तुम्ही ! - हें असें असून नाही चालायचें. मनुष्यानें कसें सर्वांगसंपूर्ण असलें पाहिजे. आतां माझीच गोष्ट घ्याना. तुमची माझी कांहीं ओळख पाळस ! कांहीं पूर्वींचा ऋणानुबंध ! पण मी तुम्हाला पाहनांक्षणींच ताडलं कीं मनुष्य प्रामाणिक म्हणून.

असे आढेवेढे घेऊन काय कामाचें. जें मनांत असेल तें कसें स्पष्ट बोलून टाकावें—हो पण—मी तुम्हाला आणखी असें विचारतों कीं तुमची राहणी कशा प्रकारची असते !'

‘अगदीं साधी बघा — दोन वेळेस.....

‘तें पुढेंचें आलें सारें माझ्या लक्षांत — आतां सांगतों बघा तुम्हाला महिन्याचा काय खर्च पडेल तो — तुमची नाही या बाबतींत मति चालली — स्वाभाविक आहे — पण आपण आहोंत ना तरबेज या गोष्टींत ! सांगूं तुम्हाला किमान पक्षाचा आंकडा:— सात — साता-पेक्षां सात्रीनें कमी नाही याचचा खर्च आपणांला या शहरांत... सेड्यापाड्याची गोष्ट निराळी.....

‘मग काय ! हा हिशोब आपण काढलांत तो मला पगाराचें अनुमान ठरवून देण्यासाठीं कीं काय ! असें असेल तर.....

‘हो हो आपण एका पायावर व्हाल राजी आमच्या दुकानांत रहायाला पण आम्हांला नको का त्याचा तुमच्या आधीं कांहीं विचार करायला — अहो, नोकऱ्या मिळताहेत कोणाला हल्लीं ! बी. ए. अन् एम्. ए. येतात ना आमच्या पायाशीं लाळ घोटित कसेंही करा पण नोकरा या म्हणून म्हणत. तर मग तुमची काय कथा ! तुम्हास तर ना वशिलांना फशिला. बाकी तुमच्यासारख्यांनीं या जगांत काय करावं याचा देऊं आम्हां एसादा चांगलासा मार्ग दाखवून ..... कां— असें उठलांत कां ! काय म्हणतां आपण आपला मार्ग ओळखलांत म्हणून ! वा ठाक ... मग तर सोळा आणे काम झालं ... येतां ... बरें आहे ... या ...’

ल. वि. दामले.

## ॥ आन्दोलनपञ्चाशिका ॥

न जाने को लाभस्तव हृतविधे सर्गघटने  
स्वजानां चेद्राले विलिखसि ललाटंतपलिपिम् ।  
दिवि स्थित्वा किं वा विद्यमनसो लोककदना—  
मवेक्ष्यानन्दस्ते परिणमति चित्ते जडमनः ॥ १४ ॥  
धमन्माकन्दालीसरासिजमिदं सुन्दरतरं—  
मुहुश्चञ्चलोलालकपरिचितं चारुवदनम् ।  
कुरंगास्याः स्मेरं मम नलिनयोनिरिति विधे  
किमिच्छा ते जाता मनसि मम कान्तापहरणे ॥ १५ ॥  
श्रुतेरभ्यासाद्वा किमिव तव चित्तस्य जडिमा  
मनुष्यान्तवृत्तैः परिकलनकार्ये गतधियः ।  
प्रियामैत्रीं सृष्ट्वा यदतिकवितां कष्टकपथे  
दलन्तां सद्यस्त्वं मम न हतभागस्य दयसे ॥ १६ ॥



## ॥ आन्दोलनपञ्चाशिका ॥

क्षितेः सर्वान् भागान् प्रकृतिरसिकोह्लासललिता-  
न्नटान्युन्मत्तोऽहं विषमविरहेणातुरमनाः ।

लभे नाहं शान्तिं तदपि मधुरा या प्रियतमा-

रसाश्लेषे लब्धा क्षणमिष जगच्चित्रघटतः ॥ १७ ॥

विपर्यस्ता भावा ललितमधुरा हन्त सकलाः

सखीरत्ने याते नयनयुगमार्गातिविषयम् ।

पुराऽवर्ण्यैर्दिव्यैरनुपमरसैः साधु भरिता

प्रियारिका तुन्दव्यसिलवसुधा शल्यमिव माम् ॥ १८ ॥

गतं मत्प्राणानां किमपि मधुरान्दोलनकरं-

निवर्तन्ते यस्मात्कविकुलगुह्याणां भाणितयः ।

तृणायन्ते सद्यः सकलविषदः क्षुद्रजगतः

समक्षं यज्ज्योतिः परमविभवस्यैव नितराम् ॥ १९ ॥

विलासो ज्योत्स्नायाः शशिनि परिपूर्णं विकसति

विदूरेऽप्यत्यर्थं न भसि कमनीयास्मितमिव ।

गभीरं चेतोऽब्धेरपि तरलयत्याशु नियतं

परं तस्याभाषे भवति विमुखं तत्सलु मुदः ॥ २० ॥

शिलाश्यामा रम्या विचयति घनलेखा रसमया

सुदूरादागत्या चलशिस्ररिणश्चुम्बति मुस्रम् ।

भजत्यद्वैतत्वं सपदि सह तेनातिमधुरं

रसाद्र्द्रं तं कृत्वा कठिनमिव कान्तं प्रणयिनी ॥ २१ ॥

क्षणादूर्ध्वं तस्या मनसि न विचारोऽप्युपगतो-

महाशक्तिस्तस्याः सुखमकालिना यन्न सहते ।

क्षणेऽन्यस्मिन्त्रण्डो वहति पवनो हन्त विदयो-

विदीर्णं सद्यस्तद्रसिकहृदयं तत्क्षणमिव ॥ २२ ॥

अचिन्त्या शक्तिः सा न गणयति याऽऽर्धं क्षितिभुवां

विनाभेदं स्वासैर्हरति निखिलं याऽमितबलैः ।

स्रुपूर्णावस्थां सा भुवि न सलु कस्यापि सहते

न पूर्णत्वे प्राप्ते समुदयपरं हान्ति सहसा ॥ २३ ॥

महस्वाकाङ्क्षाणां मनुजहृदये ज्योतिरुपमे

समुन्मेषे मोदं जनयति न सद्यस्तिमिरतः ।

क्षितेरस्याः कालोऽकलितघटनः क्रूरहृदयो-

बहिर्भूत्वा नाशं गमयति जनानां विघटनाः ॥ २४ ॥

## म्यू पूना कॉलेज मॅगझीन.

अहो तद्वैचित्र्यं प्रकृतिघटनाया यदनिशं  
 विशीर्यन्ते भावा अखिलजगतोऽनन्तसमरे ।  
 सदेप्सन्तः शान्तिं जगति सकलायासकरणैः  
 शनैर्यान्तिस्वान्तं पशव इव यज्ञस्य विबलाः ॥ २५ ॥

-मधुसूदन. ची. मोदी.

## माया-वती.

कवि:- श्री. टिळक.

कविता कीट्सची. शब्दांची शाल आणि प्रसाधन-कर्म मात्र लेखकाचे.

\* \* \* \*

- “ शिलेदार तुम्हि, चिंता जहरी जडे जिष्हारी कशी  
 तुडवितां रानें रात्रंदिशीं ?
- “ रम्य लव्हाळे नदी-तटाकीं उण्ण भरें कोळलें  
 थाबले विहंगमांचे गळे !
- “ जाति-वंत रण-रंग प्यार तुम्हि समशोरीचे सरे  
 मुस्सावर प्रेत-कळा संचरे
- “ घोरोघरीं धन-धान्य विपुल रुषि-बलाहि सुसाचे सरीं  
 मनोरथ कुरवाळित अन्तरीं !
- “ घोर-समर-विजय-श्री-भूषित विशाळ भाळावरी  
 पसरली भेसुर पाण्डुर-छवी
- “ कमल-निलधन्त कपोल-प्रान्तीं निमिष-मात्र बिलसुनी  
 चालली कां हीं कंटाळुनीं ! ”
- \* \* \* \*
- “ लावण्य-समी नयन-दीपिनी सुर-रमणी मोहिनी  
 काननीं दिसली मजला कुर्णी
- “ मद-सेळ-पदा गती विसागी नजर झोवली उरीं-  
 केशही रुळती वस्त्रावरी !
- “ गळा घातली माळ फुलांची बिंदी-बिजवरे तिला  
 ओंबिली शोभिवन्त मेसला !
- “ अबलस वारुवरी बसविली वन-राणी सुन्दरी  
 निमाली जाणिव जगतांतली

## माया-वती.

७

“ स्मरे वदन स्मर-सचिव स्निग्ध मधुकटाक्ष मृदु फेंकित  
गुणगुणे दिव्य-गान मोहक

“ ओठावर हांसरी मुग्धता मूक-वदन कामुका  
बोललो ' मी तुमची राधिका ! '

“ हृदयि लपाविलें मस्तक उचलुन मृदु अघरा चुंबिलें -  
मदालस नयन तिनें झांकिले !

\* \* \* \* \*

“ झांपड पडली डोळ्यांवरती भुरळ भरवि प्रेमळा  
लोपलें भान काळ लोटला

“ कडे कपारी चहूंकडे भेसूर जबडे वाशित  
देसिलें स्वप्न हृदयभेदक

“ राज-पुरुष संग्राम सिंहाही रणमर्द शिकंदर  
पाडिलें भुतापरी भेसूर

“ काळवंडले ओंठ तयांचे काळानें घासिलें  
भुकेनें थोडेसें उघडिले

“ बन्दिवान तूं आजन्म हिचा कर्कश तार-स्वरे  
कन्दले— पडलीं हृदया घरे

“ चपापुनी उघडिले नयन फेकिलीं नजर बावरी  
पड्डिलों तिथें— पठारावरी !

“ शिलेदार परि चिन्ता जहरी जडे जिव्हारी अशा  
तुडवितों रानें रात्रेंदिशीं

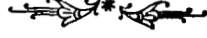
“ रम्य लव्हाळे नदी- तटाकी उष्णें जरि कोळले  
धाबलें विहंगमाचि गळे ! ”

\* \* \* \* \*

पुणें

२६।६।१९२५

## स्थित्यंतर.

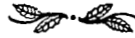


किति दिवसांनी पुन्हां भेटलीं एकामेकांला,  
कितीक हृदयी भाव दाटले, बांध परी त्यांला,  
मुका उभा तो मनांत म्हणतो ' ही बोलेल अर्धी ' ,  
मुकी उभी ती मनीं म्हणे परि ' हा बोलेल कधी ' ,  
हृदयामध्ये तरंग उठले नयनीं ते दिसले,  
नजरेला क्षणभरी मिळाली नजर ओंठ हलले,  
दृष्टि मिडेना नयनां, सुटला कंप शरीराला,  
जीम अडसळे, शब्द न उमटे, लाली ये गाला !  
' बोलायाची वाटत नव्हती मजशीं हिज लाज,  
लज्जेनें बावरली, सालीं नजर हिची आज !  
हीच काय ती मुग्ध बालिका सेळत जी होती  
अध्याजमनें माझ्यासंगें, पडला करक किति !  
अल्लडबाला धांवत होती घरांतुनी स्वैर  
तांच काय ही युवती लाजुन आज उभी दूर !  
गळ्यांत घालुन गळा फिरतसे जी माझ्यासंगें  
आज बघेना मुळीं मजकडे, लज्जेनें रंगे,  
बालपणींचा मोकळेपणा कीं त्यासंगें गेला,  
तारुण्यासह रंग निराळा मनीं इच्या मरला !  
पांच लोटली वर्षीं मजला मुळीं न कशीं कळलें  
परी तयांनीं स्थित्यंतर हें काय पहा केलें । '

एप्रिल १९२३

' मिलिंद ' पुणे.

“ देवापाशीं— ”



( अभंग )

१

मोत्याची शिंपली फुटोनिया गेली । मोलाचे हे मोती देऊनीया ॥  
सोन्याचा हा साज अर्धीत पडला । होऊन तो आला मूल्यवान ॥  
काळ चालला हा प्रलयकाळाला । नवें आणायाला रामराज्य ॥  
जीविताची निशा प्रभो ही संपली । कोठें मावळली तुझी प्रभा ॥

## “ बधितली रे बधितली ”

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पाणी आणायाला नदीवरी गेलों । पात्र विसरलों परी गेहीं ॥  
शिकार साधाया वनामधें आलों । परी विसरलों चाग-भाता ॥  
सत्कीर्ति मुडीत धावलो धराया । दुरी ठेवूनिया सत्कृत्यातें ॥  
प्रभुर्जाचें गीत गावया बैसलों । भक्तीवीण झालों परी मुका ॥

३

उगवण्यापूर्वी सूर्य गेला लया । भू-भेट ही तया काय होय ! ॥  
जन्मापूर्वी प्राणी मरण पावला । मोक्ष आंचवला काय तया ! ॥  
दृष्टी जाण्यापूर्वी दृश्ये पूर्ण झालीं । प्रभा सांठवली काय होय ! ॥  
संसरण्यापूर्वी संसार जाणिला । सुख त्याचें मला देवा काय ! ॥

बा. भा. पाठक,  
F. Y. A.

## “ बधितली रे बधितली ! ! ”

अरे, बधितली रे बधितली. अहाहा, काय पण तिचा गोड चेहरा खुलून दिसत आहे ! ते तिचे पाणीदार नेत्र, तो तिचा काळा शालू, ती तिची चालण्याची मोहक जादु, मन कसं गुंग करून टाकत आहे. बाबू, पाहिलास ना रे तिला. काय म्हणतोस ! तिच्या भैत्रिणीच्या घोळक्यांत दिसत नाही ! हारे वेड्या...पण तेंही सरंच आहे. अरे वेड्या, ती दिसायला तरी पूर्वजन्माचें पुण्य ललाटी पाहिजे. हें चालतं बोलतं मूर्तिमंत काव्य कोणत्या कवीचें हृदय मोहून टाकणार नाही !...अरे बाबू, तीहि पण माझ्याकडेच रेंखून रेंखून पहात आहे. बाबू मी बधितली मात्र आणि लगेच ओळखलें की तीच ती ही, आणि तिच्या नेत्रकटाक्षांची जुजबी जादु अशीच साक्ष देत आहे, की तिनेही ओळखलें की तोच तो मी !

काय म्हणतोस ! अजून तूं तिला ओळखलें नाहीस. फुफट रे फुफट बाबू, तूं आमच्या कंपूचा प्रधान झालास ! वेड्या ! तुला प्रणयाचे नेत्र नाहीत, तुला काव्याचें हृदय नाही, फार काय पण तूं रसिकही नाहीस. नाहीतर तूं सास ओळखलें असतेंस की तीच ती ही. मी जर कवी असतो तर, तिचा तो हंसरा चेहरा पाहून, ' हांस, तूं हांसच ! ' अशी एकादी कविता सरडून माझ्या प्रेमळ वाचकांस असा सवाल केला असता, की ' जिच्या हंसण्याचें एवढें काव्य झालें तिच्यावांचून दुसऱ्या कोणाला हें काव्य अर्पण करण्याचा मला तरी काय अधिकार आहे ! ' ...अरे हंसतोस काय असा ! तुला कळलं वाटतं माझं प्रणयी प्रमेय ! काय म्हणतोस !... 'या बाहलवेड्यांची ' ' झांकली मूठ ' उघडली. सांग पाहूं मग मी कोण बधितली ती... चुकलास. अरे ती बघ चार पायांची, काळीभोर जाफराबादी + + !!

गोपाळ लक्ष्मण आपटे.

## प्रभात.

[ चाल:- चंद्रकांत राजाची कन्या..... ]

प्रसन्न वदनें रवि जगताला जागृत करण्यास  
संदेशातें कथन कराया अखिला सृष्टीस ॥  
निजदूती पाठवीं अवनितलिं उषा जिला म्हणती  
रविरायाची अर्धांगी परि गमत मना जणुं तीं ॥  
लाजत लाजत सस्मिन्न वदनें उदयाचलिं येत  
अवगुंठन अनुगग घेउनी शोभे तीं सचिन ॥  
संदेशाते कथन कराया स्फूर्ति होत तीते  
पतिविण अन्या भाषण करणें शोभे न खीते ॥  
विचार ऐसा मनीं येत जणुं भासे मन्मतिला  
दृग्गोचर पति देखुनि कां तीं विनयें करि लीला ॥  
पतिदर्शन लाजवीं जणुं करी विरोध तें गतिते  
तद्वत् ओष्ठान्वरच्या शब्दां निश्चलता येते ॥  
गालावरची छटा गुलाची बहु विलसे जेव्हां  
लज्जेनें जणुं शब्द न उमटे मुखांतुनि तेव्हां ॥  
नयनमनोहर रम्य चित्र हें निसर्ग-आदर्शी  
प्रतिबिंबित होउनी जाहलें सर्व दिशा-स्पर्शी ॥  
चैतन्याचा गुलाल जणुं कीं दिग्भार्गी विलसे  
सृष्टि-देवता नयन उघडुनी दृष्टी फेंकितसे ॥  
तरु-शिसरांच्या गिरि-शिसरांच्या भाला लक्षित तीं  
कळे न तिज जणुं काय होत हें होईच भ्रांत मती ॥  
विचार करि जों उमगे जागृति विश्वाची तिजला  
उषा-देवता निःशब्दें तीं कथित निरोपाला ॥  
विहगाना तीं उठा म्हणतसे सोडा आलस्य  
मञ्जुल स्वन ऐकुनी जणुं करी मयूर तें लास्य ॥  
धातावरणीं देहा नौका करुनि निघा सारे  
उद्यम-प्रेरित जनता व्हाया व्यापा जग सारें ॥  
ठायीं ठायीं मञ्जुरवानें अखिल विश्व घुमवा  
अखिला विश्वा या चैतन्या मनुजा जागृति वा ॥

उपासतीच्या निःशब्दीं कां इतुकें सामर्थ्य  
 विचार तंद्रां गुंग हो न मति न द्वेषि श्रमव्यर्थ ॥  
 ' बोल फुटार्चे युक्त न जगतीं मोला विण कांहीं '  
 हेच तत्त्व उद्भूत होतसे निःशब्दीं त्यांही ॥  
 इतुकें घडतें उदयाचलिं तों सूर्यांचि विलसें  
 निसर्ग भालीं कुंकुम-लेणें जणुं तें भासतसें ॥  
 मूर्तिमंन चैतन्य विलसलें भासे मन्मतिला  
 जागृते होई कर्तव्याची सर्वा जनतेला ॥  
 नित्यक्रम परिपाठ म्हणावा स्मरूनि या नित्य  
 आलस्याचो कास धराया मन घेतें सत्य ॥  
 यास्तव ही प्रार्थना बंधुनो आलस्या सोडा  
 दीर्घयोग-प्रियता वाटो होवो हाच धडा ॥

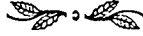
' श्यामानुज '

दत्तात्रय रामचंद्र कुलकर्णी

S. B. A. Class

श्रीः

फत्तरा पाझर फुटला तुला ! !



( वामन पुरुषोत्तम दामले, एफ. वाय्. ए. )

( पर्वतावर उगम पावून समुद्रांत पडणारा धबधबा पाहिल्यावरून मनाचे विचार ).

( चालः- अर्धतनू वारुळीं... )

गिरिस्कंधावरि सुप्त हिमाभंक रवितेजें दचकलें ।  
 उठोनी धांवाया लागलें ॥  
 प्रसंग पाहुनि सज्जन सागर झडकरि झाला पुढें ।  
 झेललें बाळ तयें बापुडें ॥  
 शिवगौरीच्या क्रीडातरिचा पूनित पथ हा असे ।  
 तयांना उदधिकडे नेतसे ॥  
 सागर नदिचें लग्न लागलें नित्य तयावरि गिरी ।  
 जलाचा नव अभिषेक करी ॥

चालः- कविराज रचा नव उंच उंच कल्पना ।

स्वातंत्र्य नसे मज छळते ही वेदना ।

सुचतसे म्हणुनि मनिं एक करुण भावना ।

पाहुनि अपुला भारत अजुनी दास्यत्वां गुंगला ।

फत्तरा ! पाझर फुटला तुला ! ! ॥ १ ॥

## मुाशीक्षित शेतकरी



“ मास्तरसाब, तुम्ही म्हंगता म्हादूला साळत कायमचा ठिवा, पन मंग आमच ढोर क्वोन वळील. त्यो ग्येला मजी मला आतांच्या आतां महिन्याच्या महिन्याला ५ रुपये देऊन योक दुसरा पोरगा ठिवावा लागलना ? ”

आनंदराव हा सोलापूर जिल्ह्यांतल एक सेडेगांवचा मध्यमप्रतीचा शेतकरी. शेती-भाती वगैरे चाळगून तो अशून दिवस काढीत होता, पण लागोपाठ येणाऱ्या दुष्काळांना तोड देता देता त्याच्या नाकीं नऊ येत. असो. या गांवी लोकलबोर्डाची एक शाळाहि होती, पण बहुतेक सर्व वस्ती शेतकऱ्यांची असल्यामुळे शेतीच्या हंगामाच्या दिवसांत ५० पैकीं ५ मुलांना सुद्धां येतां येत नव्हतें. मग मुलांचें शिक्षण कसें होत असेल याची कल्पनाच करावी. मध्येच डेप्युटी साहेब येणार असें मास्तरांना कळलें कीं ते सर्वांच्या घरोघर जाऊन मुलांना बोलावून आणात व वेळ माळून नेत. अशा प्रकारच्या अभ्यासानें मुलांनीं एकाच वर्गांत किन्त्येक दिवस ठाणें दिलें होतें, कारण मध्यंतरीं त्यांना जेव्हा शेतावर कामाला जावें लागे तेव्हां ते सर्व विसरून जात.

पण अलीकडे त्या सेडेगांवाला श्रीधरपंत या नांवाचे मास्तर आले होते. हे सरे शिक्षणप्रसारक व विद्यार्थ्यांच्या उन्नतीकरितां कायावाचामनेंकेरून शटत असत. आनंदरावाच्या म्हादूची कुशाग्र बुद्धि त्यांच्या ताबडतोब लक्षांत आली व अशा मुलाचें केवळ परिस्थितीमुळें चीज होत नाहीं. यामुळें त्यांना फार वाईट वाटलें. म्हादू दोन वर्षांपासून पहिलींतच होता, व आनंदरावानें त्याला परत नेहमींप्रमाणें कामाला नेलें असतें तर तो पहिलींतच राहिला असता. पण श्रीधरपंत फार कर्तव्यनिष्ठ मनुष्य. ते आनंदरावाकडे गेले व म्हादूला कायमचा शाळेंत ठेवा म्हणून सांगितलें. आनंदरावाचें उत्तर आरंभीं दिलेंच आहे. पण श्रीधरपंतांनीं जेव्हां त्याला शिक्षणाचे फायदे अनेक प्रकारें समजून सांगितले व तुझा मुलगा मोठा कामदार होईल असें सांगितलें तेव्हां तो कोठें त्याला शाळेंत ठेवण्याला तयार झाला.

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शालें ! दोन वर्षांत म्हादू-आतां म्हादेव- यशस्वी रीतीनें चवथी पास झाला व त्या सेडेगांवांतल्या शाळेंतल शिक्षण संपलें. आतां काय करावयाचें हा प्रश्न श्रीधरपंतांपुढें आला. शिक्षण जर असेंच अर्धवट सोडलें तर दोन वर्षांतच सर्व सपाट होऊन जाईल याची त्यांना सात्रीं होती. श्रीधरपंताचे एक सुखवस्तु व परोपकारी मित्र पुण्यास रहात असत. म्हादेवाला अखेर यांच्या घरीं ठेवण्याचें श्रीधरपंतांनीं ठरविलें व त्याचें इंगजी शिक्षण थोड्याच दिवसांत सुरळीत सुरू झालें. आनंदरावाला एक पैसाही आपल्या मुलाकडे पाठवावा लागत नसे. गुरें वळावयाला ठेवलेल्या मुलांना मात्र दरमहा ५ रु. द्यावे लागत.

म्हादेव दिपवाळीच्या व मे महिन्याच्या सुटींत घरीं जाई. त्यावेळीं नेहमींप्रमाणें आनंदराव त्याला शेतावरचें कांहीं कांहीं काम सांगे. पण आतां शहरांत राहिलेला म्हादेव म्हणे



“ मला ऊन लागते, मी नाही जात ” “ मला अभ्यास करावयाचा आहे ” या वेळी आनंदराव श्रीधरपंताना रागाने म्हणे “ मास्तर तुमी माझ्या लेकाला विगडवलात. बगा पाऊं आतां त्यो काई काम करतोय का ! ” पण एवढे मात्र सरें की आपला ल्योक साहेब होणार व त्याला लई मोठी चाकरी लागणार या भरंवशावर तो फारसा बोलत नसे.

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दिवसा मागून दिवस व वर्षा मागून वर्षे गेलीं. महादेवहि सारसी प्रगती दाखवत योग्य वेळी उत्तमरीतीने मॅट्रिक पास झाला. पण आतां “ पुढचा प्रश्न ! ” त्याच्या पुढें धडाडीने येऊन उभा राहिला. आनंदराव व इतर गांवकरी मंडळी “ आतां कितीक बेटा शिकतोय ! सद्दा जल्म शिकण्यांत घालतो काय ? धर म्हणाव कुठं चाकरी ”. आनंदरावही म्हातारा झाला होता व त्याला मदत करणे महादेवाचें कर्तव्य होतें म्हणून असेर महादेवानें नोकरीच करण्याचें ठरविलें व श्रीधरपंतानींही निरुपाय म्हणून या वेळीं संमती दिली !

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मग काय विचारतां, ऑफिसें, कारखाने, दुकानें, पतपेढ्या वगैरे सर्व पालथी घातलीं परंतु चोहोंकडे “ No Vacancy ” हें ठराविक उत्तर. सहा महिने नुसते नोकरी शोधण्यांत गेले, पण काय उपयोग ! असेर एका ऑफिसमध्ये त्याला एकदांची ३० रुपयांची नोकरी मिळाली. परिस्थितीमुळेच केवळ श्रीधरपंतानीं महादेवाला नोकरी करण्याला परवानगी दिली होती तरी त्यांचा नेहमीप्रमाणे उपदेशक्रम चालूच होता.

“ नोकरी धरून कोणीहि पारतंत्र्यांत पडूं नये. स्वतंत्र धंदा विशेषतः शेती या-सारखें सोयीचें उपजीविकेचें साधन नाही. शेतीनें स्वार्थ आणि परमार्थ-मातृभूमिसेवा हे दोन्ही साधतात इ. त्यांच्या उपदेशाचें सार होतें. महादेवाच्या मनावर याचा चांगलाच परिणाम झाला होता. आतां त्याला नोकरीतील जाचाचा पूर्ण अनुभव आला व थोड्याच दिवसांत नोकरीला पूर्ण कंटाळला. त्यानें श्रीधरपंताना काहींतरी दुसरा उद्योग करण्याचें सांगितलें व श्रीधरपंतानींही त्या दिशेनें प्रयत्न सुरू केले.

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लवकरच नोकरी धरून महादेवास ६ महिने म्हणजे परीक्षा पास होऊन एक वर्षे झालें. कॉलेजच्या टर्म्स सुरू झाल्या. यावेळीं श्रीधरपंतानीं फ्रीशिप वगैरे मिळवून देऊन महादेवाला आर्ट कॉलेजमध्ये घातले. नंतर एक वर्षां तो शेतकी कॉलेजमध्ये गेला व ३ वर्षांत B. Ag. झाला.

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झालें ! श्रीधरपंतांचे मनोरथ पूर्ण होण्याची वेळ जवळ आली. कॉलेजच्या या काळांत पुढची रूपरेषा कशी असावी हें महादेवाच्या मनावर ठसविण्याचा श्रीधरपंतांचा प्रयत्न अव्याहत चालू होता. “ आपला देश शेतकीप्रधान आहे, पण आपला शेतकरी वर्षे अज्ञानी आहे. अमेरिकेचें उदाहरण पहा. अमेरिकन लोक सतें वगैरे शास्त्रिय पद्धतीनें चौकशी करून घाल-

तात, जमिनीची मशागत यंत्राच्या सहाय्याने चांगली करितात, अनेक रसायनांचा उपयोग करून पिकांवर कीड पडू देत नाहीत, म्हणून त्यांना चौपटपांचपट पीक येते. तू मूळचा शेतकरी आहेस व आतां शेतकीचेच शिक्षण घेतलें आहेस. तेव्हां तूं शहरांत नोकरी धरीत न रहातां आपल्या स्वतःच्या सेड्यांत जाऊन सुशिक्षित शेतकरी बनून व आपल्या सेडेगांवांतील लोकांना योग्य तें शिक्षण दे " हा श्रीधरपंतांचा उपदेश होता.

याचाहि उपयोग चांगलाच झाला व महादेव शेतकरीच झाला. आपल्या सेडेगांवां जाऊन त्यानें अगोदर कोणती जमीन कोणत्या पिकांना उपयोगी आहे, जास्तीत जास्त कोणते पिक निघेल, सत कोणते घालावे लागेल याची बारकाईनें तपासणी केली. नंतर शेतकऱ्यांच्या शेतावर व मळ्यांत जाऊन त्यांना योग्य तो उपदेश करण्याचा उपक्रम चालू केला. लवकरच त्याच चांगलें वजन पडू लागलें. त्यानें स्वतःच्या शेतावरहि प्रयोग चालविलेच होते. एक दोन वर्षांतच जमिनीतून दुप्पट दुप्पट पिके निघू लागलीं. लोकांच्या हातांत थोडा फार पैसा खेळ लागला. महादेवाने यानंतर सर्व सेड्यांची एक संस्था स्थापन केली. सर्वांच्या वर्गणीनें संस्थे-मार्फत बऱ्याच प्रकारची यंत्रे विकत आणण्यांत आलीं यामुळे शेतीची मशागत थोड्या वेळांत चांगली होऊ लागली. शेतकऱ्यांच्या इतर मुलांना श्रीधरपंत शिक्षण देतच होते. महादेवाच्या उदाहरणाने त्यांनाहि शिक्षणाची आवड उत्पन्न झाली. दोघेतिघे विद्यार्थी थोड्याच दिवसांत शिक्षणक्रम संपवून महादेवाला येऊन मिळाले व त्यांनी संस्थेमार्फत अनेक सार्व-जनिक कामे करण्याचा उपक्रम चालू केला. त्या सेडेगांवचे उदाहरण आजूबाजूच्याहि सेडेगांवांनीं उचलण्याचा प्रयत्न सुरू केला. त्या सेडेगांवाच्या जवळून एक लहानशी नदी वहात होती. तिला धरण बांधून शेतांतून पाट खेळविण्यांत आले, त्यामुळे अर्ध्याअधिक सेड्याला पावसाकडे पहाण्याची गरज राहिली नाही. सेड्याची ग्रामपंचायतहि स्थापन झाली व अशा प्रकारे त्या सेड्याचा नवीन जन्म होऊन तें एक नमुनेदार सेडे बनलें. पण हें कोणाच्या प्रयत्नांचें फळ ! एका ' सुशिक्षित ' शेतकऱ्याच्या.

द. दा. कासार.

F. Y. A.

## कॉलेजांतील विद्यार्थी.

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### पर्वतीच्या पायथ्याशी.

सायंकाळचे सहा साडेसहा वाजण्याचा सुमार. पर्वतीच्या मागाल बाजूने उतरतांना जो लहानसा 'सरोवरीचा' लांकडी पूल लागतो त्याच्या एका टोंकाला कालव्याच्या कांठावर तीन तरुण गप्पागोष्टी करीत बसले होते. वर्षाकाल नुकताच सुरू झाला असल्यामुळे हिरवीगार हिरवळ चट्टं बाजूला उगवली होती. पर्वतीची टेकडी, तिच्या शेजारील लहानसे पठार व आस-मंतात् दृग्गोचर होणाऱ्या इतर सर्व लहान लहान टेकड्या नवीन उगवलेल्या गवतामुळे हिरव्या-

चार दिसत होत्या. मधूनच निघून लहानशा आनंदी बालकाप्रमाणे टेकडीवरून उड्या मारीत येणारे निझर श्रुतिमनोहर ध्वनी करीत होणे. कालव्याचे पाणी लवलेल्या लव्हाळ्यावरून गंभीरपणाने पुढे जात होतं. आजूबाजूचे वृक्षपल्लवही हिरवेगार दिसत होते, परंतु सकाळपासून सुरू असलेल्या वाऱ्याच्या व पावसाच्या झोडीमुळे ते थ्रांत झाल्यासारखे दिसत होते. आकाश बहुतेक अभाच्छादितच होतं, परंतु तासापूर्वीपासूनच वाऱ्यापावसांनी काढता पाय घेतला असल्यामुळे पश्चिमेकडील क्षितिजाजवळचा भाग जरा जरा मोकळा होऊं लागला होता. तेथूनच सूर्यनारायण आपल्या आरक किरणकरांनी पृथ्वीला कुरवाळीत होता, आणि पृथ्वीही एखाद्या गोजिरवाण्या नवन्नात बालिकेप्रमाणे अत्यंत नयनमनोहर दिसत होती.

ते तरुणही निसर्गाच्या ह्या वैभवाला साजसेच होते. त्यांची अंगुयष्टी पहिलवानी नव्हे तरी सशक्तपणाची खास आहे. त्यांच्या पाणीदार चेहेऱ्यांवरून आणि त्यांवर विलसणाऱ्या लिंबासारख्या कानींवरून त्यांचा शहराशी फारसा परिचय झाला नाही हे कोणीही सांगू शकेल. आजूबाजूच्या नैसर्गिक सौंदर्याचा आल्हाद त्यांच्या तोंडावर स्पष्ट दिसून येत आहे.

“सरोवर, वसंत, आजचा हा देखावा फारच चित्ताकर्षक आहे, ” वसंतरावांच्या डोळ्या हाताकडील तरुण म्हणाला.

“ओ, येस, आपल्या कोंकणांत तर मी कधी असो सीन पाहिलेला मला आठवत नाही. काय मनोहर, इथला रंग काही औरच आहे ! ” वसंतरावांनी अनुमोदन दिले.

“रंग और आहे यांत शंका नाही. पण काही झाले तरी आपली ती समुद्रकांठची मजा काही येथे यायची नाही, ” मनोहर म्हणाला.

“कां स्फूर्ति व्हायला लागली वाटते ! पण सांभाळा हो, तुमच्या काव्यलहरींत आम्हालाही वाढून न्याल. अरे कसला घेऊन बसला आहेस समुद्रकांठ. एकीकडे नुसते पाणी. आणि दुसरीकडे नुसती वाळू नाहीतर माडपोफळी. अरे अशा नेचरच्या व्हायटीज् तिकडे कुठे पाहायला मिळतहेत ! ” वसंतरावांनी आपल्या मुद्याचे मंडन केले. असो. त्यांच्या ह्या गप्पा चालल्या आहेत तोंपयांत आपल्याला येथे त्यांची ओळख करून घ्यायला हरकत नाही.

सर्वांत प्रथमतः डोळ्यांत भरणारे—चुकले, डोळ्यांतच नव्हे तर नाकांतसुद्धा, कारण त्यांच्या एटबाज कपड्यांतून सुवासाचे फवारे सुटत आहेत—हे वसंतराव. यांचे घर कुलाचा जिल्ह्यांतील समुद्रकांठच्या एका लहानशा खेड्यांत आहे. गृहस्थ अतिशय नाही तरी बरेच श्रीमंत आहेत असे म्हणण्यास हरकत नाही.

हे दुसरे केशवराव. पोशाख साधाच आहे. कारण भारी पोशाख घालण्याचे आपणाला कारणही नाही आणि त्यांत काही अर्थही नाही, ही गोष्ट त्यांना पटलेली असावीसे दिसते. यांचे घरही वसंतरावांच्याच गांवी आहे. यांचे वडील हे वसंतरावांच्या घरीं कारकून आहेत. यावरून त्यांच्या घरच्या परिस्थितीचा कयास बांधण्यास हरकत नाही. अर्थात् वसंतरावांच्या वडिलांच्या—काकासाहेबांच्या—आश्रयानेच पुण्यासारख्या शहरां शिक्षणाकरिता त्यांना येतां आले.

तिसरे हे मनोहरपंत. यांच्याही पेहेरावांत विशेष लक्ष्यांत घेण्यासारखी गोष्ट काही नाही, परंतु यांचा चेहरा मात्र जाणत्या माणसाला त्यांची थोडीशी ओळख करून देण्यास समर्थ

आहे. गौरवर्ण, सतेज आरोग्य वगैरे कांहीं गोष्टींमुळे त्यांचा चेहरा जरी आकर्षक असला, तरी वसंतरावांच्या चेहऱ्यांतील श्रीमंती साधेपणा (सूझ वाचकांनी चावळटपणा असा अर्थ करण्याचें करण नाही) किंवा केशवरावांच्या चेहऱ्यांतील मर्दानी धिमेपणा यांपैकीं दोन्हीही गोष्टींचा तेथें अभाव आहे. पण मोहकतेच्या खाली लपलेला धूर्तपणामात्र भेदक दृष्टीला तेथें दृग्गोचर झाल्याशिवाय राहणार नाही. मनोहरपंतांना एका गोष्टीशिवाय चाकी सर्व गोष्टी अनुकूल होत्या. लहानपणीच ते पितृप्रेमाला पारखे झाले होते, परंतु चुलत्याला कांहीं मूलवाळ नसल्यामुळे आणि सर्व मिळकतीचे हेच वारस असल्यामुळे त्यांच्या शिक्षणाकडे दुर्लक्ष झालें नव्हतें, किंबहुना पितृवियोगाची भरपाई करण्याचा प्रयत्न करणारे चुलत्याचें प्रेम त्यांना किफायतशीर झालें होतें असें म्हणण्यास हरकत नाही.

या तिघांही मुलांचें मराठी आणि हायस्कुलाचें शिक्षण बरोबरच झालें असल्यामुळे त्यांच्यांत दाट मैत्री होती आणि शिवाय कोकणांतून प्रथमच देशावर आल्यामुळे तिघेही परस्परांना धरून असत, आणि अजून त्या तिघांपैकीं कोणी एकटा आढळला नसल्यामुळे या त्रिकुटाला कोणतें हास्यरसपरिपूर्ण नांव द्यावें या विचारांत कॉलेजांतील विनोदी मंडळी आहेत.

अरे ! पण हें काय ! हे तिघेही आपले कपडे कां काढूं लागले ! ती पद्दा, केशवरावांनीं सदन्यासकट कालव्यांत धाडकन उडी टाकिली. ते पद्दा डाव्या हातानें ८-९ वर्षांच्या एका मुलाला हातीं धरून बाहेर आले. दोघेही भिजून ओलेचिंब झाले आहेत.

वसंतमनोहरांचे कपडे अजून निघतच होते. इतक्यांत केशवराव विनायकाला हातीं धरून तेथें येऊन उभे राहिले. " वा ! केशव, तुझ्या ह्या उपकारांचें कौतुक करावें तितकें थोडेंच आहे. पद्दा, आज त्या मुलाला तूं किती मोठ्या संकटांतून वाचविलेंस ! ते पद्दा वरून देव तुझ्यावर पुष्पवृष्टी करीत आहेत. पण सगळींच फुलें एकटाच घेऊं नको हो. आम्हीसुद्धां कपडे काढीत होतो, पण तूं जिंकलेस. आमचाही त्यांत वाटा आहे. "

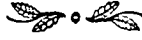
" मनोहर ही थट्टेची वेळ नव्हे, " केशव धोतर पिळीत म्हणाला, " हा मुलगा बघ थंडीनें कसा काकडत आहे. वारा तरी किती गर सुटला आहे. याला घरीं पोहोचविल्याशिवाय आपलें कर्तव्य पुंरें होणार नाही. " केशवानें स्वतःचे आणि त्या मुलाचे कपडे घट्ट पिळले आणि चौघेही घरच्या वाटेला लागले. केशव आणि विनायक यांना ओलेत्यानेंच जाण्याशिवाय गन्यंतर नव्हतें. वाटेंत त्या मुलाजवळ चवकशी करतां त्यांना असें समजलें कीं तो मुलगा एका चांगल्या सधन गृहस्थाचा असून फिरतां फिरतां कालव्याशीं गेल्यानंतर सहज आजच शिकून स्वतः तयार केलेल्या शिक्षांतील कागदाच्या हेडीची त्याला आठवण झाली, आणि ती कशी काय चालते तें पहाण्याकरितां आंत सोडीत असतां स्वारीचा तोल जाऊन त्यानें कालव्यांत बुडी मारिली.

इतकें संभाषण होत आहे तो ते विनायकाच्या घराशीं आले आणि केशवानें विनायकाला त्याच्या आईबापांच्या स्वाधीन केलें. मुलाची ही इकीकत ऐकून त्यांना काय वाटलें

असेल हें सागण्याची अवश्यकता नाही. विनायकाच्या बापानें केशवरावांना त्यांचें नांव, गाव पत्ता विचारून घेतला, आणि केशवराव नम्रपणें कांहीं नाहीं कांहीं नाहीं म्हणत असतां पुन्हां पुन्हां त्यांच्या उपकाराबद्दल आभार व्यक्त केले.

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### प्रथम प्रवेश

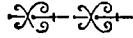


आज वसि जून १९२४ चा दिवस. प्रथमच पंक्त फुटून सृष्टीचें दर्शन झालेल्या पांखरांच्या मुस्तावर ज्याप्रमाणें आनंदाशिवाय दुसरा भावच दिसणें शक्य नाहीं त्याच प्रमाणें जवळजवळ सात वर्षांच्या -मोठे लोक ज्याला रम्य म्हणतात अशा, पण मास्तरांच्या करड्या अमला-खालीं सतावून गेल्यामुळे जिजाऱ्याप्रमाणें वाटणाऱ्या-बालपणापासून नुकतेच वर निघालेल्या सर्व मुलांची-तरुणांची-स्थिति होती. जिकडे तिकडे आनंदी आनंद दिसत होता. स्वैरवृत्तीचा बेफिकिरपणा, अंतःकरणातील आनंद, आणि अगदींच नवीन दिसणाऱ्या अशा पण वेळ आल्यावर तेथें कोगत्या रीतीनें बागावयाचें हें अगोदरच ठरवून ठेविलेल्या गोष्टींविषयी कुतूहल, अशा अनेक तऱ्हेच्या विकारांमुळे सर्वांचीं मुखमंडलें मोहक दिसत होती. निरनिराळ्या क्लृप्त्या काढून हास्यरस उत्पन्न करणाऱ्या गोष्टी करण्यांत विनोदी मंडळी गढून गेली होती. अशा हास्यरसाच्या पुरात एकाद्या व्यक्तीचा बळी पडावयाचाच. परंतु तो सुद्धा शेराला सधाशेर होऊन आपली चेष्टा करणाराच्या कर्जाची सव्याज फेड करून हास्यरसांत आणखी भर टाकल्याशिवाय सहसा रहात नसे. गंभीर वृत्तीनें बाजूला उभें राहून स्मित करणाऱ्या लोकांचीही या गोष्टीला अप्रत्यक्ष पण अंतःकरणपूर्वक सहानुभूति असे यांत शंका नाही. अशा आनंदातिशयाच्या वेळीं माणसाकडून एखाद्या गोष्टीचा अतिरेक झाला तर तो क्षम्यच असतो, आणि अशा वेळीं न्याबद्दल विषाद मानण्याचें कारण नसतें. या बाबतींत अशाच गोष्टींत नेहेमींच निढावलेल्या माणसांची वागणूक विचार करण्यासारखी असते. एकाद्या माणसाच्या काळ्या सग्यावर पाठीमागून एकाद्वे विनोदपूर्ण वाक्य निर्माण झालेलें लक्षांत आलें तरीसुद्धां त्या निर्माणकर्त्याला स्मिता-शिवाय दुसरी शिक्षा प्रथम होत नाही. पण सुद्ध मुलांनाच पुष्कळ वेळां हें तारतम्य नसतें आणि असल्या विनोदांतील गोष्टी सऱ्या धरल्या जाऊन निष्कारण वाईट परिणाम होतात.

या गोष्टीचें प्रत्यंतर पाह्यावयाचें असेल तर आतां मनोहराकडे पहा. किती रागीट आणि त्वेषपूर्ण नजरेनें केशवकडे पहात आहे. कारण काय असावें हें त्याच्या टोपीवरील खडूच्या तीन अक्षरांवरून सहज लक्षांत येण्यासारखें आहे. दोघां मुलांची धक्काबुक्की चालली असतां एकाचा तेल मनोहराच्या अंगावर जाऊन त्याच्या टोपीनें पलीकडे उडी मारिली. पण तिकडे लक्ष्य न देतां त्यानें आपल्या अंगावरील वजन जोरानें पुढें लोटण्याचा प्रयत्न केला तोंच पाठीमागून दुसरा एक मुलगा त्याच्या अंगा-

वर येऊन आढळला. इतक्यांत तिसऱ्याच एकांनं सॉलची टोपी उचलली व वरती तीन इंग्रजी अक्षरें लिहून सालीं टाकून दिलीं. मनोहराला तीं अक्षरें दिसलीं नाहींत, आणि त्यानें ती टोपी उचलून डोक्यावर ठेविली; अर्थात् इतर सर्व मुलें हंसूं लागलीं. केशवलाही हंसें आवरलें नाहीं. पण त्यानें मनोहराला टोपी काढून पहाण्यास सांगितलें. लगेच त्याचें नोंड गोरमोरें झालें. मनुष्य सहनशालि असला तरी इतक्या डोळ्यांच्या नजरा आणि इतक्या मुसांचें द्वास्य आपल्यालाच रोखून आहे हें समजल्यानंतरसुद्धां चेहरा निर्विकार ठेवणें हें दोनच तऱ्हेच्या माणसांना शक्य आहे. पण मनोहर पशूही नव्हना आणि मुक्त तर नव्हनाच नव्हना. तेव्हां त्याला फार वाईट वाटलें आणि राग काढण्याला कोणी नाहीं, असें पाहून त्यानें आपला मोर्चा केशवकडे वळविला, आणि त्याचेंच हें काम असावें अशी आपल्या मनाची समजूत करून घेतली. त्यानें असा विचार केला कीं केशवच्या नेहर्माच्या प्रवृत्तीप्रमाणें त्यानें आपल्या मदतीला यावयाला पाहिजे होतें. परंतु ज्याअर्थी तो आला नाहीं त्याअर्थी आपली फजिती झालेली त्यास पहायला पाहिजे असली पाहिजे आणि शिवाय तो वर हंसला. पहिलाच दिवस, आणि असा अपमान झालेला सहन होईना. पण इतक्यांत घंटा झाली आणि सर्व लोक वर्गांत जाऊं लागले. मनोहराचे उपदेशा (address) कडे विलकूल लक्ष लागेना. मघां झालेला अपमान त्याच्या मनाला सारखा डवचूं लागला. आणि हळू हळू केशवाविषयी मत्सराचा मनांत प्रादुर्भाव होऊं लागला. तर्कटी मनाचा एकदां एक ग्रह झाला कीं तें कसें मरकटत जाईल त्याचा नियम नाहीं, पण याच ग्रहदेशेची केशवाला कशी पीडा झाली तें पुढें पहाणें आहे.

### मनोहराचें मन.



आनंदरसपूर्ण गोष्टीपेक्षां शोकरसपूर्ण गोष्टी ज्यास्त चांगल्या रीतीनें रंगवितां येतात असें म्हणतात. आनंदरसपूर्ण कथेच्या वर्णनांनं रसिकांच्यासुद्धां हृदयाला हात घालण्यास शोकरसपूर्ण कथेपेक्षां कितीतरी पटींनीं अधिक कौशल्य लागतें असें म्हणतात. याचें कारण कदाचित् मानवा मनाचा कलच शोकाकडे असतो असें सांगतां येईल. मनुष्य सुखासाठीं नेहर्मां मुकेलेला असतो हें जितकें खरें आहे तितकेंच सुखग्रहण करण्याची त्याची शक्ती दुःखग्रहण करण्याच्या शक्तीपेक्षां कितीतरी कमी तीव्र असते हेही खरें आहे. सर्व ऐहिक सुखांनीं परिपूर्ण अशा परिस्थितींत लोळणाऱ्या गृहस्थाला एकच दुःखकारक बातमी मिळाली तरी ती त्याच्या सुखावर बोळा फिरविण्यास समर्थ होईल. पण दुःखानें गांजलेल्या मनुष्याला आनंददायक गोष्टीनें थोडीशी धुगधुर्गा आली तर येईल. कितीतरी वेळ गुलाबाच्या फुलांच्या शय्येवर पडून राहिलें आणि त्वचेला अत्यंत सुखदायक अशा गोष्टीचा उपभोग घेतला तरी त्याची आठवण लवकरच विसरून जाईल, पण एकदांच जरी तरवारीची चाट बसलेली असली तरी ती जन्मभर आपली खूण ठेविल्याशिवाय रहाणार नाहीं. इतकें लांब कशाला, त्याच गुलाबाचें उदाहरण असें घेतां येईल कीं, उत्तम फुलाचा वास भरपूर हुंगला तरी फूल दूर करतांच त्याचा मागमूस नाहींसा होईल, पण तेंच फूल काढतांना जर एखादा

कांटा हातांत बोंचला तर तो दिवसभर आपल्या अस्तित्वाची आडवण देत राहिल. सर्व चांगल्या वाईट गोष्टींना हाच नियम लागू करणे फारसे अन्यायाचे होणार नाही. चांगल्या गोष्टीपेक्षा वाईट गोष्टींचा रंग केव्हाही भडकपणे डोक्यांत भरतो, अणि 'सुप्त पाहतां जवापाडे । दुःख पर्वताचेवडे' असे उद्गार मनुष्याच्या तोंडून बाहेर पडतात. सुप्ताच्या अत्युच्च शिखरावर असनांना सुद्धा दुःखाचा विचार मनांत येणे फारसे अशक्य नाही, इतकेच नव्हे तर 'मन चिंती तें वेरी चिंती ना' या न्यायाने मन एकदां दुःखाचा विचार करू लागले की त्याचे विचार इतक्या थराला जातात की आपला आपल्यालाच तिटकारा वाटू लागतो. पण दुःख अनुभवणाऱ्या मनामध्ये मात्र सुप्तविचार येणे बहुतेक अशक्य आहे आणि आलेच तर त्यांची लगेच हकालपट्टी होऊन जाईल. एकादा मनुष्य सद्गुणांचा पुतळा असला तरी एकच दुर्गुण त्यांना केव्हाच मार्गे टाकील. पण दुर्गुणी मनुष्यांत चुकून एकादा सद्गुण असलाच तरी त्याची दाद लागणे सुद्धा अशक्य होऊन जाते. नेहमीची परिचयांतील गोष्ट म्हणजे एकच मिठाचा खडा दुधाचा नाश करू शकतो पण तेंच दूध गोड करण्याला किती तरी चमचे साखर घालावी लागते.

मनोहराने एकदां केशवविषयी मनांत वाईट ग्रह करून घेतला मात्र, त्याचे सर्व गुण मनोहराच्या मनःपटलावरून साफ धुऊन निघाले इतकेच नव्हे, तर त्याच्या कांहीं गुणांचेही दुर्गुणांत रूपांतर झालेले त्याला दिसू लागले. केशवविषयीचा मत्सर त्याच्या मनांत वाटू लागला, आणि आपल्याचप्रमाणे ह्याची केव्हा एकदां फजिती करीन असे त्याला वाटू लागले. पण तें जवळजवळ अशक्य होतें; कारण क्षुल्लक गोष्टींनी त्याला राग येणे किंवा वाईट वाटणे शक्यतेच्या पलीकडेचें होतें, अर्थात् दुसरा कोणता उपाय योजावा याचा विचार तो करू लागला; साहायिकच त्याच्या मनांत केशवची आपल्याबरोबर तुलना येऊ लागली. श्रीमंती खेरीज करून प्रत्येक बाबतींत तो आपल्यापेक्षा वरचढ आहे असे त्याला आढळून आले. बुद्धीच्या बाबतींत तरी त्या दोघांत फारसे अंतर नसले तरी गेल्या परीक्षेत केशव मनोहरापेक्षा पुष्कळ वर आला होता, आणि कॉलेजांत त्याला दुसरी शिष्यवृत्ति मिळण्याचा संभव होना. शारिरिक बाबतींत तर केशव त्याच्यापेक्षा कितीतरी पुढे गेलेला होता. शिवाय वसंताचा त्याच्याकडे फारच ओढा असे. केशव त्याचा आश्रित सरा; पण वसंत त्याला बडील भावाप्रमाणे मानीत असे. आणि ह्या गोष्टीचढूल मनोहराला विशेषच वाईट वाटू लागले. आपण जर केशवविरुद्ध कांहीं किटाळ रचिले तर ते दोघे एकीकडे होतील आणि आपला कांहीं इलाज चालणार नाही. ह्या विचाराने त्याचे मन फारच अस्वस्थ झाले, कारण केशवच्या विरुद्ध अशा कांहीं फट मिळणे अशक्यप्राय होतें. मध्येच त्याच्या मनांत असा विचार येई की आपण करतो आहोत ह्यांत कांहीं तरी चुकतें आहे. निष्कारण केशवविषयी आपण वाईट समजूत करून घेतली. पण छे ! तें शक्यच नाही. नाहींतर त्याला अगोदरच टोपीवरची अक्षरे मला दाखवायला काय झाले होते आणि शिवाय हा मला वारंवार असाच आड येणार. हा आहे तोंपर्यंत मला वर डोकें काढणे शक्य नाही; कसेही करून ह्याचा नक्षा उतरला पाहिजे, अशा तऱ्हेच्या विचारपरंपरेंत त्याचा किती तरी वेळ गेला. रात्रीच्या वेळेला धारा पाऊस आणि गडगडाट यांची धुमश्चक्री चालू असतां लळकून वीज चमकून ज्याप्रमाणे त्या गाढ अंधःकारांत बाहेरची वस्तुस्थिति क्षणभरच दृग्गोचर व्हावी, त्याप्रमाणे सदसद्विवेक बुद्धीचा

एसादा किरण त्याच्या मनांत काचित् चमकेरण आरंभी म्हटल्याप्रमाणें त्याचा केशवचा मागमूस नाहींसा होई. कसेंही करून केशवला वठणीर आणायचा-कोठें गेला होता विचारा कोणास ठाऊक-असा त्याच्या मनाचा ठाम निश्चय झाला.

“ काय वसंत, फिरायला यायचें आहे का ! ” एके दिवशीं संव्याकार्यां पांचाच्या सुमाराला मनोहर वसंताला विचारित होता.

“ कां ! इतक्यांत जाऊन काय करायचें आहे, जरा थांब कीं, केशव दुकानावरून आला कीं बरोबरच जाऊं. ” वसंतानें उत्तर दिलें.

“ लौकर सरें, पण मला बुधवारांत जरा काम आहे, मग तेथून तसेच पुढें जाऊं आणि केशवला त्या प्रोफेसरांना, कोण ते त्यांचें नांव मला आठवेना, भेटायला जायचें आहे ना ! मग तो आपल्याबरोबर कसा येणार ! त्याला त्यांच्याकडून परत यायला किती तरी वेळ लागेल. ”

“ अरे हो, मी तें विसरलोंच होतो. मग चला जाऊं, इथें बसून तरी काय करायचें आहे ! पण आपण तिकडे नाहीं बुवा येणार. तुझें काम शालें कीं आपण परत पर्वतीकडे जाऊं. ”

“ तें पुढें पाहतां येईल. चल तर सरा. नेहेमीं नेहेमीं त्याच त्याच बाजूला फिरायला जाण्यांत काय अर्थ आहे ! ”

वसंत आणि मनोहर दोघेही फिरायला बाहेर पडले. बुधवारांत या वेळीं मनोहराचें काय काम असेल त्याची वसंताला अटकळ होईना. पण पहातो तो तें दुसरें तिसरें काहीं नसून एका पुस्तकालयांत एक चमत्कारिक पुस्तक आहे का म्हणून विचारण्याचें होतें. नाहीं असें उत्तर मिळाल्यावर मनोहराला काहीं वाटल्याचें चिन्ह दिसलें नाहीं किंवा त्यानें दुसऱ्या पुस्तकाच्या दुकानांत चवकशीही केली नाहीं. वसंतानें त्याला तसें करण्यास सांगतां त्या एकाच दुकानांत तें मिळण्याचा संभव होता असें उत्तर मिळालें.

“ मग काय आतां कुणीकडे जायचें बुवा ! पर्वतीकडे जाऊं म्हणतोस ! पण मला भूक लागली आहे तेव्हां एसाद्या उपाहारगृहाला आश्रय देऊं आणि मग जाऊं. ” मनोहर म्हणाला.

“ नॉनसेन्स, हॉटेलांत कशाला जातोस ! आतां दूध घेऊन आलास आणि तुला इतक्यांत भूक लागायला काय शालें आहे ! मी नाहीं बुवा तुला हॉटेलांत जाऊं देणार. ” वसंतानें उत्तर दिलें.

“ हॉटेलांत नको जाऊं तर करूं काय ! भूक लागली आहे सरा. उगाच कां जिवाचे हाल करून घ्या ! आणि मी काहीं दिवडामजी साऊं, म्हणत नाहीं. चांगलें सात्विक पदार्थ घेऊं ” मनोहर म्हणाला.

“ घेऊं म्हणजे ! मला काय करायचें आहे. तुझें अडतच असेल तर तूं जा. मी येणें काहीं शक्य नाहीं. ”



बोलता बोलता सहज इंग्लंडच्या इतिहासावर त्यांच्या गप्पांचा ओघ वळला. इतिहासावर म्हणजे एकाद्या महत्त्वाच्या मुद्यावर वादविवाद चालला होता असे नव्हे हो ! तर मनोहर म्हणे की इंग्लंडचा इतिहास आपल्याला काहीं उपयोगी नाही आणि सातवीन असतांना उगाच त्याची घोळपट्टी करावी लागली. वसंताचे मन उलट पडलें. तो म्हणाला, " इंग्लिश हिस्ट्री एक नुसत्या सनावळीच्या किंवा हकीकतीच्या दृष्टीने वाचू नका. त्या लोकांचा कावा कसा पूर्णवाला पोहोचला आहे, स्वातंत्र्यप्रीति किती जाज्वल्य आहे तें पहा. तोंडानें राज्यानिष्ठेचे गोडवे गातील, पण राजा जर प्रजानिष्ठ निघाला नाही तर त्याला हद्दपार करण्याला किंवा त्याच्या मानेवर सुरी ठेवण्याला त्यांनी कमी केले नाही. हल्ली त्यांनी कसे काम बेगळून करून टाकिले आहे पहा. राजानें नुसता नॉमिनल सहीशिक्षा ठोक्याचा, बस, बाकी सर्व कारभार चालविण्याला आपण आपले स्वतंत्र.

" हात्तिच्या, या गुणांबद्दल त्यांचेच नकोन काहीं इतके गोडवे गायला, " मनो-हानें संधी साधिली, " आपल्याकडे काहीं तसे लोक कमी नाहीत. एवढेच की त्यांच्यात या वृत्तीचा सर्वत्र फैलाव झाला आहे, आणि आमच्यात त्या प्रवृत्तीचे लोक कमी आहेत आणि तिचा उपयोग ते राजकीय बाबतीत न करतां खासगी बाबतीत स्वार्थ साधण्याकरितां करितात. एखाद्या श्रीमंताला कावेबाजीनें आपल्या कर्मात ध्यावयाचा आणि तोंडानें मोठेपणा देत त्याला आपल्या अंगठ्यासालीं धरून ठेवायचे."

" छे, छे. तूं साफ चुकतो आहेस. लढाईत पांचशें लोक मारून पराक्रम करणें आणि रस्त्यांत एखाद्याचा खून पाडणें ह्या गोष्टी एकाच लायकीच्या तूं समजतो आहेस. "

" मुळीच नाही. मी तसें बिलकूल समजत नाहीं. सुनाची गोष्ट मी केव्हांही नीच समजून. पण जगापुढें कोणाचें काय चाललें आहे ! मी सांगितल्या प्रकारचे लोक साळसूदपणें साधु म्हणून मिराविताना पाहिलें म्हणजे तसें म्हणणें भाग पडतें. "

" छट्, नॉनसेन्स ह्या नुसत्या तुझ्या मनाच्या कल्पना आहेत. अशा तऱ्हेचें उदाहरण मागितलें तर एक सुद्धां तुला देतां येणार नाहीं. "

" हें घे उदाहरण. समज, एका श्रीमंताच्या मुलाला त्याच्या एका मित्राचरोबर बाहेर पाठविलें आहे. आणि समज, कीं तो मित्र सर्वस्वी त्या मुलाच्या पैशावर अवलंबून आहे. पण आपल्या वर्तमानें कावेबाजपणानें त्यानें त्याचें मन आपल्या ताठ्यांत ठेविलें आणि त्याला पाहिजेत त्या गोष्टी कळू दिल्या तर त्या मनुष्याला तूं काय म्हणशील ! "

" वा, वा ! काय नामी उदाहरण काढलेंस पण. अरे, अशानें त्या श्रीमंत मुलाचें कल्याणच होणार. त्याला जर बऱ्यावाहटाचें ज्ञान नसलें तर अशा कोणाच्या तरी देखरेखीची जरूर आहेच. "

" छे, छे तुझा गैरसमज झाला. तो मुलगा चांगला तुझ्यासारखा जाणता आहे. आणि तरीसुद्धां त्याच्या मित्राचें त्याच्यावर इतकें वजन आहे कीं त्यानें हो म्हणण्याचा अवकाश, तो मुलगा जागच्या जागी उभा राहिलाच पाहिजे. "

" हां, तूं काहीं आतां कादंबरी लिहीत नाहीं आहेस हें ध्यानांत ठेव. तूं सांगितलीस ही गोष्ट एकाद्या भूतपिशाचांच्या किंवा मांत्रिकांच्या नोंव्हेलमध्ये चांगली शोभेल. "

“ मग मांत्रिक तरी आणसी काय करतात ! एसाद्या मनुष्याच्या मनाचा पूर्णपणे ताचा घेतात आणि मग त्याच्याकडून वाटेल ती रुनी करवितात. पण मी सांगितलेल्या उदाहरणात, मी नावें सांगणार नाही, तरी असत्याचा अंश नाही हे ध्यानात ठेव. ”

“ असत्याचा अंश नाही म्हणतोत, मग मला तुझ्या मनातलें सत्य केव्हाच उमगणें शक्य नाही. ”

“ कशाला शक्य असेल ! दिव्यासालचा अंधार ज्योतीला कसा दिसेल ! मनोहरानें जांभ चावली.

“ म्हणजे ! व्हॉट डु यू मीन ! हे उदाहरण तूं माझ्याचसंबंधी दिलें आहेस काय ! तसें असेल तर तुझी गैरसमजूत झालेली दिसते. माझ्यावर अधिकार गात्रविणारा तर येथें कोणाच नाही. ”

“ कोणा नाही ! नाकबूल करूं नको हो. नीट विचार करून पहा. तुझ्या प्रत्येक रुतीवर डोळ्यांत तेल घालून पाळत ठेवणारी एसादी व्यक्ती असलेली तुझ्या लक्षांत येईल. ”

वसंताच्या मनात हळू हळू प्रकाश पडू लागला. याचें सर्व बोलणें मला आणि केशवलाच उद्देशून आहे तर ! आणि कारण काय ! हा, मघांशीं मी हॉटेलात गेलों नाहीं त्याचा हा परिणाम दिसतो आहे. आणि स्वारीचा स्वतःचा सिसा रिकामा झाला असेल.

“ मला कांहीं बुवा असा कोणी मनुष्य दिसत नाही. आज तुझे डोकें ठिकाणावर नाहीसें दिसतें, वसंत म्हणाला.

“ भगदीं जेवच्या तेथें आहे. कुठेंही गेलें नाहीं. तूं मात्र आपलें डोकें इतके दिवस गहाण ठेविलें आहेस तें सोडवून देण्याचा माझा विचार आहे. ”

“ हें बघ, तुझ्या ह्या संदिग्ध बोलण्यानें कांहीं भागणार नाही. तुला काय सांगायचें असेल तें नीट स्पष्ट सांग, नाहीतर या विषयावर पुन्हां एक अक्षरसुद्धां बोलूं नकोस. ”

“ म्हण आहे ती उगाच नाही. ज्याचें करावें बरें तो म्हणतो माझेच सरें ! ” मला तरी काय करावयाचें आहे उगाच मध्ये पडून वाईटपणा ध्यायला ! असाच तूं केशवच्या हुकमतींत वागत जा आणि दोघे सुखानें रहा. ”

“ हां, आतां कसा वळणावर येत चाललास ! पण विचार केल्याशिवाय कांहीं कांहीं वेळां बरळण्याची जी तुला संवय आहे त्यातलीच ही एक फिट आहे असें मी समजतो. कारण मी केशवच्या हुकमतीतही नाही आणि तो माझ्यावर ती चालवण्याचा प्रयत्नही करीत नाही. ”

इतर मनःस्थितीत असता तर अशा बोलण्यानें मनोहरानें एसादा विषय तेव्हांच सोडून दिला असता. इतकेंच नव्हे तर वर चांगली चुरचुरात दक्षिणाही दिली असती. पण आज त्याचें ध्येय निराळें होतें. मत्सरानें अंध बनलेल्या त्याच्या चित्ताला त्या ध्येयाशिवाय कांहींच दिसत नव्हतें.

“ तुला सप्रमाण सिद्ध करून दिलें तर तें सोडें आहे असें तूं मला ताबडतोब सिद्ध करून देशील ! ” मनोहरानें सवाल टाकिला.

“ ऑफ् कोर्स, वाटेल तेव्हां. ”

“वाटेल तेव्हां नको, आत्ताच. मार्गे माझ्याबरोबर तू चार वेळां हॉटेलांत आलास. प्रथम तुला जरा चमत्कारिक वाटलें. पण मामून त्यांतील गोडी तुला कळू ल गली, आणि तूच मला एकदां बोलवून नेलेंस. पण केशवला जेव्हां ही गोष्ट कळली, आणि त्यानें जेव्हां कां एकदां उपदेशाचे चार वळसे दिले, तेव्हां कसा अगदीं लहान मुलासारखा हॉटेलांत जाण्याचें नांव काढल्याबरोबर गप्प बसू लागलास. कां! बोलत कां नाहीस ! मी म्हणतो हें खरें आहे कीं नाही ! ”

“अंशतः खरें आहे. कारण हॉटेलांत जाणें वाईट हें माझे मलाच पटलें—त्यानें सांगितल्यावर कां होईना—पण पटलें तेव्हांच मी यायचा बंद झालों. ”

“होय होय. तेंच. तेंच मी म्हणत होतो कीं, केशवनें सांगितलें तेव्हां तुला पटलें. म्हणूनच मी म्हणालों तूं आपलें डोकें गहाण टाकिलें आहेस म्हणून. आपण कांहीं विड्या किंवा सिगारेट घेत नाही ना ! केशवनें तुला सांगितली ती व्यसनी लोकांची स्थिति ! आपण तर पौष्टिक पदार्थ घेत होतो ना ! त्यांत कांहीं तुला घाण दिसली का ! ”

“त्यांत नाही दिसली तरी आंत तयार करतांना अस्वच्छता असते, हें खरें आहे ना ! ”

“हो तर केशवचा बाप गेला होता आंत पदार्थ तयार करतात. तेथील अस्वच्छता पहायला ! केशवनें अजून हॉटेल तरी पाहिलें असेल काय ! ” जरा मऊ पडत आहे असें दिसतांच मनोहरानें कडक भाषा वापरण्यास सुरवात केली. “तो सांगतो, नी तूं ऐकतोस. वसंता, तिकडे जाऊं नये हो, होय कां, खरें नाही जात अशी आहे तुझी स्थिति आणि तूं त्याच्या हुरुमतींत आहेस हें सिद्ध तें काय करायचें आणि तूं तें सोड तें काय पाडणार ! ”

“हें आतां सोडें पाडतो पहा, ” वसंताचा स्वाभिमान जागृत झाला. “सोडें पाडायला काय उशीर ! चल तुलाच आतां हॉटेलांत घेऊन जातो. ”

“जाशील मी नाही म्हणत नाही, पण जोवर तो दृष्टीस पडला नाही तोपर्यंत, मग सांगशील तोंड भरून कीं मी हॉटेलांत येणें शक्य नाही म्हणून. ”

ह्या शेवटल्या वाक्यांनीं मात्र जरा उलटच परिणाम झाला. आपण वचन दिलें आणि आतां तें मोडावयास तयार झालों कसे ! पण मनोहर म्हणतो तें तरी खरें नाही का ! केशवनें सांगितल्यावरच मला हॉटेल वाईट दिसूं लागलें. आधीं मला काय समजत नव्हतें. छे ! ही मानसिक गुलामगिरी ( ! ) नाही उपयागाची. आत्तांच केशवाला आश्रितापेक्षा किंवा मित्रापेक्षा जास्त मी लेखीत नाही हें मनोहराला सिद्ध करून दिलें पाहिजे. असा विचार करून वसंतानें मनोहराला हॉटेलांत नेलें आणि मात्रेचा पहिलाच वळसा चांगला लागू पडला म्हणून मनोहराला अत्यंत आनंद झाला.

( अपूर्ण. )

विष्णु कृष्णाजी दातार.

F. Y. ( A. )

## पुष्पराज.



लेखक:- विनायकात्मज  
काव्य किंकर  
( पुस्तक- परीक्षण ).

हा छोटेसानी काव्यसंग्रहात १४ कविता असून दोषा कवींमध्ये त्यांची समसमान वाटणी झाली आहे.

विनायकात्मजांच्या कवितेपैकी ' भाविकालचें भाग्यदैवत ' आणि ' प्राणनिर्वाण ' हा दोन्ही कविता विधवेसंबंधी असलेली त्यांची सहानुभूति दर्शवितात. ' प्राणनिर्वाण ' या कवितेमधील,

वाहिलें वाण जीवाचें सतीनें विष सेवुनी  
कल्पना अपवादाची मनाऱ्गि न साहुनी

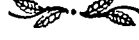
या ओळी वाचून एकप्रकारची विषण्णता प्राप्त होते. वीष साऊन प्राण देणाऱ्या विधवेची मूर्ति सतेज न दिसता नेमळट दिसते. विनायकात्मजांच्या सर्व कवितेंत ' पूर्व-संचित ' ही कविता उठावदार झाली असून या कवितेंत काव्यगुण विशेष तऱ्हेनें दिसून येतात. विनायकात्मजांची भाषा साधी व सरळ आहे इतकेंच. क्वचित् प्रसंगी ' सरती तडफड ' ( पां. १९ ) यासारखी अतिरिचित शब्दरचना दिसून येते.

श्री. काव्यकिंकर यांच्या कविता चांगल्या साधल्या आहेत. ' चक्रवाक ' या कविते-मधील चांद्रण्याचें वर्णन बहारीचें म्हणावयास हरकत नाही. त्याचप्रमाणें ' वनचालेचें ' वर्णन सहज मनोहर आहे. ' वनचाला ' या कवितेंत जगातील दुःखाची छटा न येती तर कविता ज्यास्त रम्य झाली असती. ' सुखाचा स्वर्ग ' या कवितेंत गोपाळरुष्णाच्या मुरलीची अजब जादू व राधिकेचें त्याजविषयी उत्कटप्रेम ह्यांचें वर्णन आहे.

श्री. काव्यकिंकर यांची भाषा साधी असून सौंदर्यपूर्ण आहे. परंतु यांची भाषा सर्वस्वी दाषरहित नाही. ' मुरलीचा गुंजारव ' ( पा० १० ) यासारखे काही अशुद्ध प्रयोग दृष्टीस पडतात.

ना. बा. प.

## मुलभ अर्थशास्त्र.



लेखक व प्रकाशक:- पु. बा. साठे, बी. ए. एल्.एल्. एम्. उमरावती  
( किंमत:- ११ रुपया. )

पूर्वीच्या इंग्रजी क्रमिक वाचनपुस्तकांत 'एक विलक्षण आश्रयकारक पक्वान्न' अशी गोष्ट होती. त्यांत एका लहान मुलाच्या मानानें त्याला नेहमींचें पक्वान्न वाढलें पण तेंच किती आश्रयकारक असतें, तें करावयाला हजारों लोकांचे श्रम कसे कारणीभूत झालेले असतात हें त्याला समजून दिलें. हीच पद्धति रा. साठे यांनीं अर्थशास्त्राचे सिद्धांत मराठी वाचकांना समजून देतांना स्वीकारिली आहे. अर्थशास्त्र म्हणजे एसादा दुर्गम विषय नसून राज्याच्या व्यवहारावरून सहज रीत्या समजणारे टाकळ नियम आहेत असें त्यांनीं मनोरंजक रीतीनें दाखविलें आहे.

संपत्तीची उत्पत्ति व विनियोग या अर्थशास्त्राच्या दोन विभागांसंबंधानें या पुस्तकांत माहिती दिलेली आहे. संपत्तीची उत्पत्ति म्हणजे निसर्गनिर्मित पदार्थांची उपयुक्तता वाढविणे, नवीन वस्तु निर्माण करणे नव्हे, हें प्रथम सांगितलें असून या उत्पत्तीला ज्या चार अवश्यक गोष्टी लागतात त्यांचें विवेचन पुढें केले आहे: आधीं सृष्ट पदार्थ पाहिजेत, त्यांवर मनुष्यानें हात फिरविला पाहिजे, हा हात फिरवितांना काम संपादन्यानें व्हावें यासाठीं मांडवल जमावेलें पाहिजे, व आपल्या धंद्याची संघटना केली पाहिजे. संपत्ति उत्पन्न झाल्यावर तिचा विनियोग कसा करावयाचा ? मनुष्याच्या गरजा अनंत आहेत. त्या भागवितांना कांहीं वस्तु अत्यंत आवश्यक असतात; कांहीं लोकांनीं नावें देवूं नयेत, बरे म्हणावें म्हणून घ्यावयाच्या असतात; कांहीं चैनीच्या असतात. पण या सर्वांना लागू असणारा एक सर्वसाधारण नियम आहे. कोणत्याहि वस्तूचा आपल्या-जवळचा साठा जास्त वाढत जातो तशी आपल्याला त्या वस्तूची उपयुक्तता कमी वाटत जाते.

पुस्तक संभाषणरूपानें लिहिलें आहे. ही पद्धति उत्तम रीतीनें साधणें म्हणजे जरा कठिणच असतें. संभाषण रुचिम तर न वाटलें पाहिजे व विषयप्रतिपादनाला निरुपयोगी असा मजकूर तर त्यांत येतां कामा नये. नाहीं तर मुद्दा थोडा आणि पालझळ फार असा प्रकार होतो. अशा दृष्टीनें पुस्तकांतिल 'चहा' प्रकरण वाद्द करण्यास हरकत नाहीं. एक पान भरलें एवढ्या मजकूराला दीडशें पानें सवों घालावीं लागलीं आहेत.

दुसरा आक्षेप इंग्रजी शब्दांसंबंधानें आहे. जेथें मराठी शब्दांनीं अर्थ उत्तम रीतीनें व्यक्त होत असेल तेथें इंग्रजी शब्दांच्या मानगडीत विलकूल पडूं नये. विषयाचा व्यासंग चांगला असला म्हणजे नवे सुटसुटीत शब्द बनविणें अवघड जात नाहीं. मूळ पुस्तक हें मराठी वाचकांकरितां लिहिलें असल्यामुळें त्यांतिल मजकूर त्यांना समजेल असाच असावा. इंग्रजी मजकूर फक्त टीपामधून यावा.

एकंदरीनें पाहतां रा. साठे यांचा उपयोग स्तुत्य आहे. मराठी भाषेची सेवा करण्याचा त्यांचा निश्चय कौतुकावह व अनुकरणीय आहे.

रा. प. सबनीस

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