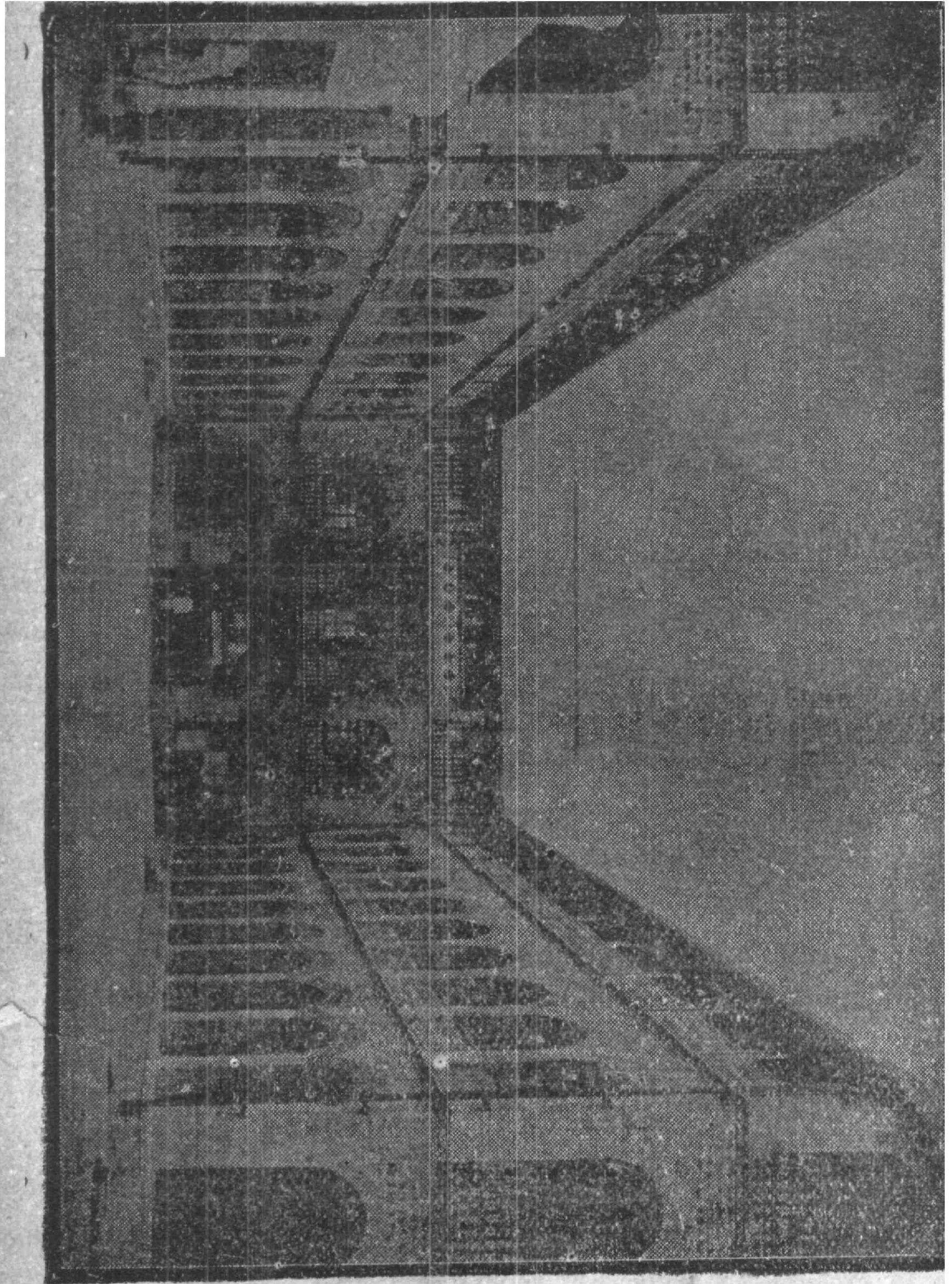


Nutan Marathi Vidyalaya School Buildings.



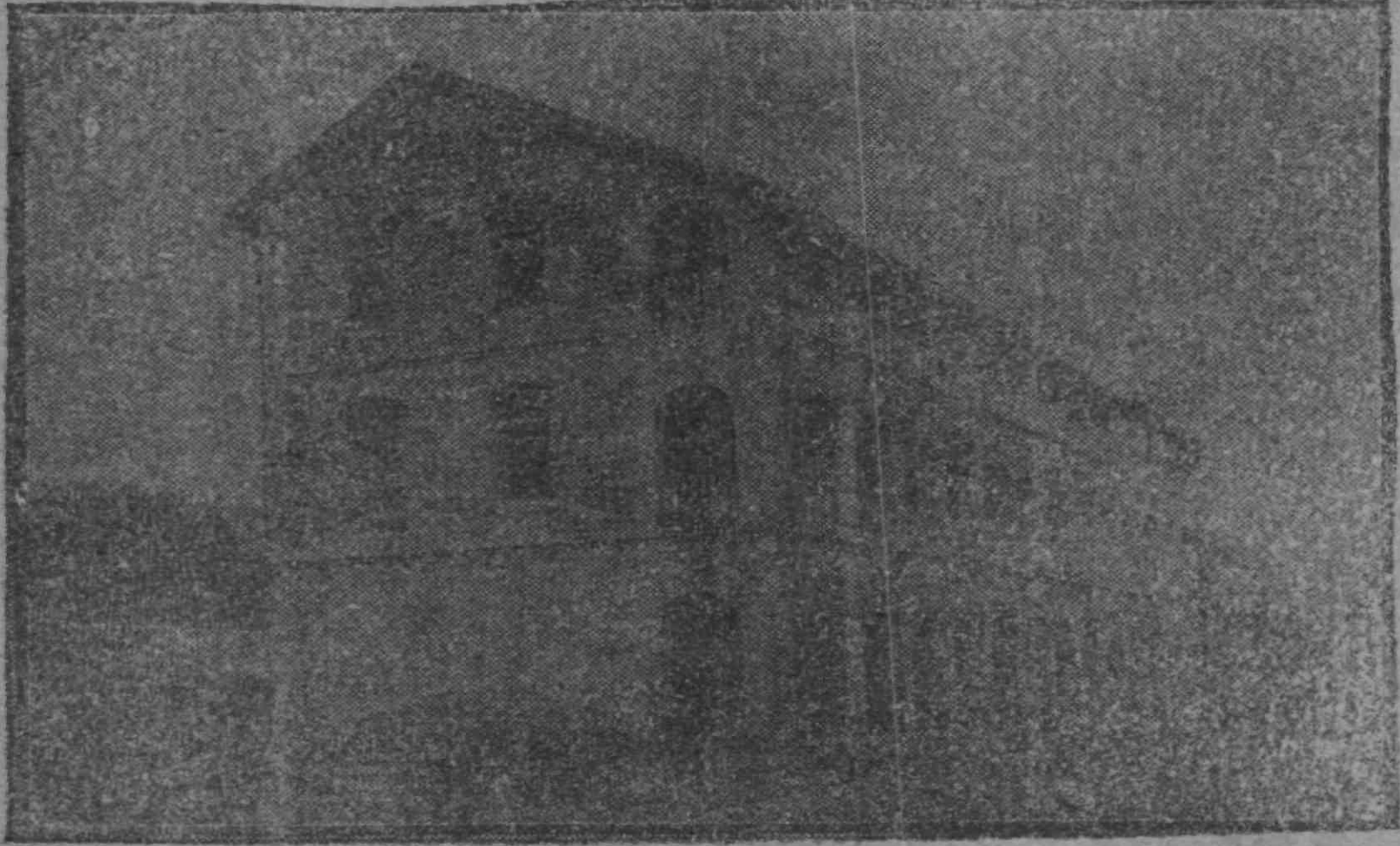
'निर्वाहः प्रतिपन्नवस्तुषु'—भट्टहरि.

THE
SHIKSHANA PRASARAK MANDALI'S
NEW POONA COLLEGE MAGAZINE.

Vol. III.

MARCH 1919.

No. 2.



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(Established and registered under Act XXI of 1860.)

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To Advertisers.

As the New Poona College Magazine will have an extensive circulation among the numerous alumni of the N. M. V., advertisers are directed to communicate with the undersigned with regard to rates. —Editor.

The late Mr. Hari Narayan Apte.



Born 8th March 1864.]

[Died 3rd March 1919.

THE NEW POONA COLLEGE MAGAZINE.

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

—*Shakespeare.*

Vol. III.

MARCH 1919.

No. 2.

EDITORIAL NOTES.

When the College was prematurely closed owing to the epidemic, the College authorities were approached by the President of the Poona Municipality for allowing him the use of the College buildings for a temporary hospital which he wished to set up. The College buildings were accordingly placed at their disposal for the alopathic hospital, and when the plan of instituting the Ayurvedic branch was agreed upon, the ground floor of our Vernacular School buildings was utilised for the purpose. It was a privilege to be of service to the public during the trying times. Everything was done to facilitate the work of the doctors and physicians.

The late Governor Lord Willingdon was kind enough to come down to close the hospital. As the late Mr. H. N. Apte remarked, it was an occasion when to perform the closing ceremony was more pleasant than to perform the opening ceremony. His Excellency thanked all who had made the working of the hospital a success.

* * * *

Lord Willingdon laid down the responsibilities of his office in December and was succeeded by Captain George Lloyd. Few Governors have assumed office on the

strength of greater services or more intimate knowledge of the affairs of the place where they have to be at the helm. The field of his travel has extended from Trieste to Mandalay and from the Caucasus to Cape Comorin. He is silent in about five or six languages. He has had diplomatic experience as honorary military attaché at Constantinople. He did such strenuous and adventurous service during the war that he was five times mentioned in despatches and earned a C. I. E. and D. S. O. He has spoken appreciatively of the Indian soldiers who fought in Mesopotemia. The gigantic strike in Bombay is still fresh in men's minds. He gained his first triumph when his firm handling immediately ended it.

We look forward to a regime of energetic reform especially in the domain of Education in view of his references to that subject in his introductory speech. There can be no doubt that he will find in Sir Ibrahim one of the ablest administrators who has set his heart on the expansion of education on all sides.

* * * *

The inclusion of the Hon'ble Rao Bahadur G. K. Sathe in our Council is a matter of sincere congratulation. He has served in positions of great responsibility to the satisfaction of all parties which bespeaks his rare capacity and tact. He has also distinguished himself in the Legislative Council for his compact speeches and reasoned criticism. He has the greatest sympathy for our Mandali, and we are sanguine that days of greater things are not far off.

* * * *

We had a pleasant occasion in welcoming Captain Bal, I.M.S., an illustrious past student of our School back from the War in Mesopotemia. Captain Bal sailed from Bombay to a destination unknown to him then, and accom-

panied his regiment in the campaign which ended with the surrender of Kut-el-Amara. Captain Bal said he enjoyed camp life.

He had a very poor opinion of the Turkish Army organization. But he had a good word to say of the treatment that was given to him after he was taken prisoner. The place where he was detained had no conveniences and decencies of sanitation of a modern city, and altogether the appearance there was of a primitive village.

We are glad that Captain Bal has come back to us safe through the horrors and uncertainties of War.

We may add in passing that Captain Bal has become a patron of our Mandali by contributing Rs. 500 to their Permanent Funds.

* * * *

The second social gathering of our College was celebrated on the 5th of January last. It was a triumph of organisation and co-operation. The work of the volunteers was beyond praise, and they agreed in placing Mr. N. B. Ranade at the head as the most strenuous and the most unassuming worker.

The Hon'ble Mr. J. G. Covernton had been invited to address the students on this occasion. There was nothing of inflation or artificiality about what he said. He had a 'heart to heart' talk with the audience. He inculcated the cultivation of the feelings of ordered liberty which recognises the bonds of responsibility, sincerity, and civility. The practice of saying 'I will do the best for you, you are the most admirable person I have come across', (the best being of course forgetting you altogether the very next moment) he declared to be abhorrent. Civility, again, he remarked, was different from flattery as self-respect did not mean rudeness.

The amateur actors were not stolidly satisfied with entertaining their fellow-students on the night of the gathering, but kept up their rehearsals till they gave a public performance for the benefit of the Anath Vidyarthi Griha.

* * * *

We are glad to announce that the limit of admission in the case of the I. E. students of our College has been raised from 120 to 150 by the Senate on the recommendation of the Syndicate.

We are glad to have been able to announce in this issue that Prof. R. K. Lagu has determined to devote his life to our College. Prof. Lagu had in the beginning agreed to come here only for a year, but he has found the work congenial, and the College will have the benefit of his services for not less than twenty years. We sincerely thank Prof. Lagu for his decision, and rejoice in this new accession of strength.

* * * *

We are extremely sorry to inform our readers that Dr. Ghate, whom we had welcomed in the last term, as he came with laurels from the West, is now a bed-ridden patient suffering from tuberculosis. He was attacked by influenza in the last epidemic, and the ominous development soon followed. He is living a regulated life strictly obeying the injunctions of his doctors, and as the disease is only in its initial stages, his recovery is almost certain.

* * * *

We sincerely thank the N. M. Wadia trustees for offering to maintain three professional chairs in the College for three years, each of Rs. 125 per month. The chairs are in Philosophy, Science, and Literature. The amount for the first year, Rs. 4,500 has already been received.

* * * *

Shrimant Narayanrao Babasaheb, Chief of Ichalkaranji, had given a loan of Rs. 5,000 when our College was

started, and expressed his intention of turning it into a donation as soon as the College became a first grade College. Shrimant Narayanrao has now been pleased to give over the Rs. 5,000, out of the interest on which four free-studentships will be endowed in our College. The free-studentships, will be named as Shrimant Narayanrao desires. The four students will be nominated by the Chief Saheb at the beginning of each term on the results of the annual and terminal examination. If four students from the State of Ichalkaranji be not available, the vacancies may be awarded to other deserving students according to merit by the Principal.

We are extremely thankful to Shrimant Narayanrao for having endowed these free-studentships, and helped the cause of educating deserving poor boys.

* * * *

A much desired beginning has been made in the शालोपयोगी ग्रंथसंग्रह for supplying books free to poor boys in schools and colleges. Many of the text-books of well-to-do students fall a prey to dust and to worms, and it would be no great sacrifice to hand them over to the organisers of this collection. The appeal is especially to College students not to let this opportunity of doing good pass by. The secretary is Mr. N. B. Parulekar of our College in the J. B. A. class, and we are confident that he will work with energy in the work he has undertaken, and the movement will greatly help poor students.

* * * *

We deeply sympathise with Shet Hirachand Ramchand Gandhi, the founder of the Haribhai Deokarana High School at Sholapur in the sad loss of his two brothers, Shet Walchand and Shet Fulchand. The influenza raged terribly at Sholapur and they were carried away in the prime of their life. They were a great help to Shet Hira-

chand in his commercial enterprises, and the loss is irreparable.

It is a term of the deepest sorrow for us, some of the greatest benefactors of our Mandali having passed away.

We regret we are late in recording the sad death of Mr. B. V. Phadke, a fellow of our Mandali. He was a past student of our School, and had made a name as a Marathi writer by his translations of the works of Swami Ramtirtha and Vivekananda. He has left behind an aged mother, a widow, and a young child. We share the grief of the bereaved relatives.

* * * *

We record our most sincere regret at the premature death of Khansaheb Fatehdin Khanji, the Chief of Manavdhar who had only recently become a patron of our Mandali after having contributed Rs. 2,000 to its permanent funds as part payment of his generous offer of a donation of Rs. 5,000. The Chief had intended to honour the institutions of our Mandali with his visit, and his closer acquaintance with the work and the aims and objects of our Mandali would no doubt have led to his taking a keen interest in the progress and welfare of the Mandali. We convey our most sincere condolence to the members of the family of the late lamented Khansaheb in the sad bereavement that has overtaken them.

* * * *

Mr. Ganpatrao Gokhale but for whose timely help we would hardly have been able to put up our present College buildings so promptly, died on 5th February 1919. Mr Gokhale had an enormous practice as a pleader in Berars. After he retired from business, he made his residence in Poona. He was known for his shrewdness and seeing into the heart of things. He was kind enough to advance us Rs. 50,000 on very moderate terms. We convey our most

sincere condolence to the sons and relatives of the late Mr. Ganpatrao Gokhale.

* * * *

Rao Bahadur K. B. Marathe, who served for over 15 years on our Council also passed away suddenly owing to something like heart failure. Rao Bahadur Marathe had become a fellow of our Mandali, and had intended to become a patron. He was ever ready to give his time and attention to the disposal of the business of the Council. He took a keen interest in the affairs of the Mandali, and his guidance was of great use on many an occasion. We condole with his sons and the other members of his family in the calamity that has befallen them.

* * * *

But the greatest loss is that caused by the death of Mr. H. N. Apte, his services to the Mandali being without a parallel. Inspired by the example of his Guru, the late Vishnu Shastri Chiplunkar, he encouraged the project of founding the Nutan Marathi Vidyalaya in his memory. He worked as a teacher on the school for some time and achieved fame as a writer of novels without an equal. On more occasions than one he expressed his gratitude to Vishnu Shastri, whose writings lighted the spark that was in him. His fame as the writer of "पण लक्षांत कोण घेतो?" will be imperishable as the Marathi language.

For the Mandali's interests no service was too humble or too disagreeable for him. In 1896 when the first batch of students was sent up from the N. M. V. High School, Mr. Apte took up the study of astronomy to act as a teacher of that science, for none other was then available. In later years even when he could be relieved from actual work as a teacher, he had left injunctions with the school authorities that he might be called up at any time for any kind of work. Such love of an institution was a phenomenon in Indian life. When the Government grant was first secured

for the school, it was through his efforts. When the project of the College was once conceived, he saw it through. One great difficulty of the College scheme was the want of a good library, and Mr. Apte removed it by giving away the best books on a variety of subjects to the value of about Rs. 5,000.

Lately he had completed his term of three years as the President of the Poona Municipality of which he had been a member for more than sixteen years.

He had been suffering for a long time from palpitation of the heart, but such fatal developments were never feared. The end came unexpectedly. It was hardly six or seven hours after he hastened from Bombay to his loved Anandashram when he breathed his last. Mr. Apte was in his 55th year and had not completed his life purpose when his great personality was removed from our midst.

The following letter of condolence written by Dr. Bhandarkar was sent by the Council of the S. P. Mandali to Mrs. Apte whose loss alone is perhaps greater than our own.

* * * *

“रा. हरि नारायण आपटे यांच्या अकालिक निधनाच्या योगें मंडळीस जो शोक झाला आहे त्याचें वर्णन करितां येत नाहीं. मुळापासून हरिभाऊंचा पाठिंबा या मंडळीस होता आणि त्यांच्याच साहाय्यानें पूर्वस्थितिं केवळ मराठी शाळा होती तिचें आतां फर्स्ट ग्रेड कॉलेज झालें आहे. म्हणून मंडळीवर त्यांचे जे उपकार झाले आहेत त्यांचें स्मरण नित्य राहिल. हरिभाऊंची कामगिरी दुसऱ्या पुष्कळ संस्थांच्या संबधानें देशास राजकीय व सामाजिक प्रकरणांमध्ये उत्कर्षजनक अशी झाली आहे. तसेंच त्यांनीं जे पुष्कळ ग्रंथ लिहिले आहेत ते लोकांचें मनोरंजन करून त्यांस उन्नत दशेप्रत नेणारे अशा प्रकारचे झाले आहेत ! त्यामुळेही महाराष्ट्र देश त्यांचा पुष्कळ दिवसपर्यंत ऋणी राहिल. त्यांच्या मृत्यूमुळे केवळ त्यांच्या कुटुंबास व आप्तेष्टांस दुःख झालें आहे इतकेंच नव्हे तर यावत् महाराष्ट्र या दुःखाचें वांटेकरी झालें आहे.”

A condolence meeting of the Board was held, and a letter was sent to Mrs. Apte. Meetings were also held in the College and the Schools.

Man Making Education.*

I cannot give adequate expression to the pleasure which I experience at this moment when I find myself in the midst of young men and women full of enthusiasm, hopes, expectations and resolves. I can distinctly read in the face of every one of you the spirit of union which must have given birth to the Federation of the students of this presidency and which has led to the successful career of the second convention of the Federation. Union is always regarded as strength, as power; and when I feel that I am at this moment in contact with a mighty force taking concrete shape in this gathering of young students, I am at a loss to understand what words could be fitly addressed by me to you, my power of speech almost fails me, silence overtakes me, and I am inclined to hold a silent communion between myself and you all. I advisedly regard this gathering as the representation in concrete of a tremendous energy, because when I read the proceedings of this convention of the Students' Federation, what strikes me above all is the earnest attempt to break through the shackles of a lethargy which overpowered the student world for almost the whole of the last century, and a manifest aspiration to assume greater responsibilities. This awakening and aspiration are no doubt the reflections of great events that have recently happened and are happening on all sides around you. Thrones have crumbled down, Emperors have evaporated, nations are on the verge of ruin, prosperity and peace have ebbed out of vast countries, and anarchy and poverty have flowed in, and in contrast to this ghastly picture, kingdoms are being consolidated, premiers are wearing the mantles of the fallen emperors, presidents are posing as dictators of the whole of huma-

*A summary of Prof. Phadke's address at the Students' Federation.

nity, and the tender green foliage of independence is seen on the famished branches of nations that had long been subjected to the winter of slavery and had almost lost their life-juice. Reformation, Resurrection and Annihilation—these terrible processes are raging over the whole of the world, and it is quite natural that a reflection of these is seen in the activities of the students of India.

I have met people who cannot understand this Federation of the students or their convention and are sceptical about the utility of the two. I do not belong to this class of sceptics. I can very well understand the formation of the Students' Federation, and I can also explain to myself why such a Federation should be born in the twentieth century, and why the idea of a Federation should not be conceived by the students of the century that is past. As I suggested a moment before, a sort of dogmatic slumber and the contentment that results from it had overpowered the students of the nineteenth century; while the rumbling of the dark clouds far off in the West has shocked the mother-land of the student of to-day, and he inevitably breathes the spirit of awakening and aspiration that fills the atmosphere to the brim. It is true that the intellectual gifts of the student of this century are in no way different from those of the student of the past century, but it is doubly true that the feelings, sentiments and emotions of the two are very dissimilar. The brain is the same, but the heart has changed; the body continues to be the same, but the self differs. Yesterday as I was running down from Poona to Bombay, at Neral I got an old man for my companion who appeared to be full of anecdote and information. In the course of the talk that ensued between us he very humourously gave me a word-picture of the contrast between the student of 1819 and the student of 1919. He contrasted the big turban

that adorned the crest of the student of the old times and the pretty small cap that sits upon the head of the student of to-day, the clean-shaven head of the one and the head of the other with a crop of flowing hair upon it, the long and abundant moustache of the one and the moustache of the other that has been partly or totally effaced, the long gownlike coat of the one and the short coat of the other, the staring eyes of the one that directly perceived things and the dead eyes of the other that looked at things from behind the glasses, the big and upright figure of the one full of health and strength and the bent form of the other that derives its life-blood from the doctor's drugs. When I listened to this half Shakesperian and half Dickensonian description, I laughed heartily almost to the injury of my bowels. But last night as I was trying to make myself comfortable on my bed, this humorous description of the old man suddenly came back to my mind, assumed a very serious and sad aspect and haunted me like a ghost for hours together. The picture that was light for me and had moved me to boisterous laughter in the railway carriage grew considerably dark and frowning in the night; and as I looked at it from my bed half sadly and half thoughtfully, I became more and more convinced that this undoubted dwindling down of the physique of the Indian student is the cause of the awakening and aspiration that we find in him to-day. The weakening of the body has strengthened the mental power; the shrinking of the chest has made the heart stronger; famishing of the outer cover has fed the inner self; the disappearance of the brute force has built up a soul force.

I am conscious that these sentences will sound paradoxical to you. But imagine an Indian student seriously thinking about the state of affairs around him. The material prosperity of 1819 could not be genial to

the germs of spiritual force, and in proportion as that prosperity disappeared, the rays of the energy that cannot be perceived or seen, penetrated the dark mental chamber of the student till at last in 1919 the Indian student, as weak as a creeper plant to all outward appearances, comes forward with the banner of Federation and with a trumpet voice declares that henceforward the awakened young men and women of India drinking the nectar of learning at Colleges and Universities will be ready to guard their interests and also to assume greater responsibilities so far as they are consistent with their student life that is to be regarded as a preparation for the life of a citizen. This is why I said that though the intellectual gifts of the present day students are in no way different from those of the student of the past century, yet the feelings and sentiments and emotions of the two are entirely dissimilar—the brains are the same, but the hearts have changed. This is why I regard this Federation of students as the most natural occurrence ; this is why I am very glad to find the spirit of awakening and aspiration pervading the activities of the Federation ; and this is why I look upon this gathering as the manifestation of a mighty force.

When a latent power begins to assume concrete shape, one step of caution is necessary to be taken. When a force seeks to burst out of the bondage, it must be guarded against all evil influences. The young Indian student of to-day is undoubtedly the medium through which a peculiar energy is expressing itself, but because he is such a medium, it is his duty to see that the expression of the energy is such that it benefits himself and all others. He must take care that the bursting forth of the spiritual force does not assume the form of an explosion which leads to ruin, but resembles the silent emerging of the tender chicken out of the egg-shell. The chicken hits against

the shell and as the shell gives way, it softly comes out of the egg and begins its period of life in all smoothness. The process is totally devoid of any violence or destruction. Similar must be the process of the expression of the present force of aspiration of the students. The student of to-day must always bear in mind that just because he is powerful, he ought to be extremely scrupulous in using that power; because every kind of power has a double potentiality. Electricity is both a boon and a bane in potentiality. It will run railways and mills and tramways, it will light your palaces, it will turn fans and ward off your fatigue, but it will with equal ease burn your palaces to ashes. Heat will cook your food, but it will equally cook you to death. Light, sound, heat, electricity—all energy is doubly potential. What is true of this material energy is also true of the spiritual force. Writers on Ethics say that given a human being, we can make out of him a sage or a villain, whatever we like. Hence the simple existence of force is neither good nor bad. It is when the force begins to flow in a certain channel that we can pronounce upon its ethical quality. A saviour of humanity and an out-law are quite equal so far as we consider them as reservoirs of strength and power. Might, in itself, very delicately balances itself between the two possibilities of benevolence and malevolence; heaven and hell are so juxtaposed that a single push, a single step, may turn heaven into hell or hell into heaven. When we are in possession of Might, our first duty is to make it Right. Might must be made Right. And this is what you, young students, must always bear in mind since, as I have already explained, a peculiar force is at present gathering itself in you. You are growing mighty—you must grow righteous also. You must have the satisfaction that your might is the right might. And for this purpose you must educate yourself in such a way that you will be able to control that gathering force.

Control is the keynote of making Might Right. So long as you can control the dynamic, the electric currents attend your comforts, but the moment the control is lost, the currents turn rebellious, and work unlimited disaster and ruin. Control the army, and it will be the most efficient means of maintaining peace and tranquility in the land, but if you let it loose for a moment, its guns will begin to roar against that peace and tranquility and will shoot happiness and order to non-existence. If we examine our lives, we find that the cause of all sorrow is this; we behave like the bee that goes to sip the honey but gets its feet stuck to the honey-pot and cannot get away. We go to catch, but we are caught. We mean to rule, but we are ruled. Avoid this possibility of being caught and ruled. Control the force in you, be its ruler, its master, possess it, do not allow it to possess you.

And for this, catch hold of that education which will build your character, which will shape you into a Personality. Education that constructs Personality—Man-making Education—is the only true education, all other sorts of education or instruction are mere shams. The importance of the man-making education is very great; every student must have a mad passion for an education that evolves Personality. Because Personality is the magnet that always pulls success and benevolence towards itself. The great seers merely utter words and meaning follows them; similarly personality simply acts, and success attends those actions like a bondman. Look at the great leaders of mankind, and you will find that it was the Personality of the men that counted. Take all the great authors of the past, the great thinkers. Really speaking, how many thoughts have they thought? Take all the writings that have been left to us by the great leaders. You will find that real thoughts, new and genuine, contained in those writings are only a handful. The authors

do not seem giants to our eyes, and yet they were giants in their days. What was it that made giants of them? It was their Personality. That was the real man, the man that influenced, the man that electrified, the man that threw magic upon his fellow beings, the man that was the dynamo of power which worked for the salvation of the human race. Compare the great teachers of religion with the great philosophers. The philosophers scarcely influenced any body's inner man, though they wrote marvellous books; the religious teachers, on the other hand, moved whole countries in their life-time. The difference was made by personality.

Education that constructs personality, or Man-making education as I call it, is therefore of the highest value to the Indian student of to-day. And this man-making education consists of continuous exercises in self-sacrifice and self-confidence. I am acquainted with a chemist. This chemist was never born, he will never die, and yet he will ever exist. He told me that personality is a compound of self-sacrifice and self-confidence. Bring H_2 and O together and you get water; similarly combine self-sacrifice and self-confidence and Personality will be the result. Study the lives of great men and you will be convinced of the truth of my words. You need not turn your eyes to other countries in search of great men. Socrates, Luther and Napoleon were great men. But Indians need not borrow these for the subject of their study. The motherland of the Indian, where the Vedic sages realised the Infinite, where the lotus feet of the Lord of the Gita trod, where Buddhadeo lived and awakened his brethren, where Shri Shankaracharya taught, where Akbar, Shivaji, and Nana built empires and where to-day Mr. Gandhi is followed by crores of men and women—such an India, though she may be wearing the rags of poverty and dependence, is undoubtedly able to suck her children with

the milk of the lessons of heroic lives. Look at Mr. Gandhi. Every action is steeped in self-sacrifice—self-sacrifice is his very breath. He was once the most successful barrister full of argument and oration. Clients competed with one another for room to stand in a corner of his house, the day of twenty-four hours seemed too short for his business and wealth flowed to overflowing. But Mr. Gandhi kicked aside the shining pieces of silver and gold, buried into the grave Gandhi the barrister and stepped forward to sacrifice himself in every way for those that suffered. Can there be any more impressive lesson of self-sacrifice? Young friends, it is your duty to light your souls with the flame of self-sacrifice that burns in this great hero—this Mahatma. As I told you, self-sacrifice is the first step in the man-making education. Let it be your constant endeavour to deny yourself whenever that is necessary. Try to ingrain the habit of self-sacrifice in your nature by taking advantage of opportunities of service and creating them if they do not come of themselves. Always remember that in self-sacrifice nothing is really lost and without self-sacrifice nothing is really gained. Give what you have—and it will come back to you unfailingly by the law of nature. Do you not see that the ocean gives its water to the sun, but the sun returns it in showers? Do you not see that the river is continually emptying itself in the ocean and is continually filling up again? If you empty the air out of this hall, it will again be filled up by the external air, and if you shut all the doors and windows, that which is within will remain but that which is outside will never come in, and that which is within will stagnate and degenerate. Bar not the exit of the river in the ocean; the moment you do that, death seizes you. That is how self-sacrifice, the readiness to give, is most essential as a factor in the man-making education. You may make a small beginning, but make the beginning just to-day. You may not have much

to give, but whatever little you have, you should be ever prepared to share with others. Your University Education does not come in the way of this Man-making Education, nor does the latter revolt against the former. In small ways and great, you can train yourself in this willingness to give. If you are rich, you can spend your money in the service of your fellow-students. If not rich, you are perhaps intelligent, and you can benefit others by guiding them in their studies. Neither rich nor intelligent, you are perhaps an athlete, and you can train your friends in gymnastics and sports. In fact, there are innumerable ways in which you can learn the lesson of self-sacrifice and practice it; and when you have successfully learnt it, you have half completed the course of the man-making education.

The second factor of this education is self-confidence. Look at our great men—is it not their self-confidence that has gathered thousands of followers under their banner? Great men always begin their work with self-confidence and it makes them victorious wherever they go. Mr. Gandhi went to South Africa and started his campaign of Passive Resistance with the firm conviction that he would ultimately succeed, and he did succeed. You must always be self-confident, you must have a firm faith in your strength, you must put this conviction behind every work that you undertake. Think that you are strong and you grow strong. The weak have no place in this world or in any other. Weakness leads to slavery and misery. There might be a million microbes of misery floating around us. Never mind! They dare not approach us, until the mind is weakened. They have no power to get a hold on us so long as we believe in ourselves. This is the great fact. Weakness is death, confidence is felicity, life eternal. Whoever thinks that he is little makes a mistake. Nothing is little, look at the

human eye. How small it is, how easily it can be destroyed ! And yet the biggest suns and moons exist because your eyes see them, the universe exists because your eyes certify that it exists. Think of that mystery ! These poor little eyes ! A strong light or a pin can destroy them in a moment. Yet the strongest engines of destruction, the greatest solar and lunar systems—all depend for their existence on these two little things ! What is this ? Where is weakness and where is strength ? Who is little and who is great ? It is past finding out. Because, nothing is high and nothing is low in this marvellous interdependence of existence in which the smallest particle of dust is necessary for the existence of the whole. None is great and none is small. All things are interpenetrated by the infinite ocean. Every grain of sand, every leaf of the tree, every thought, every soul, every thing that exists is infinite ; and what is infinite is certainly strong. Say, therefore, that you are strong, that you can achieve whatever you mean. And as soon as this great fire of self-confidence begins to burn in you, impediments and difficulties will melt, sorrows will hide their face, the thorns of life will make room for roses, what seems far off will run to kiss your feet, impossibilities will become existent realities.

I have sketched out to you the general nature of what I call a man-making education. I have already explained how I feel convinced that a peculiar energy that was absent in the nineteenth century is gathering in you to day. It is yours to realise that you are growing mighty. You must endeavour to see that your Might is made Right. For this purpose you must educate yourselves in a way that will evolve a personality out of you. That is, you must get yourself armed with the defensive weapon of self-sacrifice and the offensive weapon of self-confidence. The second is the more important of the two. That is the teaching of

our Aryan philosophy. Christianity tells you that you are 'Sinners.' Hinduism refuses to call you sinners. "You are the children of God", say the Rishis, "you are the sharers of immortal bliss, holy and perfect beings, you are Divinities on earth. Sinners?—it is a sin to call a man so." Swami Vivekanand says "Come up, Oh Lions, and shake off the delusion that you are sheep. Mountain-high though the difficulties appear, terrible and gloomy though all things seem, they are but maya—delusion. Fear it not and it is banished; crush it and it vanishes; stamp upon it and it dies. Be not afraid. Be self confident, you are neither a man, nor a woman; no, nor any of the animals, plants or trees. You are neither poor nor rich, neither learned nor ignorant. All these things are very little compared to what you really are. You are the Infinite! You are the light that shines in the sun and the moon and the stars! You are the beauty in nature! You are the power in the universe!" Young friends, engrave deep these sacred words of Swami Vivekanand in your heart of hearts and I hope, I believe, I trust you will all succeed, and no power on earth can impede your success.

N. S. PHADKE.

More about Humour.

(A sequel to "Humour as Superiority.")

In the article on Humour as Superiority we saw that the enjoyment of humour consists in a feeling of elation consequent on a sense of superiority over others, that this superiority, at least* in the subtler type of humour, is usually an intellectual one, and that humour has accordingly its necessary counterpoise in "dramatic irony" attaching to the inferior member of the humorous situation. An actor, making his rehearsal in the security of a closed room but being watched through the chinks of the door, unknown to himself, by an eye belonging to a friend, is an instance of this sort of humour.

But humour is not always personal. Do we not laugh at our own mistakes no less than at those of others? Who has not laughed at the reminiscences of his own childhood? Does not humour here consist then in the perception of our littleness rather than superiority? No; only the superiority here attaches not to one person over another but to one state over another of the same person. The man laughs at the boy. Reminiscences of folly are matter for enjoyment only when sufficiently remote.

This remoteness, further, is not only a matter of time. Nay, in unimportant matters superiority can only

* Candour demands the correction of an inaccuracy in the last article viz., the undue importance attached to intellectual superiority. In good-natured humour the superiority is no doubt intellectual only—this we hope to bear out even further in this article—but obviously the same cannot be said of all humour, of the humour e. g. which we enjoy at the cost of a pedestrian pursuing his hat which is being carried off by the wind. The poor fellow *knows* the fact as well as—perhaps better than—we do.

be enjoyed over the immediately past state. The solution of a puzzle (e. g. the pudding that required a million men to prepare) is attended with great glee due to the consciousness of the superiority of ourselves as after the solution to our own selves as before it. The solution once gained becomes so 'ridiculously' obvious that those who fail to perceive it, including ourselves, are 'ridiculously ignorant'.

The creation of high expectation and their abrupt baffling forms the staple of the fashionable doses of humour in periodicals and public entertainments. Here is a couple of instances:

(i) "The new play is a great success! Last night the theatre was packed,"—(After a slight pause during which the hearer is allowed to enjoy the sense of having known the full truth.)—"with benches and chairs"!

(ii) The fool at the circus undertakes against his assistant to pick up a ball from under a hat without touching the hat. The shrewd (on his own estimation) spectator sees that he will do so by throwing off the hat with a stick and inwardly congratulates himself on having a prevision of what others have to wait and see. The fool, however, after effecting certain mysterious movements claims to have got the ball in his closed hand and (while the shrewd spectator feels himself a lost man) challenges his assistant to see if it be under the hat. No sooner does the assistant remove the hat to do so than the fool picks up the ball;—"without touching the hat".

While the whole theatre is thrown into paroxysms of laughter, the veteran circus-goer smiles a superior smile—not at the trick but at its enormous effect upon the audience.

The humour here is not personal but none the less does it consist in superiority. So far the ridiculous has

been seen to be the inferior. The operation, however, of the same principle in comic effect of the odd or the grotesque is not obvious at first sight. The obscure spectator in the 'pit'—is he amused at the buffoonery of the fool on the stage because he feels himself to be superior to the fool? And since only recognised superiority can be enjoyed, who is there to recognise his? The fool is the object of everybodys' admiration, a "star", while there is hardly a dim lamp to relieve the darkness of that part of the house which our poor pitman has chosen temporarily to identify with his own person? Is not all thought of superiority equally remote from one's enjoyment of a pun, a metaphor or an imitation?

How superiority is involved in the perception of the odd will, however, be apparent from a little analysis.

Thus the speech which is the object of imitation was perfectly serious at its original delivery and ought to be equally so in the imitation if this latter were a complete reproduction of the original. It is otherwise because part of the original is lost in the imitation. The 'exquisite' imitation, that is, owes its success to its own incompleteness. Imitation is the dissociation of one or more elements out of their concrete context and their separate reproduction. The gestures originally were natural accompaniments or vehicles of the speaker's meaning. In the imitation they assume a substantive reality whereas in the original they were only valued as symbols and forgotten in their meaning, they now claim a disproportionate notice from us and thereby expose themselves to ridicule. Once more ridicule is the reward of vanity!

The ability so to dissociate or abstract constitutes superiority. We shall presently justify this statement. In the meanwhile let us see the same abstraction may be

effected on different principles but always with the same comic effect.

The reproduction may be of the words and gestures in abstraction from their original meaning, or it may be of the gestures only, as when a monkey mimics human movements, or of the words only. The dissociation of words from their meaning is mainly responsible for the ridicule with which we regard languages other than our own. They sound odd to us and we call them jargons as the Greeks called all foreigners barbarians. But the oddness is due to the inability of the words to directly rouse their own meaning. Could we dissociate the words of our own language from their meanings they would sound equally odd. Ask yourselves, for example, why the sound 'table' should denote for us exactly the thing it does, and the sound will appear odder and odder until you wonder how its oddness did not strike you before.

Or the reproduction may be only of one member of a series to the suppression of all the rest, as in the snapshot-photograph of a man in the act of jumping.

A cartoon or pictorial caricature is the accentuation of one aspect of the original to the relative obscuration of all the rest. A doctrine or statement is caricatured by suppressing some of the points and presenting the rest in a nude form. The form of a literary piece is parodied by clothing different matter in the same form.

We have so long been speaking of caricature as if it were only analysis. But to analyse a thing out of its proper context is also to clothe it in foreign one. Analysis and synthesis are two aspects of essentially the same process. The imitation amuses not only because the words are abstracted from their original setting but also because they are put in a new one. We laugh at the mimic no less than the object of imitation—our amateur mimics

will do well to note this! Sometimes, however, dissociation and sometimes combination is the more important contributor to the comic effect, the latter e. g. when a boy dresses in his grandfather's clothes, or when the Master exhorts his disciples to be patriotic, pious and punctual: in the former instance the comic effect is due to incongruity, in the latter to abruptness—both of which are names for the natural distance of the elements combined.*

Now as to the superiority of abstraction. Abstraction is an intellectual conquest, a new mode of conceiving a thing, a new side from which to approach it. Now all knowledge, where it amounts to more than a vague awareness of nothing in particular, necessarily involves abstraction. To know an object as 'a table', for example, is already to fix attention only on such attributes of it as it has in common with certain others, already to view things in a distorted perspective.

The pleasure that attends intellectual conquest of all descriptions, the perception of remote analogies or the tracing of the rule of law in nature, a pun or a metaphor, the solution of a riddle or of a mathematical problem is indistinguishable in its nature from the thrill of humour. Any novel way of conceiving a thing, as it marks a further intellectual conquest, is accordingly humourous. The boy amuses us, who wonders why his mother should object to his spoiling a few pieces of paper while she allows 'papa' to spoil with ink any amount of blank paper, because he teaches us a new way of conceiving what is familiarly conceived as writing. Our enjoyment of primitive mythology and philosophy obeys the same principle. Man is the only animal that can enjoy hu-

*Incidentally, the odd dress of the stagefool has by constant use been so natural that a return to simple dress is bound to be the more comic.

mour, because he is the only animal capable of abstract thought.

Familiar analogies and abstractions do not, however, amuse us because it is not greatness but superiority, not possession but conquest, the process not the stable state it yields, that pleases. It is hardly a matter of amusement to us now to perceive the analogy between the head and a captain ; familiarity has hardened us. To the child, on the other hand, with its fresher outlook, it is a matter of great delight to detect the similiarity between a photograph and the original or to recognise a tune being played upon the harmonium.

S. P. PATWARDHAN.

The Patel Bill.

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The Bill which is now well-known as the Patel Bill, was introduced in the Imperial Legislative Council by the Hon'ble Mr. V. J. Patel, on 5th September 1918 with the object of validating marriages among Hindus irrespective of their castes. This bill runs as follows:—

“No. 17 of 1918. A bill to provide that marriages between Hindus of different castes are valid.—

Whereas it is expedient to provide that marriages between Hindus of different castes are valid, it is hereby enacted as follows:—

- I. (1) This Act may be called the Hindu Marriages Validity Act 191.—(2) It extends to the whole of British India.
- II. No marriage among Hindus shall be invalid by reason that the parties thereto do not belong to the same caste, any custom or any interpretation of Hindu law to the contrary notwithstanding.”

The Honourable Member in his statement of Objects and Reasons says: “Under the Hindu law as interpreted, marriages between Hindus of different castes are held illegal. This interpretation besides being open to objection has caused serious hardship in individual cases and is calculated to retard the progress of the community. The Bill, therefore, seeks to provide that such marriages shall not be invalid.”

The Honourable Mr. Patel was a member of the Bombay Legislative Council and thence was promoted by the people to the Imperial Council. By his work in the political sphere while in the Provincial Council, he had secured popularity, and he had grown to be regarded as a

leader of the people by his multifarious activities outside the Council and by the expression of his views on the public platform. Be it remembered, however, that so far he had restricted himself to the political sphere alone. We do not know what inspired the Hon'ble member to give up his political sphere,—wherein he could have very easily retained his popularity,—and to encroach upon the sphere of marriages, a social sphere, progressive views in which are bound to be accompanied by the heavy loss of both of the assets mentioned above. The Hon'ble Member cannot be supposed to have been blind to the serious loss he would have been put to; and still he persisted in his introduction of the bill. The only inference we are left to draw is that the Hon'ble Member wishes for an all-sided development and progress of the Indian community which does not distinguish between political and social work, religious and moral tendencies, individual and public good, but requires activities in all branches of human welfare so that by a harmonious development of the whole, the society and its components might attain the sublime bliss—the aim of man and the purpose of the universe.

It is absolutely essential that laws regulating the fundamental bond of marriage must be based upon a firm footing, so that men should not come to grief owing to the evil consequences of this social structure being based on wrong principles, and without any regard to the needs of the time and the requirements of society. Much breath has been spent upon the bill since its introduction, people have assembled together to assert their views either for the bill or against the bill, meetings have been held and dispersed; and now the local public at least appears to have calmed down to a state of mind which is likely to enable them to take an impartial review of arguments that might be brought either to support the bill or to contradict it.

We shall first consider the legal aspect of the question. It is a universally acknowledged truth that law is made for man and not *vice versa*. Man finds that for the welfare of the individual and society at large, certain rules have to be made and observed. These are all formulated and brought together under what is law. Law, however, can never remain stagnant. We are not to suppose that once a law is made it is always to remain as it is and never to change. Why? If that were the case, our legislative councils and other similar bodies have no reason to exist. The very presence of these shows that according to the change of times and circumstances and needs of society, laws must change. That the present bill is against the old laws is the very reason why the bill is brought for consideration in the Council. The old law may not sanction intercaste marriages; we want these; we ask for a change in the old laws. We see no reason why this should not be done. The presence of the old laws to the contrary cannot withhold us from any attempt at improving them if other factors require such an improvement. Let us see if these other factors ask us to change the present laws and if they say 'yes,' we should not hesitate in taking a step sanctioned after balanced considerations of all elements. There is a very great confusion in many minds as regards the distinction between religion, sociology and morality. Many are tempted to swamp all of these under the one name of religion. Particularly so is the case with the Hindus. But the point may be summarily dispersed of by saying that intercaste marriages may have something to do with sociology but in no way interfere with the moral or religious ideal. For what is religion?—'Get rid of all the limited ideas and see God in every person—to know this is religion' (Vivekanand).

Our Hindu society is in a state of transition. Our ancestors, the old Rishis, the revered sages who did so

much for their society, who wrote down so many Shrutis and Smritis, embodying the essential laws of sociology, and who lived in those bygone ages of isolation, exclusion and spiritualism, did not certainly believe that after ages India would be something quite different from what it was in their days. We cannot say what would happen to India after two thousand years. Our ideas of the world might perhaps grow rotten and would have to be replaced after a certain period. If old ideas and old laws are found unsuitable for the times, they must be changed. The present transitional stage of India demands such a change. We have been forced to give up our idea of exclusion. Although against our will a foreign element has been forced upon us. Past history teaches us that the idea of exclusion has proved the bane of India. We welcome the foreign element. We have been accustomed to admit it in our everyday life. We find that unless we adopt ourselves to our new environments of western civilization and materialism, it would be impossible for us to survive in the struggle for existence. We must gather all possible resources and strengthen ourselves on all sides. The social sphere cannot be neglected; it must be reorganized so that we should not remain divided among ourselves on any account but should stand forth as one united people.

The caste system has been regarded as the mainstay of Hindu Society. We shall never deny that the object of the Patel Bill is to subvert this old system--rather to remove the wrong interpretations that are put upon the origin, and the existence, and the maintenance of this system. To be frank, we are quite tired of reading all those precepts of the social legislators and accommodating them to each other. I shall request my readers to go through these elsewhere. They should excuse me for not reproducing those verbal quarrels here. For myself,

I have been quite convinced that the caste system can never depend upon birth. Read Manu, read Parashar, read any other Shruti or Smriti, read Bhagvadgita, you will nowhere find a single line stating that the caste system depends upon birth. The caste system is nothing but a possible division of the various persons constituting the society according to the duties taken up by them to satisfy the wants of the society at large. It was nothing but a sort of division of labour. By custom these duties might grow hereditary ; but the hereditary character cannot be obligatory. We must pay due regard to the natural instincts of the individual, which must be allowed to develop if they do not lead to any moral or social guilt on the part of the individual. To coop up a certain person within a peculiar profession because his father chose that profession is nothing but an outrage on the part of the society. As soon as the duties are changed, the caste is changed. The caste system as interpreted above exists everywhere in the world. It might not have been laid down in any social texts of other societies. Perhaps their ancestors were wiser in not having too high an opinion of their descendants. The Hindu legislators were always in the habit of versifying their ideas and giving them the form of a code. They did not believe that their descendants would be so foolish as to regard them as mandatory for all times and for all places. The course of events has proved that we have been foolish. Let us grow wiser and properly interpret our ancestors. Let us not pollute their sacred memory by attributing to them what we in our narrow-mindedness have grown to regard as essential for social existence.

The same has to be said about the references to Shrutis and Smritis on marriages. Passages about असवर्ण marriages have to be properly interpreted, and we would never find असवर्ण marriages prohibited. सवर्ण marriages

have been regarded as the best form, while the असवर्ण ones are subordinate in rank. We admit the truth of this. This very fact shows that there should be no legal bar to the असवर्ण marriages. A man might be allowed to do a thing which is not the best. Low aim cannot be a legal crime. All cannot be expected to aim high. We must make allowance for deviations from the highest. We ourselves never preach wholesale intercaste marriages in season and out of season. Custom and law have forbidden what should not be forbidden. Our demand is not positive, it is negative. Remove the legal bar put upon intercaste marriages. You may not bring them into practice if you regard them as inferior. But you have no ground to stamp them illegal.

We thus see that religion cannot say anything about marriages. Old social legislators do not interdict intercaste marriages. But the greatest ground for allowing intercaste marriages is that of individuality. The rights of the individual must always be safeguarded and sufficient provision must be made against any encroachment upon the individual by other members of the society. It is the birthright of a person to choose for himself and so long as a person does not, in exercising his rights, do anything injurious to whole society, no legal action should be taken against him. We have also seen that the present needs of the nation do require a complete removal of all the arbitrary distinctions that have been thrust upon the society. The only thing that we have now to consider before finally sanctioning intercaste marriages is to see whether they are injurious to the whole society.

The opponents of the Patel Bill, who are cognisant of the weakness of the arguments based on the authority of the old texts—as they do not get sufficient ground there—feign to meet us on our own ground and try to show that according to modern theories and advanced

sciences intercaste marriages are an evil to the society. Here they take their stand upon exogamy and endogamy and try to explain in all possible details the evils of consanguinity and hybridism. We admit there must be some restrictions upon the sphere of marital relationships. The marrying families should not be too near, nor should they be too far. The laws of heredity and of eugenics require that. Human instinct advocates that. No man can naturally think of marrying his nearest cousins nor would he have any liking to a foreigner with altogether different habits and customs. But how far are we to go in laying down these restrictions of endogamy and exogamy? The present principles of exogamy and endogamy are असगोत्रत्व and स्वर्णत्व. Those families must not belong to the same गोत्र. If सगोत्र marriages are performed the evils of consanguinity are sure to accompany! Nothing can be more ridiculous than this assertion. No science of eugenics notes any evil effects beyond the sixth or seventh generation. But with us all is strange. Thousands of generations may have passed, but still there are some particles of common blood and they must vitiate our progeny! The families have to be determined from the original 14 Rishis under whose name so many families pass. So many millions of people after so many generations have to regard themselves as consanguine because their ancestor was one, and we have thus only 14 families. But why not go one step further and say that since these 14 Rishis existed, they must have had some common parents, and thus all the world is of common blood? The whole world is consanguine and no marriage is possible. Let us consider fully the absurdity of restricting असगोत्रत्व as it is determined at present. Evils of consanguinity have to be avoided, and there must be a limit by exogamy. But eugenics requires the tie of marriages to be taken up beyond only the 7th and 8th generation and not beyond the 1000th generation as असगोत्रत्व requires it to be.

The same is to be said about the endogamous principle. The present test is that of caste, or सवर्णत्व. As we have once said सवर्णत्व does not mean the same caste, but the same culture and refinement. Interpreted in this light सवर्णत्व is certainly the only proper test since it is but natural that marriages between persons of equal culture and refinement are sure to be happy. Even at present we find that in spite of the marriages in one and the same caste being allowed, a rich man does not like to marry a poor woman, a literate woman would not like to marry an illiterate fellow, and high-born person would not condescend to connect himself with a low-born one. But these are questions of individual taste and not to be dictated by law. But to regard a caste as the limit for endogamy is nothing but a perversion of scientific facts and theories. Hybridism—union between unequals—is an evil no doubt. (In special case hybridism too gives good results). But why is a caste to be the test of inequality ? Is that test scrupulously followed ? Have you not narrowed yourself down and limited the sphere to subcaste and ultimately restricted it again to a few families ? When we want the whole India as one, when we want all Indians to assert their rights of equality—so well acknowledged elsewhere—we must certainly be proud to regard all in India as our equals and not exclude them on any account. We want the elevation of the whole society and not the predominance of one section and the subjugation of the other.

Let us place before ourselves the idea of what the Vedic thinkers did. Well has Prof. Max Muller said about them, that they climbed up to heights where their lungs alone could breathe, and where those of other beings would have burst. These brave people followed reason wherever it led them, no matter at what cost, never caring if all their best superstitions were smashed to pieces, never caring what society would think about them or talk about them, but what they thought was right and true, they preached and they talked.

Macaulay and Gladstone as Orators

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We have now come to regard Macaulay as a highly polished writer while Gladstone has always been regarded as a supreme orator. But then Macaulay in his days won renown as the best debater as well as a perfect master of literary art. Even if we judge from Macaulay's literary style, we would be easily persuaded into believing that potentially at least Macaulay's natural aptitude was rather oratorical than literary; while, if we judge of Gladstone's eloquence from his literary ability, we shall carry a very poor opinion of him. Indeed an attempt to judge the power of eloquence from hearsay report is as futile as to judge the effect of a dramatic play from the mere manuscript.

The writer and the orator have essentially the same duty to perform. They have both to win over the reader or listener to their 'opinion'. But their means and methods are different. The speaker has to face the hearers of the moment, while the writer has to satisfy readers of the morrow, and a remote posterity. The speaker has, therefore, to collect by him all the materials which directly influence the hearers. The writer may safely ignore these and care only for 'Truth'. The speaker influences more by his manner and less by his argument. The writer can influence only by his 'substance' to which his manner is only indirectly useful. But while the writer can charm by his Delphic stores the whole environment, the solemnity of the occasion, his own personal fervour and gestures come to the aid of the speaker. The writer must have greater regard for Truth

and must have depth of learning. The speaker may pass himself upon the hearers as a greater master of Truth simply by tickling his hearers. The verdict on the writer may be deferred, the verdict on the speaker is passed immediately. The author and the speaker may very well be compared to the lyric-writer and the dramatist. A drama is almost impersonal while a lyric is tinged with the feelings of the poet. The personality of the orator is by far the most potent factor in the influence he wields,—while we may wholly ignore the personality of the writer. The power which a big personality wields, it is hard to analyse. Truly, as Ruskin says ‘a man’s hand may be full of invisible gold, and the wave of it or the grasp shall do more than another’s with a shower of bullion.’—But even oratory cannot altogether ignore the literary aids though the writer shall have nothing to do with the dramatic rôle of an orator. It may rightly be said that a perfect orator has to play a double rôle—that of an actor and an author.

Thus we see that from the printed writings we can very well estimate the worth of a writer duly weighing his regard for Truth and the style that he adopts, while we can form no estimate of the power of the best orator. The pensive author is eloquent in his writings, and the most eloquent orator is mute in his printed speech. The effect of eloquence is similar to the effect of music. Music must be heard if we wish to be delighted. Orations, too, must be heard and enjoyed and must not be read.

In our estimate of Macaulay and Gladstone as orators we must base our remarks on the evidence of trustworthy reporters and the power of our imagination to picture before us the environment where the speeches were delivered. Then we shall understand why Macaulay was highly admired as a speaker in his age, and why he has now been lowered in popular judgment. The reason of our low estimate of Macaulay’s eloquence lies in the bare

fact that, we think, he would—gifted as he was with a prosaic cool temperament—not have stood the modern test.

The conditions favourable to oratory of the days of Macaulay were quite different from the conditions of to-day. The environment has undergone a momentous change. The oratory of the great speakers of the latter half of the nineteenth and the earlier half of the twentieth century was, as Lord Curzon says, 'the art of an aristocratic society practised under aristocratic conditions in an aristocratic age.' But now the constitution has been converted from an aristocratic oligarchy into a democracy. With the extension of the franchise the labouring classes have made their entry into the House, and have broken the intellectual aristocratic monopoly.

If Chatham or Macaulay should rise, they would be surprised to find a startling change in the nature of the parliamentary business. They would find that men are not looking towards them in a deferential attitude, but that they are cold, impatient and business-like, that the Parliament looks more like a market-place than a kingly court; and that little room is left for the art of rhetoric. "Now Parliament is immersed in the harassing details of legislation; it has become a gigantic workshop, in which the hum of the machinery is always ringing and the dust from the spindles is flying thickly in the air." Chatham would be sorry to find that the vast increase of parliamentary business and its complicated nature demand expeditious treatment; and would vehemently cry against the liberty taken by the reporters, who restrain in every way the free frolic of an orator. Truly, as Lord Rosebery remarked, "eloquence declines as reporting improves." The orator cannot give a free vent to his feelings as he has to be very measured in their expression. He has to be very cautious in his diction, otherwise his speech would

be misconstrued. He has not to indulge in hyperboles—a favourite rhetorical device—as his speech when reported would be tested most scrutinisingly. Again he has to give up the art of rousing curiosity by means of suspension and circumlocution. The complexity of the parliamentary business demands directness and curtailed debates. The nature of the business, again, makes all literary embellishment as superfluous. A speaker who indulges in literary allusions and classical quotations is heard with amused surprise and branded as “an unpractical man.”

But in Macaulay's days men were delighted with such quotations and the graces of literary style. They were amused by the poetry of an oration and charmed with its wit. Now although orators have to prepare their speeches, they have to prepare them like the ordinary budgets. Every show of emotion is to be scrupulously stifled, every literary grace to be mercilessly scratched, and the truth to be stated in plain terms. It is then no wonder that Macaulay who combined in him all the graces of a good author should shine as the ablest speaker; when the conditions, under which he flourished were suitable to set off his literary accomplishments.

But a comparison of the respective environments of Macaulay and Gladstone only serves to bring out clearly the difficulties of a modern speaker. And a brilliant success under such engulfing circumstances commands the homage of the world. Gladstone has achieved such brilliant success, and we must try to understand the main characteristics of his speech—we shall never be able to analyse charm.

However Gladstone does not stand the double test. Gladstone was pre-eminently a debater and would not have excelled Macaulay in his literary style. He makes use of long-drawn constructions which are at times too unintelligible on a first reading. He is not always happy

in the choice of his expressions. His diction is uncouth and slovenly, and although his style is broad, it is not crispy. He is given at times to hair-splitting and sophistry. He has the vicious habit of dilating over a puny and insignificant point, and Disraeli is right when he styles Gladstone as the "sophistical rhetorician inebriated with the exuberance of his own verbosity." But, as Lord Curzon says "these were the foibles of a great intellect, the antithesis to transcendent powers. They did not obscure the general impression of a noble personality, aglow with ardour and magnificent in courage."

Gladstone was by nature gifted with a temperament which swayed the feelings of his audience. His nature was intensely emotional, and yet he could have a clear grasp of any troublesome situation. Unlike Macaulay he was not a mere intellectualist. Macaulay, in spite of his hatred for mathematics, would have been a Newton. Gladstone, on the other hand, would have become a Milton or a Wordsworth. His speeches possess an originality which shows that he always viewed problems from an elevated plane. Again, if Disraeli always looked at the 'past,' Gladstone had his eyes always on the 'future'. With him 'the present' although it was the result of 'the past,' also bore the potentialities of the 'future'. This optimistic outlook on things always endeared him to his hearers. His hearers always cheered him as an 'inspired prophet', who could shape the destinies of the people, (2) Gladstone's character, too, was beyond impeachment. He was always frank, and even when he was defeated at times, he acknowledged his defeat courageously. This clearly showed that he was above all mean motives. In fact personality is the only one thing about Gladstone. Whenever he rose to speak, the House had eyes for no other persons. Gladstone was favoured with a sweet melodious voice which adapted itself to every change of

feeling. Macaulay, on the other hand, had a very monotonous tone. It was unsympathetic, if not dull. Macaulay was unable to deliver his speeches with dramatic effect. Gladstone was a perfect master of every art of eloquence and even of rhetoric to a greater extent. "He could be passionate or calm, solemn or volatile, lucid or involved, grave or humorous, persuasive or denunciatory, pathetic or scornful, at will." Again Macaulay would certainly have failed as an extemporaneous speaker. Gladstone would not have risen superior to his only rival Bright, had he not been always talking. Bright could choose his own subject and his own time. Gladstone was never daunted when an awkward question was put to him. He possessed to a remarkable extent the faculty of catching a weak point in his adversary's speech and of giving a poignant reply on the spur of the moment. He had further the fruitful power of looking ahead while speaking with fluency, and shaping in his head the course of his argument.

But even as an orator he was not without blemishes. He was diffuse, and his humour at times amounted to bitter sarcasm.

I cannot conclude without quoting the remarks of Lord Curzon, who had personally heard Gladstone. "That Mr. Gladstone was a supreme orator there can, I think, be no doubt. There was no resource of oratory intellectual, emotional or external that was not at his command. But that he was an orator to be heard rather than to be read is a commonplace. If we take up now the two volumes of the Midlothian speeches in 1879 and 1880 we feel, in Tom Moore's words :—

" like one
Who treads alone
Some banquet hall deserted,

Whose lights are fled,
Whose garlands dead,
And all but he departed."

So difficult is it to believe that these interminable and involved harangues were the spell that stirred the heart of an entire nation, upset a powerful minister, and carried the speaker to the pinnacle of power."

Strength of Life.

BY

N. B. Parulekar, J. B. A.

Few people think what life is and fewer still know what its purpose may be. The majority of men chiefly concern themselves with the pleasures and happiness of life. The vigilant and watchful among them talk of the prospects and possibilities of life, of its aspirations and achievements and are seen brooding over their chances in order to make them into fruitful opportunities; while to the dull and the weak, every day, with its little sorrows and comforts, is so absorbing that they seem absolutely unaware of it. What life is, what death means, such questions scarcely disturb their thought. They live unconsciously believing as it were, that the infinite future is to form their life and forgetting for a time, that men have to pass as bubbles on water. All, however, are busy with building their life, whether that life be a seven-storied palace or only a one-roofed cottage!

But it is not always that men are allowed to live so indifferently. Even in ordinary lives there occur such events and incidents which rouse the slumbering mind and the unpleasant reality stands for a time revealed before it. But human effort has always been to forget the painful. We refuse to be awakened; the dreams are so enchanting, that we choose to live in them.

We are like the hungry children in the fable, who were carried away, by what glittered like diamonds, into the Valley of Humiliation. But as they could neither eat diamonds nor drink those precious stones, they were reminded of the sweet dates and apples above. But instead of throwing away the burden, each carried as many as he could, and all, thus loaded, struggled in vain, the stronger

heading the weak. At last Pallas sent her angel, who ordered them to throw all glittering stones and try the ascent. The boys obeyed but men do not.

This has been the story of human life. Having missed the real purpose of life, we fail to eat the sweet fruits of it and turn madly to other pursuits. Though the fable tells of Pallas and her timely angel, still in reality, no such messenger comes. Wisdom, it is agreed, comes with painful experience and sometimes not even so easily!

Men live in this world like knights in a list, imagining that honours and greatness are to be won by force. Sceptres and diadems are few indeed! But as every one would like himself to be if possible a commander or a ruler of men, the ablest and the most ambitious array themselves as combatants. Consequently, they fight as foes where they ought to have helped as brothers. The world becomes a field of battle and men instead of adding to its happiness only enhance its misery. Seizing as much as possible, aspiring men struggle on their way to glory. But as they reach a sufficient eminence, the truth is discovered, that what they carried so long, was merely a burden of stones and not of the real fruits of life. Tottering here they stand on this height of folly, their eminence making their fall more precipitate.

And their unfortunate brethren below exclaim "Was man made to fall?" Such tragedies have been so frequent that even the most optimistic of minds is inclined to ask such questions. Is human life a mere cloud of smoke that should rise to a height only to be scattered on the winds? In fact, between every rising and setting sun, thousands of men are seen dropping into eternity. Whence do they come? Whither do they go? No trace of their existence, no relic of their life is left behind them. "Poor souls," we console ourselves, "these were weak and therefore had to sink into nothingness."

But what have the so-called mighty achieved? After a life of ceaseless toil and suffering they might at the best leave 'some foot-prints' only. These too are effaced very easily. The whole mankind stands like a hill on the verge of time, its measureless dust of human life washed continually, innumerable pebbles falling into the ocean beneath, while here and there a rolling rock is heard, sapped as it falls into the depth below. There is a noise and the surface looks for a time disturbed. But soon all is quiet and time resumes its silent work of ruin.

It is not of death that we speak so sadly. That man is mortal can not be doubted. It stands unalterable during the infinite past and the endless future has to accept it so. Neither a Socrates for his wisdom nor a fool for his folly can escape this fact; and the wise and the lunatic alike have to meet this end. The sickly and the licentious as well as the healthy and the most continent of men have to die one day; though recklessness in the one case and moderation in the other might only hasten or prolong the hour.

Nor is it a question of time that should concern us so much. Longevity of life is not undesirable and nobody wants that men should die early. Nevertheless life can not be measured in terms of time as truly as feeling can not be measured in meters and miles. In the verdict of the wise, not only is a moment of usefulness decidedly better than a year of villany, but the two differ as radically as the plus and minus signs in mathematics.

The tragedy of human life, therefore, does not consist so much in death, be it natural or premature, as in *want of strength*. Man has been likened to a reed, the feeblest thing in nature. But the human reed is a thinking reed, conscious of its own feebleness. Is it not sad that such men as could unite in themselves exceptional

powers of mind and body should flash for a time and then disappear? What made their glory so short-lived? Some were obscured in old age, and some were driven to suicide in their prime of life. And when they have passed, succeeding generations regard them only as wrecks of life. While commencing their career, they were confident of success, but after a time they find themselves overwhelmed and defeated by strange events and perplexing combinations of which their wisdom or foresight had not even dreamt.

Such inconsistencies have to be solved and men in their perplexity have sought that answer in 'fate.' They believe in "a divinity, that shapes our ends rough hew them how we will"? In elaborate language, it is equivalent to an arbitrary power sitting in judgment upon our actions. But simply paraphrased, it means man's surrender to chance and a secret distrust in his strength. Whole nations have lived under this delusion. The old Greeks and Romans obeyed their oracles, and events of great national importance used to be decided by chances, while princes and warriors acted simply as instruments. The one belief underlying this is that man is weak. After defeats and failures self-confidence is frozen into rigid 'fate'. It is not only idlers or the inactive that believe in this falsehood, but even conquerors of the world have looked upon themselves as creatures of fate. And when one sees that the kings of to-day may be captives of tomorrow one is tempted to rely on its power.

Failures of the great might be ascribed by some to the ignorance of their age. And when we read how Socrates was condemned to death, how Mohammed and Luther were persecuted for their teaching, the argument seems to be conclusive. But it is only partially true. We can believe that men in ignorance and superstition might have opposed their leaders, but do not believe that even

for succeeding generations, they would perpetuate that injustice. Socrates, however, did not fail in his life though his enemies had poisoned him so cruelly. He triumphed over death and remains a victor. However, men, on the other hand, have been so liberal in making their amends that with increased homage, they worship their ill-treated benefactors. It was not long after the death of Socrates that the Greeks realised their folly, and the wild Arabs having pelted their prophet, worshipped him when Mahommed was yet alive. Even where recognition came late, people have been more humble and grateful to the man. In fact it is superstition rather than want of faith that men have usually erred in.

It is not only generals, statesmen or rulers, that is, men who had to rule and intrigue with men equally ambitious and subtle, that have failed in their life. Even poets and philosophers have equally despaired in their teaching. To them life is more miserable than to the ignorant because they are more sensible to human frailties. Poets have mourned over the sorrows of life and philosophers have reasoned into the theory that happiness is impossible to men.

And if we look to the ways of world, how people have lived, how they hope to live, we also might be persuaded to share their views. Tossing on the ocean of circumstances, delighted or depressed with the alternate rising and falling of its waves, helpless as logs they are borne along, whither and why they know not at all. Their ideas of pleasure and pain are so limited and variable that they seem to be running each moment between Heaven and Hell, now in joy and now in sorrow. The extremes of hope and despair lie here so strangely combined that they appear to be lost in the chaos between them. Even to the stoics among them, though determined to live indifferently, the awful

facts of life stand too great to be ignored. Death, diseases and accidents, are so numerous and unexpected that men feel insecure. Wealth is not strength. Learning and fame can insure no safety. Power has to fade in feebleness.

Is man then so weak by his nature that all these seem insupportable to his strength? And as wicked children are fond of pricking poor insects, does God, his maker, seek delight in his suffering varied at times by fragments of comfort so that the poor creature might live to bear and that He might enjoy it longer? More wicked and unfeeling it appears on his part, to provide his victim with a keener sensibility so that his increased agonies would please Him the more! Is it the wickedness of God or the ungratefulness of our fellowmen that makes us so weak? None of these we should hasten at once to say. God has been more just and kind and people more grateful and considerate than we think them to be. Fate is falsity and circumstances mostly of our own making.

Even his own faculties can make a man little better. Talents, courage and foresight, with patience and perseverance to swell their list, can not build any life, as truly as sands on winds can make any Pyramid. It requires something more than this to fructify our actions. Prudence, even if extended to mean foresight and shrewdness of statesmen, has been of little avail. It is impossible to rise very high with these; and those, who have tried to do so, have despaired and been defeated. Where, then, lies the strength of human life?

To answer this question is to answer the purpose of life. Yet what melancholy mistakes men have made in solving this problem! We fail to perceive that the success of Buddha or Christ and the victories of Shivaji or

Washington cannot be accounted for by their wisdom or valour only. *It is not in the powers of his individual but in the purity of his purpose that a man may rely for his strength.* Whatever work, whether physical or intellectual, might be seen enduring for generations, be it remembered, that it derives its strength, not from the excellence of the hand or head that called it into being, but from the purity of the heart, that has suffered for its creation. It stands there in virtue of its usefulness.

The whole history of mankind remains a witness to this fact and the history of religion, in particular, is more convincing in its proof. The great religions of the world are not products of intellect only. In that case creeds would have been mere codes of discipline and teachings of prophets, no better than laws of states. When we see the ardour and willingness with which men have obeyed their religion and think for a time how they have revolted and chafed against such laws, the truth becomes still more apparent. Men have always loved their religion, though sometimes superstition has grown intolerable.

The immortality of the Vedas consists in the unselfishness of men, who first undertook to compile them. They have spent their lives, like corals of ocean, in building these works, and so selfless were they in their purpose that they did not even give out their names to the world. Thousands of years have passed and hundreds of men more gifted than these, have appeared. Yet their authority remains unchallenged, all regarding them as 'fountain-heads' of our religion. Whence this power of religion over millions of minds? The answer is simple. They were not built by device or stratagem. Each had for its maker, a Buddha, a Christ or a Luther, who stood against an opposing world, not for the name of prophet, but for the weal of mankind. Yet not these alone. Thousands of men equally unselfish, though not so widely

known have perished in their cause. It is in virtue of these that religions stand unshaken.

Unselfishness, therefore, is the strength of human life, and success lies in acting upon this principle. To confine our life to an individual existence is to narrow its powers. Self-efficiency or self-promotion, as understood and sought by men is an impossibility. It is like a mirage, that guides them into delusion ; the swifter they run, the more certain their fate. Man is to man as brother is to brother. Each individual is a little drop in the ocean of life. He is if the rest are and is not if they are not. *His strength lies in the power of his fellowmen and his happiness in their good alone.*

This has been the fundamental law of life. To realise this fact is to be born anew. Let a man think on this ; if his own experience and the experience of generations convince him of its truth, he begins to feel a life, which though living so long he had never experienced. Whatever he used to regard as frailties of human life, he now thinks to be so many opportunities of being useful to his brothers. He feels, in consequence, more happiness in his life and strength in his person. He becomes literally stronger than he was and life becomes a blessing instead of a burden. It is not of benevolence or philanthropy that we wish to speak so highly. All talks of brotherhood and universal love, without understanding this law of life, are simply so many hypocrisies forged to deceive the inward yearnings of soul or the outward expectations of men. Sacrifice is not a virtue in itself, but rather an outcome of something higher in man.

A truly great life is like a beautiful rose. As a bud it remains unnoticed. But when it blooms or blossoms, not for its own grandeur but through an inward necessity, as it were, it is a pleasure to an eye that sees. Its lustre and fragrance for the delight of men ; happy indeed who can

be in its presence ! And even if a wicked hand spoils its beauty it remains sublimer for its death. So blissful and happy, so forgiving and pure, ought to be the life of men. Such alone are great ; while others are only pretenders to that name.

The so-called great, on the other hand, fare like frost in winter. Their prevalence and progress are a disease to the growth of men. Like a whirl-wind they twist the society, distort its functions and gloom its future. And as they pass, they leave behind only misery and confusion. No doubt people remember them long after they are gone, but whether as their benefactors or as their wrong-doers it need not be told in words.

It is not of the great alone that selfishness has been the cause of failure. The small and the weak remain to be so, inasmuch as they are self-seeking in their purpose. They separate themselves like so many particles of dust and contend with one another, imagining that their strength consists in their individual superiority over their fellow-beings. But they are more mistaken than a leper, if he would regard the whiteness of his skin as fairness of his complexion. Selfseekers, like swindlers, by cheating and trickery might manage to live better than the rest. But as they progress in their profession, their secret cunning amounts to open fraud and violence becomes their power of life. They live, as in entrenchment, against the whole humanity. They might feel secure in their position and continue to fire for a time whom they have so long oppressed. But surrender is their ultimate end.

‘ Love thyself last ’ has been the word of caution ; because self-love means literally suicide. It has been the main source of weakness. All error is its natural outcome. It lies in our way as a rock under waves and many a human being has perished on its edge. The whole

progress of mankind has been melancholy for its presence. And captains of the world, who succeeded in their voyage, have never ceased beseeching their brethren to avoid this point. But it lies with us to accept their word and be wise from the experience of those who have gone before. Then only shall men fare like Angels in their life,—calm, secure, conscious of their strength within. No thought of wickedness, no fear of despair, shall touch their soul, each as immortal as Gita assures him to be :

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥

Neither weapons shall wound, nor fires burn; nor waters drown, nor winds wither.

So invincible is the strength of human soul.

Musings on the Sky.

BY

V. D. Kulkarni, F. Y. A.

—:o:—

A blue canopy ! A canopy having several bright lamps attached to it, the greatest and the brightest of them hanging in the middle ! Who has not observed them ? Who is not interested in them ?

From the very beginning of this world, from the Vedic days up to the present moment, we see that several persons are struck with wonder and reverence to see this blue canopy—the sky. In the Vedas, the oldest work in the world, we find several hymns, devoted to this purpose of describing the beauty of the sky. Even in the present day writings, we find several writers devoting their time, energy and heart to this ‘blue canopy’.

This blue canopy, which I love with a passion, this canopy—for whom is this prepared ? For what purpose is it created ? Is then any marriage to be celebrated ? Or is there any Peace Conference to be held ? Or is it any Coronation Durbar ? Who is the artist, who prepared this ? Who is the ‘engineer’ employed for this ?

These are the thoughts, that rush into our mind, when we see this canopy. And, as we think over and over again, we realise that there is some purpose in creating this ‘canopy.’ Yes ! the marriage, the Peace Conference, the Coronation Durbar ! Yes, dear readers all these.

The marriage of the Dawn with the Day and of the noon with night ! Every day we see the ceremony celebrated. We hear the band in the songs of the birds—nightingale and others. The guests are the clouds, bright as well as dim. The stars are the shining and sparkling

eyes of the ladies present there; the lightning is the sudden appearance of the pearl white teeth of the ladies while laughing. The hall, the church---this whole universe is the grand church for the ceremony; and what is not there?

But, now in the other side of the sky, see, what happens. Several representatives of various nations have assembled in the hall. The clouds of various colours represent them. The red, as well as yellow, and black and white, all these have assembled in this hall of 'blue canopy.' The president sits in the middle of them--the sun. There, the fates of the whole of mankind, of smaller and greater, of weaker and powerful nationalities are to be determined. The map of the world is to be re-arranged; the future of this whole universe is to be settled.

The One, who has created all this, who celebrates these ceremonies daily, who has called this conference, is to be crowned there. He is the cause of the whole of this universe. It is the Coronation Durbar. And, we hear that in such Durbars, some grants, rights and privileges are given, some titles to be bestowed upon the persons in the dominions of the king. Now, what are the titles? What are the rights to be given to us, who live in this Dominion? "Freedom!" Freedom--this is the charter we are to get from him. "Truth," truth is the title we are to get. No war-cabinet, no foreign rulers, no earthly beings can rebuke us, and can cast aspersions upon us and our title. We will never be required to send this title of ours, back to its donor. With the help of this, our charter and title, we can achieve any thing we please.

And, when again I look up to this canopy, I think as if some artist has carefully drawn his design on that

'Canvas.' When the clouds come forth and eclipse the scene of the blue sky, I think, as if some dramatic performance is to begin, and the curtain in the form of the clouds is to be rolled up. The stars, the moon, the sun are the actors.

Now when in the evening I see the sky, and the different pleasing shades of various colours reflected on the clouds, or when I look up at the rain bow, showing so many colours, very cleverly mixed together, I think, as if it were a tiring-room for the actors in the play to be performed in the sky.

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And, when again there comes a thought about Him, who has created the blue canopy, several bright lamps and all, I become mute with wonder, with reverence and with affection and devotion for Him. I can not but shed tears, overwhelmed with joy; and the pleasing feelings creep over me, and in this bliss I close my eyes as if to keep it deep deep in my bosom, lest it would go away.

The Indian Student of To-day.

OR

The Message of Swami Sacchidananda.

[The letter, reproduced below, was found in a book which I happened to see in the shop of a second-hand-book-seller. It was in a mutilated condition fit to be thrown into a waste-paper basket, but my attention was arrested by certain words in the letter, and my curiosity was kindled to such a high degree that I could not find peace of mind until I had gone through the paper. It was with great pains that I was able to arrange the several pieces of paper, into the original form of the letter, and the handwriting was not hopelessly illegible. The letter begins rather abruptly and one piece of paper is missing, yet the context can be easily understood. They contain Swami Sacchidananda's letter to a young friend, which reveals, like a searchlight, the true condition of the students of this country.— V. V. Bapat, J. B. A.]

‘ Vasant Vihar ’

10, College Street

20th July 1915.

My dear Sharat,

* * * you might have received to-day an M. O. of Rs. 50 from your father. Do you know how he was able to send you that sum? It is a sad thing, dear Sharat, but with an eye to your future happiness, I am compelled to inform you of the state of affairs at your home. I had been to your village last Sunday when I was accidentally introduced to your father. I observed the condition of your father, and I could not but curse your College and your education. Do you know that your father has scraped that money by great personal sacrifice?

Do you know that your father continues to wear a garment which is worn threadbare, to the derision of his friends? Do you know that your mother has denied herself the use of her golden bangles as a result of which she has become a butt of laughter and ridicule to her neighbours? And you will spend that sum in a month or two, without the least thought of the condition of your parents. You will continue to waste their money on fashionable dress and momentary amusements! But what will you earn when you go out of your College? The big sum of Rs. 40 per mensem! Clerkdom! Clerkdom only, you are destined to enjoy. Even an ignorant labourer earns Re. 1 a day, his wife 10 as. a day and his young boy, who is perhaps a news boy, 4 as. a day; and the whole family can maintain itself sufficiently well. But look to our so-called educated gentleman! A teacher in a primary school, he is content with the meagre pittance of Rs. 10, doled out by the Municipal officer, in whose favour he has ingratiated himself by playing the sycophant!! Fie on this education which breeds a love of helotism in our youths!!! Fie on this education which manufactures morose, weakly 'moustached babies' devoid of all sense of honour and self-respect! Considering the highly deleterious effects of the present education, I wish that all the existing Colleges in India were demolished at one stroke by the bolt of heaven.

Still you will not spurn this education and adopt the simple mode of life of our forbears in the halcyon days of yore! You think it beneath your dignity to do menial work, you think your reputation is damaged if your wife works for her livelihood. You glory in the idleness of your women, you boast that India enjoys the special favour of Providence in as much as the Indian women are not compelled to share in the struggle for life as their sisters in the European countries! Do away with these false notions.....

You know the story of the poor Brahmana who received an elephant by way of *dakshana* from a king. We are like the Brahmana in the story and our present education, the elephant. Yes the English education is an excellent one. English literature boasts of poet-kings like Shakespeare, English logic and philosophy inculcates a true spirit of inquiry and criticism, English history initiates us into constitutionalism in politics, modern science generates in us a love of truth and a just hatred of timeworn institutions. But of what use are all these to the people of India, who, grovelling in poverty and destitution as they are, cannot secure a tattered rag to cover their shame and a morsel of rice to save themselves from the hunger—wolf? An elephant is indeed an animal good enough to be master of in affluent circumstances, but in a state of chill penury like this?—Thank God—may we never enjoy that bliss!

* * * *

Young men of India! What have you done yourselves? Why do B-Ag's hanker after Government clerkships? Can they not utilise their knowledge in the improvement of Indian agriculture? Why do B. Com.'s flock, for the post of an Accountant, to the big European and Parsee firms such as those in Bombay? Can they not start on their career in an independent line? Why should all men try to be Doctors and Lawyers—Doctors who are but agents to the English and American Companies and are no better than experienced compounders of patent medicines, and Lawyers who promote the cause of justice as much as the monkey who gave a well-known decision in the case as regards the distribution of a ball of butter between two cats, Lawyers who instead of discharging their duty of seeing that justice is done even to the weak, are but skilled logic-choppers, who gloss and polish and varnish Iniquities to appear as Equities; and Judges who solemnly decide

actual black stones to be immaculate mirrors because the stone glossed by the unscrupulous pleader, reflects his face!! Alas! Mother Ind! If this Satan disguised as Muse is to career unmolested, then good-bye to all hopes of your regeneration!

Some opine that the Indian Society with its massive *intelligentia* has become top-heavy, that there is a plethora of brain-working people, requiring a radical change in the social organism. The opinion has only to be stated in order to be refuted. There is a crowd of doctors no doubt in the cities, but go to the village, and you will see that a majority of the villagers die for want of timely medical help. Why should the doctors not study Indian medicines whose material is never wanting even in a forest and try to alleviate the miseries of their brothers in the villages? Cannot our B.A.'s instead of scrambling in cities, retire to the villages where there is ample room for social work? But the fact is that we have learnt a good deal to talk but little to do. Indian medicine is to be eulogised in public speeches with a tingle of declamatory oration, but in the illness of our brother we consciously turn our steps to the 'L. M. & S.,' despising the Indian remedies which our mother suggests, stigmatizing them as 'country' medicines! When he comes to stern realities, all the tall talk of social work and self-sacrifice of the young enthusiast receives its quietus, and we find him also, following in the wake of his 'lukewarm' friends!

Such the enthralling effect of this education, that men cannot overcome the dread of responsibility which is an invariable concomitant of a mind weakened by the surrounding atmosphere of shameless surveillance. In India there is an atrophy of those two premier qualities of a successful nation viz. sincerity and self-reliance.

If such is the case of young men, we cannot hope to find that of young women a better one. An educated lady being a rare commodity is labelled at abnormally high rates, and this false price which is set up on her by the so-called social reformers produces in her a sense of superiority, bringing in its train an elated arrogance which is pernicious in the extreme. Flattered by men in romantic expressions as the 'weaker sex' which must necessarily cling to a man, as a creeper to a tree, she feels a smug satisfaction in strutting on the social stage, dressed as a doll and dandled as a babe and yet being boomed and tocsined as an enlightened social worker. A few prurient and sensational novels to kill time in fashionable *ennui*, some rubbish newspaper to gratify the itching ear, and a lecture-hall where to parade themselves as educated ladies—that is the *summum bonum* of educated Indian women.*

Indian youths, male or female, away with cant, slavishness, and dilettantism. Be sincere and self-reliant, and unite yourselves into a band of selfless, independent workers striving with unflagging zeal, dogged perseverance, and indomitable courage, to restore mother Ind to the pinnacle of glory.

Yours loving
'Swami.'

*The reader should bear in mind that the Swami does not oppose female education. He only advocates that there should be seriousness in their education and the *dilettantism* should be driven away.

An estimate of Bāna's Harsha-charita as a literary piece.

BY

S. D. NADKARNI, I. E.

The sole aim of a work of art is to give pleasure. And the pleasure we derive from the Harsha-charita is a peculiar pleasure. It is the pleasure of a continuous succession of surprises rather than the pleasure we derive from the enjoyment of beauty. It is the pleasure of the circus-ring or the juggler's platform, that sort of pleasure which is forced upon us by the perilous or the puzzling. It is farthest from the pleasure of the stage. Bāna's own interest in his work is akin to the joy of the riddlemonger. His similes are, far more often than not, mere conundrums, the fanciful allegings of resemblances between things which are as the poles apart, but which are somehow brought together by a pretty pun upon a descriptive epithet. The peculiar constitution of the Sanskrit language itself offered tempting opportunities to the peculiar genius of Bāna, for Sanskrit is a language which contains not only a hundred words and more to express one and the same idea, but allows one and the same word to stand for a score of ideas. This is evident to anyone who glances over the pages of the shortest dictionary of Sanskrit. One of the most singular experiences in life is to find a lexicon of the language of the gods placing in juxtaposition such words as "fire" and "water", or "sublimity" and "dirtiness" as the alternative meanings of one and the same word!

From start to finish our poet's object seems to be to show off his facility in forming alliterative combinations

in the first place, and puns in the next. He is too much engrossed with these objects to let a thought of the question of accuracy, propriety or even relevancy come in his way. He will without the least compunction commit the greatest offences against any of these principles if he can but secure the more absurd pun and the most wretched jingle. Indeed the writer's business seems to be first his puns and assonances, and next if possible his narrative and description. These latter are evidently intended as nothing more or less than mere raw material with which to work out his designs or a gilded perch for the parrot of his shameless pedantry to strut on. On the whole the effect of his system of puns and alliterations is to soothe the ear, but often times to puzzle the brain. The meaning is ever the minor point with him. Whatever word he comes across as suitable for the purpose of his puns and jingles is good enough for him. He cares for nothing more. At times he seems to put together words with no earthly purpose at all, leaving the luckless commentator or annotator to find out a meaning for them if he can. His compound words may be handy in the mouths of giants, for a mere mortal will gasp for want of breath in endeavouring to pronounce a whole compound word of Bāṇa in a breath as he does his own ordinary words. Through the dark and grim jungle of Bāṇa's verbosity it is not seldom, however, that we here and there have the good fortune to come upon a sunny spot of beautiful sentences short and sparkling with exquisite fancy and courtly compliment.

For the delectation of those who may not have acquired personal experience of our author's style I should like to recommend the following :

Para. from a projected Ireland-charita after Bāna.

The English armies drank up Ireland like a bottle with Cork in it. But the Irish although they were possessed of only 25 shillings apiece shook off their sovereign-with-a-crown and have thrown to the air all menaces of the heir to the throne. Never selfish like fishermen they have been a nation for many a generation with their warm Celtic constitution and a strong passion for the Bānan pun which they never shun if they think of one. Jingles do they mingle freely in their speech; but they hiss when they miss a word that is pat and will ever grumble and they will fumble in the darkest nooks of their minds and will rather bungle than confess to be humble in the stock of vocables they have laid up in their pate. Their whole land is a big circus where the looker-on beholds no feats save those intellectual somersaults commonly called puns and assonances and fanciful similes and mighty circuitous serpentine sentences that soothe the ear, but puzzle the brain. "Daddy did a deadly deed!" cries the lucky lad who loves not a little to luxuriate long on his father's loyalty to his country's cause.

NOTES.

Cork. 1. A town of that name in Ireland. 2. The substance so-called.

Sovereign with a crown. 1. Their crowned king. 2. A pound and five shillings.

"Thrown to the air" and "heir to the throne." Note the identical sound repeated.

Selfish. 1. Self-ish. 2. Sell-fish.

Vocables. Note the unusual character of the word meant to hit off Bāna's fondness for out-of-the-way words.

Gymkhana Notes.

After the sweeping tides of the mysterious pandemic had rolled away, our gymkhana resuscitated with unabated strength and vigour, and resumed its activities with an ardour not unequal to that exhibited in the dewy-fresh days of the first term.

Cricket & Football:—The cricket net did not see the sunshine this term, Football and Hockey ruling the season. Our students seem to have a peculiar fascination for football in as much as the average attendance on the grounds was 50—double that of the last term. We played a few practice matches in football, and with the little practice we had, we were able to send in our college XI for competition in the football tournaments held under the auspices of the P. Y. C. Hindu Gymkhana. Unfortunately, however, we had to play in the very first round with the Fergusson College which was the strongest team in Poona, and consequently in spite of the gallant struggle of our team the palm was carried by our opponents. But the defeat was really a blessing in disguise since it was calculated to accelerate the interest and energy of students. Relaxation after the tournaments is a frequent phenomenon in all colleges, but our College proved a glorious exception this term. The defeat was felt with a poignancy of feeling which has aroused the ambition of our players.

Indian games & Gymnasium:—In response to our appeal last term, the students seem to have cultivated a liking for our national games, and it is a satisfaction to note that the average attendance was not hopeless. Arrangements were made in the Deccan Gymkhana for this department; chest expander and swinging clubs were purchased. The increased interest was the natural outcome of these favourable circumstances.

The most noteworthy feature of this term is the Tournaments held in connection with our Second Social Gathering. As many as fifty students presented themselves as competitors for various items. It should be noted that the inclusion of Namaskars in the items for championship was a unique feature, which evoked a considerable interest in the student world. The following are the winners in the respective items for championship:—

No.	Item.	Name	Remarks.
1.	Namaskars	Mr. A. G. Dixit	190 in 15 min.
2.	The three-mile Running race.	} „ S. V. Chinchni- kar	19 min. 30 sec.
3.	General Athletics	„ A. G. Dixit	
4.	Malkhamb and club-swinging	} „ S. P. Godbole	Variety & Grace
5.	Cycling (fast and slow)	} „ J. N. Athavale } „ S. K. Ghorpade }	12 min. 25 sec.
6.	Wrestling	„ S. V. Chinchnikar.	

We owe a debt of gratitude to Prof. Hardikar who was a constant guide to us in connection with this department. Had it not been for his parental care, the young plant would have long withered away, and we hope that watered and fostered by him, this plant, even though stunted at present, will bloom one day into a thousand roses. Many thanks are due to Prof. S. V. Apte, Mr. Shankarrao Date, and Mr. Kapade for acting as umpires at the tournaments. The present Secretary of the Deccan Gymkhana deserves our thanks for readily consenting to place every thing in his Gymkhana at our disposal.

Reading Room & the Library:—It appears this department is ill-starred this year as it refuses to have a single master for a term. Mr. Magikar having resigned, Mr. Chakradeo was nominated Secretary for this depart-

ment. The confusion caused by this change of authorities was atoned for by the various reforms in the arrangement of the reading-room and the management of the Library, which the new enthusiastic secretary introduced, with the assistance of the ordinary members. The reading room has so potent a charm that even the approach of examinations did not tell upon the crowding in the reading room, which fact is also an index to the popularity of this department.

The Debating Club:—This department was as prosperous this term as it was in the last. We had two distinguished guests amongst us as lecturers, Shri Shankaracharya of Karvir being the one, and the distinguished educationist, Mr. G. S. Arundale being the other. The following is a complete list of lectures arranged during this term:—

Speaker.	Subject.
1. Shri Shankaracharya of Karvir.	Address.
2. Mr. N. B. Parulekar, J. B. A.	Prospects of Indian youth.
3. M. G. S. Arundale, M. A., LL. B.	Address.
4. Mr. Pangarkar, B. A.	ज्ञानार्जनाची साधने.
5. „ N. R. Bhupatkar, I. E.	Patel-bill
6. Prof. H. G. Limaye	British Conquest of India
7. Mr. Venkateshwaram	Boyscout Movement
8. „ S. M. Mate, M. A.	बहिष्कृत भारत.
9. „ T. M. Rajan	Air-Navigation

The term has thus seen the all-sided development of the Gymkhana, and it is certainly creditable to all the Secretaries to have done the maximum for their department.

One thing more. My term of office comes to an end by the 10th March, and it will be ungrateful on my part to conclude without thanking my colleagues and the professors especially Prof. Devadhar, who was the President of the Gymkhana; Prof. Tulpule, who was a constant guide to us in connection with the Library ; Prof. Phadke who was in charge of the Debating Club ; and Prof. Hardikar who assisted us in the Indian games department.

V. V. BAPAT,
Hon. General Secretary,
New Poona College Gymkhana.

Nutan Marathi Vidyalaya High School.

The school reopened on 11th November as announced in the last issue, and the Terminal Examination was held immediately after. It is a matter of rejoicing that no trace of the epidemic was left on the teachers, and very few students were carried away by it. A sickly look was, however, almost universal.

The Preliminary Examination began on 20th January when 229 students were on the rolls, 216 being present at the Examination. In addition to these regular students there were 43 ex-students. In all 115 regular and 31 Ex-students have been sent up for the Joint Board Examination.

The Annual Examination began on 14th February. The new classes were formed by 1st March 1919.

Classes of Standards IV and V continue to be held in the morning. The new block of buildings for these classes is almost ready and the makeshift arrangement will probably end in the first fortnight of April.

The Junior Cricket Cup was lost chiefly owing to the defects of the Parsee Gymkhana grounds, our boys being used to play on a turf wicket. The Khokho shield has been brought back by our champions. In the Football Tournament for schools arranged by the P. Y. C. Hindu Gymkhana our players came out successful, successively beating the High School and the St. Vincent School.

The Educational Inspector's report is to hand. He is pleased with the arrangements of the Boys' library, the organisation of the teaching by the direct method, the system of drill, and concludes by saying that there are many commendable features in the school.

Nutan Marathi Vidyalaya, Vernacular School, Poona.

(November 1918 to February 1919.)

Pupils:—Number on rolls was 783 on 12th February 1919, 651 being present. The influenza epidemic which furiously burst upon this country paralysed all the working of the school. It carried off a number of boys, and we are very sorry to record the death of two sincere teachers Messrs. V. G. Godbole and R. V. Kirane. Some of the class-rooms of the school had to be handed over temporarily to the Poona City Municipality for locating the Ayurvedic ward opened during the epidemic!

In December was carried away from our midst our old and experienced Mr. V. B. Shende! The teachers passed a resolution expressing their appreciation of the late Mr. Shende's services. May his soul rest in peace!

The terminal examinations were finished by the end of December. A ten monthly written examination was taken at the end of January. The annual was taken in the last week of February.

D. E. Inspector's Report:—We have received a copy of the D. E. Inspector's report. "The school", he says, "commands a very large attendance and stands first in this respect amongst the primary schools of this district. It meets in a fine commodious two-storied building, the open quadrangle in the centre being used for drilling purposes. The school was subjected to a *Searching Inspection* (Italics are ours) each class having been inspected in more than two subjects." After criticising in detail the work in different subjects he observes:—"The management is therefore requested to search for opportunities

to introduce young and smart trained men." He then speaks in terms of approval of the "good idea" of the written examinations by means of a short paper...on all subjects, and concludes as follows: "Mr. Potdar is thus evidently doing his best for the improvement of the young folk entrusted to his care by a very large number of parents, and it is a matter of satisfaction that his zeal and devotion continue unabated."

With regard to the necessity of "strengthening" the staff by the addition of trained hands, it must be observed that unless the financial position of the school is considerably strengthened, it is well nigh impossible to attract "young and smart trained men." The present Government grant of Rs. 1800 comes to nearly *one fourth* of the total expenditure which last year ran up beyond Rs. 7400. It is a matter of very deep regret that in these days when half grants loom large before the primary schools of this presidency, our school—one of the oldest, biggest and best of primary schools should by an irony of fate drag on Rs. 1811! We are doing our best to move higher authorities to do the needful in the matter as early as possible. The Hon. Mr. J. G. Covernton M.A. C. I. E. was invited by Mr. Potdar, the Superintendent, to pay a visit to the school, which he did with his usual kindness on 22nd January 1919 when he recorded the following impressions in the remark book :—

"Visited. This is a very large but well managed Vernacular School. It is doing excellent work of its kind. I was especially pleased that drawing and sloyd of a simple character were undertaken."

22-2-19.

(Sd.) J. G. COVERNTON,
D. P. I.

NUTAN MARATHI VERNACULAR SCHOOL, POONA. 61

Among other visitors were Mr. G. S. Joshi, B. E. Ag. Executive Engineer, Captain Bal, I. M. S., Mr. B. B. Dhavale M. A. who were kind enough to record their appreciation of the work done.

To our teachers placed in terrible famine conditions, we have begun to pay a decent high prices allowance. This has necessitated an additional burden of more than Rs. 1000 in the year. It is easy to foresee that this allowance shall soon have to be converted into a permanent addition to the fixed pay. The poor teacher's miserable lot may be better imagined than described! How to meet the situation is a question of questions towards the solution of which we fervently invite the attention of Government and the parents and all friends of education.

Haribhai Devkaran High School, Sholapur.

(October 1918 to February 1919.)

Like many other places in the Presidency and even in India Sholapur was subjected, during the months of September, October, and November, to the ravages of the Influenza Epidemic, and its effects were visible on the work of the school and the attendance of pupils. The school had to be closed from the 27th September to the 9th November, and the number of pupils on the rolls fell from 294 in September to 274 in December.

During the period under review subscriptions of about Rs. 4700 were collected from the citizens of Sholapur in aid of the school. More could not be collected on account of the War, the Famine, and the Influenza Epidemic.

On the 28th of November, about half a dozen burglars entered the residence of the Superintendent, G. P. Shidore at night, and in spite of the stubborn resistance offered by him, finally overpowered him by the superiority of their numbers, and carried off about Rs. 2500 worth of currency notes from the chest in which he had temporarily left the contributions from the public received in the name of the Shikshana Prasarak Mandali. Mr. Shidore was seriously wounded in the scuffle and was incapacitated for work for nearly a month. Every effort was made to trace the ruffians and both the officials and the public are lending their help, but the efforts have not yet met with any success.

The staff of the school has been considerably improved and strengthened. There are at present five graduates on the staff including the Superintendent for a school of

HARIBHAI DEVKARAN HIGH SCHOOL, SHOLAPUR. 63

five standards, and of these two are trained teachers. The furniture and equipment of the School have also been rendered adequate. All the pupils are now accommodated on dual desks of a modern pattern, and science apparatus necessary for the purposes of the first five standards has also been bought.

It has been decided to open the sixth standard from the next March or April 1919, and it is hoped that Government will grant the necessary permission.

The Hon'ble Mr. J. G. Covernton, the Director of Public Instruction, visited the school on the 7th January, and expressed his sympathy with its work and its aspirations. He admitted that the school had met a felt want, recognised its claim on Government for help, and emphasised the urgency of its being shifted to a more suitable building.

Obituary.

(It is fortunate that the epidemic only lightly touched our College.)

We are sorry to record the death of Mr. P.C. Pingale (F. Y. A.) who had joined our College after passing his Matriculation from our High School. We sympathise with his brother who supported him in his prosecution of higher education at great sacrifice.

We are sorry to record the death of Mr. G. N. Misar, (J. B. A.). We express our sympathy with the bereaved relatives.

We are sorry to record the death Mr. C. V. Shaligram (J. B. A.). He had passed his matriculation from the P. N. I. in 1916 and joined our College in June 1916. He was carried away by typhoid in January last. The loss of his grown up son is more than his aged father can bear. We sympathise with him in this great grief.

**Contributions to the Permanent Funds of the
Shikshan Prasarak Mandali from 1st
September to 31st January 1919.**

BOMBAY.

N. M. Wadia Trustees	...	...	4500	
Yeshwant Rao Vishnu Nene Esq.	...	...	100	
A. G. Parwate Esq.	...	...	15	—4615

POONA.

Shrimant L. N. Heblkar				
	(B. A. Library)	...	1000	
Capt. N. K. Bal	...	...	500	
Lieut. G. D. Apte	...	...	100	
Bhaskar Moreshwar Kirtane Esq.	...	...	100	
Chintaman Damodar Gharpure Esq.	...	...	100	
B. M. Gupte Esq.	...	...	100	
Govind Chintaman Bhat Esq.	...	...	90	
Digambar Kashinath Agashe Esq.	...	...	25	
Hari Vithal Tulpule Esq.	...	...	22-13-3	
Ganesh Ramchandra Gore Esq.	...	...	20	
G. L. Dhekane Esq.	...	...	15	
G. S. Biniwale Esq.	...	...	15	
L. B. Bhupatkar Esq.	...	...	15	
G. B. Joshi Esq.	...	...	5	
A. N. Pawagi Esq.	...	...	3	—2110-13-3

JAMKHINDI.

Sir Parashuram Rao alias Bhausahab				
	Patwardhan Chief of Jamkhandi	500		—500

NASIK.

P. V. Sathaye Esqr.	...	...	20	
V. B. Akut Esqr.	...	...	20	—40

MHOW.

D. B. Palav Esqr.	1	
G. V. Ghate Esqr.	5	—6

DHAR STATE.

Rao Saheb Nana Abaji Deshpande	50	—50
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SHOLAPUR.

Jagannath Moreshwar Samant Esqr.	50	
Shridhar Narayan Sathaye Esqr.	40	—90

AKOLA.

N. L. Samel Esqr.	50	—50
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ELlichPUR.

Ganesh Balvant Deshpande Esqr. ...	50	—50
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Received through the Teachers, the past and the present students of the New Poona College and the past students of the N. M. Vidya- laya.	18	—18
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Total Rs....7529-13-3

न्यू पूना कॉलेज मॅगझीन.

वर्ष ३ रे.

मार्च १९१९.

अंक २ रा.

स्वस्वरूपाची ओळख !

[ले:—प्रतिभाप्रेमी.]



साकी.

श्रेष्ठत्वाच्या अज्ञानाची मदिराधुंदी चढली ॥
अंधाराचीं पटले म्हणुनी नेत्रांवरती आलीं ॥ १ ॥
विसरुनि सुंदर गृह मी माझे भटकत भटकत फिरलों ॥
भयाण रानीं शोधुनि त्याला निपचित दमुनी पडलों ॥ २ ॥
अघोर निद्रेनें मी घोरत असतां रविचंद्रांनीं ॥
कितीं टाकलीं, ठावे नाहीं, मापे कालामधुनी ॥ ३ ॥
एके दिवशीं एकाएकीं चक्रावात निघाला ॥
गगनीं उडवी अवनीवरचा भिरभिर कुचका पाला ॥ ४ ॥
कडकड वाजुन आकाशाचे तुकडे शिरिं कोसळले ॥
आपत्तीच्या धक्क्यानें परि विचार जागृत झाले ॥ ५ ॥
कोण असें मी ? कोठें आलों ? काय दशा ही झाली ? ॥
काक गिधाडें मांस तोडण्या अगणित येथें जमलीं ॥ ६ ॥

श्रेष्ठत्वाच्या श्रेष्ठांपैकी श्रेष्ठ स्वरा मी आहे ॥
 गांडूळासम दास्यकर्दमीं लोळत कैसा राहें ! ॥ ७ ॥
 शत्रु मित्र मी माझा आहे, उद्योगाची काठी ॥
 हातीं धरुनी आत्मोन्नतिची वाट चालतो मोठी ॥ ८ ॥
 चैतन्याचें दिव्यरूप हा प्रभु मी सद्ना येतां ॥
 उचले पळती दाहिदिशांना जीव घेउनी आतां ॥ ९ ॥
 आत्मत्वाची ओळख पटतां अडविल कोण कुणाला ॥
 सूर्यचंद्र हे अगणित तारे मार्ग दाविती त्याला ॥ १० ॥

रणदेवते !

लेखक:—' युयुत्सु. '

रणदेवते, तुला माझे नमन असो. घडामोड व उत्क्रांति या विश्वाच्या क्रियांच्या प्रेरक आदिशक्तीस माझा नमस्कार असो. सद्भावनांच्या पायावर रचलेल्या राष्ट्राभिमानाच्या चैतन्याने उद्दीपित झालेल्यांच्या आराध्य-देवतेचा जयजयकार असो. दांभिकपणें विश्वबंधुत्वाच्या आमिषानें गलित-तेज देशांची मुस्कटदावी करणाऱ्या अरेरावांच्या आहुति घेणाऱ्या देवतेचा त्रिवार घोष होवो.

रणदेवते, आजपर्यंत सर्व युगांत अनेक देशांमधून व राष्ट्रांतून कित्येक रणवीरांनीं तुझी निःसीम सेवा केली. परनियंत्रणास त्रासून राष्ट्रीय किंवा स्वस्वातंत्र्याकरितां कित्येक तुझे अनन्यपरायणभक्त बनले. अनेक मर्दानीं, तर, वरदानापेक्षेनें रणकळोळ माजवून तुझा उदोउदो करीत आपली शिरकमले तुझ्या चरणीं अर्पण केलीं. अनेक समरभूर्मींवर घडाडलेल्या प्रचंड रणकुंडांमध्ये योद्ध्यांनीं प्राणाहुति देऊन राष्ट्रस्वातंत्र्याची वरयाचना केली.

हे खलनाशनसाहसपटु देवि, तुझे देवस्थान अजून कडकडीत व जागृत आहे, तुझी भक्तपरंपरा विश्वाच्या आदिकालापासून अव्याहत चालूच आहे, व दीन आणि हवालदील झालेल्या लोकांचें आश्रयस्थान

तूंच आहेस. विपन्नावस्थेंत कुचंबत असणाऱ्या दुर्देवी लोकांची पालनकर्त्री तूंच आहेस, व तुझ्याच कृपाप्रसादाच्या आशेवर अनेक देशहितैषी जगतात, अनेक राष्ट्रांची जीवनदात्री तू आजवर झाली आहेस, व इतिहासाभिज्ञाना, मानवजीवनरहस्यचिकित्सकही, तुझ्या तेजःस्वाध्याबद्दल शंका नाही असाच पुरावा देतात.

हे अरिधिरावगाढभक्तप्रेमले, तुझा विजय असो. आमच्या अयोध्यावासी रामराजावर व कुरुक्षेत्ररणगाजी पांडवांवर जी स्निग्ध दृष्टि प्रसृत केलीस, तीच तू रोमन, ग्रीक व स्पार्टन लोकांच्या क्षात्रतेजोहीपनाला कारणीभूत केलीस. फ्रान्सचे रणशूर लोक दर्या व भूमि यांवर विजिगीषोत्साहानें अकांडतांडव करूं लागले त्यावेळीं जशी तू प्रसन्नान्तःकरण किंबहुना हर्षप्रफुल्ल झालीस, तशीच तू राष्ट्रैक्य भावनेनें प्रदीप्त झालेल्या व रिपुसंमर्दनोत्साहानें क्रूर दिसणाऱ्या शिवकालीन भक्त मराठ्यांस दिसलीस. अति लाडावलेल्या रणधुरंधर भक्त नेपोलियनाची तर तू किती काळजी बाळगीत होतीस ! मास्को घेतल्यानंतर धुंद नेपोलियनानें वाजविलेल्या रणभेरींच्या निनादश्रवणानें जशी उच्छंखल बनलीस तशीच पानिपतावर मस्त सदाशिवरावानें उठवलेल्या हरहर गर्जनेनें झालीस.—हाय ! महाचामुण्डे ! तुझ्या वात्सल्याचा दुरुपयोग करणारानांच फक्त तुझ्या क्रोधांगाराची कल्पना येईल.

रणमदविवर्धिनि, हॅनिबॉल, भीम, लिओनिडस, बाजी प्रभु, नेपोलिअन, शिवाजीमहाराज, जोन ऑफ आर्क, हैदरअल्ली, लक्ष्मीबाई, वगैरे तुझ्या दरबारांतले सहस्रशः मानकरी होऊन गेले, व त्यांच्या तपोनिष्ठेप्रमाणें त्यांचा गौरवही केलास, त्यांच्या इच्छा फलद्रूप केल्यास, त्यांच्या भावना खऱ्या ठरविल्यास, व त्यांच्या कार्यांच्या पवित्रतेबद्दल साक्षीही दिल्यास. कृपाणकृपणाकृपे, तुझ्या श्रीची सरित् मानवी स्वभावाच्या खडबडीतपणामुळें अशी खळखळतच जाणार. अनेक पतित-राष्ट्रांच्या पावनास जरी तू कारणीभूत झाली आहेस तरी शिस्तशीर रीतीनें तुझी सेवा न करणारांवर तू खवळतेस. शरणागत दुष्टांसही जरी तू मंत्रोपदेश केलास, तरी तुझ्या तुलनेंत ईश्वरी कायद्यांचें मापच सत्य ठरणार.

द्विजिगीषु महत्वाकांक्षी रणमस्तांच्या अतुल पराक्रमानेच भाळतेस, असे स्वस्वातंत्र्याकरितां मूठभर लोकांनीं केलेल्या संग्रामाकडे तूं कौतुकाने पहात असतां कोणासही म्हणवणार नाही !

युद्धप्रिये, राष्ट्रीय भावनांना जसा तूं पाठिंबा देतेस, तसाच आंतरराष्ट्रीय कायद्यांच्या योग्य चालनांनाही देतेस. हल्लींचे राष्ट्राराष्ट्रांचे हितसंबंध म्हणजे, त्या त्या राष्ट्रांचे निःसीम आप्पलपोटेपणाचे शिष्टसंमत कायदे होत, हें तूं जाणतेस. सध्यां राष्ट्र म्हणजे स्वार्थसाधू लोकांचे संघटित मंडळ होय हें म्हणणेंही तुला पटेलच. ज्या राष्ट्रांच्या हातांमध्ये आंतरराष्ट्रीय तत्त्वांचा विचार ठरविण्याचे काम जातें ते अर्थातच तीं तत्वे स्वार्थानुरोधाने मुरगळतात हें तुला उमगून चुकलें आहे. स्वतंत्रतादेवीची होणारी अवहेलना तुला असह्य होऊं लागली आहे असें दिसतें. युरोपच्या रणक्षेत्रावर तुझ्या आशीर्वचनाभिलाषाने, नुकत्याच माजवलेल्या रणयज्ञामध्ये त्यांच्या दांभिकपणाबद्दल सर्व ऋत्विजांच्या डोळ्यांत अग्निशिखा घालून, स्वार्थकलुषित झालेल्या दृष्टि फाडल्यास ह्यावरून तूं स्वतंत्रतादेवीची बहुमोल सखी आहेस हें सत्य पूर्ण निदर्शनास येतें.

तरी पण, देवि, ह्या घनघोर संग्रामांत तूं धारण केलेलें प्रखर रूप पाहून घाबरलेल्या, व तुझ्या प्रसन्नतेकरितां तसल्या तपाचरणाचा अवलंब करण्याचें मनोधैर्य नसल्यामुळे शांततेच्या गप्पा झोंकणाऱ्या शेंदाडशिपायांना चांगलेंच शासन कर. शांततादेवीची आराधना करूं पाहणाऱ्या दुटप्प्यांना स्वातंत्र्याशिवाय शांतताही नाही असें कळीव. कित्येक लुप्तस्वातंत्र्य-राष्ट्रांच्या हाकांना धावून जाऊन स्वतंत्रता देवीची अबाधित सत्ता सार्वत्रिक केल्याशिवाय माझी बोळवण होणें शक्य नाही असें सांग.

स्वातंत्र्यस्वरूपिणी, तुझी दैदीप्यता अशीच प्रखर असूं दे. राष्ट्रांचा निरुत्साह घालविण्याला तूं कारणीभूत हो. तुझ्याकडे सस्पृहतेने पाहणाऱ्या परार्थीन भक्तांना, त्यांच्या मनःकामनापूर्तीपूर्वीच तुझी अवतारसमाप्ति कोणी करूं शकणार नाही, व होणारही नाही अशी श्रद्धायुक्त खात्री आहे. स्वातंत्र्यहीन राष्ट्रांनीं तुझी अपेक्षा केली, तुजजवळ वरदान मागितलें, तुझी पूजा सुरू केली, तर तूं त्यांना कौल दे.

“ जयतु जयतु पदयुगलं ते निरंतरम् ! ”

ऐतिहासिक कादंबऱ्यांचें धोरण.

लेखकः—रा. रा. गं. कृ. साने, बी. ए. (ऑनर्स)



“ चालली घटका खरी ” ह्या अनुभवसिद्ध म्हणीइतकी व्यवहार-चातुर्यपूर्ण म्हण दुसरी नसेल. राजापासून रंकापर्यंत, भूमिका ज्ञानी पुरुषांपासून अडाण्यांपर्यंत सर्वांचा प्रयत्न प्रस्तुतकालीन संपन्नता मिळविण्याचा असतो. कवि काय, कादंबरीकार काय, इतिहासकार किंवा तत्त्वज्ञ काय, रसायनज्ञ किंवा शिल्पज्ञ काय हे सर्व ज्ञानी पुरुष सद्यःकाल कसा सुखपूर्ण व मोहक करतां येईल याविषयी खटपटींत असतात. वास्तविक पहातां सद्यःकालाइतका फलदायी कोणताच काल नसेल व म्हणूनच व्यवहारदक्ष लोक प्रस्तुतकालाचें सर्वांत अधिक महत्त्व मानतात. फार काय, संसारव्यवहारापासून अत्यंत विन्मुख झालेले—ज्यांस फक्त मोक्षाचा ध्यास लागलेला आहे—ते देखील म्हणतात “ याचि जन्में येणेंची काळें ” मुक्ति ‘ पाविजे. ’ तेव्हां व्यवहारदृष्टीने विचार करतां गतकालाचें पर्यालोचन प्रस्तुतकाल सुखमय करण्यास उपयुक्त नसेल तर तें गतकालपर्यालोचन कालापव्ययकारी होय असें ठरतें. तसेंच भविष्यकाळ हा जर प्रस्तुतकालीन कल्पनांचा, सिद्धांतांचा, अगर शोधांचा विस्तार असेल तर केवळ भविष्यकालीन सुखमय “ युटोपिआ ” रचणें हेंही कालापव्ययात्मक होईल. भविष्यकालीन कल्पनात्मक सुखांचा परिपोष प्रस्तुतकालीन कल्पनांतून होत नसेल तर कवींच्या कल्पना ‘ कल्पनामयच ’ होतील. कवींचें काय किंवा इतर ग्रंथकारांचें काय नुसत्या स्वैरकल्पनेच्या जोरावर अंतराळीं लोंबत रहाणें हें ध्येय नव्हे. कष्टप्रद सद्यःस्थितीची कष्टप्रद चित्रें रंगवणें कोमल कविवृत्तीस दुःखद होऊन तो गतकालाचीं सुंदर चित्रें रेखाटील अगर भविष्यकाळ मोहक करील पण त्याचा उद्देश प्रस्तुतकाल सुखमय कसा करतां येईल हेंच दाखवण्याचा असतो. प्रस्तुतकाल हा नीरस आहे, दुःखमय आहे,

कंटाळवाणा आहे हे जे आपल्यास त्याच्या अतिपरिचयामुळे वाटते तेच आपल्यास गतकालचीं अद्भुत वर्णने वाचण्यास प्रोत्साहन देते.

वास्तविक पहातां कालाला अस्तित्वच नाही, “गत,” सद्यः”, “ भावी ’ या केवळ कालाच्या उपाधि आहेत. आपण जो कविकृतींत आनंद मानतो तो कालासंबंधी नसून आपले स्वतःसंबंधी आहे. मनुष्याच्या परिस्थितींत स्थित्यंतरं होतात व म्हणूनच काल व स्थिति उपाध्यात्मक आहेत; पण मनुष्यपणा सर्वत्र सर्व काळीं सारखाच असल्यामुळे आपणांस शेक्सपीयरचीं नाटके वाचण्यांत आनंद वाटतो, किंवा एखाद्या इंग्रजास कालिदास कवि अत्यंत हृदयंगम वाटतो. तेव्हां मनुष्यस्वभावाचेच सुंदर—जसेच्या तसेच—किंवा कवीच्या काव्यमय दृष्टीस ते जसे हवे तसेच—चित्र रंगवणे हेच कवीचे प्रधान कर्तव्य दिसते. परंतु मनुष्यासही काल, देश व स्थिति ह्या उपाधि असल्यामुळे त्या उपाधींची योग्य कल्पना आणून देणे व ह्या उपाधींचे प्रकाशांत स्वभावचित्र उठवून दाखविणे हेही कवीच्या कर्तव्याचे एक अंग आहे; कसेही असले तरी मानवी जीवित स्वर्गीय करतां येणे कसे शक्य आहे हे निरनिराळ्या रूपाने दाखवणे ह्यांतच कवीची धन्यता आहे.—सद्यःकाल फिका, कष्टमय, दुःखपूर्ण, उदासीन,—असे काय ? कवि तोच विलासपूर्ण व अत्यंत मोहक आहे असे सांगतील. ते म्हणतील की अतिपरिचय हाच त्या फिकेपणाचा हेतु आहे. अशा कवींचे कर्तव्य आपल्या भोंवतीं वावरणाऱ्या व ज्यांच्या अतिपरिचयानेच आपणास त्यांतील रहस्य, त्यांतील काव्य पटेनासे झाले आहे—त्यांतील काव्य—त्यांतील ‘ रोमॅन्स ’ दृश्य करून दाखवणे हेच होय. वर्डस्वर्थसारख्या कवींनी आपल्या कवितेकरितां प्राचीन वीरांच्या आख्यानांचा आधार घेतला नाही किंवा टॉमस मोरप्रमाणे ‘ युटोपिया ’ किंवा एकादें भविष्यकालीन अथवा भविष्योत्तरकालीन पुराणहि खरडले नाही, तर अतिशय क्षुल्लक वाटणाऱ्या वस्तुजातावरच त्यांनी काव्ये लिहिली आहेत—म्हणून त्यांची योग्यता कमी काय ? वर्डस्वर्थने क्षुल्लक वाटणाऱ्या विषयांवर काव्ये रचून ह्या क्षुल्लक भासणाऱ्या पदार्थांचा परिपोष अत्यंत महत्तम तत्त्वापासून होत असतो हे सिद्ध केले. वर्डस्वर्थसारख्या कवींचे किंवा कांटसारख्या तत्त्ववेत्त्यांचे, आद्य कर्तव्य झटले म्हणजे ‘ दृश्य ’ अंगळ नसून ते “ अदृश्यांचेच स्वरूप ” आहे,—सर्व दृश्यजाताचा ‘ अदृश्यांतूनच परिपोष होत

असतो—' हें निरनिराळ्या दिशांनीं दाखविणें हें होय. तत्व एकच पण तें समजण्याचे अगर समजल्यावर प्रकट करून दाखवण्याचे प्रकार अनेक. दृश्याच्या मार्गे,—आंत,—बाहेर—सर्वत्र आनंदमय मोहक ' अदृश्य ' आहे व त्या अदृश्याच्या जागृत भावनेनेच प्रस्तुतकालीन आयुष्य सुखमय करतां येईल असें कांहीं कवि सांगतील; तर प्रस्तुतकालावर वैतागून गेलेले पण प्रस्तुतकाल सुधारण्याची ज्यांना अत्यंत कळकळ आहे असे शेलेसारखे कवि किंवा कार्लाइलसारखे ओजस्वी तत्ववेत्ते, भविष्यकालीन सुखाचा मार्ग दाखवतील अगर न कळत आपणास भविष्यकाळांत विहार करावयास लावतील व व्यंग्योक्तीनें, भविष्य सुखाचें जाईल असें वर्तन प्रस्तुतकालीं कसें ठेवावें, हें दर्शवतील. थोडक्यांत सांगावयाचें म्हणजे भविष्यकाळ हा गुप्त रूपानें प्रस्तुतकालांतच वावरत आहे, व तो प्रकट करणें प्रत्येकाचें काम आहे हें दुसऱ्या रीतीनें कवि सांगत असतात. हे दोन प्रकारचे लोक जसे प्रस्तुतकालाभिमानी अगर भविष्यकालाभिमानी असतात तसेंच कांहीं कवि गतकालाचें पर्यालोचन करण्यांतच मग्न असतात. गतकालीन समाजरचना विशिष्ट प्रकारची असल्यामुळे जनता सुखाच्या अत्यंत उंच वांतावरणांत स्वैर विहार करित होती; त्यावेळीं मनुष्यजातीचीं ध्येयें अत्यंत स्वार्थशून्य, व उच्च दर्जाचीं होती; त्यावेळीं मनुष्य मोहास बळी पडत नसे, किंवा केवळ पोशाकी नव्हता; त्यावेळीं स्त्रियांना समाजांत विशिष्ट प्रकारचा दर्जा होता, त्या केवळ विनयसंपन्नच नव्हत्या तर त्या अनेक विद्यांतही पारंगत होत्या; त्यावेळीं देश कांहीं विशिष्ट कारणांमुळे सुसंपन्न होता; त्यावेळीं राज्यनीति ही लोभानें कलुषित नव्हती; थोडक्यांत सांगावयाचें तर बालपणींच्या काळाप्रमाणेंच तो अत्यंत मजेचा काल होता — वगैरेची मीमांसा इतिहासकार करित असतांना वाचक स्वाभाविकच त्यावेळच्या व सध्यांच्या परिस्थितीचा तुलनात्मक विचार करतो, व विचारानुरोधानें सद्यःकालीन दुःखाचीं मुळे खणून टाकण्याचा प्रयत्न करतो.

पृथ्वीवरील जीवित स्वर्गीय कसें होईल, ह्याचाच विचार सर्व चांगले कवि करित असतात. मनुष्याच्या आशेनें, अज्ञानानें अगर दुराग्रहानें घातलेला पडदा कोणी कविप्रतिभेच्या एका ज्वालें दग्ध करून टाकील तर दुसरा आपणास न कळत ' अदृश्याचें साम्राज्यांत ' घेऊन जाईल, तेथील शोभा दाखवील व तेथील सुखाच्या खऱ्या अनुभवानें चालू जनरहाटी

सुखमय कशी करतां येईल ह्याचें स्वानुभवजन्य ज्ञान देईल तर तिसरा 'प्रस्तुत काल हाच भावी सुखाचा उगम आहे' असें सिद्ध करून दाखवील.

वाङ्मयांत 'कादंबरी' स अग्रेसरत्व कसें व कां प्राप्त झालें हें शोधून काढणें कठीण नाहीं. इतिहासकार, तत्त्ववेत्ता, शास्त्रज्ञ वगैरे सर्व शास्त्रकार, आपलीं मते कादंबरीरूपानें मांडण्यांत ऐतिहासिक कादंबऱ्या. विशेष हर्ष मानतात. किंबहुना कादंबरीइतकें प्रभावशाली साधन वाङ्मयास अद्याप उपलब्ध नाहीं म्हणूनच वाङ्मयविहारी याच वाहनाचा नेहमीं उपयोग करतात. कादंबरी ही दुसरी 'माया' च होय; कारण दुःखद संसारांत जसा माणूस मायेच्या प्रभावानें गढून जातो, तसाच किंबहुना त्याहून अधिक कादंबरी वाचण्यांत वाचक गुंग झालेला दिसतो. कादंबरीचा आधार ग्रंथकर्त्याच्या व वाचकाच्या दृष्टीनें फारच सोईचा आहे. ग्रंथकर्त्यास आपलें तत्त्व सविस्तर व विशद अशा तऱ्हेनें मांडतां येतें व कादंबरींत मनोरंजन हें प्रधान असल्यामुळे विषयांत मन रंगतें व तें रंगल्यामुळे विषयाचें सुंदर आकलन होण्यास वाचकास फार मदत होते. कादंबरीच्या ह्या विशिष्ट गुणामुळेच ती सर्वमान्य झाली आहे व जगाच्या वाढीबरोबर कादंबऱ्यांचीही वाढ फार झपाट्यानें होत आहे. परंतु ह्यामुळे कादंबरी टीकाकारांच्या उपहासास बळी पडली असें नाहीं—तरी पण प्रत्येक गोष्टही टिकेस पात्र असते. कारण कोणत्याही वस्तूचा उपयोग हा वस्तुसिद्ध नसून कर्त्यावर असतो. सुंदर रूप हें कांटसारख्या तत्त्ववेत्त्यास आदरणीय होईल, पण त्यास ह्याचा उपभोग आपणच घ्यावा अशी कल्पना शिवणार नाहीं. पण तेंच रूप इतरांस बेहोष बनवील. कादंबरी हें विस्तवासारखें एक साधन आहे. तिचा योग्य उपयोग केल्यास पृथ्वीवरील रम्य ठिकाणें दिसतील; पण त्याच साधनाचा अज्ञानानें अगर दुराग्रहानें भलताच उपयोग केल्यास आपला सर्व नाश झाल्याशिवाय रहाणार नाहीं. तेव्हां कादंबरी हें साधन व शास्त्र व तत्त्व यांचा संयोग दूधसाखरेसारखा आहे हें सिद्धच झालें. नुसती साखर जशी अपायकारक तसाच तत्त्वरहित कादंबऱ्या मनोघातक होत. त्यावरूनही असें दिसून येईल कीं, इतिहासकार काय ते नुसते तत्त्ववेत्ते होत व ऐतिहासिक कादंबरीकार खरे इतिहासभोक्ते होत. इतर शास्त्रांचीही हीच स्थिति आहे. 'तत्त्वज्ञान' विषय घ्या, नुसत्या तत्वाचें शाब्दिक ग्रहण नेहमीं नीरसच असणार; कविवर्य

तुकारामानें म्हटल्याप्रमाणें ' अमुक एका पदार्थांला साखर म्हणतात ' ह्या नामज्ञानानें जसा कोणी सुज्ञ संतुष्ट होत नाहीं तसेंच वेदान्त विषयाचें नाममात्र ज्ञान हा नुसता शीण आहे. तत्वाचें नुसतें ग्रहण हीच इतिकर्तव्यता नव्हे. तत्वाचा-अनुभव-उपभोगच घेतां आला तर तें तत्व समजलें असें म्हटलें पाहिजे. प्रसिद्ध ग्रंथकार लॉर्ड मेकाले यांचेंहि म्हणणें हेंच होतें व त्याप्रमाणें त्यांनीं इतिहासांत कांहीं भाग लिहिला आहे. तो इतका मनोहर झाला, कीं त्यायोगें लोकांचें मन कादंबऱ्यांवरून उडून इतिहासाकडे वळलें, व तेव्हां-पासूनच इंग्लंडमध्ये शास्त्रदृष्ट्या इतिहासाच्या अभ्यासास सुरुवात झाली. तेंच कशाला, लॉर्ड मेकाले व तत्वज्ञ कार्लाइल ह्यांच्या मनोरचनेंत, प्रतिभेंत, लेखनशैलींत, वाङ्मयावरील विचारांत कितीही विलक्षण विरोध असला तरी कार्लाइलचें ह्या बाबतींत मेकालेशीं ऐकमत्य आहे व French Revolution हें पुस्तक कार्लाइलचे ह्या विषयावरील विचारांचें एक चिर-स्थायी स्मारकच होऊन बसलें आहे.

ह्या विचारसरणीबरोबरच एक प्रश्न उद्भवतो तो हा कीं, इतिहास हा कादंबरीइतका मनोरंजक करतां आला तर चांगलेंच पण केवळ मनोरंजनाकरितां इतिहासाचा उपहास होऊं लागला तर कसें ? त्यास एवढेंच उत्तर कीं, मनोरंजनाकरितां अगर कादंबरीच्या इतर सोईकरितां (कथानक, भावपरिपोष वगैरेच्या) कराव्या लागणाऱ्या ऐतिहासिक फरकांनीं ऐतिहासिक तत्त्वास अगर सिद्धांतांस अगर सामान्य प्रमाणांस बाध न आला म्हणजे झालें. दिवसांची, वारांची, सनांची जंत्री ठेवणें हें कांहीं कादंबरीचें कार्य अथवा ध्येय नव्हे, तर इतिहासानुरूप सामान्य गोष्टींचा आधार घेऊन स्वभावपरिपोष, मनोरंजन व इतिहासावरून अथवा स्वतंत्र रीतीनें कथानकांत दिसून येणाऱ्या शिकवणीचें उद्बोधन करणें हें होय. म्हणूनच एकादे वेळीं कादंबरींत जंत्रीचा अपमान अथवा उपमर्द झाल्यास वाङ्मयदरबारीं कुशल कादंबरीकारास शिक्षा होत नसते.

“ न प्राणान्ते प्रकृतिविकृतिर्जायते चोत्तमानाम्. ”

लेखक-ज. वि. फडके.



मनुष्याच्या मोठेपणाची पारख ही त्याची श्रीमंती अगर दारिद्र्यावस्था यांवरून ठरत नसून त्याचे अंगी जे अलौकिक गुण वास करीत असतात, त्यांवरूनच करावयाची असते. अशा सर्वबंध सद्गुणांना जनतेच्या नजरेस पडण्याचा योग्य समय प्राप्त झाला म्हणजे, ज्या मनुष्यामध्ये ते अधिष्ठित झालेले असतात, त्यास उच्च पदावर नेऊन बसविण्यास ते कारणीभूत होतात. जगद्वंद्य होण्याचे पूर्वीही ह्या सद्गुणांचे व उच्च विचारांचे वास्तव्य महात्म्यांमध्ये पूर्णत्वाने असते. परंतु जगावर त्यांचा परिणाम होण्याकरितां परमेश्वरनिर्मित जे कांहीं संकटमय प्रसंग त्यांचेवर आलेले असतात, त्यांमधून त्यांस सुरक्षित पार पडावे लागते. हीच मोठ्या माणसांची कसोटी आहे. ह्या कसोटीवरच त्यांच्या सद्गुणांच्या तेजस्वी रेषा उमटलेल्या दिसतात. संकटपरंपरेचा वन्हि त्यांना निष्ठशोधित सुवर्णप्रमाणें तेजः-पुञ्ज बनवितो.

मोठेपणा हा प्रसंगानुरूप वेळोवेळीं दृष्टोत्पत्तीस येईलच. परंतु त्याचें खरें वसतिस्थान पाहूं गेलें तर ' परिस्थिति ' हें नसून, स्वतः ' मनुष्यच ' त्याचें वसतिगृह आहे असें दिसून येईल. मोठेपणा येण्यास कोणत्याही बाबतीत नेहमीं विजय संपादन केलाच पाहिजे असें नाही. त्याचे शिवाय सुद्धां मोठेपणास कृशता येण्याची भीति नसते. पानिपतच्या तिसऱ्या लढाईत, मराठे आपल्या पराभवांत-खरोखरच त्यांचा पराभव झाला असें वाटत असेल तर-जितके प्रतापशाली दिसून येतात, तितकाही प्रताप दुराण्यांचे विजयांत आढळून येत नाही. लोकांत मिळून मिसळून प्रसंगविशेषी योग्य सल्ला देणारे, त्यांच्या सुखदुःखांच्या लहरींचा आपणांवरही तितकाच परिणाम होत आहे असें मानणारे, ते आक्रमीत असलेला रस्ता चुकत असले तर सत्यमार्गास त्यांस लावणारे, त्यांच्यांत व आपणांत भिन्नभाव न समजणारे, अशा प्रकारें जनतेशीं तादात्म्य पावणारे महात्मे यांना सदोदित निष्कंटक मार्ग कसा आक्रमण करितां येणार ? व अशांना परांच्या बिछान्यांवर लोळण्याचें सुख कसें लावणार !!

“ There cannot be a great man without a large sympathy. But the interest and instruction will be with those who have to feel and suffer most. ”

त्यांनीं आपल्यावर स्वयंसिद्धतेनें जबाबदारी घेतलेली असते. व ही जबाबदारी ओळखून वागणूक ठेवावयाची म्हणजे कितपत सोपें आहे, याची सम्यक् कल्पना प्रत्येकास करितां येण्यासारखी आहे. मानमरातबाची व कीर्तीची त्यांना अपेक्षा नसते.

“ For what is glory but a blaze of fame,
The people's praise, if always praise, unmixed ? ”

कीर्ति अंगीकृत कार्याबरोबर अनायासेच येत असते. परंतु अकीर्ति झालेली अथवा होत असलेली त्यांस कधीही पाहवत नाहीं. कशी पाहवणार ? कारण, “ संभावितस्य चाकीर्तिर्मरणादतिरिच्यते । ” (भ. गीता.) एक वेळ मरण सुद्धां पतकरेल, परंतु ज्या कृत्यांपासून अकीर्त्युत्पादन होईल, असें आचरण ते कधीही करणार नाहीत. इतक्या प्रस्तावनेनंतर आपण मुख्य मुद्याकडे वळूं.

मनुष्यांमध्ये आपण जर तीन भेद पाडले, तर एका कोटींत पूर्ण सच्छील अशीं देवमाणसें, दुसऱ्या कोटींत उत्तमशील व तापसवृत्ति यांत सैतानीवृत्तीची भेसळ असलेलीं माणसें, व तिसऱ्यांत केवळ सैतानीवृत्तीचीं माणसें येतात. ह्या दिग्दर्शन केलेल्या तीनही प्रकारच्या कोटींतील माणसांचा आपल्या शक्त्यनुरूप थोडा परामर्ष घेण्याचा प्रयत्न करूं. बहुसंख्याकांचे बाबतींतही दुसऱ्या कोटींतील माणसें आपला नंबर कधीही सोडणार नाहीत. कित्येक वेळां मोठीं व सुज्ञ माणसें सुद्धां आढमार्गाचा अवलंब करित असलेलीं आढळून येतात. अशा तऱ्हेची त्यांची वागणूकही दोषार्ह असूं शकेल. कारण, त्यांच्या प्रकृतीच्या स्वाभाविक मनोवृत्ति आकस्मिक उसळतात, व क्रोधादि घातक शत्रूंच्या कचाट्यांत आपोआप जाऊन पडण्याचा त्यांचेवर प्रसंग येतो. अशामुळे तोंपर्यंत केलेला पुण्यसंचय व क्षमावान् अंतःकरण यांस कायमचा रामराम ठोकण्याची पाळी येते. कोणतीही चांगली गोष्ट साध्य करण्यास महदायास पडतात. कित्येक विघ्नांना तोंड द्यावें लागतें. प्रसंगीं प्राणत्यागही करण्याची पाळी येते. परंतु अशा कष्टार्जित सद्गुणांचा एकाएकी क्षय करणारी वृत्ति मनांत उचंबळूं देणें

म्हणजे खरोखरच अनर्थकारक ! परंतु ज्याअर्थी अशी ती उचंबळते, त्या-
अर्थी अंतःकरणांतील अत्यंत अवश्य अशा सद्गुणांच्या साठ्यांत कमतरता
असली पाहिजे खास. तापसवृत्तीने राहून संपादन केलेल्या क्षमा, दया,
शांति, इंद्रियनिग्रह इत्यादि उच्च गोष्टींचा एका झपाट्यासरसा कसा चक्काचूर
होतो, त्याचें विशदीकरण असें केले आहे:-

“ तीर्थोतीर्थींच्या अनुष्ठाना । क्षमा नुपजे अंतःकरणा ॥
कोप येतांच जाणा । करी उगाणा तपाचा ॥ ”

—एकनाथ.

तसेंच पुढे:-

“ क्रोध तापसांचा उघड वैरी । तापसां नागवी नानापरी ॥ ”

—मुक्तेश्वर.

विश्वामित्र उत्कृष्ट तापसी होता तथापि,

“ जे दुर्जा सृष्टी करूं शकती । तेही कामक्रोधें झडपिजेती ॥ ”

—एकनाथ.

अशी त्याची स्थिति होती. तो क्रोधमत्सरादि दुष्ट मनोविकारांचे
स्वाधीन झाला. राजा हरिश्चंद्राचा उत्कर्ष सहन न होऊन, त्याचे मनांत
दृढवैमनस्य उत्पन्न झालें. त्यावर वसिष्ठानें, वृथा कोपाविष्ट होण्याचें
कारण नाही, असें त्यास सांगून, “ धैर्य, सत्व, शांति, दया । असे जया
तो श्रेष्ठ ॥ (मुक्तेश्वर.), हें तत्त्व कथन केलें, आणि हरिश्चंद्र ‘ धीर-
सत्त्वाचा महामेरू ’ असल्याबद्दल आपली खात्री व्यक्त केली. याच गोष्टी-
मुळे विश्वामित्रासारखा तेजस्वी तापसी, यानें सैतानी वृत्तीचा अंशतः
अंगीकार केला, आणि हरिश्चंद्राचें सत्त्व पाहण्यास त्यानें चंग बांधले.

दुसरी बाजू पाहं गेलें असतां असें दिसतें कीं, मिल्टन या आंग्ल-
कविवर्यानें सेटन (Satan) चें जें शब्दचित्र Paradise Regained मध्ये
रेखाटलें आहे, त्यावरून आपणांस असें अनुमान काढण्यास हरकत नाही
कीं, त्यानें सुद्धां क्राइस्ट (Christ) चा पिच्छा पुरविण्याचा पणच
केला होता. क्राइस्टचा छळ करण्याचें सेटनला काय कारण होतें ?
—सेटनला, क्राइस्टचें वर्चस्वच सहन झालें नाही. तो ‘ परमेश्वराचा पुत्र ’
ह्या शब्दानें संबोधिला जाणें, हें सेटनला सहन झालें नाही.

“ By voice from Heaven
Heard thee pronounced the Son of God beloved
Thenceforth I thought thee worth my nearer view
And narrower scrutiny, that I might learn
In what degree or meaning thou art called
The Son of God, which bears no single sense. ”

क्राइस्टमध्ये उच्च प्रकारच्या दैवी वृत्ति खरोखरच वसत आहेत की काय, हे पाहण्याकरितां त्यानें आपले सैतानी प्रयोग करून पाहिले. (“ To tempt the Son of God with terror dire.”) सेटन हा जातिवंत हीन वृत्तीचा दास होता. त्याची प्रकृतिच तशी होती. तो,

‘ Evil be thou my good. ’

“ I would be at the worst; worst is my port,
My harbour, and my ultimate repose,
The end I would attain, my final good. ”

असें म्हणणारा होता. ह्यावरून त्याच्या स्वाभाविक प्रकृतीचा ओघ कोणत्या दिशेस वहात होता, व त्यांत बदल पडण्याचा संभव कितपत होता हे कळून चुकेल. ही सेटनची मूर्ति आपण ठराविलेल्या तिसऱ्या कोटींतील होय. क्राइस्टचें सत्त्व पाहण्याचा, त्याचा छळ करण्याचा सेटनचा उद्देश केवळ निंद्य होता—

“ I have not lost to love,
At least contemplate and admire,
What I see excellent in good, or fair,
Or virtuous. ”

हं तो म्हणतो. त्याचप्रमाणें, आपणासंबंधीं जनतेचें काय मत आहे तेंही तो पूर्णपणें जाणतो—

“ Men generally think me much a foe
To all mankind: why should I ? ”

परंतु क्राइस्टनें ह्या साखर पेरणाऱ्या भाषणांस उत्तरही फारच मार्मिक दिलेले आहे. आपला प्रतिस्पर्धी क्राइस्ट ह्याच्या विजयामुळे आनंद होऊन आपणांतील चांगुलपणाची जोड करून देण्याची त्यास इच्छा नव्हती. इच्छा असणार कोठून? कारण, त्याचे जवळ ह्या गुणांचाच मुळीं पूर्ण अभाव होता. व कृतज्ञतेला तो पारखा झाला होता.

“ Gratitude in thee is lost
Long since. ”

तेंच आपल्या विश्वामित्राकडे नजर फिरवा ! त्यानें हरिश्चंद्राचें सत्त्व हरण करण्याची, व त्याप्रीत्यर्थ छळ करण्याची “ नृपसत्त्व टाळीन नाना । यत्नें करूनी सर्वथा ” (मुक्तेश्वर) ही आपली सैतानी वृत्ति प्रदर्शित केली खरी; तथापि त्याच वेळीं आपला प्रतिस्पर्धी जो हरिश्चंद्र त्यास सुयश आलें तर आपलें सर्वस्व—तापसार्जित तपोधन—अर्पण करण्यास तो तितकाच तयार होता. तो म्हणाला:— “ जरी उतरेल माझिया कसीं । तरी देईन जोडिल्या सुकृतासी ॥ ” हें मानसिक औदार्याचें परिष्क फल कोणत्या दर्जाचें !! अशा तऱ्हेच्या उदात्त औदार्याच्या अनेक कुसुमांनीं आपलें प्राचीन इतिहासाचें उपवन सुगंधित झालेलें आहे.

दोघांनींही आपल्या प्रतिस्पर्ध्यांस कसास लावून बघण्याकरितां जीं आमिषें दाखविलीं, तदनुषंगिक जीं धूर्त संभाषणें केलीं व जो छळ केला, तीं सर्व बाह्यतः मोकळ्या मनानें केलेलीं, हितकारक व गोड अशीं दिसतात, तथापि त्यांची उद्दिष्ट बाजू प्रच्छन्न असून, ती महत्त्वाकांक्षी उद्देशांनीं खेचून भरलेली आहे. दोघेही आपलें उद्दिष्ट साधण्यांत कावेबाज व युक्तिबाज आहेत. परंतु त्यांच्या ह्या ठकवेगिरीचें खंडण व मंडणही यथा-योग्यच झालें हें निराळें सांगणें नकोच. दोन्ही काव्यांमधील स्वप्नाचा प्रकार, अरण्यांतील प्रक्षुब्ध वातावरण, निसर्गाच्या अबाधित नियमांचा (क्षुधा, तृषा इत्यादि) घेतलेला फायदा, परमशांत वृत्तीचें आचरण, व्यामोहांचें निराकरण, देवदूतांनीं शेवटीं केलेला जयजयकार व घोरप्रकरणांत आत्मविश्वास आणि परमेश्वरावरील अढळ श्रद्धा इत्यादि गोष्टींचें साम्य मनास एकदम भासतें, व त्याचेंच दृश्यफल हें शाब्दिक चित्र होय.

क्राइस्ट हा निर्जीव व हिंस्रश्वापदादिनिषेवित अशा अरण्यांत असल्याचा फायदा घेऊन सेटननें आपले प्रयोग सुरू केले. विश्वामित्रानेही हरिश्चंद्राचें सत्त्व पाहण्यास घोर काननाचाच आश्रय संपादिला आहे. दोघांनींही आपल्या सामर्थ्याप्रमाणें निसर्गोत्पादित क्षुधा, तृषा वगैरे (‘ Lawful desires of nature ’) कसीं लाविल्या, परंतु जेव्हां दाद लागेना, तेव्हां त्यांना त्यांपेक्षां श्रेष्ठ अशा अंतःकरणांतील नैतिक तत्त्वांचे बळी घेण्या-

करितां उपाययोजना करावी लागली. कारण, सेटनची खात्री होती कीं, सन्मान, कीर्तीची हांव इत्यादि अगदींच निष्कळ होणार नाहींत.

“ Of worth, of honour, glory and popular praise,
Rocks whereon greatest men have ofttest wrecked. ”

असें होईल. तद्वतच निसर्गनियमांचे^० बाबतींत आपले उपाय-इषु खलास झालेले विश्वामित्रास कळून चुकले, त्या वेळीं ‘ विश्वामित्र निज मानसें ’ समजला कीं,

“ ऐशिया सत्त्वसवित्यापुढें । आमुचें तप खद्योत बापुडें ॥

वृथा सुकृत हारविलें तोंडें । प्रतिज्ञा करूनि सर्वथा ॥

—मुक्तेश्वर.

आणि नंतर त्यानें अन्य खडतर उपाय योजिले. सेटन द्रव्याची लालूच दाखवून म्हणाला:—

“ Money brings honour, friends, conquests and realms,
While virtue, valour, wisdom, sit in want. ”

नंतर कीर्ति, मानमरातब, प्रतिष्ठा ह्या बाबतींतील काइस्टची मानसिक मर्यादा उल्लंघन करविण्याचा प्रयत्न झाला तोही फसला. त्या नंतर साम्राज्याची कल्पना त्याचे पुढें उभी केली; हें अन्न सेटनच्या दृष्टीनें अत्यंत महत्त्वाचें होतें, पण त्यांतही हात टेकावे लागले. ह्या सर्व व्यामोहांचे पाठीमागें त्याचा एक असा उद्देश होता कीं, काइस्टनें आपणांस श्रेष्ठ समजून आपल्या चरणीं लीन व्हावें ! परंतु त्याला ‘ All the Kingdoms of the worlds and all their power, ’ दाखवून त्याचे मनांत आपल्याविषयीं सहानुभूति व पूज्यबुद्धि उत्पन्न केल्याखेरीज, हें स्पष्टपणें काइस्ट जवळ व्यक्त करितां येत नव्हतें तें या वेळीं आलें.

“ If thou wilt fall down,
And worship me as thy superior lord. ’

अशा प्रकारें काइस्टला आपल्यापुढें नमण्यास सांगण्यामध्ये त्यानें क्रोधापेक्षां मूर्खपणाचीच गोष्ट केली, व (It is the highest reach of blasphemous rebellion ’) ईश्वरी निंदेच्या बंडावर हा कळसच चढविल्यासारखें झालें. त्याचा परिणाम काय झाला ? दुसरा काय होणार ? काइस्टला त्याचे तोंडावर ‘ accursed ’ व ‘ Get thee behind me,

Satan 'असें म्हणण्याचा प्रसंग आला. नंतर स्वस्थ बसावयाचें तें सोडून देऊन, कोपयुक्त महत्त्वाकांक्षेनें प्रेरित झाल्यामुळें प्रचंड वादळ उत्पन्न करून भावी आयुष्य असेंच वादळमय होईल हें सेटननें सूचित केलें. पण उपयोग झाला नाहीं. शेवटीं सेटननें प्रांजलपणें कबूल केलें कीं,

“ Neither wealth nor honour, arms nor art,
Kingdom, nor empire pleases thee, nor aught
By me proposed in life contemplative
Or active, tended on by glory of fame. ”

शेवटीं क्रोधाचा भडका उडाला असतां व लज्जेनें तोंड काळेंठिकर पडलें असतां, सेटननें आपली तिरस्करणीय सैतानी शकल लढविली ! ही शकल म्हणजे सांप्रदायिक दृढविश्वास व परमेश्वरावरील अढळश्रद्धा 'Temptation of Faith' यांपासून भ्रष्टविण्याचा मोह होय. ह्या एकंदर सर्व प्रसंगीं देवतुल्य क्राइस्टनें, सेटनच्या मायावी भाषणांचें निराकरण ज्या भाषणांनीं केलें, तीं इतकीं अप्रतिम, इतकीं आत्मविश्वासाचीं व इतकीं सात्विकभावदर्शक आहेत कीं, सेटनसारखा खंदा छलक सुद्धां नामोहरम झाला, व त्याच्या तोंडून,

“ Confess had found thee
Proof against all temptation, as a rock
Of adamant. ”

हे उद्गार बाहेर पडले. शेवटच्या देहसंबंधीं छळाचे वेळीं क्राइस्टनें 'Tempt not the Lord thy God.' असें म्हटलें, व जेरूसलेमच्या ज्या अणकुचीदार शिखरावर सेटननें त्यास उभें केलें होतें, त्या ठिकाणीं तो उभा राहिला ! ह्या ठिकाणीं क्राइस्ट उभा राहण्यांतच सेटनचें अधःपतन होतें. उभें राहणें हें दैवी शक्ति व विजय यांचें द्योतक मानलें तर सेटनचें अधःपतन ह्यास पराजयाची निशाणी समजण्यास हरकत नाहीं. ह्याप्रमाणें सत्याच्या व असत्याच्या झगड्यांत योग्य तोच शेवट होतो. कारण 'So fares it, when Truth with falsehood contends.' असें स्पष्ट म्हटलें आहे.

विश्वामित्रानें आपल्या तपःसामर्थ्यानें सहस्ररश्मीस, द्वादश नेत्रांनीं तळपावयास लावून सर्वत्र जीवनाचा क्षय केला. खालून तप्त पृथ्वी व वरून प्रखर सूर्य यांचे कंचाट्यांत "भार्यासुत समागमीं । चालतां, चरण पोळतीं।"

व लगेच त्यांचें ‘ अन्तर तृषेनें करपलें. ’ अशा ह्या तृषार्त संधीचा फायदा घेऊन कौशिकानें “ अति रमणीय प्रपास्थानें । मायामयें निर्मिलीं ॥ ” परंतु तीं तिघेंही नैतिक बाबतींत व आपापल्या कर्तव्यांत इतकीं मुरलेलीं होतीं कीं, विश्वामित्रानें नानातऱ्हेनें त्यांस भुलविण्याचा प्रयत्न करूनही जेव्हां कांहीं जमेना, इतकेंच नव्हे तर रोहिदासासारख्या तृषाक्रांत बालानेंही

“ स्वामिया । आम्ही न शिवों ऐशिया तोया ॥
कलंक लागेल आमुचिया । सूर्यवंशालागुनी ॥ ”

असें आत्मविश्वासाचें उत्तर दिलें, त्या वेळीं आपण केलेल्या प्रतिज्ञेची आठवण होऊन विश्वामित्रास काय वाटलें असेल!! ही जर बाल रोहिदास ह्याची गोष्ट तर सती तारामती व सत्त्वशील राजा हरिश्चंद्र यांची गोष्टच नको. त्याच परामर्शांत, आपल्या हस्तस्थित कार्याचा शेवट काय होणार, याची जाणीव विश्वामित्राचे मनास टोंचूं लागली असल्यास त्यांत काय आश्चर्य आहे! परंतु,

‘ असाध्य जाणूनि भूपाळसत्त्व । कौशिक कोपला अत्यद्भुत ॥
भूतळीं सृष्टी करावया हुत । जाणो शंकर कोपला ॥ ’

पुढें त्यानें ह्या त्रिवर्गांचा विक्रय करून आपली दक्षिणा पुरी करून घेण्यापर्यंत मजल आणली; व आपला निध उद्देश शेवटासही नेला. त्या प्रसंगींही रोहिदासानें आपल्या मातेजवळ, ‘आई, माणसें विकायचीं म्हणजे म काय? (सत्त्वपरीक्षा) हे उद्गार काढले, त्या वेळीं त्या मानी व संभावित आईबापांस काय वाटलें असेल, याची कल्पना कोणास करितां येईल काय? ’ पुढें हरिश्चंद्राचा पावलोपावलीं अपमान, रोहिदासाचा सर्पदंशानें अन्त, पतिव्रता तारामतीचे धिंडवडे व शेवटीं प्रत्यक्ष तिच्या भर्त्याकडून तिचा शिरच्छेद करविण्याचा व्यूह, ह्या एकापेक्षां एक वरचढ अशा छळांनीं त्यानें आपलें जंग जंग पछाडून पाहिलें, पण “ शस्त्र पंडावें तंव ते क्षणीं । विश्वामित्र धाविन्नला ॥ ”; त्यांचा अंत डोळ्यांनीं पाहण्याची त्याची इच्छा नव्हती. लागलीच प्रतिज्ञेनुसार “ निज तपाच्या मौक्तिकें । तिघां शेस भरी कौतुकें ॥ जयजयकारें सृष्टिजनकें ॥ हर्षें टाळी वाजविली ॥ ” नंतर कौशिकानें स्वर्ग-भुवनास गमन केलें.

सर्व संकटांस तोंड देण्याचा, आपली शांति अढळ ठेविण्याचा, आत्म-निग्रहाचा, व मनोविकारांस लगोमीं ठेवण्याचा ह्या सर्वांचा परिणाम काय झाला ? तर,

‘ नृपसत्व शुद्ध हाटक । वरी ऋषी कोपाग्नीचें चोख ॥
मोला चढे अधिक ॥ ’

हें बक्षीस मिळालें. अपकान्यांवर उपकार करणें, ही हल्लींच्या व्यामोही प्रगतीच्या मनूंत व्यवहार्य गोष्ट समजली जात नसेल, तथापि अशा इतिहासांतून ती वागणूक सिद्धिप्रद झालेली दृष्टीस पडते. व “ पृथ्वी दुःखी करिती नांगरी । ते पिकोनि त्यांतें सुखी करी ॥ तेंवि अपकान्या जो उपकार करी । तो मोक्षाच्या शिरीं मुगुट ॥ ” हें तत्व असत्य मानलें जात नसे.

आपण श्रीरामचंद्राला ईश्वराचा अवतार मानतो; श्रीकृष्णास अवतारी म्हणतो; क्राइस्टलाही अवतार समजतात. अशा प्रकारच्या लोकोत्तर व्यक्तींना, व मनुष्यत्वाचे पलीकडील पायरी ओलांडणाऱ्यांना आपण देवतुल्य समजतो. पण कां ? मनुष्याचे ठिकाणीं असणाऱ्या सद्गुणांचें अशा दिव्य व्यक्तींमध्ये योग्य चीज झालेलें पहाण्यास सांपडतें. तीं माणसें होती, त्यांनीं मृत्युलोकांत जन्म घेतला होता. त्यांच्या जन्मांत, भावीकाळांत मानवजातीस अत्यवश्यक असणाऱ्या सत्कार्यांचीं तत्वे सूक्ष्म तऱ्हेनें अधिष्ठित झालेलीं होती. सर्व साधारण लोकांत असणारा गुणसमच्चय त्यांनीं पूर्णत्वाप्रत नेला. साधारण मानवी शक्तीच्या आटोक्याबाहेर वाटणारी गोष्ट त्यांनीं आपल्या असाधारण आत्मबलानें शेवटास नेली. म्हणूनच त्यांस आपण ईश्वरी अंश मानतो, त्यांची अवतारांत गणना करतो. तीं जगामधील व्यावहारिक माणसें होती. त्यांच्यांत ईश्वरत्वाचा व मनुष्यत्वाचा संयोग झाला होता. त्यांचे ठायीं ‘ समता, संतोष, साधुसंग, व विवेक ’ पूर्णपणें बाणला होता. दैवी तत्व व मानवी तत्व यांचा योग्य मिलाफ तेथें दृष्टीस पडतो. त्यांचे वाणींत व कृत्यांत फरक पडत नाही. त्यांचे अन्तःकरणांत कुविचारांचें बीजारोपणच होऊं शकत नाही, मग सुविचारांची फळे तेथें दिसून आलीं तर नवल काय ? त्यांचें अन्तःकरण “ Contains of good, wise, just, the perfect shape ” त्यांच्या अंगीकृत कार्यांत, श्रेष्ठ तत्वे ग्रथित केलेलीं आढळतात. तीं कार्ये आत्मसुखवृद्धीकरितां नसून ‘ इष्टाय पूर्ताय च कर्मणोऽर्थान् । ’ (भवभूति)

अशीं असतात. हरिश्चंद्र जरी अवतार समजला जात नाही, तथापि त्याचे ठिकाणी, उपरिनिर्दिष्ट अत्युत्कृष्ट भावना व आचार, आढळून येतात. दैवी तत्व शारीरिक तत्वांशीं संमिश्र झाल्याखेरीज, अशा दिव्य माणसाचें जगावर अस्तित्व कोणीही समंजस कबूल करणार नाही. अशा सहज-प्राप्य ह्या गोष्टी असत्या तर वाटेल तो लोकनायक होऊं पाहतां; जगाचे मार्गदर्शक होण्यास अडचण पडली नसती; किंवा, नूतन-इष्ट-धर्म-संस्थापकांचें कार्य सुकर झालें असतें. परंतु ह्या कल्पनेच्या केवळ भरान्या आहेत. आपल्या नेहमींच्या कार्यांत यशस्वी होण्यास, अंगांत अलौकिक गुणांचीच अवश्यकता असावयास पाहिजे अशांतला मुळींच भाग नाही, परंतु जे कांहीं गुण आपल्यामध्ये वसत असतील, त्यांची उत्तम प्रकारें जोपासना झाली पाहिजे, म्हणजे काम झालें.

राजा हरिश्चंद्र व क्राइस्ट यांच्या काव्यमय चरित्रांचें अल्प परिशीलन केलें असतांही ज्या गोष्टींचें साम्य दृष्टोत्पत्तीस येतें, त्यांचें दिग्दर्शन थोडक्यांत केलें आहे. यावरून कोणीही आपला चुकीचा समज करून घेणार नाहीत अशी खात्री आहे. तो समज म्हणजे, दोषांची तुलना होऊं शकत नाही, एक दुसऱ्यापेक्षां योग्यतेनें इतका मोठा आहे कीं, त्याची दुसऱ्या बरोबर तुलना केल्यास मूळच्याची योग्यता कमी होईल. अशी कोटी, दोषांपैकी प्रत्येकाबद्दल पुढें आणतां येईल. परंतु परस्परांमध्ये योग्यतेनें श्रेष्ठ कोण, कनिष्ठ कोण हें ठरविण्याचा उद्देश नसून, दोषांच्या जीवन-चारित्र्यांतील श्रेष्ठतम तत्वांचें अस्तित्व स्थापित करण्याकरितां, व तीं पाळण्यांत पूर्णत्वानें उत्तीर्ण होण्याचा जो उदात्त, उच्च धडा दोषांनीं घालून दिला आहे, त्याचें केवळ सूचनात्मक स्पष्टीकरण करण्याकरितांच हा प्रयत्न केला आहे.

प्रवासाची पूर्वतयारी.



प्रवासापासून बहुत फायदे होतात हें सर्वास ठाऊक आहेच. तथापि प्रवास सुफल होण्यास्तव काय काय तजविजी कराव्या लागतात हें पुष्कळांस माहीत नसतें. प्रवासाची लांबी, रुंदी व खोली ही ज्या मानानें कम-

जास्त असतील त्या मानानेंच तो किती सुफल झाला हें सांगतां येईल. प्रवासाची लांबी आणि रुंदी ह्या दोन्ही वाढविणें ही जितकी सोपी गोष्ट आहे तितकीच त्याची खोली वाढविणें सोपें नाही; कारण प्रवासाची खोली प्रवाशाच्या मनाच्या व त्याच्या बुद्धीच्या सखोलपणावर अवलंबून असते. मुळांतच जर मन व बुद्धि उथळ असतील तर 'खळखळाट' फार तर जोराचा होईल; पण 'गांभीर्यगरिमा' शून्यच असणार! जमिनीची नांगरट करतांना नांगराचा फाळ जितका खोल शिरेल तितका तो जमीन चांगली उफाळून काढील व त्यायोगें पिकाचा भरघोंसपणा वाढेल. तद्वतच प्रवासाचें आहे. प्रवासी ज्या पट्यांतून प्रवास करील त्या प्रदेशाच्या पट्यांत त्याच्या सुबुद्ध मनाचा फाळ जितका घुसेल तितका त्याचा प्रवास उन्नतिप्रद होईल. नाही तर प्रवाशाच्या गाडीचे बैलघोडे किंवा आगगाडीचें कळघर यांच्या प्रवासाची लांबीरुंदी काय कमी भरेल? पण या वस्तूंना अगर प्राण्यांना प्रवासाचा सखोलपणा साध्य नाही. तो 'अधिको विशेष' अशा मानवी प्राण्यालाच साध्य आहे. बुद्धिविशिष्ट मनुष्यप्राणी आपल्या अकलेचें जितकें भांडवल प्रवासाच्या व्यापारांत गुंतवील तितका त्याला नफा जास्त होणार यांत संशय नाही.

ही बुद्धीची खोली कशी पैदा करावी हा निराळा विषय आहे. चौकसपणा, बहुश्रुतपणा, वाचन, मनन, निदिध्यास इत्यादि साधनांनी बुद्धीस प्रगल्भता येते व तिची तीव्रता वाढते. तारुण्याच्या काळांत जशी शरीराची कमावणी केली पाहिजे तशीच वरील साधनांनी बुद्धीचीहि संपादणी केली पाहिजे.

प्रवासाच्या सखोलपणाची महती श्रीसमर्थांच्या काव्यांत सुचविलेली आहे. पहा:—

सृष्टीमधें बहुत लोक । परिभ्रमणें कळे कौतुक ।

नाना प्रकारींचे विवेक । आडळों लागती ॥ —(दासबोध.)

समर्थांनीं शिष्यांस तर असा दंडकच घालून दिला होता कीं,

नित्य नूतन हिंडावें । उदंड देशाटण करावें ।

तरीच भिक्षा मागतां बरवें । श्लाघ्यवाणें ॥

स्वतः समर्थांनीं सर्व भरतखंडभर प्रवास केला होता व " कुग्राम अथवा नगरें । पाहावीं घरांचीं घरें । भिक्षामिसें लहानथोरें । परीक्षून सोडावीं " या स्वतःच्या शिकवणीप्रमाणें लोकस्थिति त्यांनीं नीट न्याहाळून पाहिली होती.

त्यांना त्या तपासणींत ' सकळ पृथ्वी आंदोळली । धर्म गेला ' असें दिसलें व मग ' जन बुडाले, बुडाले पोटेवीण गेले ' इत्यादि आरोळ्या आर्त स्वरानें, ' रामदास फोडी हांका ' म्हणून ते गर्जू लागले ! लोकांचें ' हरद्र ' जाणून आपल्या हृदयावर समर्थींनीं लोकहृदयाचें चित्र या प्रवासांत उमटविलें ! आपलें दिव्य हृदय भरतखंडवासी दीनजनांच्या हृदयांत विरवून सर्व भरतखंड समर्थींनीं दिव्य केलें ! असा सखोल चित्तानें प्रवास त्यांनीं केला. व्यवहारांत आपण पहातो कीं, चुनखडी विरत नाहीं. पण तिला आंच देऊन तिची चुनकळी बनविली म्हणजे ती विरून लोण्यासारखी मऊ बनते. तद्वतच कठोर, कच्चें आणि प्राकृत अंतःकरण पुष्कळ पायपीट केली तरी विराऊ होणार नाहीं. सृष्टीशीं समरस होणारें नवनीतमृदु अंतःकरण हें कच्च्या अंतःकरणाला प्रेमाच्या व विवेकाच्या मुशींत अभ्यासवैराग्यानें तापवूनच तयार होतें. सद्विचाराच्या टाकीनें घडलेल्या चित्तद्रोणीच्या खोलवटींतच प्रवासाचें अनुभवामृत सांठवावें म्हणजे तें त्या चित्ताचें पोषण करून त्यास बाळसें दिल्याखेरीज राहणार नाहीं.

प्रवास जितका खेळीमेळीनें व चार संवगड्यांच्या संगतींत होईल तितका तो अधिक मानवतो. प्रवासाचीं साधनेंहि चालूं सुधारणेच्या मन्वंतरांत पुष्कळच नवीं निर्माण झालीं आहेत. आगगाड्या, आगबोटी, मोटारी, पायगाड्या, विमानें अशीं पुष्कळ साधनें सांप्रत मिळतात. त्यामुळें प्रवास एक साच्याचा न होतां त्यांत विविधपणा अधिक येतो. आतां या साधनांपैकीं ज्यांचा अवलंब प्रवासी करील त्यांच्या अनुरोधानें त्याची पूर्वतयारीहि भिन्न असावी लागेल हें उघड आहे. त्याचप्रमाणें प्रवासाचा हेतु, (खाजगी काम, यात्रा, उदीमधंदा इत्यादि) प्रवासाचा पल्ला, मार्गातील अडचणी व सोई, गांठचा पैसा, शरीराचें स्वास्थ्य, बरोबरचा लवाजमा अथवा मेळा, स्वभाव, अभिरुचि व मते यांच्या दृष्टीनेंहि प्रवाशांचे पुष्कळ भेद पडतील व या भेदांप्रमाणें त्यांना करावयाची पूर्वतयारीहि अर्थात् निरनिराळ्या स्वरूपाची असणार हें कोणासहि सहज कळेल.

येथें जी पूर्वतयारी वर्णवियाची आहे ती मध्यम वर्गांतल्या प्रवासार्थ प्रवास करूं इच्छिणाऱ्या जिज्ञासूंसाठींच आहे. त्यांतील कित्येक बाबी मामुलीच आहेत. तथापि त्या एके ठिकाणीं नमूद केल्यापासून फायदा आहे.

प्रवासाचा सराव व अनुभव नसणाऱ्यांना ठेंचा लागण्यापूर्वी शहाणे व जागे करण्याला त्यांचा चांगला उपयोग होईल अशी आशा वाटते.

प्रवाशाचें बिऱ्हाड गोगलगाईप्रमाणें पाठीवर राहीसैं असावें. जवळ उगाच फाजील बोजाहि बाळगूं नये किंवा हरघडीं दुसऱ्यापाशीं तोंड वेंगाडावेंहि लागूं नये. प्रथम कपडालत्ता व बाडबिछाईत यांचा विचार करूं.— दोन सट्टे, दोन आंगरखे (दोन्ही खिसेदार व सोयकर) दोन धोतरें, एखादा पंचा अथवा उपरणें, एखादा लंगोट, एक आंगपुसणें, डोईला साधी घडी करतां येईल अशी टोपी व रुमाल, प्रवासी सत्रंजी, आंथरापांघरावयाला दोन वाणक्या घोंगड्या, विशेष थंडी असल्यास कानपट्टी, गळपट्टी वगैरे कांहीं ऊबदार जिनसा— पायमोजे किंवा पोटरीपट्या—असे फक्त अवश्यक कपडे घेऊन त्याची छोटी बिछाईत करावी, व त्याला रबरी किंवा मेणकापडी मळखाऊ वेष्टण बांधावें. साधारणपणें प्रसंग आल्यास कोठेंहि झाडाखालीं सुखानें पथारी देतां येईल इतकी तयारी ठेवली म्हणजे पुरे. फाजील नाजुकपणा अगर फाजील मिजासखोरपणा अंगीं नसला म्हणजे वरील सामग्री भरपूर वाटेल.

याखेरीज एखादी हलकी मच्छरदाणी बाळगावी. डास, चिलटें व ढेंकूण यांचा मारा होण्याचा प्रसंग आला असतां उपयोगी पडेल.

प्रवासांत कांहीं औषधें जवळ बाळगणें फार जरूर आहेः—साधारणपणें किनाईनच्या पुड्या किंवा गोळ्या, एखादी रोज प्रवास सुरू असे तों घेत जावी; अशुद्ध पाणी स्वच्छ करण्यासाठीं निवळीचें बी अगर पोटॅश परमॅंगेनेट जवळ ठेवावें. सर्पदंशावरही पो. पर मॅ. उपयोगी पडतें. जहरी आहे म्हणून जपून ठेवावें. परगांवीं एकदम गांवच्या पाणोथ्याचे ठिकाणीं या औषधाचा (पो. पर मॅ.चा) उपयोग करून पाणी तांबडें केल्यास अनर्थ होईल. समजूतदार व भल्या गांवपुढ्यांचा पाठिंबा मिळविल्याशिवाय असलें धाडस करूं नये. या औषधाची अधिक माहिती डॉक्टरांकडून मिळवावी. खेरीज—सुंठ, पांढरा कांदा, मिरीं, खडीसाखर, लवंगा, त्रिफळा, इत्यादि किरकोळ देशी औषधें जरूर ठेवावीं. एखादी छोटी औषधांची प्रवासपेटी—होमिओपॅथिक अगर आयुर्वेदिक इ.—उपयोग ठाऊक असेल तर जवळ ठेवावी. गंप्लास, बिबा किंवा आयोडाइन् जवळ ठेवावें. ठेंच

लागणें, नडगी फुटणें वगैरे अडचणींतून सुखानें निभावून जातां येईल इतकी तयारी असावी. प्रथमोपचार (फर्स्ट एड्.) जाणणारा माणूस बरोबर असेल तर फार उत्तम. विंचू, साप, वगैरेबद्दल अनुभविक औषध जवळ नसल्यास विंचवाचे दंशावर तांबड्या भोंपळ्याचें देंठ व साधें मीठ जवळ असावें. वेखंडाची मुळी जवळ असल्यास सर्प जवळ येत नाही म्हणून जवळ बाळगावी. व्हसेलाइन्, सेफ्टी पिन् इ. सामान जवळ ठेवावें. कांटा काढण्याचा नाचकण सदोदित जवळ पाहिजे. चाकू, सुरी, कात्री, स्कूझायव्हर, वगैरे कांहीं वेंचक उपयुक्त जिन्नस जवळ ठेवावेत. छोटे छोटे १।२ डबे एवढें सामान ठेवण्याला पुरतील.

याशिवाय पुढील किरकोळ सरंजामही जरूर बाळगावाः—एक पाणी पिण्यासाठीं पिशवी—कॅन्व्हासची घडीची पिशवी बरी; एक फिरकीचा व कडीचा हलका तांब्या; २।३ हलकीं अल्युमिनमचीं भांडीं; पाणी वगैरे काढण्यासाठीं सुमारे २५।३० हात दोर; सुईदोरा; साबण—कपड्याचा व अंगाचा; एक भकम काठी; एक छत्री; जरूर तर स्मश्रूचें सामान; लिखाईचें सामान (यांत एखादें फाउंटन् पेन ठेवावें) एक छोटे घड्याळ; स्टोव्ह व स्पिरिट किंवा शेगडी; मिळेल तर एक विजेचा खिशांतला दिवा; मेणबत्त्या व एखादा घडीचा कंदील; आगकाड्यांची पेटी; बळकट व धडचढाऊ पायतण किंवा जोडा—ब्राह्मणी सैल जोडा नको; कॅन्डेन्स्ड मिल्क—घट्ट दुधाचे डबे; टिकाऊ भूकलाडू—डिंकाचे चांगले टिकतात; पोष्टाचीं कार्डपाकिटें इत्यादि सामान व पूर्वीचीं औषधें वगैरे बहुतेक सर्व एका हलक्या पेटींत अगर पाकिटांत अगर गाठोड्यांत राहतील. पडशी केली तर मला वाटतें पायीं चालणाऱ्याला फारच सुखाची होईल.

या सरंजामांत भर टाकण्याजोगी एक महत्त्वाची वस्तु म्हणजे फोटोचा कॅमेरा होय. ज्यांना स्टिरिआस्कोप (यथादर्शन यंत्र)चीं चित्रें करितां येत असतील, त्यांना प्रवासांत पाहिलेल्या सृष्टि-सौंदर्याचे, लोकरीतीचे, दर्शनीय स्थळांचे, व संस्मरणीय प्रसंगांचे फोटो घेऊन ते ठेविले तर घरच्याघरीं स्टिरिआस्कोपच्या द्वारे त्यांना आपला प्रवास व अनुभव पुढें सारखा वाटेल तेव्हां हुबेहुब जागृत करितां येईल ! वाटेनें मन रिझविण्यासाठीं बरोबर कोणी नसेल तेव्हां एखादें अलगुजासारखें वाद्य फार कामास येईल. असो.

न्यू पूना कॉलेज मॅगॅझीन.

ज्या प्रांतांत प्रवासास जावयाचें त्या प्रांताची जितकी बारीक माहिती तो प्रदेश पाहण्यापूर्वी मिळवितां येईल तितकी मिळवावी. राजकारणपट्टे इंग्रज सरकारनें ग्याझिटीअर्स नांवाची पुस्तकमाला प्रसिद्ध केली आहे. ज्या भागांत प्रवास करावयाचा त्या भागाचें ग्याझिटीअर पैदा करून त्या-वरून टिपणें करून घ्यावीं. ट्रॅव्हेलर्स गाइडसारखीं पुस्तकें अगर त्यांच्या आधारेणें बनविलेलीं सचित्र भारतप्रवासवर्णनासारखीं मराठी पुस्तकें पहावीं. जेथें जावयाचें तो प्रांतच जर परका असला तर तेथील भाषेचें एखादें छोटें पुस्तक अगोदर पाहून जवळ बाळगावें. सरकारनें सर्व हिंदु-स्थानचे फार बारीक-सारीक भाग दाखविणारे नकाशे-टोपोशीट-तयार केले आहेत. बारीक पायवाटांची सुद्धां माहिती या टोपोशीट्समधून काढिलेली असते. ते न मिळतील तर एखादा साधा नकाशा तरी ठेवावा. चांगलीं एक दोन गंभीर व सुविचारपरिप्लुत पुस्तकें, मनाचे श्लोक अगर गीता हीं जवळ व्यासंगार्थ, मननार्थ व रंजनार्थ फावल्या वेळासाठीं ठेवावीं.

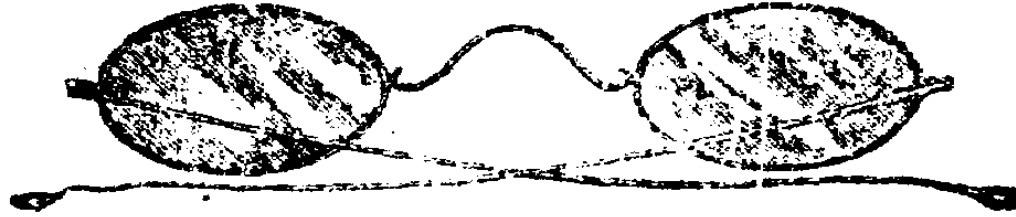
अशी संगीन तयारी करून केलेल्या प्रवासाची फलश्रुति विस्तारानें वर्णयाची गरज नाहीं व तितका येथें अवकाशही नाहीं. हीं बाह्य साधनें अनुकूल असून त्यांच्या जोडीला प्रथम वर्णिलेली खोल दृष्टी फुटलेला प्रवासी हा सर्वोत्तम प्रवासी होय. अनुकूल नुसतीं बाह्य साधनें असणारा मध्यम प्रवासी होय. दोन्हीं नसणारा अधम प्रवासी होय. त्याला भटक्या हें नांव ठीक शोभतें ! खोल दृष्टी फुटलेला प्रवासी नवीन स्थळीं गेला कीं, जशी तो तेथील भूमीची सुद्धां वरून व पोटांतूनही परीक्षा करण्यास चुकणार नाहीं, त्याचप्रमाणें तेथल्या रहिवाशांची मनांभूमीहि उकलून पाहिल्याविना व तेथें सद्बिचारारोपण केल्याविना प्रवासाची ' पारणा ' करणार नाहीं ! *

श्रावण शु. १५ पुणे.

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