

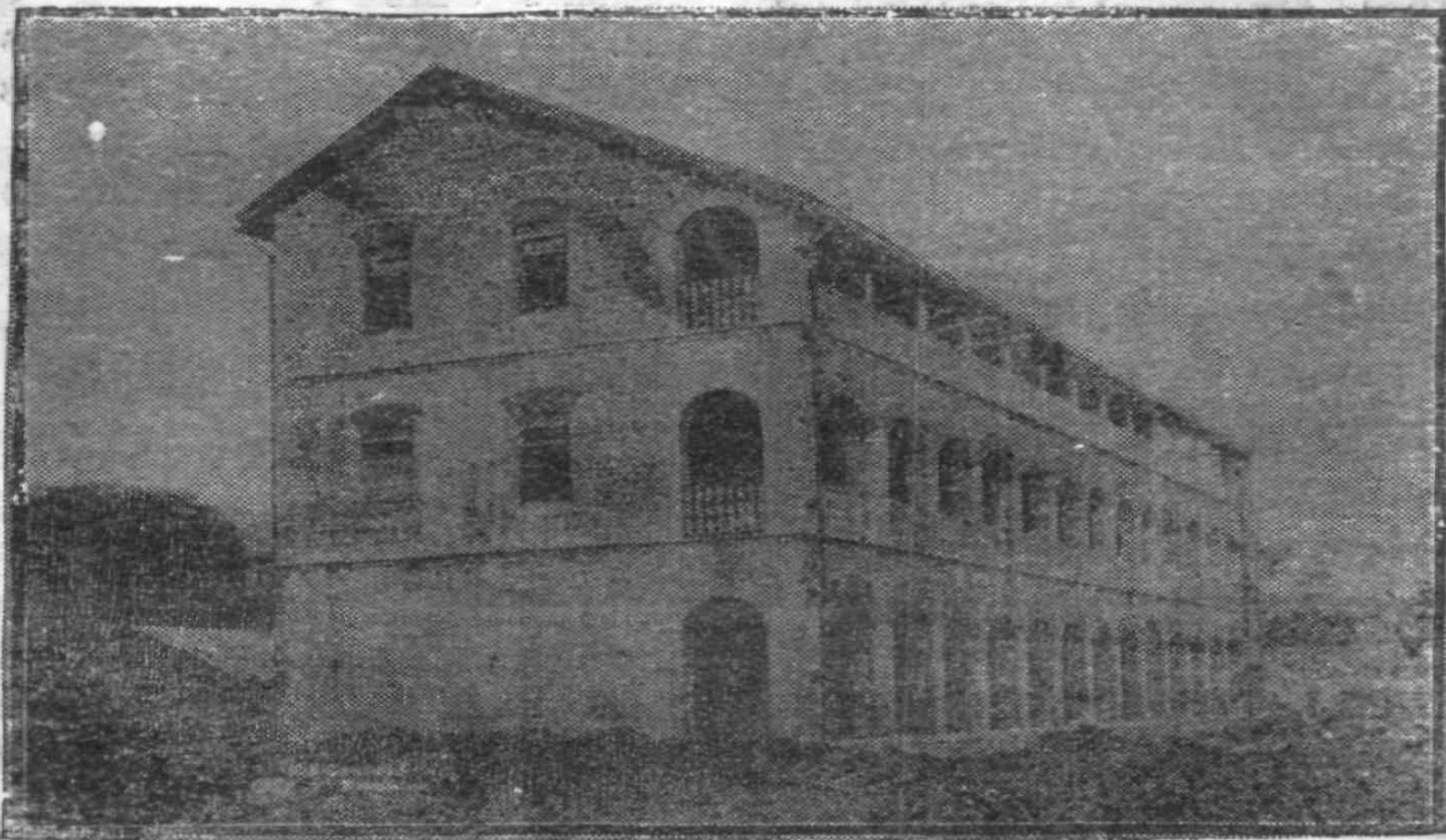
" EDUCATE, UNITE & HOPE "— H . M. KING--EMPEROR GEORGE V.

THE
NEW POONA COLLEGE MAGAZINE.
(ANGLO--MARATHI)

Vol. I.

NOVEMBER 1916.

No. 1.



Editor :—Gopal Krishna Gokhale, M. A.

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Notice to Contributors.

The Magazine invites contributions from professors and distinguished past students of the institution. The present students are also requested to send in interesting articles touching literary matters. All contributions should be written legibly on one side of the paper only.

The Editor does not undertake to return rejected contributions, unless an addressed and stamped envelope is sent with them.

Only two numbers of this magazine will be published this year.

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THE NEW POONA COLLEGE MAGAZINE.

Let knowledge grow from more to more
But more of reverence in us dwell—

—*Tennyson.*

Vol. I.]

November, 1916

[No. 1.

SPARKS FROM THE EDITORIAL ANVIL.

YES, dear readers, the editor's table is a veritable anvil on which the thoughts and ideals of the public, whom he represents, are forged and hammered. The editor merely superintends the process and yet the situation for him is not entirely safe, especially in these days. But "nothing venture, nothing have" goes the proverb and the present editor enters confidently, yet cautiously upon the duties of his position, bearing in mind the enheartening maxim that "a faint heart never won a fair lady." He feels certain that his readers will judge his work with indulgence and on the strength of that belief, he pursues cheerfully "the even tenor of his way." He remembers, with pardonable vanity, the great praise bestowed upon able Editors by Carlyle in the famous passage in the "History of the French Revolution"; but at the same time the responsibilities of his position occupy his thoughts more than anything else.

Soon after the New Poona College had been ushered into existence, it was suggested that it should have a Magazine of its own in order to chronicle the incidents that take place in its little world and to voice and embody its aspirations. This number is the out-come of that suggestion and we, of course, hope that The New Poona College Magazine

has, to use a phrase of current journalism, "come to stay." It is true that our college students, being as yet novices in the art of literary composition, will not be able to contribute much to its pages. But every attempt will be made to encourage them to write for the magazine, so that ultimately they will be able to manage it for themselves. Our chief hope, however, lies in the past students of the Nutan Marathi Vidyalaya. We believe that, by starting the magazine, we have given them an excellent opportunity to do some service to their *alma mater* both by contributing and subscribing to this infant periodical.

"Take care of number one" is a piece of sound advice. Although its usual meaning is different, we construe it into an instruction to see that this issue of the magazine contains the very best articles that can possibly be procured. Our readers will see for themselves that we have carried out the advice mentioned above. Prof. V. S. Ghate, M. A., contributes a touching and sweet article, reviving happy memories of his school days, when this institution had just reached "the High School stage" of its development. Prof. V. S. Ghate was among the first batch of students that passed their Matriculation from the Nutan Marathi Vidyalaya. His later career is too well-known to need any mention. Last year, he was awarded the Government of India Scholarship in order to enable him to prosecute higher studies in Sanskrit at Cambridge. He sends the article from Paris, where he means to spend a few days. His love and regard for the institution can be easily appreciated by a perusal of the article, which, therefore, we commend to the special notice of our readers.

The other article—a scholarly one—comes from the pen of Prof. V. V. Sowani, M. A., of Meerut College. It is a work of research and critical Scholarship. It describes an ancient Indian festival, performed in honour of Indra. The writer

has taken a good deal of trouble to hunt out the references and has supported them by quotations. To this very readable article, too, we invite the prominent attention of our readers, especially because it comes from a past student of the institution.

Prof. R. P. Sabnis, likewise contributes a delightful article written in a manner worthy of a Cambridge Graduate. Can we not, therefore, say that we have taken care of "number one" ?

* * * * *

• The Institution, of which this magazine is an early offspring, unfolds a remarkable record of steady progress, slow but sure. The growth is almost like that of a living organism. The seed was sown in the year 1883, by some admirers of the late Mr. V. K. Chiplunkar, called by some the father of Nationalism in Maharashtra. We come to the year 1896 and lo ! after the lapse of a little more than a "tapas", the institution has grown from a Marathi Vernacular School into a full-fledged High School, teaching upto the Matriculation standard. By gradual steps, this memorial as it were, of the great Mahratta patriot, inspired with his spirit and quickened by his memory, grows and flourishes. It shows a steady increase in the number of students and its results at the Matriculation leave nothing to be desired. Is its growth to stop there ? Has it risen to the full height of its possibilities ? No. Some young and enthusiastic graduates conceive the idea of giving it further scope for development. Preparations in the way of the necessary buildings and equipment are steadily carried on through 1914 and 1915. The University graciously sets the seal of its approval on the preparations made. His Excellency the Governor of our Presidency condescends to come over and open "The New Poona College", as it is named, and thus dear "old boys", what was your High School for twenty years becomes our College !

Having seen how the College has come into existence, the past merges into the present and one is inclined to answer the whispered query : " How is your college getting on at present ? " " Well, splendidly." " The First Year Arts " divisions, as they are cumbrously called, are quite full and admission had to be refused to several for want of accommodation and also on account of the University limit, which allows only a hundred students in each of the two divisions. We hope that next year this limit will be raised to at least 240. The Intermediate class is not equally fortunate and can boast of only 36 students. Of course, it was not to be expected that many students would seek admission into this class, because to do that they would have had to leave the college in which they were studying to put in a brief year at a newly-fledged institution only to leave it at the end of the year to join some other college for their B. A. course.

Of the future who can tell ? It is the ambition of the promoters to see that the present students of the First Year's Class should take their B. A. degrees from this very institution. They will try their best to open the B. A. classes from 1918. But it depends on the quality of the work shown and the practical sympathy of rich and charitable persons. The Principal and the staff will leave no stone unturned to achieve this end and the beauty of it is that they are all hopelessly optimistic about it, although the phrase may sound rather like an Irish bull.

* * * *

The opening ceremony of the College, that took place on the 14th of June, was a grand and impressive function. The space in front of the school building had been converted into a magnificent "*mandap*" on one side of which was erected a dais for the reception of His Excellency the Governor and other worthies. Behind the dais were hung,

the trophies won by the High School in sports. Miniature "Union jacks" and festoons of mango leaves were largely in evidence, symbolizing to the philosophic eye, the happy union of the East and West. There were so many rows of chairs, arranged with an eye to the economy of space, that one almost wondered whether there were sufficient "notables" in Poona to fill them all. But at about 5 p. m., ladies and gentlemen, in gay attire, began to throng the environs of the building and were duly conducted to their seats. Almost every body, who was anybody, was there. Among those present were such illustrious personages as the Chief of Sangli, the Chief of Ichalkaranji, the Hon. Mr. Chaubal, the Hon. Mr. Carmichael, the Hon. Mr. Sharp and Sir Ramkrishna Bhandarkar.

His Excellency arrived exactly at 5-30 p. m. and was received at the entrance by Sir Ramkrishna Bhandarkar, Devan Bahadur K. R. Godbole, Mr. H. N. Apte and Mr. V. G. Apte. The inevitable music, welcoming His Excellency, enabled the guests to take their seats and to prepare themselves for the further programme. After a few introductory remarks from Sir Ramkrishna Bhandarkar, Mr. Vinayak Ganesh Apte, the retiring superintendent of the High School and the would-be Principal of the College, read a statement giving a brief-history of the institution since its inception, tracing the development of the Shikshana Prasarak-Mandali's Nutan Marathi Vidyalaya and outlining the plan of work of the College that was soon to be "*in esse*." Devan Bahadur K. R. Godbole then requested His Excellency to open the College.

His Excellency went over to the College buildings, which he opened with a silver key. He was shown the laboratory and the library of the College and was also victimized, together with some distinguished guests and the College Staff, by that ubiquitous personality—the photographer. Just before this he had been introduced to the

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members of the staff. In the meanwhile, the guests assembled in the *Mandap* were being treated to a delicious dose of music. His Excellency returned to his place on the dais and delivered a very interesting speech, in the course of which he referred to the progress of the war, regretting the surrender of the gallant garrison at Kut-el-Amara, and recalling the splendid heroism of our Poona division. After rapidly passing in review the crowded incidents of the Irish trouble, the death of Lord Kitchener, the successes of the Allies on the German High Seas, the Speaker expressed his belief that "we are steadily but surely marching on the road to victory." In his solemn and moving tone His Excellency went on:—"It is my belief that all the sorrow we have suffered, all the sacrifices we have endured, will bind us together in a firm and lasting bond of fellowship, each part with a better understanding of the other, all parts determined to secure absolute fairness and justice for each in order to secure the welfare of the whole."

His Excellency then spoke of how his hopes of making rapid and substantial progress in many departments in promoting the advance of our Presidency had been foiled on account of the hard necessity of drastic retrenchment everywhere. Then congratulating the promoters of the institution on their success in establishing the College in such hard times and wishing the College hearty god-speed, His Excellency brought his sincere and sympathetic speech to a conclusion.

A vote of thanks to His Excellency being proposed by the Chief of Sangli, His Excellency and the other guests were garlanded amidst the cheers of the audience and after the recital of the National Anthem, the proceedings of the evening saw a successful termination.

* * * * *



C.S.P. Prof. N. M. Shah.



Prof. R. P. Sabnis.

On the 4th of August 1916, the college had assembled in the "B" division class-room of the First Year Arts students in order to celebrate the anniversary of the declaration of war by England and to wish success to the Allies' arms. Prof. G. K. Gokhale made a short speech with Principal Apte in the chair. The speaker pointed out that this present War is one of Principles or, of two opposing theories of State. He showed how England had plunged into the war not so much to avert any direct danger, but to assert the sanctity of plighted troth and to vindicate the right of weaker nations to exist.

In closing the proceedings, the Principal said that if, as a result of the war, the principle "Live and let live" were firmly established, it would not have been fought in vain. The business of the meeting came to a close with the passing of the resolution regarding the unflinching determination of the Allies to carry the war to a victorious end.

* * * *

Among more recent events is the welcoming of Prof. N. M. Shah into the fold of the life-members and the completing of the necessary preliminaries prior to his departure to alien lands. An evening party was given to him in the school premises, where Indian refreshments were served perhaps for the reason that Mr. Shah would be a stranger to them for three years and that Prof. R. P. Sabnis, who was also welcomed and entertained that evening, had been a stranger to them for a couple of years. The guests of the evening were garlanded and cheered at the end.

In the course of the evening, Principal Apte made a speech praising the rare sacrifice of these two gifted youths. Mr. Potdar gave vent to feelings of mixed joy and sorrow in Marathi and Profs. Gharpure and Karmarkar added their

good wishes. We record our hearty good wishes for the welfare and prosperity of these two new and invaluable additions to the board of life-members.

The College students held a separate meeting in order to present an address to Profs. Shah and Sabnis. Principal Apte was in the chair. Prof. Gokhale made a few observations on behalf of the students and after the guests were garlanded, the meeting came to a close.

* * * *

The out-break of plague has disturbed the smooth working of the College and has affected the School department also to a considerable extent. Many students had to leave Poona and the terminal examination of the College had to be postponed to the next term. We can only hope that this disturbance will not affect the University results at the end of the year. To the College especially, which has yet a position to win and a name to establish, this untimely and unwelcome advent of plague means a special misfortune. But as Bhishma has wisely taught "Exertion is greater than destiny" we commend this sage counsel of the ancient teacher to the particular notice of our students, and we wish that they should exert their utmost power to bring credit to themselves and to their College.

Words of Charm and Cheer

BY

His Excellency Lord Willingdon.

[His Excellency Lord Willingdon has endeared himself to the people of this Presidency by the charm of his speech. In all his public speeches, he creates a profound impression by his fluency, and ease of delivery, his free and unrestrained manner, his sonorous voice with a touch of tenderness in it and above all the outspokenness and sincerity that are writ large in every word of his. We venture to publish separately this concluding part of his speech on the 14th of June 1916 delivered on the occasion of the opening ceremony of the New Poona College, so as to give it the prominence it deserves.]

“ You may, therefore, imagine how particularly pleased I am to be with you to-day and to feel that progress is still going on, brought about by the generosity and devotion of individual citizens of your city. You have reminded me in your address of a certain remark I made last year about knocking at the door of the University. I can only warmly congratulate you on the fact that you have some one amongst you who has pronounced “ the open sesame ” and unlocked the magic gate within the short space of a year. Most sincerely I wish all success to your college and I can assure you that if the results of your administration receive recommendation during the next five years, Government will be inclined to listen sympathetically to certain difficulties in your path which have to-day been suggested by your secretary. Let me add one word in conclusion. You are starting on your way under the brightest conditions, the foundation of your success having been firmly laid through the generous help and influence of such leaders of educational effort as Sir Ramkrishna Bhandarkar, Dewan Bahadur Godbole, Mr. Apte and others, whose advice and counsel .

will always be at your service. You have a zealous and devoted staff of professors, who will, I am confident, so discharge their educational duties that this college will produce god-fearing men ready to go forth in the world to fight the battle of life by means of a manly, moral and well-regulated course of conduct. And if and when, as I hope I may, I visit these shores in future years, I trust I may find that the New Poona College has fulfilled the highest aspirations of its promoters."

The attitude and the aims of the ideal student.

BY

Sir R. G. Bhandarkar.

[On the 20th of June 1916, the professors and students were assembled in the First Year Arts "A" division to go through the inaugural function marking the first day of the academic year. Sir R. G. Bhandarkar, the Nestor in the field of Educational work and the Chairman of the Council of the Shikshana-Prasarak Mandali had kindly consented to attend and speak a few words of advice to the students. It was a solemn occasion. The hall was completely filled with eager youths anxious to see their new College "get under way." A breathless silence filled the entire assembly when Sir Ramkrishna Bhandarkar rose amidst deafening applause and delivered a learned and instructive address, the substance of which is reproduced below after having been revised and corrected by himself.]

"Professors and students of the New Poona College, I have great pleasure in being present on the occasion when this new college commences its teaching work on the opening day of the first term of the University year. I have always been keenly interested in Education and hence I am glad to find that Poona is adding one more educational institution to those that are already existing. But in order that the institution may justify its existence and prove worthy of the high ideals for which it stands, the students must always bear in mind that it is largely in their hands to make or mar the institution to which they belong and therefore they must ever be on the alert to watch their conduct. It is on you that the future of the institution depends and "by its fruits will it be judged."

You will be taught here literature and science. In order that you may grasp the principles of what is laid before you thoroughly, it is necessary that a certain attitude

towards the subjects to which you are introduced, should always be maintained. The attitude is, I think, properly indicated by one of our oldest Sanskrit writers—Yâska—the author of the Nirukta, which contains the derivation and explanation, with instances, of words collected from the Rig-Veda Samhitas into groups which are called Nighantus. The verse given by Yâska is as follows:—

विद्या ह वै ब्राह्मणमाजगाम गोपाय मा शेवधिष्टेऽहमस्मि ।
असूयकायानृजवेऽयताय न मा ब्रूया वीर्यवती तथास्याम् ॥

Vidya (Learning) went to a Brahmana (and said:)
“ Protect me; I shall be a treasure to you. Do not communicate me to one who is disposed to find fault, who is not straight and who is not self-controlled. If you do so (= तथा) I shall be a source of power (to you)”

The attitude of a student, then, ought to be that he should be in a receptive mood, disposed to find what is reasonable in all that is stated to him, not to pick holes in it i. e. the attitude should not be hostile. He should be straight; he should not allow himself to be swayed by any prepossession or prejudice; he should not be inclined towards evil thought; thus, in short, he should control himself.

If a students' disposition is hostile, he will not be able to comprehend the true essence of what he is introduced to; in extreme cases, a man with this attitude may even say that sugar to him is not sweet. He will not receive anything, opposed to his prepossessions, that he may find in the subject to which he is introduced. If he is not ऋजु or straight, he may approach his subject not with a view to gain knowledge, which must be the proper aim, but with a view of satisfying some other end. Thus students in our university are too often actuated, in studying a subject with the motive of merely passing the examination in it, for which they are preparing. If that is your attitude, you simply cram up a subject and not really learn it or make it your own.

Now the object to be aimed at in education is to enable the students to apprehend the true, the good and the beautiful i. e. that which is permanent in the appearances we meet with, what is morally elevating and what delights the soul and fills it with high aspirations. Your knowledge of a thing must be true i. e. supported by evidence which satisfies the reason and should form a consistent whole and not be made up of bits, inconsistent and incompatible with each other. In feeling and conduct you should endeavour to find the good i. e. what elevates the soul and discriminate it from what lowers it or renders it mean. In reading poetry, biography and history, you should be guided by this principle. From your acquaintance with the above subjects, you should also endeavour to find what is beautiful i. e. that which sends a thrill of delight into your heart in the external aspects of Nature and also in the character of man. If these principles are steadily kept in view in the course of your studies, you will no doubt render yourselves men of thorough culture, able to do their duties in this world and thus fulfil the mission of life. "

The Greatest of them.

BY

Prof. G. K. Gokhale.



[On the opening day of the New Poona College, after Sir Rankrishna Bhandarkar had finished, Prof. Gokhale followed up the veteran educationist's scholarly address with a small speech. "Duty" and "character" formed the burden of his advice to the promising young undergraduates assembled on the occasion. It is proposed to reproduce the concluding part of his "sermon," as it is particularly significant in these days of national awakening.]

After congratulating his young friends on their good fortune of being born in the first decade of the 20th century, which was destined to see great things enacted on the stage of the world, Prof. Gokhale remarked that it was on account of this very good fortune that the responsibilities of the student world were specially heavy. Now, another name for responsibility was duty, of which so much had been made in England when Nelson exhibited on his flag the motto "England expects every man to do his duty." In India the same lesson had been taught 5000 years ago by Shri Krishna Bhagawan in his immortal counsel : " कर्मण्येवाधिकारस्ते मा फलेषु कदाचन." It was not that in India, there were no great ideals to be followed but there was no strength and determination to follow them. The lecturer exhorted his audience to develop these virtues. After a brief reference to the physical, emotional, intellectual and spiritual sides of education and the way to strengthen each of them, the lecturer turned to the question of character and said :—

So much is talked in these days about Indians lacking in character and so on. Now what is meant by this "character"? Does it consist in thinking oneself superior to the rest of the world and exhibiting a sort of assertiveness?

His Excellency Lord Willingdon does not think so. If you consider his remarks on character in his speech he delivered in the Deccan College in 1913, you will see that English opinion with regard to character is something different. Character is not haughtiness or bad manners. In the speech above referred to, His Excellency has paid Indians the unique compliment of being the best-mannered race in the world. Let us try to be worthy of that compliment for all time to come. Let us be polite and gentle. But at the same time let us cultivate and develop an inner strength that will enable us to keep to the right path in spite of all temptations or difficulties. That is, in my humble opinion, the true meaning of character.

There are several qualities that go to make up character, in the truest sense of the term. The precious web of a strong, manly and noble character is woven out of different golden threads, such as those of patience, fortitude, sympathy and courage. But it must always be borne in mind that

The greatest of them

is "unselfishness". When a man possesses this divine virtue, it enables him to acquire all the rest, and all the others, without this, would never be sufficient. If it be granted that a man is unselfish, why should he be inclined to do evil at all? This quality, therefore, I place in the front rank of all moral virtues. Everything is summed up in it. It is sometimes said that there is only one vice in the world and that is selfishness; similarly there is only one virtue in the world and that is unselfishness.

But the materialist who takes his stand on biology would say: "If a man were to be perfectly unselfish, he would not be able to hold his own in the struggle for existence, in which only those who care for themselves come out successful. All biological evidence goes to prove this."

That may be so ; but we should care more for moral elevation than for material aggrandizement. Besides, has not Shrikrishna promised that he himself would take care of the person who, having given up all selfishness, exerts himself only for the welfare of the world ?

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

One need not be afraid, if he has faith in these words, of the Blessed Lord, of doing good to others without taking thought for oneself. Besides, unselfishness is at the root of all genuine patriotism and large-hearted philanthropy. Love of the Motherland and love of one's fellowmen must so fill the heart that there must be no room for petty or sordid motives. Moreover, the greatest of earthly joys is the joy that fills the soul, when you do a good turn to another " for its own sake ". Every one of us should be beginning to experience the happiness of seeing others happy. So take this large view of character and begin to build such unselfish character from to-day. It is not impossible nor even difficult, only if you are sincere and true to yourself. Never excuse yourself. Be as hard on yourself as you ought to be indulgent towards the faults of others. By such severe self-scrutiny and a strict self-discipline, it is possible for every one of us to fulfil the high destiny that is in store for us and I appeal to you, by all your reverence for the past and your splendid hopes for the future, to become men of sterling character, devoted to the service of the Motherland " .

THE NUTAN MARATHI VIDYALAYA.

Reminiscences

BY

Prof. V. S. Ghate, M. A.

The fourteenth of June 1916 will ever be a memorable day in the life of the Nutan Marathi Vidyalaya. As the name shows, it began with the Marathi *bigāri yattā*, and passing gradually through the different stages of a Marathi primary school, an Anglo-Vernacular school, a high school, it has now grown into a second-grade college, and will before long be a first-grade college too. The progress has been necessarily slow; for it has taken not less than thirty-three years to build the edifice as it stands to-day. But all through this period there stand out conspicuously certain traits which have characterised the institution, and which have gone to make it what it is to-day. It is but natural that the whole of the past of the institution should rise before the mind of one who had the good fortune of once belonging to it, and who can never forget all that he owes to it; and it would not be out of place to briefly refer to some of the little incidents in the past in this first number of the New Poona College Magazine; as it would help to give some idea of the spirit which has always inspired this institution to the young men who receive instruction here; and what I am going to say will be, I believe, specially interesting to the enthusiastic and self-sacrificing band of young men who have voluntarily come forward to steer it successfully through its future course.

I need not refer to the spirit of self-sacrifice and independence which has always actuated the conductors of this institution. It is a fact too well-known. What I wish to refer to on this occasion is their love of the work they undertook and specially the spirit of sympathy which pervaded the relations between the teachers and the taught. For it

is often forgotten that the qualities which go to make a successful teacher are not only a thorough knowledge of his subject, and a capability of demonstration, but above all a frank sympathy with the scholars. That teacher is best understood and proves most effective, who can enter into the spirit of the scholars, who can make himself not only respected but liked by them, and who can make them feel quite at home with him. If this fact is borne in mind by teachers, I think, no boys would hate their school and they would be only glad to be relieved from the dull monotony of the home. It was this spirit of homeliness which marked the relations between the teachers and the taught.

It was about 22 years ago when the school taught only upto the fifth English Standard. The annual examination was over and the students who completed their fifth standard had no course but to leave the school and join some other for the sixth standard. We were all really very sorry; for we all felt a strong attachment to our school and the idea of leaving it was simply unbearable. A group of about forty students, all about fourteen years old, went together to see our beloved master, whom we called by the familiar name 'Dāmu Aṇṇā', and told him what we felt. He was moved by our prayer, as we had expected, and he took up the matter seriously. In a fortnight we had the Sixth Standard opened, and everything went on well. Next year naturally provision had to be made for the Seventh Standard; and thus we had the satisfaction of completing the school course of the Nutan Marathi Vidyalaya.

I may give another little instance of how much we loved Dāmu Aṇṇā. As we entered the Sixth Standard, we were naturally entrusted to the care of some graduate teacher; and Dāmu Aṇṇā told us that he would have nothing to do with us as a teacher; for as he said funnily he had nothing to teach us. But we could not do without Dāmu Aṇṇā, and we forced him to give us one hour a week

to teach astronomy (only nominally according to the timetable), but really to amuse us with his instructive stories which he had a very funny way of narrating ; and I assure you that though we learnt little or no astronomy we gained a lot of useful information, not to speak of the fun which we enjoyed.

Dāmu Anṇā possessed a rare tact of managing students. A single glance of his was sufficient to produce silence in a class howsoever noisy. His influence was felt not only in the class-room, but on the play-ground also. He actually took part in games with us ; and those who were lazy or not strong enough he encouraged by adapting himself to them. He at once could see through a student; and though he loved them, he never unnecessarily flattered their caprices. Once we had a teacher who always made a mess of the whole thing ; and inspite of his good intentions he appeared to us a complete failure. It was scarcely a fortnight since he had come, and a deputation of students went to Dāmu Anṇā to complain against him. I still remember the stern look and the strong words which we had to face. He made us feel ashamed of our impatience; and we returned crest-fallen and not a little surprised, too. But it was only a week after that, and we were agreeably surprised to have another teacher take his place.

In the beginning, when the Matriculation Class was opened, there were naturally some difficulties and troubles. As for Mathematics, English and Sanskrit we were in good hands and very happy, too. But science was a new subject and one that cannot be tackled by every body. New graduates were imported ; but they could not imbibe the spirit of the institution ; besides they were inexperienced. So several means were tried, but without success ; until at last the old teachers had to come forward to teach the new subjects. That Mechanics was taken up by the Veteran Mathematics-

teacher there is nothing strange about it. What would, however, appear most funny at first sight was that the teacher in charge of English grammar undertook to teach chemistry ; and he who taught Paradise Lost taught astronomy. And all my friends of that year will yet bear testimony to how thoroughly and satisfactorily we did these subjects.

That year every teacher tried to do his best, even sometimes to the great inconvenience of the taught. We had extra hours almost for every subject ; and even Sundays were turned into working days ; but all this tended to bring us together the more closely, and to confirm the feeling that we all belonged to a common family where the interest of one was the interest of all.

At last came the examination ; and I still remember the eagerness and anxiety of the teachers to question us and to know how we had done in the papers every evening as we returned from the Mandap. Every one of us felt pleased and not a little proud for the attention shown ; and the encouraging words of the teachers buoyed us up the better for the ordeal which we had to face.

The result was declared ; and at last the moment came when we had to bid good-bye to our dear old school. We had a pretty little gathering on the eve of our separation ; and the memory of the scene, even at this moment, fills me with a deep sorrow ; and I cannot help shedding a tear. There was feeling of joy at the prospect of joining a College—which we then thought to be something grand and magnificent—for higher education ; but it was completely merged in the thought that we would no longer have the privilege of sitting at the feet of our dear old teachers, and of being fondled by them ; and this thought screwed our heart with deep agony ; and those who were present at that very small but memorable meeting would yet remember how every one

was in tears, deeply moved, and unable to speak a word. Dāmu Anṇā made a small speech to advise us and to give his loving message to us. He tried to speak, but he could not. He was so much affected that after every word he had to stop ; he could with great difficulty control the emotion. I remember some of his words. He said, " My boys, you cannot imagine what I feel at this moment. We have done everything we can for you ; and now it is my duty to bid adieu to you ; for you must leave our little school now to pursue higher studies. " Remember a mother who has to see her daughter go to her husband's place, but who, all the same, finds the separation unbearable, with all the care and love she has bestowed on her. " There was a complete silence, and every one was moved ; but the occasion, howsoever insignificant it may be to outsiders, had its influence on us ; and it can never be blotted from our memory.

I hope the same spirit of love ever inspires the teachers and the taught ; and I am sure nothing but success would be in store.

* **The Battler.**

BY

Prof. R. P. Sabnis.

Of all modern writers in England, there has been none who can compete with Bernard Shaw in being always a storm-centre of controversy. He has been denounced as a dangerous revolutionary, ridiculed as a cynical madman, idolized as a profound thinker. This Irish-man survived, at the beginning of his career, in the struggle for life by 'throwing his mother into it.' She 'kept the pot boiling' by the most exasperating drudgery. When Shaw came to London, he was in a position to envy the lot of a Bihari day-labourer who maintains, very comfortably, a family on two annas a day! In these memorable days, a beggar once begged of Shaw with the words 'I haven't a penny in the world.' 'Neither have I' was the cheerful reply! On another occasion, a 'lady of the pavement' pounced upon the theatre-returning Shaw and walked for half a mile, her arm thrust into his, all the time showering on him the most endearing caresses. At the end of that journey, finding that the excuses prepared under extra pressure by his imaginative brain were useless as the chartist petition, he held his penniless purse before her eyes. A shooting star does not disappear with greater rapidity than that with which the lady vanished in the darkness of night. In these days, Shaw could not afford the fashion of solitude when writing his plays. His gifts seem to have been extremely thick-skinned because they were not killed even by the noise on the tops of omnibuses whereas the slightest breath of wind or criticism withers away a whole modern Marathi poet. *That Bernard Shaw is dead—dead as*

* [The works of Bernard Shaw were unfortunately not with me when I wrote this. The circumstance will explain the inaccuracy of quotation in the article].

regards his poverty. The other day he invested just £20,000 in the war-loan and he has caught hold of a charming wife with great wealth.

That wealth and position has been won by the exertion of his brains and pen. It is a further fact that the wealth has not changed his ascetic life, (he does not feed on 'corpses', 'fuddle his brain with wine' or 'pollute the pure air with filthy smoke') or diminished his intellectual activity. His play means his solution of a social problem. No incident ever disfigures his plays—all is intellectual exercise. The wit of the man, who can sustain your interest through a whole play on the brilliance of dialogue, does not require as much description as the joy that is felt by institutions at the arrival of distinguished visitors. More important than his plays are the prefaces to his plays. The length of the play varies inversely as the length of the preface. As days pass, the play shortens and the preface lengthens. Every page of the preface sparkles with the most startling epigrams and analogies, the most withering sarcasms and gibes. Every page of the play displays the most brilliant repartees, the most consummate skill in giving a sudden turn to the dialogue. His defiance of the stage conventions is another weapon in his hands to attract attention. His plays do not describe swallowing of poisons and plunging of daggers, love makings of young men and women who succeed only in making fools of themselves and others, illicit connections and all that dust heap from which playwrights copiously draw. His villains do not go about shooting and violating women but their sin is that they are baroneted members of parliament on the strength of the possession of labour spoliating factories, shaking hands with dukes and dutchesses. His heroes do not lecture on the hackneyed maxims that virtue is ultimately rewarded and that adversity is conquered only by fortitude and so on; but they are utterly immoral by the present standards, railing against con-

ventions and the society, shocking others by their apparently ruthless ideas against the poor and the weak, seeing through all sentimental shams, making themselves surprisingly unpleasant—in short they are Bernard Shaws.

. What are the ideas that he fills his plays with*? The world is full of automatons, not human beings. The distinguishing characteristic of man is reason, the power that discriminates the real from the sham. What are called men at present are not men because they either do not have reason or do not make use of their reason. They are duped by the most meaningless words as patriotism and religion into the most grotesque absurdities. They are enchanted by personalities whose preaching they invariably misunderstand, whose stupid details they lovingly adore. They allow unchallenged sway to conventions over their daily life. The thought of the purpose of what they are doing hardly enters their soul. They mechanically live as their forefathers did or as their neighbours do. They fear reality more than the cruellest death or the deepest hell. They delight in shams, trying to deceive others but deceiving themselves. If they are confronted with realities they will turn aside with disgust. But if some plausible sham can be substituted for the reality, they are the first to try strenuously. Tell them that they are falsehood-makers and they will feel revolted. Call them politicians instead and they will feel elevated.

This atmosphere of shams blights the soul. It has been the duty of genius to dispel the shams and to let the reality shine forth. Shaw is surer of his mission than of his existence. He wants a healthier and robuster race of beings, who will be rational, not emotional, who will be intellectually keen, who will *think* more than drudge. He wants the freest opportunity for every one to

* [' Man and the Superman ' contains his philosophy, the preface to ' Androcles and the lion ' his reading of christianity].

develop his individuality to the full. He wants the labour of each man to be rewarded not despoiled. He wants the equality of man and man, and man and woman to be firmly established. He wants criminals to be reformed, not punished by jargon-speaking judges who pretend to be impartial but are vindictive. He wants the 'life-forces' to triumph over the 'Death-forces.' These aims are such that it would be difficult to find a man who will not subscribe to them. But if others find the present Western Society imperfect, Bernard Shaw finds it worth only a clean sweep.* In his ideal society, there will be none of those squalid beasts, namely men having an income of less than £ 500 a year, none of that 'most licentious of human institutions' namely marriage, none of that most efficient means of conjuring up the basest selfishness, namely family, none of that refuge of scoundrels, namely army, none of those members of that idiotic and revengeful race namely judges. If your aims are admittedly the same as those of Shaw, you are not ready like him to mercilessly sweep away every thing—no matter what it is—that hinders the early consummation of that aim. The fury with which he denounces those, who hide behind the cloak of emotion or religion, when the aim is clear, is simply appalling. He brooks no reverence for the sentimentalities of others. He will not respect a tradition because it is time-honoured, or ordained by the ritual of a religion. He would inspect it exactly as he would inspect a button or a shoe—is it likely to serve efficiently and long the purpose for which it has been brought into existence; if not, why does it encumber the ground? He is dreaded by people as a murderer or assassin when he proclaims in strident terms his iconoclasm. This, he says, is due to their confusing preparation for new building with destruc-

* One has only to imagine what our Indian Society will receive from his hands!

tion. No one ever built a building where there was a ditch here and a hillock there, an overgrowth of mushrooms and shrubs, an exuberance of dungheaps and corpses. He comes among you with a sword. He will battle against the world single-handed. He fights against his greatest friends when they allow themselves to be turned away from their right path by words. His sympathy was not to be wasted on those liberty-lovers who wanted Poland to be free and therefore argued Shaw with an army which would attack other armies or invite an attack from them, and with a shamelessly selfish aristocracy ready to plunder the poor.

His assertions dazzle you by their startling contradiction to accepted axioms. He will talk of the 'common nonsense' of the so-called practical Englishman whose sole idea of good is that good means good to eat and sleep, who, with the bumptiousness created by the possession of money, does not care a rap for things intellectual, who reasons with his primitive logic that feeding on beef will make him strong like a bull. The credulity of moderners is held to ridicule because they believe that the earth is round not in deference to the real reasons but in deference to Newton—he would prefer the 'wholesome scepticism' of those who believe the earth to be flat. A Roman Emperor might have provided a bishop with a fat income for telling him that the sun moved round the earth but a Kaiser who knows no better will give him the benefit of the bracing atmosphere of a prison-house. He thinks more highly of a dramatist who would write a preface to his play (but dramatists, in Shaw's opinion, usually cannot)—is willing to give away perhaps thirty of Shakespeare's plays for a Shakespearian preface to Lear. Huxley revived superstitious rites and tribal soothsayings and called them science! Nelson was a contemptible braggart, who had to fight under such ridiculously easy conditions that he would have deserved shooting if he had not been the victor and who idiotically threw away his wretched life, for nothing, out of theatricality.

But the irony of Shaw's fate is amusing. This preacher of 'free love', this denouncer of marriage is married to a single wife. He is made the object of blind devotion, the thing he despises most. He himself is guilty of a great sham as his compatriot of the same temperament, Swift, was guilty of the sham of appearing worse than he was, hiding the most touching kindnesses. Shaw pretends to 'be economically minded and apprehensive to old-maidishness.' He scorns to show his heart which melts with pity at the sight of the least misery. He is moved by the pain not only of men but what is singularly rare in the West, of corpses on which people feed. He will never appeal to the sense of mercy but will bring forward only economical arguments. He will prefer vegeterianism because he finds flesh-eating wasteful! He wishes to work himself to death in the cause of the society with the gifts that nature has given him. He allows society to have greater claim on him than he himself has.

The Indradhvaja Festival.



This is a long forgotten festival of Ancient India, performed during the rainy season. The festival has long disappeared with the old Indian kingdom. It was a very popular festival and plays were staged and there were other rejoicings. According to Vishnu-Smṛiti, Vedic study was also interrupted when the long pole in honour of Indra was hoisted as well as when it was pulled down. This festival was instituted in honour of Indra.

The religious side of this festival is perhaps represented by the Indrayajña, which is described in Pāraskara Gṛihya-sūtras, Kāṇḍa II, Kaṇḍikā 15, in which a milk-porridge is prepared for Indra and there are ghee offerings to Indra, Indrāṇī, Aja Ekapād, Ahirbudhnya and Prau ṭhapadās. This Indrayajña is to be performed on the full-moon day of Bhādrapada month. On the full-moon day of the month of Āshvina there is another ceremonial in honour of Indra in which a milk-porridge is again prepared for Indra. Then having mixed curds, honey and ghee with that it is offered to Indra, Indrāṇī, the two Ashvins, the Āshvayujī Paurṇamāsī and to Sharad (*i. e.* Autumn).

This festival in honour of Indra is described in the Atharvavedaparishiṣṭa called Indramahotsava and also in chapter 140 of the Kausikasūtra attached to Atharvaveda. As these texts are not available here the writer has no means of giving the interesting information which they contain. However the fact that these texts describe this popular festival shows that this popular festival is very ancient. An elaborate description of this festival is found in Varāhamihira's work 'Bṛihatsaṃhitā', Ch. XLIII. This festival is

also described in Kālikāpurāṇa. The Indradhvaja is described in that and in the 21st chapter of Devīpurāṇa thus:— On an auspicious day an astrologer and a carpenter should go to the forest together with strong youths. Then they should worship the (Arjuna) tree [called in Marāṭhī अर्जुन-साइडा which was generally used to make the long pole for Indra] and make oblations to the spirits. Then in the morning the tree is cut down and taken to the city by the strong-bodied youths. The best pole is that which is 42 hands or 21 yards in length. The pole is taken to the city and fixed into the ground on the 8th day of the bright half of Bhādrapada. At the base of the pole there are placed wooden images of Indra's mothers and daughters represented by poles of lesser heights. Then the preliminary consecration ceremony and the invocation of deities &c. are performed on the 11th day of the Bright-half of Bhādrapada. The next day an auspicious circle is described and in the centre of that circle the image of god Indra made of gold or wood or earth is placed. Then god Vishnu is worshipped and afterwards the image of Indra is worshipped with elaborate ceremonial. The guardians of the ten quarters as well as the planets, the Sādhyas, the gods, the divine mothers should be worshipped in due order. All the images are to be dressed in fine clothes and decked with beautiful ornaments. Then on an auspicious moment the king should go to the place where the pole is fixed, accompanied by the astrologer and the architect, and should then slowly raise the banner attached to the pole by means of a mechanical contrivance, being assisted by his ministers. Then Indra, Shachī, Mātali, Jayanta, Airāvata, the planets, the guardians of the quarters and other deities which are always in groups. Then the offerings of ghee and sesamum are made in fire to all those deities in accompaniment of holy mantras. At the end of this Homa the Brāhmaṇas should be given a feast. This ceremonial is to be observed every day for one full week, and the king has to take

special care to see by employing suitable guards that no birds alight on the flagstaff of Indra. Then when the conjunction of the moon with Bharanî constellation is over the flagstaff should be slowly taken down at night time when all the people are asleep and then thrown into deep water bidding it farewell with a suitable prayer. The flagstaff can be taken down on any day excepting Saturday and Tuesday. According to Rāmāyaṇa it was taken down on the full-moon day of the month of Āshvina (Rāmāyaṇa, Kishkindhākāṇḍa, Canto XVI, v. 37). That it was considered inauspicious to look at the pole of Indra when it was taken down and then secretly carried away we learn from Mṛicchakaṭika, Act X, v. 7. From the prologue of Nāgānandanātaka we learn that the play was first enacted during this great festival of Indra's flagstaff. Bharata's Nātyashāstra describes in Chapter I, vv. 20-40 the mythological origin of this flagstaff of Indra. From that account we learn that the semi-divine sage Bharata, the reputed author of Nātyashāstra enacted his first performance called Amṛitamanthana, which was of the Samavakāra kind (cf. Nātyashāstra, Chapter IV, vv. 2-6 and Ch. XVIII, 109-123 stanzas) before all gods with the sanction of the Creator. Being pleased with that performance gods made several presents to him among whom was the flagstaff of Indra (Nātyashāstra I. 26). This flagstaff or *dhvaja* protects the dramatic performance against calamities proceeding from the demons and evil spirits. Hence it is called by the name "Jarjara" (Nātyashāstra Ch. I, vv. 39-40). Thus it is clear that this joyous festival has many interesting points of resemblance with the Ganesha festival of to-day as well as the Durgāpūjā Festival of the Bengalese.

In literature we find the rise of an exalted personage compared to the erection of the flagstaff of Indra; Vide उत्थितौ तौ नरव्याघ्रौ प्रकाशेते यशस्विनौ । वर्षातपपरिग्लानौ पृथ-
गिन्द्रध्वजाविव ॥ (अयोध्याकांड LXXVIII, v. 25); दिदृक्षया शाक्य-

कुलध्वजस्य शक्रध्वजस्येव समुच्छ्रितस्य ॥ (बुद्धचरित I, 64); देवाधि-
राजध्वजवत्प्रणेमुः ॥ (बुद्धचरित Canto III, v. 12), and
पुरुहूतध्वजस्येव तस्योन्नयनपंक्तयः । नवाभ्युत्थानदर्शिन्यो ननंदुः सप्रजाः
प्रजाः । —रघुवंश Canto IV, v. 3.

On the other hand, falling on the ground under the shock of grief is compared to the falling down of Indradhvaja ; Vide

संरक्तनेत्रः शिथिलांबरस्तथा विधूतसर्वाभरणः परंतपः ।

बभूव भूमौ पतितो नृपात्मजः शचीपतेः केतुरिवोत्सवक्षये ॥

—रामायण, अयोध्याकाण्ड Canto LXXIV, v. 36

(Compare also बुद्धचरित Canto VIII, v. 73).

स (भरतः) तु दृष्ट्वा रुदन्दीनः पपात धरणीतले ।

उत्थाप्यमानः शक्रस्य यंत्रध्वज इवोच्छ्रितः ॥

—रामायण, अयोध्याकाण्ड LXXVIII, 9.

ततस्तेन महातेजा वीर्ययुक्तः कपीश्वरः । वेगेनाभिहतो वाली निपपात महीतले ॥
इन्द्रध्वजइवाधूतः पौर्णमास्यां महीतले । आश्वयुक्समये मासि गतसत्त्वो
विचेतनः ॥

विचेतनो वासवसूनुराहवे प्रभ्रंशितेन्द्रध्वजवत्क्षितिं गतः ॥

—रामायण, किष्किंधाकाण्ड, Canto XVI, vv. 36-37, 39.

स भूमौन्यस्तसर्वाङ्गस्त्यक्तकाञ्चनभूषणः ।

अपतद्देवदेवस्य मुक्तरश्मिरिव ध्वजः ॥

—रामायण, किष्किंधाकाण्ड XVII, 2.

The passages in Vālmīki's Rāmāyaṇa are quoted *in extenso* as they are the earliest as well as the most interesting references to this ancient festival, which give us a vivid idea of this flagstaff of Indra, the central figure in this autumnal festival in honour of Indra, the god of rains. Let me hope that my young friends will try to find details of many such forgotten festivals of Ancient India.

Nutan Marathi Vidyalaya's Past Students' Union.

BY

Mr. P. G. Padhye, M. A.

It is indeed very painful to note that the relations between a School and its past students are now-a-days not so cordial and satisfactory as they ought to be. Apart from attending the annual school gathering or other school functions, past students generally—there may be a few exceptions more or less striking—do not, even cannot, take any interest or part active or passive, in the advancement of their school. Whatever might be its cause, the fact is there staring us full in the face.

That we owe various solemn duties to our old Venerable School even after leaving it—our Alma Mater who ungrudgingly suckled us at her breasts with that sweet and priceless nectar of education, who nursed and developed our intellect, who instilled into us sound moral discipline: who thus built up the broad and solid foundations of our future career—and that we are responsible for the proper discharge of these duties, no past student can conscientiously deny. Our means, it is true, are unequal and limited; our opportunities seem to be very few, our pursuits are varied and more or less absorbing. But these circumstances need not deter us. We can, if we will, create new means and fresh opportunities and utilise them in the service of our school.

This circumstance has led to the inception and steady growth of the idea of a Past Students' association. The association, the subject matter of this article, was formed in July last. Its aims and objects are :—

- (a) To promote social intercourse among students, past and present, of the school.

- (b) To aid as far as possible the intellectual, moral, physical and economic betterment of the school.

The administration of the body lies in the hands of a Managing Committee of 9 members who ordinarily meet once a month to transact business. The following gentlemen are the members of the Committee for this year commencing from August.

- | | | |
|---|---|---------------------------------------|
| 1 | Dr. V. B. Bapat, B. A., L. M. & S. (<i>President.</i>) | |
| 2 | Mr. S. V. Apte, M. A., (<i>Vice-President.</i>) | |
| 3 | Mr. L. G. Lele, (Representative of the school) | } <i>Ordinary</i>
<i>members.</i> |
| 4 | Prof. T. B. Hardikar, M. A., | |
| 5 | „ H. V. Tulpule, B. A. LL. B. | |
| 6 | „ D. V. Potdar, B. A., | |
| 7 | „ S. G. Beri, B. A., (Hon.)
Fellow, Fergusson College. | |
| 8 | „ P. G. Padhye, M. A., | } <i>Hony.</i>
<i>Secretaries.</i> |
| 9 | „ N. V. Bhonde, B. A. LL. B. | |

About 140 past students of various professions, and qualifications have enrolled themselves as members, up till now, all ordinary. Unfortunately none stands in the class of patrons or Life-Members. Nevertheless this blank is somewhat redeemed by the membership of distinguished past students such as Prof. Ghate, Messrs. Y. A. Godbole, V. S. Bhide and B. K. Gokhale (all Indian Civil Servants)—all being the brilliant stars of our school. The secretaries humbly request these and other high-positioned past students to enter their names in the first two classes so as to improve the finances of the Union.

A brief account of the work done during the last year and proposed for this year will elucidate the objects mentioned above.

Some of the Past Students were kind enough to conduct *free* classes in English, Sanskrit and other miscellaneous subjects for the high standard students of our school, who were examined in the books taught and awarded prizes according to proficiency. An examination in 'Irish Home Rule' and 'Irish nationality' was held and a prize of Rs. 2 was given.

In April last, the Union organized Athletic Tournaments for the school-going students. The function was a remarkable success. About 150 students took part in them with keen interest and enthusiasm. Team Competitions in Indian Sports such as आख्यापाख्या, खो खो and नमस्कार were played out with great enthusiasm and aroused great interest and pleasure among the spectators. The prize distribution ceremony, under the presidency of Prof. S. R. Bhagwat, gave a splendid finish to the whole function. Prizes worth about Rs. 55 were awarded. Our school contributed Rs. 50 to this purpose and our association is deeply indebted to our venerable and kind Alma Mater for this generous and timely help. Our Union contributed Rs. 10. Past Students, it is hoped, will emulate the noble example of the school and facilitate a wider and better organization of the sports in future by liberal donations.

Now comes a rather hazardous task which the Union undertook in last April viz. the opening of a Book-shop. The partial success, we got, need not damp our spirits or energy in future what little profit (about Rs. 25) has been secured will go to form a nucleus of ' Poor Boys' Fund. '

No words are needed to prove the necessity and supreme importance of such a fund. Poor students learning even in schools are every day experiencing many serious difficulties and stand in need of relief. The fund, like the above, is expected to afford relief in the form of school fees, or books or clothing etc. But ' indoor ' relief will be more honoura-

ble and substantial than 'out-door' relief. The fund or a portion of it should be invested in starting a workshop where the poor students should work at such handicrafts as tailoring, weaving, book-binding etc., on a fixed remuneration. They will hereby earn an honourable and independent living at present and a valuable resource to fall back upon in future emergency. The work-shop, if honestly and systematically conducted, is sure to prove a great success especially under the kind patronage and unfailing sympathy of the school and the present students. The Union has made a slight beginning in the matter and is dependent upon the munificence of its members and sympathisers for its happy consummation.

The Union is conscious of the profound importance of imparting the necessary moral and physical education to the present students and has in view a scheme, which will most probably be put into execution, as soon as plague disappears.

We now alight upon a delightful item of this year's programme viz. the setting up of a fitting memorial of the late Mr. Rambhau Gokhale, the veteran and painstaking teacher of Sanskrit, and Life-member of our school. The departed Guru was and is still deeply loved and revered by his pupils and it is but fitting that we past students, should make a permanent memorial either in the form of a Portrait or prizes or scholarships in his name as funds allow. The secretaries herewith earnestly appeal to all Past Students for a liberal help in this connection.

Two social functions held under the auspices of our Union, remain to be noticed. On the first occasion a farewell party was given to Prof. Ghate on the eve of his proceeding to England. It was attended by about 40 past students and fostered a happy intercourse among them. Our veteran and revered superintendent, Mr. Vinayakrao Apte,

who graced the occasion, praised our association for its efforts to promote good fellow-feeling among the past students. On the second occasion, Messrs. Godbole, Bhide and Gokhale were heartily welcomed after their return from England and congratulated for their brilliant success in the I. C. S. Examination.

The above-mentioned tasks which the Union has performed or undertaken, make clear the lines along which it is to work in future. They also sufficiently indicate how the association is a very helpful agency of combining and concentrating the moral and material resources of the past students upon service to their Alma Mater and of associating them in its further progress.

Here we have a wide field of work spreading out before us. The path of our duty is strewn with many difficulties and dangers. But there is to be no shirking. We must fight our way through them. Our Alma Mater expects her sons to do their duty to her. Let us not, with the ideas of national liberty and Self-government looming largely in our view, belittle or forget the great importance of the work. Work we must in lower strata, in narrower fields, before we turn to wider fields and take up higher responsible service. Let us all past students, high or low, rich or poor, near or distant, rally under one flag and with one aim, with one mind, with our hearts glowing with one love and pride for our school devote ourselves whole-heartedly and steadfastly to the service of our dear Alma Mater.

Gymkhana Notes.

Soon after the opening of the College, when the different activities connected with it were apportioned among the members of the College staff, Prof. Karmarkar was placed in charge of the New Poona College Gymkhana.

Applications for the different offices in the Managing Committee being received, and the votes of the General Body of the Gymkhana being recorded, the following persons were declared successful:—

- | | |
|-----------------------|--|
| (1) Mr. Kirane L. P. | General Secretary. |
| (2) „ Bhopatkar V. A. | Cricket & Foot-ball Secretary. |
| (3) „ Apte W. T. | Reading Room and Student's
Library. |
| (4) „ Palande M. R. | Debating Union. |
| (5) „ Rendalkar N. P. | Indian Games. |
| (6) „ Kale. | Ordinary Member. |
| (7) „ Thakore. | Ordinary Member. |
| (8) „ Apte R. V. | Auditor. |

The different office-bearers took to their duties with characteristic enthusiasm and soon all the departments were seen in full working order.

In the field of cricket the college suffers from the want of a convenient play-ground; but the difficulty has been overcome by arrangements made with the P. Y. C. Hindu Gymkhana, who have given the necessary facilities to our students. In all six matches were played and our players made a decent show in almost all of them. The Gymkhana having come into existence at a later date and the other clubs having settled their fixtures already, it was not possible to arrange more matches. The attendance both at the Cricket net and on the foot-ball ground was satisfactory.

Though the income of the Gymkhana is less than a thousand, the Managing Committee were kind enough to

allot a sum of Rs. 350 to the Reading Room and the Students' Library. Rs. 200 have been earmarked for the Library and will serve as a good nucleus. Books have been purchased of which the students can avail themselves from the commencement of the second term.

As regards the Reading Room select and representative papers from the different provinces have been subscribed for and the spacious hall on the second floor placed at the disposal of the Reading Room was always crowded with students during the recess hour.

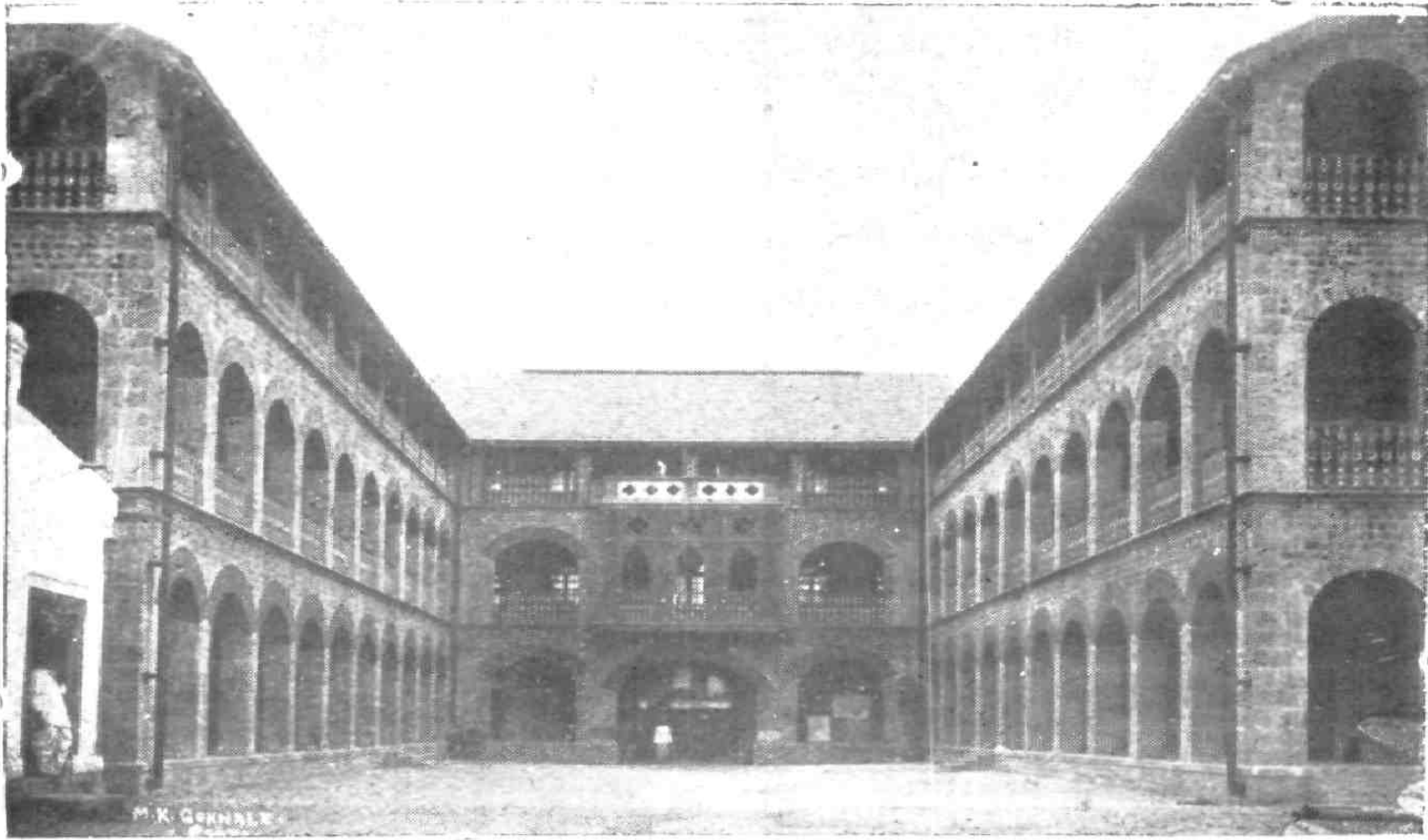
The Debating Club was formally opened by a very able, interesting and illuminating address by Prof. N. N. Godbole of Dayalsing College, Lahore. The Principal was in the chair. The next two in the series were debates in which students took a prominent part. The series was brought to a close for the first term by Dr. Glover addressing the students on 'The life of the Greek tragic poet-Euripides'. It is hoped that students will evince the same keen interest during the second term which was apparent in the first.

Coming to the Indian Games, arrangements have been made with the School Gymnasium for *Malkhamb* and wrestling. Two *Atya-patya* matches and one *Khokho* match were played during the first term and even teams were selected to compete in the Deccan Gymkhana Athletic Sports which however have been postponed on account of the severe outbreak of plague.

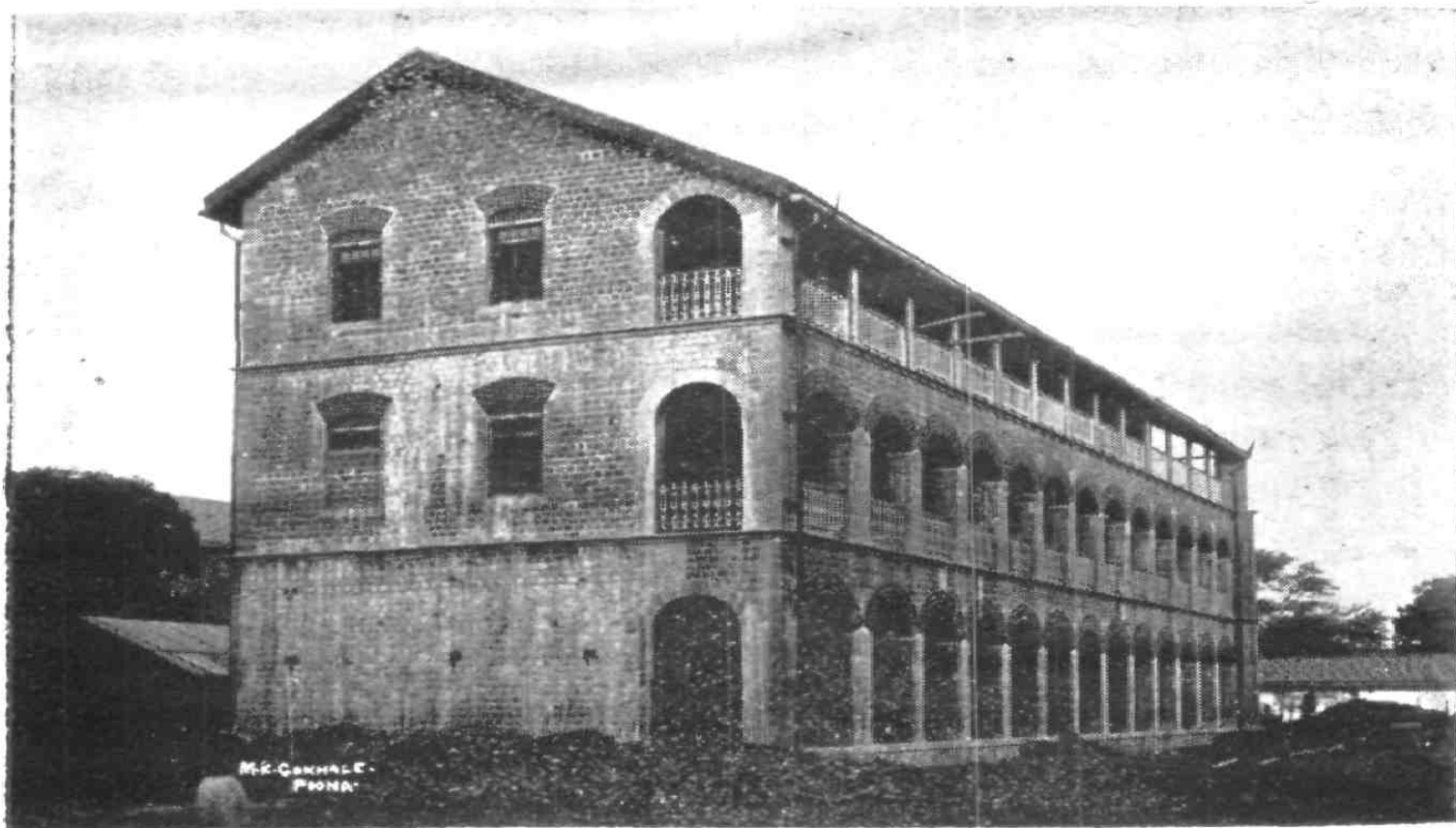
It will be clear that good progress has been made in the different departments of the Gymkhana and the office-bearers are to be congratulated on their zeal and perseverance.

Rules and Regulations for the Managing Committee of the Gymkhana are being framed and will soon be published.

NUTAN MARATHI VIDYALAYA.



Vernacular School Buildings.



C.S.P. New Poona College Buildings.

Response from Hyderabad.

As the college is badly in need of funds for a good site outside the town, a commodious hostel and play-ground, a deputation consisting of the Principal and Messrs. Potdar, Hardikar and Shidore, all life-members of the institution, proceeded to Hyderabad and did good work in spite of the outbreak of plague there. The response of the Deccani people was hearty, the sole credit being due to the popular pleader, Mr. Keshavrao and—Mr. Naik. Rs. 2,000 were collected in cash and promises of an equal amount were received. A lecture was delivered by our Principal under the presidency of the illustrious poetess Mrs. Sarojini Naidoo on “The ideals of education and the history of the New Poona College.” The president in her concluding remarks made a stirring appeal to the people to help forward the cause of education by subscribing liberally to the funds of our institution. We hope that other rich centres will emulate the people of Hyderabad and help the cause of our institution.

Our Photographs.

In this first issue of our Magazine we have ventured to publish four photographs. One of them represents our present College building and will serve to give outsiders some idea of the sort of structure in which we are holding our College classes for the present. It is a well-ventilated and well-lighted stone-building on the ground floor of which are accommodated the laboratory and the Intermediate class. The first floor is occupied by the two divisions of the First Year's Course in Arts. On the second floor is a big hall for the students' library and another of equal dimensions for professors and the Office. Another photograph represents the vernacular school building of the Nutan Marathi Vidyalaya, the first of its kind in the presidency. The

grandeur and the magnificence of the building speak for themselves. The building is commodious enough also to accommodate some twelve classes of the High School. A third represents the present College staff with the exception of Prof. Sabnis who joined us only on the 1st of September. In the centre of the group his many old students will recognise the familiar figure of our popular Principal who by his quiet, unassuming, and self-sacrificing work for the last twenty-two years, has done yeoman's service to this institution and brought it to its present status of a second grade Arts College. The last is a group of two brilliant additions to the Life-Members of the institution, one of whom Mr. Shah has proceeded to Cambridge for the study of higher mathematics. His career in the Bombay University was unique, uniformly first class first. In his special subject he has beaten all past records and it is our fervent and sincere hope that he will secure a first class first even at Cambridge. We wish him all good luck and a happy return. Mr. Sabnis is an England-returned graduate with a second class in History and Economics. It was exceedingly kind of him to have offered his services voluntarily to the institution when he could have secured better prospects elsewhere. His example deserves to be imitated by all who have the cause of education at heart.



M. K. C. G. H. P. S.

Obituary.



We regret to have to place on record in the very first issue of our magazine the sad death on the 17th of October of Shrimant Mudhojirao *alias* Bapusaheb Nimbalkar, the popular Chief of Faltan in his eightieth year. He was one of the progressive chiefs and took a keen interest in education which he has made free in his state. He was very kind to his subjects and his relations with the British Government most cordial. He leaves behind him an adopted son who has received the necessary training in Raj Kumar College and will no doubt follow in the footsteps of his worthy father. This institution owes a special debt of gratitude to the late Chief for his donation of Rs. 1000 to the Mandali's Fund. May the soul of the departed patron of our institution rest in peace !

The sad duty has also fallen on us of recording the untimely death of a student of our College, Mr. V. K. Gokhale, also a past student of the Nutan Marathi Vidyalaya having passed his Matriculation in 1913. He was a victim of the severe plague which is still raging in Poona and which has dislocated all activities educational and others. He leaves behind him an old father and numerous friends to whom we offer our hearty condolences.

POSTSCRIPT.

—:o:—

The month of November is almost at an end and yet the plague mortality has not gone down sufficiently to make it safe for the college authorities to open the college in its old locality. It has been proposed, therefore, to start the Intermediate Class outside the town in a tent specially pitched for the purpose. The commencement of the "Second-term" work of the First Year's Course in Arts has, of course, to be held over till the beginning of the next year, when, it is hoped, the plague will have subsided.

In view of this fact it is a regrettable circumstance that this issue of the magazine will not reach the majority of "the college public" for more than a month. Its publication, however, cannot be delayed any longer and the Editor refuses to keep its light hidden under a bushel any longer.

For the college this disturbance caused by the plague is a serious misfortune. It is a great pity that its work should thus be hampered in the very first year—nay, in the very first term of its existence, but the Editor can assure "the college public" that the enthusiasm of the staff and of the supporters and sympathisers of the institution has not been damped in the least and the work will be resumed in all seriousness from the beginning of the next year. In conclusion, the Editor wishes a merry and happy Christmas to the students of the college and all readers of this Magazine!

Acknowledgment of a gift.

We acknowledge with thanks the most valuable gift of the whole series of the 'Historian's History of the World' presented to the New Poona College Library by Mr. W. G. Sane of Jubbulpur. Mr. Sane has already given proof of his sympathy with the institution by becoming a fellow of the Mandali. The College Library is naturally small and gifts in the form of books are most welcome. We hope that other charitably disposed gentlemen will follow the example of Mr. Sane and help us in our endeavour.

न्यू पूना कॉलेज मॅगझाईन.

वर्ष १ लें.

नोव्हेंबर १९१६.

अंक १.

पुस्तकपरीक्षण.



रागिणी.

सुमारें तेविसशें वर्षांपूर्वी तत्त्वज्ञान व काव्य यांचें मोठें भांडण झालें- ग्रीस देशांत प्लेटो नांवाचा जो महात्मा होऊन गेला त्यानें आपल्या तत्त्व-शोधनाच्या अभिमानांत एके प्रसंगीं कविकल्पनेचा बराचसा उपहास केला; कवि, कादंबरीकार व नाटककर्ते यांनीं समाजाला भलतें वळण लावण्याचा विडा उचलला आहे, त्यांच्या कृति अत्यंत गर्हणीय आहेत, समाजानें या सर्व दीर्घ शहाण्यांवर बहिष्कार घातला पाहिजे, अशा प्रकारचा उपदेश आपल्या शिष्यवरांस करण्यांत प्लेटोनें एके प्रसंगीं धन्यता मानिली. प्लेटोसारख्या गहन तत्त्ववेत्त्याच्या तोंडून आवेशानें बाहेर पडलेले ते कविनिंदेचे शब्द वाचले कीं, वाटतें यापुढें काव्य व तत्त्वज्ञान यांचा समेट होणें शक्य नाहीं; कवि-वर्य शुक्राचार्य आणि बृहस्पति यांमधील द्वेषभावाचें वर्णन वाचून ही कल्पना दृढ होते, आणि सध्यां प्रसिद्ध होणाऱ्या 'लोकप्रिय' कादंबऱ्या वाचल्यानें या कल्पनेची एक प्रकारच्या सिद्धांतांत परिणति होऊं पहाते. रामदास, ज्ञानेश्वर, तुकाराम यांचे ग्रंथ वाचूं लागलें कीं, काव्यस्फुलिंग वारंवार दृष्टीपुढें चमकतात. थोड्या प्रमाणानें कां होईना, परंतु मोरोपंतांच्या कवितासृष्टींतहि तत्त्वबोधाची विद्युत्ता अनेक वेळां दृष्टि दिपविते; परंतु गेल्या पंचवीस तीस वर्षांत जन्म पावलेल्या कादंबऱ्यांचें समालोचन केलें तर पथ्य पाळण्याकरितां क्षयरोग्यानें ज्याप्रमाणें अनेक पदार्थ वर्ज्य करावे, त्याप्रमाणें कादंबरीकारांनीं तत्त्वबोध त्याज्य मानलेला उघड उघड दिसतो. उलटपक्षीं, एखादा कर्मठ

पुरुष ज्याप्रमाणें अंत्यजाच्या छायेपासून दूर पळतो, त्याप्रमाणें वेदान्तविषयाचें विवरण करणाऱ्या ग्रंथांत लेखक काव्यविनोदापासून लांब लांब राहिलेले स्पष्टपणें दिसतात. अशा या भाऊबंदकीच्या विभागणीमुळे आधुनिक कादंबऱ्या म्हणजे रेल्वेच्या Reserved for Europeans डब्यांप्रमाणें झाल्या आहेत. कादंबरीकारांनीं चालविलेल्या आगगाडीचे सर्व डबे युरोपियन विचारांसाठीं राखून ठेवलेले दिसतात. विलायती कादंबऱ्यांचीं रूपांतरें करणें, आणि स्वतंत्र कथानकें लिहिल्यास त्यांतहि तत्त्वविचाराचें मारूड (?) होईल तितकें डब्याबाहेर ढकलणें, अशा एकंदर रोंखानेंच अलीकडील कादंबऱ्या लिहिल्यासारख्या वाटतात. ही Reserved for Europeans किंवा Reserved for Sensational matter अशी स्थिति इष्ट नाही आणि तिच्यांत होईल तितक्या लवकर क्रांति घडवून आणली पाहिजे. या क्रांतिकारक पक्षाचा भगवा झेंडा फडकावण्यास रा० रा० वामन मल्हार जोशी हे आवेशानें व उत्साहानें पुढें सरसावले, याबद्दल त्यांचें अभिनंदन करावें तितकें थोडेंच आहे.

१ तत्त्वविवेचन—कथानक सांगतां सांगतां, निरनिराळ्या प्रसंगांचें वर्णन करतां करतां, तात्त्विक विचार वाचकांना नकळत वाचावयास लावण्याचा रा. जोशी यांचा हा प्रयत्न नवा व स्तुत्य आहे यांत संशय नाही. आणि माझ्या मतें “ रागिणी ”चें परीक्षण करतांना हा प्रयत्न कितपत साधला आहे हेंच मुख्यतः पाहिलें पाहिजे. तत्त्वविचार कादंबरीमध्ये ग्रथित करणें श्रेयस्कर आहे हें जितकें निर्विवाद आहे, तितकेंच ते विचार “ सहज व ओघानें ” असे ग्रथित झाले पाहिजेत हेंहि उघड आहे. कथानकांत गहन व हृदयंगम अशीं विवादस्थानें असल्यास खऱ्या मार्मिक वाचकाच्या मनाला परमानंद होईल यांत तिळमात्र संशय नाही. परंतु तीं विवादस्थानें मुख्य कथानकांत इतकीं बेमालूमपणें बसवलीं गेलीं पाहिजेत कीं, कादंबरी वाचीत असतांना कोठेंहि “ लाईन बदलल्या ” सारखें वाटतां कामा नये. वादविवाद मुद्दाम म्हणून उत्पन्न केला गेला आहे असें वाटतांच, मार्मिक वाचकाचें तोंड कडू होईल. श्रीखंडांत वेलदोड्याचा सुवास असला म्हणजे रसप्रिय ब्राह्मणाच्या आत्म्याला अवर्णनीय शांति लाभेल हें खरें, परंतु एखाद्या वेलदोड्याचा संबंध दाणाच्या दाणा चावण्याचें काम जर त्याच्या दंतपंक्तीस करावें लागलें, तर यजमानणीस शाप दिल्यावांचून ता ब्राह्मण

राहणार नाहीं. गुजराथी नाटकांमध्ये सीनसीनरी उत्कृष्ट असते तेव्हां आपल्या महाराष्ट्रीय नाटकांमध्येहि प्रेक्षकांना थक करणारे देखावे असावेत हा विचार कांहीं विशिष्ट मर्यादेपर्यंत इष्ट आहे. परंतु देखाव्यासाठीं म्हणून नाटककार कृति करूं लागला कीं, सहृदय वाचक व प्रेक्षक कपाळाला आंठ्या घालतात. तूपपोळी खातांना बटाट्याची भाजी तोंडीं लावल्यास भोजनास रुचि येते; परंतु या रुचीला बळी पडून बटाट्याच्या भाजीशीं पोळी तोंडीं लावण्यापर्यंत वेळ आली कीं, इष्ट मर्यादेचें उलंघन झालें. कादंबरीलेखनासारख्या अलीकडे रोडावलेल्या बालकाला तत्त्वविचाराचें बालामृत पाजलें असतां तें पुष्ट आणि गोंडस होईल यांत संशय नाहीं; परंतु ज्यास इंग्रजींत In season & out of season म्हणतात तसें वेळीं अवेळीं किंवा ओढूनताणून, कृत्रिमपणें, असे तत्त्वविचार आल्यास कथनाच्या प्रगतींत रंगून गेलेला वाचक एकदम अडखळतो, थांबतो आणि नाइलाज म्हणून त्या पानांवरून आपले डोळे फिरवतो. या दृष्टीनें पाहिलें असतां, रा० जोशी यांचा प्रयत्न सर्वस्वी यशस्वी झाला आहे असें म्हणतां येत नाहीं. उदाहरणार्थ, असूयाखंडांतील “ आगगाडींत ” या नवव्या प्रकरणांतील संवाद अत्यंत कृत्रिम असा भासतो. या संवादाला ‘ सहज ’ तेचा गंधहि नाहीं; इतकेंच नव्हे, तर हें संबंध प्रकरण अजीबात गाळलें तरीसुद्धां कादंबरीचा एखादा अवयव नाहींसा झाला असें मुळींच वाटणार नाहीं. त्याचप्रमाणें, त्याच खंडांतील “ सन्मित्रसंवाद ” या चवदाव्या प्रकरणांतील कृत्रिमपणा असह्य झाला आहे. किंबहुना हें प्रकरण म्हणजे Philosophy या विषयाच्या निरनिराळ्या पुस्तकांतील वादांचें एक कडबोळेंच झालें आहे. उलटपक्षीं, वैराग्यखंडांतील “ रम्य औदासीन्य ” आणि “ सन्मित्रांचा सत्कलह ” हीं प्रकरणें नमुनेदार झालीं आहेत. “ रम्य औदासीन्य ” यांतील विचारविनिमय इतका सहज-प्राप्त आहे कीं, त्यांत ग्रथित केलेला कालिदासाचा श्लोक प्रत्येक वाचकाच्या मनांत सदैव घोळत राहिल. त्याचप्रमाणें वैराग्यखंडांतील “ पवित्र विहार ” हें प्रकरण पवित्र विचारांनीं भरलेलें असून त्यांतील सर्व विचार ओघप्राप्त आहेत. असो. फार खोलांत न शिरतां इतकेंच सांगितलें म्हणजे पुरे, कीं तत्त्वज्ञान आणि कथानक यांचा मिलाफ अधिक मधुर, सहज आणि बेमालुम असा झाला असता, तर रा० जोशी स्तुतीस अधिक पात्र झाले असते.

२ स्वभावपरिपोष—पाश्चात्य कादंबऱ्या आणि महाराष्ट्रीय कादंबऱ्या यांची या बाबतीत तुलना केली असता, आमच्यातील एक दोष स्पष्टपणे दिसून येतो. Mrs. Henrywood किंवा George Eliot किंवा Dickens यांची स्वभाववर्णनपद्धति व महाराष्ट्रीय लेखकांची पद्धति यांत केवढं तरी अंतर आहे. आमचे लेखक स्वभावपरिपोष स्वतःच्या शब्दांनीं करूं पाहतात. “ कमला सुस्वभावी, दयाळु व सुशिक्षित होती. ” येवढें लिहिलें कीं स्वभाववर्णन संपलें. “ वसंतराव ”, “ बाबासाहेब ”, “ विमला ” इत्यादि ठराविक पात्रांचे स्वभाव आमचे लेखक स्वतःच्या वर्णनानें रंगवितात, जणू काय ग्रंथकर्त्यांचे शब्द म्हणजे वेदवाक्यच ! याच्या उलट Mrs Henrywood या कथानकांतील निरनिराळ्या प्रसंगांच्या व संभाषणांच्या योगानें स्वभावपरिपोषाचें कार्य साधतात. ही पद्धति अर्थात् अधिक अवघड व मार्मिक आहे; आणि रा. जोशी यांस ही पद्धति पुष्कळच साधली आहे हें प्रत्येकाला कबूल करावें लागेल. उदाहरणार्थ, (१) उत्तरेच्या स्वभावाचा परिपोष अनेक ठिकाणीं केवळ प्रसंगामुळें झाला आहे. “ पवित्र विहार ” या प्रकरणांत टिल्लूच्या खोटे बोलण्यामुळें उत्तरेच्या मनांत उद्भवलेले विचार तिच्या स्वभावावर चांगला प्रकाश पाडतात. [पान ६३ पूर्वार्ध पहा.] “ निर्झरगडावर ” या प्रकरणांत उत्तरेच्या स्वभावाचें जें आविष्करण झालें आहे तें तर फारच कुशलतेचें आहे. तिचा उद्धटपणा, धीटपणा, तिचे कडक व फटकळ शब्द वगैरे गांधी केवळ वरवरचा फेंस असून त्याच्याखालीं तिच्या प्रेमळपणाचा, सहृदयतेचा, मातृभक्तीचा ओघ एखाद्या शांत प्रवाहाप्रमाणें वहात आहे हें या प्रकरणांत उघड होतें.

(२) रागिणीच्या स्वभावाचें दिग्दर्शनहि ठिकठिकाणीं सुंदर रीतीनें केलें गेलें आहे. उदाहरणार्थ, वैराग्यखंडांतील “ बंधुभगिनीप्रेम ” या प्रकरणांत पतीच्या वर्तनाविषयीं दुसऱ्याच्या तोंडून निघालेले वाईट शब्द रागिणीला रुचत नाहीत परंतु आनंदरावाच्या शब्दांनीं तिच्या स्वतःच्या दुःखाचा नुसता निर्देश झाल्याबरोबर तिला रडूं कोसळतें. येथील संवादामुळें रडूं आल्यावांचून राहत नाही. त्याचप्रमाणें वैराग्यखंडांत “ वानप्रस्थ ” या प्रकरणांत भय्यासाहेबांना किंचितहि त्रास न देण्याची रागिणीची इच्छा, व त्यांच्या सुखांत स्वतः पूर्ण लीन होण्याची तिची आतुरता हीं स्पष्ट होतात.

(३) भय्यासाहेबांच्या स्वभावाचें चित्राहि उत्तम साधलें आहे. वैराग्य-प्रवृत्ति व पत्निभक्ति या दोन प्रवाहांत हेलकावे खाणाऱ्या भय्यासाहेबांच्या अनिश्चितपणाचें वर्णन बहारीचें आहे. “मनाचीं स्थित्यन्तरे” हें प्रकरण पहा.

(४) जनुभाऊंचें स्वभाववर्णन मात्र अगदींच हलक्या प्रतीचें झालें आहे; कारण तें सर्व आत्मगत भाषणामध्ये दडपून दिलें आहे. किंबहुना जनुभाऊंचें पात्र रंगविण्यांत लेखक पुष्कळच निष्काळजीनें वागले आहेत. वैराग्य-खंडाच्या आठव्या प्रकरणांत जनुभाऊ प्रथम रंगभूमीवर येतात, तेव्हांपासून ते कटोहाला बळी पडेपर्यंत त्यांच्या ज्या अनेक कृती वर्णिल्या आहेत, त्या परस्परांशीं विसंगत व कांहीं ठिकाणीं कार्यहीन व हेतुरहित अशा आहेत. उदाहरणार्थ, असूयाखंडांतील “ नवी योजना ” नांवाच्या सातव्या प्रकरणांत जनुभाऊ मंडळीस प्रवासाची कल्पना सुचवितात, व ती सूचना करण्यांत उत्तरेचें मन वळवण्याचा प्रयत्न करणें हा त्यांचा स्वार्थी हेतु असतो. जनुभाऊ काशीपर्यंतच्याच प्रवासाचा बेत सुचवितात, तेव्हां अर्थात्च तेथपर्यंतच्याच हकीगतींत, आपला मतलब साधण्याची जनुभाऊंची धडपड आपल्या दृष्टीस पडेल अशी वाचकाची कल्पना असते. परंतु तेवढ्या भागांत ग्रंथकर्त्यांनीं जनुभाऊंची एकही कृति दाखवलेली नाही, त्यामुळे असें वाटूं लागतें कीं, कोणीकडून तरी मंडळीस घराबाहेर काढण्याचा लेखकांचा उद्देश होता, व तें कार्य साधण्यासाठीं जनुभाऊ या पत्राचा उपयोग करण्यांत आला आहे, आणि मुख्य कार्य साधून घेतल्यावर लेखकांना जनुभाऊंचा विसर पडला असावा. एकंदरींत जनुभाऊंचें पात्र Deus ex Machina प्रमाणें भासतें.

३ विनोद Humour—कादंबरींतील कित्येक स्थळें उच्च दर्जाच्या विनोदानें भरलेलीं आहेत. विशेषतः आश्रमखंडांत बहारीचा विनोद साधला आहे. शास्त्रीबोवांची विनोदप्रवृत्ति व त्यांच्या प्रत्येक कृतींत व शब्दांत गर्भित होणारी विनोदप्रचुरता, हीं वाचकांस प्रारंभापासून शेवटापर्यंत आल्हाद देतात हें तर खरेंच; परंतु आश्रमखंडांतील कित्येक प्रसंग तर शुद्ध व मार्मिक विनोदानें खेंचून भरलेले आहेत. “धर्मान्तर करा, नाही तर प्राणांवर पाणी सोडा” अशी धमकी मिळाल्यावर “ धर्म ” “आत्मा ” वगैरे शब्दांच्या निरनिराळ्या व्याख्या करून, कोणीकडून तरी स्वतःच्या मनाला धर्मान्तराला उद्युक्त करण्याचे विजयगांवकर मंडळीचे चाललेले प्रयत्न पाहिले कीं, तशा

त्या भयंकर वर्णनाचे वेळींही मनांतल्या मनांत हंसूं येतें. त्याचप्रमाणें कारिसेन लोकांचा पुढारी मीरबल याच्या तोंडीं घातलेल्या, त्याच्या दृष्टीनें काव्यमय असलेल्या कल्पना वाचून खऱ्या गुद्गुल्या होतात. “ तुझ्यासारखें गुलाबाचें फूल पाहिल्यावर भेंडीची किंवा करवंदीचीं फुलें कशीं बरें कोणाला आवडतील ? ” “ मीं काळा म्हणून कां तुला संकोच वाटतो ? पण काळें वांगें पांढऱ्या वांग्यापेक्षां गोडींत कमी कां असतें ? ” (पान १ ३९ उत्तरार्ध.) इत्यादि दृष्टांत खऱ्या सरस विनोदानें खचलेले आहेत, आणि त्यांमुळें त्या कारिसेन जातीचा Psychology मार्मिकपणें वर्णिली गेली आहे. स्वरा विनोद रा. जोशी यांनीं पूर्णपणें साध्य केला आहे असें प्रत्येक वाचक कबूल करील, आणि आपल्या कादंबरीला “ काव्यशास्त्रविनोद ” असें उपनांव देण्यांत रा. जोशी यांची दर्पमय वृत्ति प्रकट होत नसून कादंबरीतील एका प्रमुख गुणाचें नामकरण होतें यांतहि संशय नाही.

४ कथानकांतील सरस वठलेले भाग:—“ पवित्रविहार ” “ बटांटे पोहे ” “ बंधुभगिनीप्रेम ” “ आईची आठवण ” “ कळस झाला ” “ रागिणीला कटोहांत—” इत्यादि प्रकरणें विनोद उतरलीं आहेत. “ बंधुभगिनीप्रेम ” “ आईची आठवण ” हीं प्रकरणें वाचून स्वरोस्वर रडूं कोसळतें.

५ कांहीं ठळक दोष:— (१) भय्यासाहेब वास्तविक जिवंत असून ते मृत झाले आहेत अशी त्यांच्या पत्नीची—रागिणीची—व इतर आप्तेष्टांची खात्री होणें ही कल्पना मध्यवर्ती आहे, आणि असूयाखंड व आश्रमखंड या इमारती त्या कल्पनेच्या पायावर रचलेल्या आहेत. परंतु, भय्यासाहेबांच्या मृत्यूचा भ्रम उत्पन्न करण्याच्या कामांत रा. जोशी हे साफ घसरले आहेत. आपण मेलों आहोंत, ही बातमी पसरविण्यासाठीं भय्यासाहेबांनीं काशीच्या स्मशानांत सांपडलेलें(?) एक प्रेत घेतलें आणि तें आपलेंच आहे, असें भासविण्याची युक्ति लढविली, असें वाचकांस सांगणें म्हणजे केवळ फसवणूक आहे. आधीं असें स्मशानांत प्रेत सांपडणें किती असंभवनीय आहे ! आणि शिवाय परपुरुषाचें प्रेत पाहून तें आपल्या भय्यासाहेबांचेंच होय असें समजण्याइतकी रागिणी किंवा तिचे वडील हीं दुधखुळीं खास नव्हतीं ! ज्या पतीचा थोडे दिवस कां होईना, परंतु रात्रंदिवस सहवास झाला, त्याचा तांडवळा व दुसऱ्या एखाद्या माणसाची चर्चा यांतील अंतर रागिणीला कळूं नये ! मीं म्हणतां, डोळे, नाक

वगैरे अवयवांना जलौषाच्या वेगामुळे किंवा इतस्ततः आदळून इजा होणे संभवनीय आहे, व त्यामुळे किंचित् काल रागिणीला भय्यासाहेबांचा भास होणेहि शक्य आहे. परंतु हें प्रेत भय्यासाहेबांचें असल्यास आपला संबंध जन्म व्यर्थ जाणार, इतकी जाणीव असतांना क्षणिक भासावर रागिणी विश्वास ठेवील काय? तें कांहीं नाहीं. या आभासाच्या बाबतींत रा. जोशी यांनीं वाचकांवर केवळ जुलूम केला आहे.

(२) त्याचप्रमाणें “ संन्याशी व साप ” या प्रकरणांत भय्यासाहेब संन्याशाच्या वेषांत असतां त्यांना साप विळखा घालतो आणि दंश करतो, व त्यांना न ओळखतां उत्तरा, आनंदराव वगैरे मंडळी त्यांची शुश्रूषा करतात. अशा स्थितींत भय्यासाहेबांना या मंडळीनें ओळखूं नये ह्मणजे खरोखर हास्यास्पद आहे ! संन्याशाचा वेष घेतला ह्मणजे मनुष्याच्या बाह्य स्वरूपांत इतकी कां क्रान्ति घडून येते कीं उत्तरेची, आनंदरावाची व भय्यासाहेबांची अनेक वर्षांची ओळख असून, भय्यासाहेब त्यांच्यापासून एका पावलाच्याहि अंतरावर नसून, हा संन्याशी ह्मणजे आपले भय्यासाहेबच अशी त्या मंडळीस ओळख पटूं नये ! “ निरंकुशा कवयः ” दुसरें काय !

(३) कांहीं संबंध प्रकरणेंच्या प्रकरणें अगदीं कार्यहीन व लोंबतीं राहिलीं आहेत. तीं सर्वच्या सर्व गाळलीं तरी कथानकाला कोणत्याहि प्रकारें बाध येणार नाहीं. उदाहरणार्थ, “ आगगाडींत ” “ संन्यासी व साप ” “ अपघात. ” इ. इ.

६ कांहीं किरकोळ दोषः—(१) प्रकरणाला जें नांव द्यावयाचें तें त्या प्रकरणांतील प्रसंगांचें किंवा मजकुराचें द्योतक असें असलें पाहिजे. परंतु रागिणींतील कित्येक प्रकरणांचीं नांवें या दृष्टीनें साफ चुकलेलीं आहेत. उदाहरणार्थ, वैराग्यखंडांतील चवदाव्या प्रकरणांत, उत्तरा व रागिणी एकमेकींना आपापलीं सुखदुःखें सांगतात व शेवटीं त्या दोघींनाहि (व त्यांच्याबरोबर वाचकांनाहि) रडूं येतें. प्रकरणांतील मजकूर कारुण्यमय असल्यामुळे त्यास “ हृदयकथन ” किंवा असें कांहीं तरी नांव पाहिजे हें उघड आहे. परंतु या प्रकरणावर “ बटाटे पोहे ” असा मथळा घालावा असें रा. जोशी यांच्या मनांत तरी कसें आलें देव जाणे ! त्याचप्रमाणें “ पतिपत्नीकलह ” याऐवजीं “ सुहृदौदार्य ”, “ अबोला ” याऐवजीं “ ग्रह जवळ आला ” इत्यादि दुरुस्त्या सुचवाव्यासें वाटतें.

(२) “ कळस झाला ” या असूयाखंडाच्या अंत्य प्रकरणांत जनु-भाऊंच्या पाजीपणाचा खरोखरच कळस होतो. रागिणी, उत्तरा, आनंदराव या सर्वांच्या चारित्र्याविषयीं सर्व वडील मंडळींचीं मनें गढूळ होतात, आणि या समजुतीच्या घोंटाळ्यांच्या घोर परिणामाचा शेवट काय होणार अशी वाचकांना उत्कंठा लागून राहते. अशा स्थितींत “ वाचकहो ! घाबरून नका. ही आकास्मिक वावटळ लवकरच शांत झाली. ” अशा अर्थीचें वाक्य लिहून रा. जोशी यांनीं अगदीं घाण करून टाकली आहे. तें वाक्य वाचीपर्यंत वाचकांच्या मनांत पुष्ट होत असलेल्या उत्कण्ठेची तीक्ष्णता तें वाचतांच एकदम बोंथट होऊन जाते. तो शेवटचा पारिग्राफ गाळल्यास बरे होईल.

स्थलसंकोचास्तव परीक्षण त्रोटक झालें आहे त्याबद्दल ग्रंथकर्त्यांनीं क्षमा करावी.

श्रीयत्नदेवाची पूजा.

केल्यानें होत आहे रे । आर्धीं केलेंची पाहिजे ॥
येत्न तो देव जाणावा । अंतरीं धरितां बरें ॥ ४ ॥

श्रीसमर्थांची कविता (धुळें, पृ. ३८९).

आरंभिलेल्या सत्कार्यांत यशःप्राप्ति व्हावी म्हणून मंगल करण्याची वहि-
वाट आपल्याकडे फार पुरातन आहे. परमेश्वराच्या खऱ्या स्वरूपाचा निर्णय
करणे अतिशय कठीण आहे. परमेश्वर कसा आहे ? त्याला रूप, रंग,
आकार कांहीं आहे किंवा नाही ? कां तो अरूप, निर्गुण आणि निराकारच
आहे ? पहावे तों, सहस्रशीर्ष, सषस्राक्ष, सहस्रपाद् असें त्याचें वर्णन वेदादि-
ग्रंथांतून केलेलें आढळतें; तर कोणी त्यास राम, कृष्ण, शिव, शक्ति,
गजानन अशीं नांवे देऊन त्याचीं अवतारकृत्ये वर्णितात. म्हटलें तर तो
साकार आहे. म्हटलें तर तो निराकाराहि आहे. तो सगुण आहे तसाच तो
निर्गुणाहि आहे. निर्गुण असला तर त्याचें वर्णन कसें करावें ? निर्गुणाचें
मंगल कोणत्या शब्दांनीं करावें ? यापेक्षां परमेश्वरचिंतनांतच जन्म घाल
विलेल्या श्रीसमर्थांसारख्या महानुभाव पुरुषानें परमेश्वराच्या स्वरूपाचें एके
जागीं जें वर्णन केले आहे त्याचा उलगडा करूनच आपण आज त्या
परमात्म्याचें तर्पण करूं.

समर्थ सांगतात कीं ' येत्न तो देव जाणावा '. यत्न हाच परमेश्वर.
परमेश्वराला यत्नदेव हें नांव समर्थांनीं पदरचें दिलें आहे असें नाही. या
यत्नदेवाचें जुनें नांव कर्मदेव असें आहे. विजयदेव, कीर्तिदेव, श्रीदेव,
यशोदेव अशीं दुसरींहि पुष्कळ नांवे याला आहेत. या यत्नदेवाचीच
अखंड आराधना करून पूर्वीं जनकादिक कृतार्थ झाले असा दाखला श्री-
कृष्णांनीं दिला आहे—कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।—इतका
हा यत्नदेव जुनाट आहे. तो अनादि असून अनंत आहे. त्याच्या प्रसादा-
शिवाय भाग्य किंवा थोरवी प्राप्त व्हावयाची नाही. त्याची अवहेलना कर-

णाऱ्यांचें कधींहि कल्याण होत नाहीं. आपल्या उपासकांचे मनोरथ पुर-विण्यास तो सदैव तत्पर असतो. वस्तुतः तोच निरनिराळ्या युगांत, निर-निराळ्या स्थळीं राम, कृष्ण, शिव, गणपति, भवानी, दत्त इत्यादि अनेक रूपानें नटलेला दिसतो. आपल्या भक्तांकरितां ' सुख ठेवून ' यानेंच स्वतः अनेक अवतारांत ' दुःख घोटलें ' आहे. हा रात्रांदिवस जागता असतो. जळीं, स्थळीं, काष्ठीं, पाषाणीं सर्वत्र हा गुप्तरूपानें वास करितो. हा जातिभेद पाळीत नाहीं, लिंगभेद ओळखीत नाहीं, व वयोभेद मानीत नाहीं. या पृथ्वीतलावर आशेचा महावृक्ष यानेंच लाविला. दीनदुब-ळ्यांचें रक्षण करण्यासाठीं हाच मूषकगरुडादि वाहनांवर बसून धांवत आलेला आहे. याच्या पराक्रमांचा सांगोपांग इतिहास अठराहि पुराणांत सारखाच वर्णिलेला आढळतो. युगांतरींच्या देवदानवांच्या युद्धांतून हा जातीनें नेहमीं हजर असावयाचाच. शुक्राचार्याकडून ' संजीविनी ' विद्या मिळविण्याचे कामीं यश यावें म्हणून कचानें या यत्नदेवाचीच उपासना केली होती. श्रीरामचंद्र वनवासांत असतांना, यानेंच त्यांना धीर दिला होता. बलसागर मारुतीनें जलसागर उल्लंघिला त्यावेळीं त्याच्या देहांत यानेंच गुप्तरूपानें प्रवेश केला होता. द्रोणागिरी उचलून आणण्याच्या कामीं त्या बलभीमाला यानेंच हातभार लाविला होता. याच्याच जोरावर अभि-मन्यूनें चक्रव्यूह फोडिला. भारतीय युद्धांतील महावीरांना हाच उत्साह देत होता. विजयनगरचें साम्राज्य यानेंच स्थापन केलें. शिवाजीमहाराजां-बरोबर प्रतापगडीं भवानीसमक्ष यानें अनेक खलबते केलीं. आग्र्याहून पेटान्यांत बसून महाराज सुटून आले, त्यावेळीं महाराजांना हा पोटाशीं धरून बसला होता. औरंगजेबाच्या तंबूचे सोनेरी कळस संताजी घोरपडे कापून नेत असतां ' शाबास ! भलेबहादूर ! ' असे उद्गार यानेंच काढिले. हा बाळाजी विश्वनाथाबरोबर कोंकणांतून वरघाटीं आला. माधवराव पेश-व्यांच्या सर्व स्वाऱ्यांत हा जरीपटका संभाळीत होता. यजमानाचा टोमणा ऐकून रामा प्रभुणे शागीर्द काशीस जावयास निघाला, तेव्हां यानेंच त्याला उत्तेजन दिलें. बुटेदरडीच्या गुहेंत बसून दासोपंतांचा गीतार्णव यानें मोठ्या हौसेनें लिहून काढिला. अगीनदासादि शाहीरांचे पवाड्याचा ह्यास भारी शोक आहे. थोरल्या आवासाहेबांनीं मराठेशाहीची स्थापना केली त्यावेळीं हा सदैव आनंदांत रंगून गेला होता.

अशा या पतितोद्धारक यत्नदेवाची भक्ति करावयाची म्हणजे सदोदित वेहद् कष्ट करावयाचे. 'कष्टाचि नाही तें निर्फळ' असें समर्थानीं स्वच्छ लिहिलें आहे. कष्टाच्याच जोडीला आशा, उत्साह, जोम, तरतरी हे सर्व गुण असल्याशिवाय यत्नदेवाच्या पूजेची सांगता होत नाही. या सर्वांच्या हि आधीं सत्तत्वाचें अधिष्ठान पाहिजे हें सांगावयास नको. यत्नदेवाची पूजा करण्याला लागणारे हे सर्व उपचार सहज मिळूं शकतील अशी दशा म्हटली म्हणजे विद्यार्थिदशा. या काळांत ताजें रक्त, नवजीवनाचा संचार शरीरांत होत असतां उसळत असतें. भावी आयुःक्रमाची दिशा याच काळांत ठरते यासाठीं, हा काळ यत्नदेवाची आराधना करण्याला फार अनुकूल गणला आहे. या वयांत जर का यत्नदेवाच्या मंदिराकडे पाय वळले नाहीत, तर उदयाचा मार्ग सुटला असें निभ्रांत समजावें. 'कमाईची हीणें पडिलीं उदंड । नाही तया खंड येती जाती ।' या तुकोबारायांच्या उक्तीप्रमाणें या जगांत व्यर्थ येरझान्या घालीत बसावयाचें, कीं आटोकाट श्रमसाहस करून कीर्तिरूपानें मार्गें उरावयाचें हा निश्चय याच वेळीं, म्हणजे तारुण्याच्या आरंभकाळांतच करावयाचा असतो। बाजारबुणग्यांत सामील व्हावयाचें किंवा वीर म्हणून गाजावयाचें ह. निर्णय एव्हांच ठरवावयाचा असतो. खुर्चांत मोजलें जावयाचें अथवा महार्ह रत्नांत गणलें जावयाचें, याचा निकाल येथेंच लावून घ्यावयाचा असतो. यासाठीं यत्नदेवाच्या उपासनेचें बळ, महत्त्व, फलश्रुति याच विद्यार्थिदशेंत कानीं पडणें अत्यवश्य आहे. ती या वयांत जर कानीं न पडेल, तर मग पुढें जरी दुंदुभिगर्जना केली तरी कामाला यावयाची नाही. एकदां माणूस आईतखाऊ किंवा म्हैसमंगळु यांच्या वर्गांत पडला म्हणजे कामांतून गेला.

आईतखाऊ, म्हैसमंगळु व कष्टाळू अशीं तीन प्रकारचीं माणसें जगांत आढळतात. पैकीं आईतखाऊ होणें किंवा आयत्या पिठावर रेघा ओढणें यांत मर्दपणा नाही; शिवाय तें स्वाधीनचें नाही. सबब विचारांत घेण्याचें कारण नाही. म्हैसमंगळु होऊन आळसानें जांभया देत बसणें यांत माणुसकी नाही, तें पशूचें लक्षण, तस्मात् सर्वथा त्याज्य होय. तिसरे कष्टाळू. हेच यत्नदेवाचे पूजक. हा कष्टाळूपणाचा मार्ग मात्र माणुसकीचा आणि मर्दपणाचा अतएव स्पृहणीय आहे. तथापि त्याचा अवलंब पुष्कळांकडून दुर्दैवानें करण्यांत येत

नाहीं. कारण मेहेनतीचा स्वाभाविक कंटाळाच बहुतेकांना असतो. कष्ट-सातत्य हीच यत्नदेवाची उपासना, पण तिचि न घडल्यामुळें निराशेच्या व दुर्दशेच्या फेऱ्यांत सांपडून शेंकडों लोक सफाई बुडतात. या जगांत येऊन कांहींच न कमावितां फुकट कुजणारे किती तरी अभागा प्राणी या भूतलावर आहेत ! काय, त्यांना हात, पाय, नाक, डोळे नाहीत ? आणि शिवाजी, रामदास, नेपोलियन, वाशिंग्टन यांसारखे कृतकार्य पुरुष काय षडानन, चतुर्हस्त, त्रिपाद किंवा त्रिनेत्र होते ? सर्व मनुष्यासारखे मनुष्य ! मग तुम्हां आम्हांत व थोर विभूतींत फरक तो काय ? फरक इतकाच कीं, यत्न-देवाची मनोभावे आराधना विभूति पदवीला गेलेल्या थोरांनीं केली, व आपण त्याची कांस धरावयास विसरलों ! परिस्थितीची सबब सांगून पुष्कळ लोक स्वतःला व लोकांना फसवूं पाहतात. पण नेपोलियनसारखे कर्तबगार पुरुष असा धीरोद्वार काढितात कीं—परिस्थिति परिस्थिति म्हणजे काय ? आम्ही करूं ती परिस्थिति ! Circumstances ! I make circumstances ! हे त्याचे एके प्रसंगींचे उज्वल उद्गार त्याच्यासारख्या कर्मयोग्याला व यत्न-देवाच्या एकनिष्ठ पूजकालाच शोभतात ! व्यक्तीला काय किंवा राष्ट्राला काय, भाग्य नाही, वैभव नाही, महत्त्व नाही असले रडगाणें कोणीं गावें ? ज्यांना यत्नदेवाचा अद्भुत प्रभाव कळला नाही अशा बापुड्या पामरांनीं !

यत्नदेवाची आराधना करणाऱ्यांना कशाचीहि वाण पडत नाही. यत्न-देवाचा प्रसाद झाला म्हणजे दुर्बळांचे सबळ होतात. यत्नदेवाची कृपा झाली म्हणजे लहानांचे थोर होतात. यत्नदेवाची वृत्ति झाली कीं करंट्यांचे कर्तबगार होतात. यत्नदेवाचा वरदहस्त डोक्यावर पडला कीं भाग्यहीनांचे भाग्यवंत होतात. यत्नदेवाचा संतोष झाला कीं अज्ञानांचे सज्ञान होतात, आंधळ्यांचे डोळस होतात, परतंत्रांचे स्वतंत्र होतात, सामान्यांचे असामान्य होतात, दुर्बुद्धांचे सुबुद्ध होतात; फार काय, पण दगडांचे देव होतात ! म्हणूनच समर्थ सर्वांना उच्चस्वरानें सांगतात :—

भाग्यासी काय उणे रे ।

येत्नावांचूनी राहिलें ॥

असो ! श्रीसमर्थांच्या काळीं श्रीयत्नदेव अत्यंत जागृत होता. परंतु, आनंदभुवनांतिल स्वराज्य नष्ट झाल्यावर यत्नदेवाला दुःख होऊन तो झुरणी-

ला लागल्यासारखा झाला. त्याला आपल्या ह्या भारतवर्षाची हवा मानवेना. शी झाली म्हणूनच कीं काय तो हवापालट करण्याकरितां पश्चिमेकडील देशांत गेला. तेथें गेल्यावर बराच काळ तो तेथेंच रमला. परंतु सांप्रत त्यास आपल्या ह्या लाडक्या भरतभूमीची आठवण झाली असावी असें वाटतें. कारण तो आतां अमेरिकेच्या मार्गानें परत यावयास निघाला असून हल्लीं त्याचा मुक्काम जपानांत आहे. इतक्या नजीक तो येऊन पोचला असल्या-मुळें आपण सर्वांनीं त्याच्या स्वागताची यथोचित तयारी ठेवणें अगत्याचें आहे व म्हणूनच यत्नदेवाला प्रिय असलेल्या तरुण विद्यार्थिवर्गाला सूचना देऊन जागृत करण्याकरितां या लेखाचे द्वारें पुकारा करितों कीं

उत्तिष्ठत ! जाग्रत ! प्राप्य वरान्निबोधत !

शेवटीं सांगावयाचें इतकेंच कीं, ' प्रतिपन्न वस्तुंचा ' निर्वाह करण्या-विषयीं बाणा बाळगणारे लोक सर्व आपापल्या परीनें यत्नदेवाचे उपासकच आहेत. अर्थात् त्यांच्या हातचें पाणी प्यालेले आणि पिणारे सर्व या परंपरे-ला व यत्नोपासनेला जागतील व तें व्रत अखंड चालवून यत्नदेवाचे कृपेनें कृतार्थ होतील अशी आशा आहे. -- श्रीरस्तु ! विजयोऽस्तु !

भागानगर --
नरकचतुर्दशी १८३८ }

दत्तो वामन पोतदार

॥ तडागवर्णनम् ॥



मालिनी

अयि सुभग तडाग त्वज्जलं गंधयुक्तम् ।
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तव सततसखो यः शीतलो गंधवाहः ।
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इति प्रभीतानुदरे च मीनान् ।
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आपटे वा. त्रिं. (एफ. वाय्)

आकाशांतील ताऱ्यांकडे पाहून !

(लेखक.—व्ही. एन्. खांडेकर, शिक्षक, नू. म. विद्यालय, पुणे.)

आर्या.

तारकवृंद नभींचा
सादर रसिकपदांतें
जाईचीं सुमनें हीं
कीं अमरबालसेना
किंवा नभार्णवीं ह्या
कीं दीप उजळिले हे
किंवा रौप्यकलश हे
येतांच प्राशाया
अथंवां सुरनारींनीं
जी पाहतांच घाली
धनपानें इद्राच्या
आकाशांची गंगा
कीं देवबालकांना
हिमगोल उडविले हे
यापरि मनांत येती
वाटे भीति मला कीं
पाहुनियां वाटलें मला जें तें ।
करितांना काय काम लाजेतें ॥ १ ॥
गगनोद्यानांत विकसलीं काय ! ।
जमली क्रीडार्थ शुभ्रलघुकाय ॥ २ ॥
अगणित होड्याच विहरती वाटे ।
स्वर्गपुरीच्या सुदुर्गमा वाटे ॥ ३ ॥
अमृताचे भरुनि ठेविले अमरीं ।
जे झाले श्रान्त वीर भवसमरीं ॥ ४ ॥
नभोंगणीं काढिलीच रांगोळी ।
पटुहि चितारी मुखांत आंगोळी ॥ ५ ॥
मोत्यें स्वारींत उधळिलीं गमते ।
धवल तुषारांस काय ही वमते ॥ ६ ॥
रुचेल हिमखंडकंदुकक्रीडा ।
म्हणुनि हिमागें त्यजूनि भीत्रीडा ॥ ७ ॥
वर्णावीं तीं कितक तर्कशतें ।
“ मद्दच रसिकां गमेल कर्कश तें ” ॥ ८ ॥

न्यू पूना कॉलेज उघडण्याचे समारंभाचे वेळीं म्हटलेलीं पदे.

रा० रा० लक्ष्मणशास्त्री लेले, यांनीं रचलेलीं.

ईशवन्दन.

(१)

दयाघना, आनंदनिधाना, नमन तुझ्या चरणांसीं ।
नानारूपीं नटुनि भुवनिं या विविध विलास करीसी १
ज्ञानदिनमणे ! निजकर पसरूनि मोहतिमिर पळवीसी ।
मनुजमानसांबुजें प्रबोधुनि सन्मार्गा सुचवीसी २
दावियला त्वां सुदिन संकटें वारुनियां अनिवार्य ।
सिद्धिपथा लाविलें आमुचें पवित्र शिक्षणकार्य ३

स्वागत.

(२)

मुंबामंडलपते ! महाशय ! स्वागत हें तुजला;
तुझ्या दर्शनें मोद मनाला बहु अमुच्या झाला. १
शिक्षण तेवीं ज्ञान देउनी जनरंजन करिसी,
तेणें वारंवार जनांचे धन्यवाद वरिसी. २

(३)

गत संवत्सरिं तुवां शारदामंदिर नव रुचिर ।
उघडुनि बालांकरितां केलें उपकृत त्यां सुचिर १
उच्चशिक्षणप्रसारार्थ ही नवशाला रचिली ।
कृतार्थ हिजला करावयाची विनाति तुजसि केली २
मान्य करुनि ती थोर मनानें येसि महाभागा ।
चरणधूलिनें पावन करिसी या मंडपभागां ३
हस्तस्पर्शें उघडीं आर्या, ही संस्था आज ।
देशोन्नतिचें महोदार ही सतत करो काज. ४

(४)

धर्म, शील, दया, सत्य, प्रेम, शांति तसा नय ।
ज्ञान विज्ञान यांचा या जर्गी होवो सदा जय १
सम्राट् पंचम जांजाचा होवो विजय संगरीं ।
ऐश्वर्यशालिनी होवो माता भरतभू खरी. २

ERRATA.

Title page 3, line 2nd

Instead of -Marathi Shikshana Prasarak Mandli, Poona.

Read -Shikshan Prasarak Mandli, Poona.

THE
Marathi Shikshana-Prasarak Mandali, Poona.

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