



*Government
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Magazine*

Government Victoria College Magazine.

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A sacred burden is this life ye bear,
Look on it, lift it, bear it solemnly,
Stand up and walk beneath it steadfastly.
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win.

Kemble.

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NO. 1

SOME ASPECTS OF RURAL UPLIFT *

FOR the last few years, steadily increasing emphasis is being laid in India on the necessity of rural uplift. High placed administrators as well as extremist politicians dwell upon the urgent need of setting the villages on their feet. This emphasis implies that our villages have deteriorated considerably or have failed to profit adequately by the opportunities for a full life that should, under normal conditions, be available in a scientific age like ours. It may also imply that our towns are relatively better off than our villages.

Turning our attention to questions of fact, we have to satisfy ourselves about the truth of the charge that conditions of life in the villages leave much to be desired. Since there may be many who feel that our rural economy is not so unsatisfactory as it is represented to be, it is worth-while examining if the malady from which our rural life is suffering is deepseated and requires immediate attention.

Firstly, the population in the rural areas increased during 1921-30 by nearly 10%, about 34 millions being added to the already large population. When it is realised that the teeming population, even prior to the increase had not been in possession of the various amenities of life, this large increase in population, instead of being welcomed as a satisfactory feature of our economy is very likely to be considered a rather complicating circumstance.

* Inaugural Address delivered by Mr. T. K. Doraiswami Ayyar under the auspices of the College Historical Association.

Secondly, taking into consideration the production of wealth in the villages, we have to observe that modern methods of agricultural practice have not made much headway in our villages. While the developments of the 19th century in manufacturing production and transport organisation struck a blow at the balanced character of our rural economy, we did not secure even the compensating advantage of improved methods of agricultural practice. Thus, it may be said that the application of science to agriculture which may be regarded as one of the marked features of the industrial revolution during the last century has been conspicuous by its insignificance. The production per acre of wheat is, for instance, about $6\frac{1}{2}$ bushels, perhaps the lowest in the world.

Thirdly, the burden of debt that weighs down the agricultural industry is so heavy that it is almost a miracle that life, on the whole, appears to keep on its even tenour in our rural areas. The co-operative movement, which, it was hoped, would deal with this problem effectively, may be even said to have made the position in some respects, slightly worse by the facilities of credit which it made available for a population not permeated by the true co-operative spirit.

The heavy rates of interest levied upon rural loans, the slender amount of deposits in banks representative of the savings of villagers, and the heavy outstandings marking the transactions of the co-operative movement tell their own tale.

Fourthly, the standard of life of the villagers continues to be at a very low level. There is much misunderstanding about the implication of this phrase, the standard of life. We are not aggrieved because the villager does not wear ties and collars but we are sore on account of the fact that, in quality and quantity, the food that he eats is deficient, that he does not provide himself with pure drinking water, that he has not facilities for the proper treatment of the diseases to which he is liable, that he has not adequate clothing, that his streets are not kept clean, that the duration of his life is short and that his mind is not opened up by education.

Fifthly, the means of communication linking the villages with the towns are far from satisfactory. The organisation for marketing his crops leaves much to be desired resulting in the ryot not getting full value for his money.

Sixthly, cattle, which constitute the main source of power for the villager, are far from efficient.

While the material conditions of his life disclose a sorry tale, the moral environment that surrounds him in the villages is far from bracing. He has not a markedly hopeful view of the future and he has no notion that by organised and concerted action a marked improvement can be effected in his condition.

Instead of piling fact upon fact to establish what, after all, may be considered an obvious point that conditions in villages leave very much to be desired, let us turn to the more important question as to the causes that have brought about such a deterioration in conditions.

It is usual for those who are keen on rural improvement to be impatient of any analysis of the causes that have brought about the unfortunate conditions marking rural economy at present. Such an attitude of mind is quite unscientific. Unless we have a proper understanding of the causes that have brought about the deterioration, the remedies we may be led to adopt may smack of quackery. The causes are, of course, very complex, and often go to the very roots of our social and cultural life.

Indian village economy till after the Great Indian Mutiny was sustained by a force inherent in the social organisation of the community. There was a unity and singleness of purpose animating life in villages. Though ideas of progress were outside the purview of the ryots, there was a balance and harmony characterising life in the villages, though on a low level of material comfort. The sanctions which governed conduct were racy of the soil, emerged out of the accepted moral code of the times and served their purpose fairly well. A change came with the establishment of British rule. The organisation of the administrative machinery in the districts and the capital of the province subjected the villages to a new and strange kind of experience. Their faith in the accepted code of morality and virtue of the accustomed sanctions was steadily being undermined by the evolution of the new administrative machine and by the establishment of Colleges which gave instruction in modern knowledge.

The modernisation of the administration and the evolution of different departments of Government called for English educated men in rapidly increasing numbers. A comfortable career open to talents was made possible on an unprecedented scale, which, by its steady demand for able men, effected a drain on the villages which disturbed the equilibrium and harmony of traditional village life. Unlike what happened in the advanced countries of the west, during the same period, it was not the ranks of industry

that were replenished by the growing bands of virile young men who found their way to the towns. They sought for what was called English education, qualified themselves and secured jobs carrying salaries which were out of proportion to the earnings one can make in the traditional walks of life. Our village economy had never been subjected to an experience of this kind on such a vast scale. It is true that the expansion of modern administrative machinery embracing fresh tracts of associated life was rendered possible by the absorption of educated young men in jobs. Meanwhile, the economic system of the country underwent a modification in the direction of a greater dependence on agriculture, and a steady decline of traditional handicraft industries. Unfortunately science was not being applied on any appreciable scale to the production of wealth and there was no force operating in the direction of increased productivity or a rise in the standard of life of the bulk of the agricultural population of the villages. Thus, it will be found that a coherent social and economic structure was being cut up into, on one side, a growing band of men educated in schools and colleges with a view to getting absorbed in the system of administration on salaries which compared very favourably with the earning of an average villager, and, on the other hand, an ocean of peasant humanity in the villages pursuing traditional methods of husbandry and living a very low standard of life. When it is realised that such an adverse reaction on village economy need not have been an inevitable consequence of the introduction and spread of modern knowledge, one cannot resist the feeling that the cause of progress would have been rightly served in India if due precautions had been taken to avoid the misfit that has been the actual result. Here we find the essence of the twin problems of middle class unemployment and rural uplift. They are both different aspects of a single problem.

Our economy was not in stable equilibrium even before the war. But the mischievous consequences resulting from a peasantry in stagnation in a country where 73% derive their sustenance from agriculture were hidden by the high prices of commodities consequent on the demand of western countries for raw materials and foodstuffs in the period from 1900 to 1914 and on the increase in world gold production. It is not often realised that the relative prosperity of India during that period was, in the main, a prosperity reflected from the great advance in productive technique in western countries. The prosperity in India was not due to any marked increase in efficiency of the Indian cultivator or manufacturer. It was, on the

other hand, a prosperity derived from the great demand for raw materials set up by a large increase in the efficiency of labour in Europe due to the applications of science to industry. This was the period of growing revenue surpluses, increased profits from railways and large imports of gold and silver into the country. The increased resources available to the Government during the period were applied mostly to the elaboration and improvement of the administrative machinery involving the widening of the avenues of employment under Government. The demand for increasing numbers of educated men required for service under Government was met by larger numbers being drawn from the villages.

The increased resources made available to the people in the period from 1900 to 1914 were not reflected in any kind of permanent improvement of conditions by way of modernisation of agriculture, or a rise in the standard of life of the bulk of the people. This may be attributed to the absence of sound leadership in the country. It may also be due to the fact that the prosperity itself not being due to any increased efficiency of the Indian economy was not marked by any dynamic cumulative quality.

There is still this further question as to why Government did not play a leading part during a period fraught with tremendous possibilities. The explanation for this is to be found mainly in the laissez-faire philosophy of life. Railways and irrigation works on a large scale were developed by Government. It was not considered, however, to be the province of Government to take a direct and constructive part in the ordering of agricultural and industrial advance. The bulk of the Englishmen who played their part in governing this country were bred in the laissez-faire tradition and they were loath to believe that a principle which worked, on the whole, so well in contemporary England would fail to bear fruit in India. Adequate regard was not paid, however, to the fact that what made laissez-faire work successfully in England was the position of England industrially and financially vis a vis the rest of the world and a well-spring of individual initiative and private enterprise. In both these respects conditions in India were quite different.

It was already observed that University education was availed of by large numbers of men drawn from the villages. It was also pointed out that the drain of talent on such an unprecedentedly large scale was a circumstance that operated adversely on the economy of life in the villages. It may well be asked if the large numbers of University trained men who originally left the villages

for the towns did not make any solid contribution in return towards the prosperity and fullness of life in the villages. Any dispassionate examination of the problem cannot but lead to the conclusion that the Universities of India cannot emerge unscathed from the acid test of the contribution their alumni made to the prosperity and modernisation of the village economy. It should have been the privilege and opportunity of men trained in the Universities to have made a determined continuous effort to bring life in villages into accord with modern requirements to fight against the prejudices, customs, and divisions that rendered the social organisation out of date and to have effected a harmony between the East and the West. This task required among, other qualifications hard thinking, moral courage and a genuine spirit of patriotism which qualities were not forthcoming in as abundant a measure as the magnitude of the work required.

On the other hand, there was, for a long time, an easy optimism as regards the demand for higher education on the part of increasing numbers. It was not an uncommon spectacle till a few years back for highly placed men who ought to have known better to point out triumphantly on solemn occasions that they were not frightened by the steadily increasing numbers of graduates turned out by Indian Universities. Notable service would have been rendered by them if they had laid strong emphasis on the need for improving the quality of academic life and on the danger ahead of very large numbers of students of limited means and capacity resorting to higher education as a means of improving their prospects in life. The middle class can lay this charge against leadership in this country that there was no timely warning to those who resorted to higher education of the fate that awaited most of them at the end of their arduous and costly courses.

In the peculiar conditions of life in India, with a medieval culture coming into contact with a modern one, overwhelming responsibility is laid on the recipients of education at the universities by way of bringing about a proper synthesis. It was not adequately realised that, for this purpose, quality, and not crowds can be of any avail.

This problem gets invested with much greater significance when it is realised that the ryot has been doubly accursed; for while his poor shoulders have to bear the burden of much of the taxation of the country out of the proceeds of which the state supports higher education, the recipients of such education far from being in a position to do something constructive for the benefit of the ryots, have themselves to face the problem of

unemployment, and thus help to make the general picture more dismal than it need be.

Having considered in general the fundamental causes of the present condition of our villages let us turn to the difficult task of devising measures to pull them out of the morass. There is not a widespread recognition of the difficulty and nature of the work of rural reconstruction. The hard core of the village problem is psychological. The peasant's outlook has to be modified. He must be made to reach the conviction that what is called progress is worth having. He must further be made to realise that other communities in other parts of the world who were in such a condition as he is now, have lifted themselves out of it and have been enjoying sunshine. It is also up to him to take stock of his position, to have recourse to organisation, to make a determined resolve to purge village society of the evils that at present keep it down, to promote thrift, to apply the improved methods brought to his door as a result of untiring research and thus carve out for himself a fuller and richer life. He will then begin to share joys of which he had no comprehension before. Life, instead of being the dull thing it is at present, will get charged with a new purpose and significance.

The problem of rural uplift is nothing but the promotion of such conditions as will lead to this happy state of affairs. It is here that those who are really educated can be of the greatest service. It had been already pointed out how the village community in India has been suffering for the last fifty years from the drain of its ablest sons to the towns for the purpose of education bringing in its train material rewards. It is a great tragedy that the movement was so one sided. There has not been till now an adequate return flow to the village in the form of service, ordered knowledge and helpful advice which the villagers had a right to expect from its educated sons so that they might come into line with modern requirements and might lead happy lives. The Universities in India should set about reconstructing themselves so that the aims set forth here may be achieved by their alumni. The training imparted by the Universities and the life lived in them ought to be of such a kind that the products turned out would not merely pursue the line of least resistance but would make an active contribution to harmony, goodwill, and constructive endeavour in a land unfortunately riven by divisions, factions and prejudices.

Various individual measures of uplift like the provision of good drinking water, the building of roads in rural areas, the

stress on the vernacular in our scheme of education, a statutory reduction in the rate of interest and the provision of land mortgage banks while being of great importance will not bring the promised land within our reach unless all these are set against a fine and a rich background of the kind described above.

As practical men, what we are most interested in is the problem of formulating policies and devising measures for promoting the prosperity and happiness of the villages and, therefore, of the country as a whole. The task of bringing about prosperity in India which at any time is difficult on account of the numbers involved and the absence of a sense of common purpose due to unhappy divisions among the people is rendered at present doubly difficult owing to the severe depression into which India is common with the rest of the world has been thrown. While reconstruction by itself is a colossal task and will require the harnessing of all the goodwill and public spirit of which we are capable; we have thrown on our hands the intriguing additional problem of recovery from the present depression. The magnitude of the task will become apparent when it is seen that even a country like the United States of America with its colossal economic and financial resources and with a balanced economy is hard put to it to emerge successfully out of the depression. Our reconstruction involves the clearing of the debris of generations followed by positive creation. Meanwhile the urgent problem of recovery also has to be tackled.

It is most refreshing to point out that a new spirit is in evidence on the part of the administration regarding the urgency of the problems of recovery and reconstruction. The Imperial Council of Agricultural research has been actively at work promoting and providing for research in different fields of agriculture. The marketing needs of the ryot are being provided for by the appointment of a series of marketing officers. The stores department of the Government of India is liberalising the rules so that a greater proportion of the goods required by the department may be purchased from within India.

The Madras Government remitted a certain percentage of the land revenue payable by the ryot and are taking measures so that the incidence of the debt burden on the ryot may be reduced. These among others are of significance not as measures that can meet the entire needs of the present situation but as pointers indicating the trend of the developments yet to come.

Since no modern government swears by *laissez faire* it is not difficult to secure general acceptance for the proposition that it

is the duty of the state to secure the conditions necessary for progress and to adopt positive measures in accordance with a clearly defined policy.

It has been a blot on Indian economy that the rates of interest charged on loans in villages had been unconscionably heavy. Such a position is indefensible at any time; it becomes all the more indefensible during a period of cheap money while the yield on gilt edge securities is only a little over 3 %. Co-operative credit societies and Land mortgage banks should be the instruments through which short term loans and long term credit should be organised. Instead of yielding to the cry that state interference should cease, the state as the representative of organised society should consider it as its primary duty that the money borrowed from the societies was used only for productive purposes. Since factious spirit is widely prevalent in most villages and since concern for the public good is not much of an operative force in our villages it may be difficult to secure a proper atmosphere for the sound working of co-operative societies. Though the task is difficult it must be attempted. The true test of statesmanship in the immediate future in India, is the creation of honest and competent agencies in the villages for the administration of public affairs.

One could easily paint what the villages should be like: that they should have good roads, that they should have the use of electricity etc. etc. But very little purpose will be served unless it is realised that a new emphasis on integrity and competence must govern the organisation and working of the entire administration in all its levels, whether you take into account Government departments, the functioning of the legal system or the work of self governing bodies. Our available material resources are so limited and scanty, the work that lies before us is so stupendous by way of uplifting a vast and almost helpless population that the most scrupulously honest as well as intelligent use of resources is a sine qua non of progress. It comes to this that we must fall back on the organisation of moral resources of which at present we have not an abundance. It is here that our universities must play a leading part. The hall mark of a university degree must be a sure guarantee of integrity, competence, public spirit and social service. Leaders of thought and those who are in the forefront of public life must help to create an atmosphere which will make character and competence, the only pass-ports to places of responsibility and influence.

Schemes of development have to be prepared by a Development Board or Economic Council and suitable agencies for carrying out the work in the villages have to be created. The co-ordination of development schemes has been a desideratum thus far. Schemes of different kind relating to questions like education, relief of indebtedness, co-operative credit and non-credit organisation, provision of irrigation facilities, state aid to industries, the balancing of different crops in particular regions, import duties on rice, promotion of cottage industries, and combating of disease have to be worked out from time to time. The relation of one scheme to another has to be gone into, and each scheme has to be considered in proper perspective. For such a purpose an Economic Council or Development Board is essential. Initiation of proposals as well as criticism of them ought to be within its province.

Far more important than the preparation of schemes of improvement is the means of implementing these schemes. As was already pointed out, the tradition created during the last fifty years of the best men being continuously drawn away from the villages has resulted in a situation, in which, it is difficult to find a body of men in each village on whom one can rely for the proper carrying out of measures. Whether in the field of banking or medicine, or litigation, the complaint is often made that there are no agencies in the villages which can resist the ravages of usurers and quacks. For creating a new environment in the villages the schools and colleges have also to be utilised. A scheme of wide spread university extension lectures, cinema shows, camps of university students from time to time in the midst of rural areas should be organised so that the villagers' outlook may be modified and the various schemes of improvement worked out at headquarters may find their fulfilment. Thus, in the new era before us, the schools and colleges should be made to undertake a direct responsibility for spreading enlightenment among the villages. This will be some return for the contribution that the village tax-payer pays in support of such schools and colleges.

A strong public opinion must be created in favour of educated men of independent means settling down in villages. A widespread distribution of educated men in rural areas will help towards the dissemination of ideas of progress in the villages, serve as a proper link between town and country and will be the means of carrying out specific improvements.

Above all, it is essential that the ryot should be made to realise that salvation cannot come as a mere gift from anywhere, even from Government. He should be made to realise that the roots of his prosperity lie in the ordering of his work and life on scientific lines in the village itself. He should be made to adopt a new attitude towards taxation, that it is not a mere curse to be avoided, but an agency for providing him with facilities for fullness of life. In the measure in which those who are more fortunately placed and who are educated, succeed in bringing about this hoped-for revolution in the outlook of the peasant, in that measure only will they be said to have discharged their duty to their country.

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LITERATURE AND POLITICAL CONTROL

"**A**VENGE the defeat of Adowa"! so D'Annunzio, the great Italian writer, is reported to have said. It is a matter of deep regret to all lovers of literature that a man of letters should have thus sounded the trumpet-call to arms, that literary genius should be thus prostituted for so narrow and petty a cause as the exploitation of the weak and backward races by stronger ones well equipped with the modern machinery of destruction. One can well understand the situation if such an appeal had been made by a mere politician whose mental vision is generally warped and distorted by the narrow boundaries of his own political province. But it passes one's comprehension, how a poet of international repute should have taken such a partisan view of the question. That it should be so, is a clear indication of the fact, how under the sway of Fascist political philosophy, men's judgments are so unbalanced, men's opinions have become so distorted by the spirit of political partisanship. Indeed, it speaks volumes, of the success of the Fascist movement in Italy, how Fascist thought had so thoroughly permeated the whole Italian society that even literary men, who, by the very nature of their vocation must transcend all limitations of space and time and all the frailties incidental to the common man, have fallen victims to this political virus. Alas! it is a sad thing to contemplate that literature which is the spontaneous outburst of really great men under the sway of intense emotion, should now be brought under political domination, should play the tune, not to its own sincere feelings, but to the bigotry of a political partisan. It is really surprising that in this 20th Century when the leading politicians of the world are busy proclaiming from the housetops, the grand ideals of world-unity, world-federation and world-organization, when the noble ideals of the League of Nations are sought to be made real live forces, in the face of insuperable obstacles,—it is indeed surprising that in such a hopeful atmosphere full of promise for the future, Literature, of all things in the world, should get injected with this political virus.

This state of affairs is by no means confined to Italy alone. In the other countries of Europe where dictatorships are the fashion of the day, we witness the same scene, if not even worse than its Italian counterpart. Take, for instance, the Nazi

Germany with Adolf Hitler at the helm of affairs. In the name of racial purity, in the name of Aryan Civilization, how many atrocities have been committed by Hitler and his disciples ! Who has not heard of the dismissals from office and power, of the orders of exile and banishment passed on the various professors of the Universities—for the simple reason that they with the mental conviction and moral courage usually associated with the names of martyrs, refused to conform to the tenets of the Nazi faith? Or take the classical instance of Einstein, the greatest mathematical genius of the world. Did he not live in fear of his life? Was he not after all banished? It was said of Homer, the Epic poet of ancient Greece, that after his death several cities actually fought for the privilege of being regarded as the birth place of Homer. To alter this story slightly, what country, what nation would not feel honoured to receive with wide open arms this brilliant intellect into its fold and be respected and venerated by posterity as the true foster mother of genius ! Alas ! Nazi Germany had missed its unique opportunity to enshrine herself in the everlasting records of the world, in a moment of blind racial pride, of political partisanship. What would her posterity have to say when the nations of the world point the finger of scorn at her and whisper audibly that she had been the blind Momus, the foe to all genius. So long as this political canker is eating into the very vitals of literature, how can she flourish and put forth her luxuriance for the advancement of man? In a recent number of the *London Mercury* Mr. C. E. M. Joad has pointed out in the most convincing manner, by citing incontrovertible instances from the literatures of ancient and modern world, how in no country, East or West, and in no age has political domination ever been conducive to the healthy development of literature.

If one inquires into the causes of this sad state of affairs in the field of literature, one notes that the most potent factor is the narrow partisan spirit born in the post-war period, when smaller nations found themselves hemmed in both by territorial and by economic barriers without the least scope for expansion. The net consequence is that each nation should look to its welfare and expansion, by hook or by crook, or to be more blunt and plain, by exploiting the weaker and backward nations in the neighbourhood. Alas ! the peoples of the west are still breathing in this virus, and are even revelling in it, blind to the nobler ideals of world-unity and world-federation. The worst of it is that such malicious propaganda is countenanced by literary men who ought to stand aloof from these petty considerations of average

man. Is it not a hideous mockery, nay even blasphemy, to speak of the Commonwealth of Man? Is it not a mere travesty of words to speak of the usefulness of the League of Nations, when the very blood flowing in their veins is tainted with this narrow political bigotry, this false sense of patriotism?

How refreshing it is, in this dark gloom, to turn from our so called enlightened twentieth century to the good old 18th century and look up the works of that genial soul, Oliver Goldsmith. Poor Noll was not a great political philosopher; nor was he a great scholar. Yet, Reader, turn to his essays, 'The Citizen of the World' specially to the one usually entitled "National Prejudices" and marvel at the profundity of political wisdom exhibited by this generous-hearted friend of the poor and the vagrant. In this essay the writer pictures before the reader an assemblage of about half-a-dozen persons engaged in a serious discussion on the merits and demerits of the various European nations. These pseudo-patriots denounce all the European nations in the worst terms possible, and extol their own, the English nation to the skies. But then Goldsmith, in the guise of the Chinese philosopher spoke to them on the brighter side of the picture, how each nation could justly boast of some solid virtue or other, and drew their attention to the many weaknesses found among the English. Consequently he was looked down upon as a traitor to his country. Yet, he successfully argued that a true patriot can really love his country, without, at the same time, hating the alien nations, simply because they are alien. What a noble, lofty lesson do we have to ponder over and practise, especially in these days of narrow political outlook! Look at that picture of the crude, uncivilised 18th century, and this 'modern' picture of the enlightened 20th century! This comparison leads one to fear whether, we are, after all, advancing in the right direction, or merely taking retrograde steps while all the while lulling ourselves into the delusion that ours is the correct standard. Never has there been, so far, any successful instance of using literature to perpetuate tyranny, serfdom and mass exploitation. Poets have now and then blown the trumpet-call of liberty, appealed most effectively to nations to put down tyranny and serfdom, and to usher in the happy millenium when peace and goodwill would reign on earth. Alas! what a sorry contrast do we have here in the present dictatorships of the west.

Is there no nobler ambition than mere territorial conquest? Surely man was not made for bread alone. There are better fields, more glorious ones for literary geniuses to work in. Theirs

is the conquest of the mind, certainly more worthy of their divine gifts, than the conquest by brute force of a small patch of land to be coloured red or blue in the map of the world. Byron describes very vividly in some of his stanzas of *Childe Harold*, how the Roman Captor started with admiration and jumped forward to cut with his scimitar the fetters of the Greek captive and finally set him free, when the latter began to recite from Euripides. Ah! what a picture this, of Captive Greece rendering Captive her Roman Captor by the magic of her literature! Has the Italy of Dante, the Italy of Boccaccio, and of Petrarch, not to speak of the ancient patriarch Virgil, no message to offer to the world, and to the Abyssinians in particular, except the much dreaded bomb from the air, annihilating in the twinkling of an eye all the glorious creation of God? Is it not degrading, the very sight of man, created in the image of God, groping about like some loathsome, disgusting, and bestial creature, with the gas mask and other metallic appliances on, which deface the noble image of God? Surely, no true man of letters can sit idly and look with complacency at this Devil's work carried on all around him. He ought to feel the urge to denounce such inhumanity to man, never before dreamt of, and use his rare god-given gifts fraught with miraculous power both for good and evil, to save man from this visitation of Hell on Earth. Instead, what do we find in modern dictatorships?

But there is no need to despair. The sad state of affairs we have referred to, is only a passing phase in the history of modern civilisation. It cannot last for ever; for sooner or later Truth will out, driving before it these pale mis-shapen resemblances of what she was supposed to be earlier. Even as it is, we see a silver lining relieving, however faintly, the darkness of the oppressive atmosphere around. There are definite attempts made by certain sincere souls—alas! how rare!—even in these degenerate days, to work out in practical life the lofty ideals of world-unity, world-federation and world-organisation. Prominent among these we may mention Mr. H. G. Wells. Mr. Wells occupies a very peculiar position in the history of English literature. It is not easy to bring him down under any category. Most people regard him as belonging to a high order of journalism. But he must be a bold man, indeed, who dares to dispose of Mr. Wells so summarily as a mere journalist. He is something more than a journalist; he is a man of letters. His amazing perseverance and the versatility of his powers give ample proof, if ever proof was wanted, that he could have achieved and won better laurels in the field of pure

literature if only he had a mind, an inclination to do so. But he had deliberately set before himself a certain chart whereby to steer his course, and this chart of life is determined by his profound political thinking. He scorns to be a mere literary artist. Is it not amazing, astounding, nay incredible indeed when one reads his History of the World and finds not even a bare mention of that culmination of all that was best in the Elizabethan genius, William Shakespeare, and then to read his justification that the master dramatist, the marvel and admiration of the whole literary world, does not deserve any mention at all? But this question is just a casual reference. What we want to emphasize here is that in Wells do we find a man well endowed with more than ordinary literary talents, restricting the scope of his literary work to a specific ideal, the ideal being the devising of ways and means whereby mankind could be lifted from the present day mire to lead a better and happier life, with peace and goodwill towards one and all, and with ill-will to no one? In other words, Mr. H. G. Wells is more a political philosopher than a mere literary craftsman; he uses his god-given gifts all through to find out a remedy for the salvation of the world as a whole and not of any one political or territorial unit. In the last chapters of the second volume of his Experiment in Autobiography he describes to us, with all the telling force of a first-class journalist, his quest after this Holy Grail. As the president of the P. E. N. Club he sought to work for freedom of thought, speech and expression, unhampered by any extraneous forces. The P. E. N. Club itself! What a glorious ideal does it stand for! The creation of the late John Galsworthy, this world-wide organization of literary men seeks to promote friendly intercourse and sympathetic exchange of ideas among the various organisations scattered all over the world. But alas! is the ideal fulfilled in practice? The recent congress of the P. E. N. Clubs only resulted in mutual recriminations. There was a strong feeling, among the members who attended the Congress that the Soviet members were numerically strong and that they would not allow their tyranny, tho' in the name of democracy, to be exposed to the world. Even earlier than the meeting of the P. E. N. Congress, Mr. H. G. Wells as the president, visited Soviet Russia and sought interviews with the great leaders like Maxim Gorky with a view to spread the objects of the P. E. N. Club. Alas! Even H. G. Wells could not succeed. The Wellsian suggestion that the old Soviet method should be modified by the adoption of the New Deal of President Roosevelt of United States of America was not at all acceptable to the Soviet leaders. Each tried to convince

the other, but in the atmosphere of distrust and suspicion neither could understand the other. The controversy arising from the misunderstanding, recriminations and counter-recriminations was carried on in the pages of the *New Statesman and Athenaeum*. We need not concern ourselves with the details. The facts are clear that, as very many suspected earlier, even in Soviet Russia the ideal has not yet been reached.

We can end this article with an apposite reference to the excellent work carried on by the saintly bard of Shantiniketan. The very idea of the founding of the Visvabharathi—the desire to evolve a synthesis out of the cultures of the East and the West, how noble, how inspiring the ideal is! As the bard has repeatedly said, literature knows no barriers between man and man, between nation and nation. Such ideas ought to be the guiding principles of all literary men and of all leaders of thought who work for the advancement of mankind.

M. S. B.

INDIA AND PERSIA

THOUGH Persia never had a strong foothold in India, excepting in very ancient times, there have been occasions in history when the politics of our country have been subject to Persian influence. Long before Alexander came, Cyrus and Darius had effected Indian conquests, and these were subsequently merged into the empire of Philip's son and later of the Seleucids. Thanks to the active intercourse that prevailed then and afterwards, influences, Iranian no less than Hellenic, began to affect India, and particularly the Mauryan Empire. With the decline of Rome in the West we see Persia assuming greater importance on account of her position on the highway of international commerce. It was then that Indian wares found their way by the land route to the Levant and to the countries beyond. Testimony, artistic and literary, shows that the Persians had heard of the great dynasties of India, even those of the Dekhan. With the advent of Moslem rule, Indo-Persian relations entered into a new phase when commercial friendliness gave place to antagonism. The Central Asian programme of the Moghuls brought them into collision with Persian authority and resulted in many a tussle the chief scenes of which were enacted about Kandahar. Later on, it was a Persian who gave the coup de grace to the majesty of the Delhi Empire which passed on to the East India Company. It was not long, however, before the latter's dominions extended to the frontier beyond which existed menacing factors like Napoleonic ambitions and Russian designs. It became imperative, therefore, for the Governors-General to take steps that might adequately safeguard British interests in Persia and in the region about the Persian Gulf. Time and again thenceforward, and as late as 1920, embassies had to be sent to Teheran and thus was erected the edifice of friendly relations which exists in our day.

Thus, every dynasty in Persia, Achaemenian or Sassanid, Safavi or Kajar, had had something or other to do with India. Scarcely less interesting has been the influence from that quarter in other spheres of Indian life. Though the last vestige of Persian domination disappeared in the 3rd century B. C. it is clear that India was subject to Persian influences for a long period in a manner that is indubitable. Mauryan polity, Buddhist architecture and Kushan coinage have all been affected by Persian ideals. The old marble epigraph in Taxila written in the Aramaic

tongue has confirmed the view that the Kharoshthi alphabet was derived from Aramaic, the latter language being one introduced by the Achaemenians. In the Middle ages Persian Literature was patronised in the kingdom of Jaunpur and many of the poets of the Delhi court down to the middle of the 17th century were emigrants from Persia. Such were Muhammad Jan Qudsi (of Mashkad), Abu Talib (of Hamdam), Saida (of Gilan) and others of lesser note. The great Akbar fell under the spell of Persian Sufi mysticism and the virile Indo-Saracenic architecture of his age contained a strong Persian element. The language itself was much in vogue in the Moghul period. Its admixture with Hindi gave us the Urdu language. Todar Mall made his co-religionists learn Persian, and Dara Shikoh's translation of 50 of the Upanishads was into the same language. The writings of Chandrabhan Brahman the courtier of Shah Jahan were also in that language. Notable Persians too appear in the history of the period. Mihr-un-nissa Begum was the daughter of a Persian refugee, and persons like Ali Mardan Khan and Mir Jumla entered the service of the Moghuls whom they served well. The Persian name had a fascination of its own. Hasan the first of the Bahmani Sultans claimed descent from an early Persian King and in the 18th century we find Indian princes, whether it be the Moplah Chief of Malabar or the Ahom ruler of Assam, issuing coins bearing Persian legends. Even the compiler of the Laws of Manu considered the Persians as only Kshatriyas who had suffered degradation on account of their neglecting sacred rites. Indeed, it would appear that Persian influence has for long affected the very marrow of Indian life and polity.

Passing over the legendary accounts (found in Ferishta's history) of early relations between India and Persia we come to the first noteworthy event in Persian history connected with India, viz., the far-eastern campaign of Cyrus the Great (558-530 B. C.) To this founder of Achaemenian greatness is attributed the conquest of the *Gandhāra* country, which comprised the modern districts of Peshawar and Rawalpindi and perhaps included Kabul (then known as Paropanisadae). Afghanistan was thus evidently under Cyrus' sway, but it is hardly likely that he ever penetrated far into India. The story of his unsuccessful march on India is generally discredited as improbable, having been invented, in the opinion of the writer in the "Historians' History of the World"* by way of contrast to Alexander's fortunate expedition. Nothing relevant to this study is known of the career

* Vol. II. P. 593.

of Cambysès (530—521 B. C.) who was more engaged in the west. But his great successor Darius I, the son of Hystaspes (521—485 B. C.) despatched an expedition commanded by Skylax of Caryanda to explore the possibilities of a passage from the Indus to the Persian Gulf. Skylax's was a successful expedition and he probably prepared a careful account of his voyage. The upshot of this was that soon afterwards Darius felt himself justified in annexing a portion of the region about the Indus. *

THE INDUS PROVINCE OF PERSIA

The province thus formed in the Punjab included the whole of Sind and was the XX satrapy of the Persian Empire. Extensive tracts, now inhospitable, were, perhaps, rich and populous then, and Darius derived from his cis-Indus province the high tribute of 360 Euboic talents equated to a million sterling, which was one-third of the total revenue of the Asiatic provinces.

The province was transmitted intact to his successors who found in the Punjab a fruitful recruiting ground for their armies. Archers from India formed a contingent to Xerxes (485—464 B.C.) and shared the defeat of Mardonius at Plataea in 479 B. C.

It is not known when the Punjab ceased to be a Persian province. That probably was about the time of Alexander's invasion when after the defeat at Gaugemela of Darius III Codomannes the whole Persian Empire was merged into the Greek dominion. At the time of Alexander's invasion the Indus was the recognised boundary, though the chroniclers of the expedition do not refer to any Persian officers along the banks of the river which were studded with petty independent states.

All these years the Magadha Empire was rising up in the East. The contemporary of Darius Hystaspes was Bimbisara the fifth Saisunāga king, or perhaps, his successor Darsaka. We have no evidence of any communications between the Saisunāga court and the Indus province of Persia. But with the commencement of the Mauryan epoch it is clear, judging from all accounts, including that of the Seleucid ambassador, Megasthenes that Persian influence became definitely marked.

ZOROASTRIAN INFLUENCE IN ANCIENT INDIA

Instances may now be given of cases where Persian influence had manifested itself in ancient India :

I. The Kharosthi alphabet, supposed to be derived from the Aramaic script, is considered to be a memorial of the days

* One authority is Herodotus, iv. 44.

when India was a part of the Achaemenian Empire though Lassen and Cunningham claimed for it an indigenous evolution. The language which was for a long time spoken in the north west was written from right to left and was apparently introduced by Persian officials in the regions where they did duty. The language was later superseded by the Brahmi.

II. Though, no doubt, Chandragupta Maurya owed the imperial idea to Alexander the Great, the general tone of his court was not Hellenic but intensely Persian. Some of the Iranian practices at Pataliputra were :

(i) the practice referred to in the Arthashastra (I. xix. 39)³ of keeping the sacred fire in the hall where the king took counsel with his physicians.

(ii) the ceremonial washing of the king's hair which was an occasion for festivity : analogous to the practice at the court of Xerxes described by Herodotus.

(iii) the practice of punishment by cropping of the heads of offenders.

III. Asoka's religious cult was affected by Magian practices. The form of his inscriptions was derived, in the opinion of scholars like M. Senart, from Darius's mode of publishing his edicts on rocks. The inscriptions at Behistun and Naksh-e Rostan directly inspired Asoka who got his sermons engraved on living rock. The pillar idea, however, is considered by Prof. Bhandarkar to be the Buddhist Emperor's own.⁴

IV. It is not out of place to note here that it was a Persian official, Tushapa by name, that carried out Asoka's scheme of irrigation in Kathiawar.⁵

V. Reference must now be made to some of the specimens of Maurya architecture which bear marks of Persian influence :

(i) Iranian influence is sought in the designs on the Asokan capitals like the famous one at Sarnath. The workmanship of the Mathura Lion Capital discovered by the late Pandit Bhagvanlal Indraji bears mark of Persian influence. The capital appears to be a monument of Saka rule and its surface is said to be covered with inscriptions in Kharosthi characters.⁶

3. The Arthashastra of Kautiliya trans. By R. Shamashastri. P. 41.

4. D. R. Bhandarkar : Asoka. Carmichael Lectures. Calcutta, 1923. X

5. H. G. Rawlinson : Indian Historical Studies. Chap. X.

6. E. J. Rapson : Ancient India. P. 142-3.

(ii) The Jandiala temple in the Sir Kup section of Taxila appears to have been dedicated to Zoroastrian fireworship.⁷

(iii) Traces of a Mauryan palace that have been brought to light by the late Dr. B. Spooner show that the edifice was an actual replica of the palace at Persepolis.⁸

VI. Yet one more fact to be considered is the long continued use of the title of 'Satrap' which was held for the last time in Indian History by Surashtra the Saka satrap whom a Gupta Emperor defeated in the 4th century A. D.⁹

The changes that came over Persia in the post Seleucid period need not detain us. The Parthian Empire was co-terminous with the extensive dominions of the Achaemenians. The house of Arsakes, which came into power in 248 B. C. lasted for 5 centuries after which it gave way to the Sassanians (226 A. D.) It was the period of Kushan rule, and the dissolution of the Scythian power after the death of Vasudeva about 220 was certainly connected with the rise of Sassanian power under Ardashir Papakin whose successes are alleged to have extended to the Indus.¹⁰

The Sassanid epoch was, indeed, a great period, and much of the extraordinary vitality of Indian life in that age must be explained by the constant exchange of ideas between the India of the Guptas and foreign lands like Persia and China. In fact the conquest of western India by Chandra Gupta II brought the Gangetic provinces into direct communication with western ports. During that period the great overland trade route passed through Persia, and trade was brisk. The Roman Empire was falling on evil days, and with its disintegration trade dwindled and Roman commerce was swept from the eastern seas.

But the Sassanians themselves fell a prey to the barbarians from the north. Their last king Firoz was killed by the Huns in 484 A. D. The collapse of the Sassanian resistance opened the floodgates of Hunnish invasions which continued until their power in the Oxus region was overthrown by the Turks who were in alliance with Anushirvan¹¹ of Persia, a grandson of Firoz himself.

7. Sir. J. Marshall : Guide to Taxila.

8. Note from the Director General of Archaeology in Governor-General's Resolution dated 22nd Oct. 1915 on Indian Archaeological Policy. P. 27.

9. V. A. Smith - Oxford History of India. Pp. 124-5.

10. It may be noted here that the coinage of the later Kushans bearing the boar head became gradually Persianised.

11. Khosroe Anushirvan (531-579) who ordered the Panchatantra to be translated into the Pahlen. I. G. H. 250.

PERSIAN EMBASSY TO PULAKESIN CHALUKYA

We come to the 7th century. In the Ajanta Caves which contain some figures of Persians and Bactrians we have a remarkable evidence to show that there was vigorous intercourse between India and the West. The centre of the story is Pulakesin II (609—640) in whom Harsha of Thanesar had met an antagonist worth his steel. The fame of this great Chalukya prince extended to Persia, and we have it on the authority of Tabari¹² an Arab chronicler, that Khosroe II (591--628) exchanged embassies with him in 625 A. D. There is in Cave No. 1 at Ajanta a large frescoe painting on which is said to be represented the ceremonial reception of the Persian Embassy at Pulakesin's court. The picture which is of the highest value as a landmark in the history of art, is unsurpassed in its interest as a contemporary record of unusual political relations between India and Persia in the seventh century.

The Arabs conquered Persia in 641 and with this was closed the direct communication between Europe and India. All Indian wares passed thenceforth through Moslem hands before reaching the Levant for transmission beyond. The Arabs too plied a good trade with India. Merchants started from Siraf and Hurmuz in the Persian Gulf and coasted along till they came to the Indus en route to Sapera and Cambay.

Though they were nominally the ruling race in Persia there was yet a large influx of Persian ideals into the Arabs' system. Persian officials, better educated and more shrewd, replaced Arabs, and with the weakening of the central authority Persian governors felt justified in asserting their independence and founding dynasties. To the latter category belong the Samanids of Khorasan and Bokhara at whose court Alptagin spent his days as a slave.

The succeeding centuries in India saw the gradual spread of Mahomedan power. The Slave Sultans of Delhi were too engrossed with Mongol invasions and native disaffection to think of diplomatic relations with the rulers of a country like Persia whose politics changed in a kaleidoscopic fashion. Mention, however, should be made of the attempt of Mahomed bin Tughlak to conquer the province of Khorasan. It was an abortive affair in which a gigantic cavalry force met with a well deserved ruin.

With the advent of the Moghuls we enter on a period of active relationship. Barring perhaps Baber, the emperors of the

12. Aurangabad Gazetteer, p. 137—8. Also V. A. Smith, E. H. I. 3rd edn. p. 426.

dynasty had something or other to do with Persia. More often than not, their dealings had their mainspring in overvaulting territorial ambitions and brought them only shame and discredit besides, of course, depleting the treasury.

Humayoon when hunted out of Hindusthan by Sher Shah Sur and his men took refuge at the court of Shah Tamasp. At the latter's request he turned a Shia, and with adequate military help managed to take Kandahar from Askari, his brother and kept it for himself (1545). A Persian army seized the city soon after, which was conferred on Husain Mirza, the Shah's nephew.

Kandahar was thus lost to the family of Baber, and Akbar who annexed Kashmir and Balochistan thought it incumbent on him to recover it. The town fell before him in 1595 and that marked the utmost limit of his wide and diversified empire.

About this time a remarkable man ascended the throne of Persia. This was Shah Abbas the Great (1587-1629) son of Khuda Banda.

Shah Abbas was an esteemed friend of the Kutb Sultan Mohomed Kuli the greatest of the Kutb Shahis of the Dekhan to whom he sent a friendly embassy under the lead of Husain Beg. The Sultan was fond of Persian poetry.

His successor Mahomed Kutb Shah VI (1612-1626) sent an embassy to Persia under Ibne Khatoon with Husain Beg, a Persian ambassador at the court ¹³.

Abdullah Kutb Shah VII (1626-72) the next Sultan sent Khairat Khan the Sar Naubhat with Mahomed Koli the son of Kasim Beg. Shahjahan sent for Khairat Khan from Surat and asked him to convey his letters to the Persian court. Abbas had died in the mean time, and the messengers went to the court at Ispahan and delivered the letters of Shahjahan to the new Shah Safi. ¹⁴

It is also to be added that the Sultan Abdullah's daughter was married to Mirza Nizamuddin alias Mir Ahmad, a nephew of Shah Abbas'. ¹⁵.

Enough has been said to show how intimate had been the relations between the Kutb Shahis and the Persian Court. The explanation lies in the fact that the Kutb Shahs were of Turkish descent and came from beyond the borders of India.

13. S. A. Asgar Bilgrami: Landmarks of the Dekhan. P. 64.

14. Ibid. P. 59.

15. Ibid. P. 202.

KANDAHAR

We proceed to narrate the further story of Kandahar. The place was one of the gateways of India, and Shah Abbas, who was aware of its importance, strategic and commercial, was too shrewd to leave it in Moghul hands. Akbar's success was hence bound to be but short lived.

Abbas intrigued unsuccessfully with Ghyas Beg and later sent Yadgar Ali to the Moghul Court; these were followed up by two other missions.¹⁶ These attempts failed and Jehangir could not be persuaded to yield the city. The Shah besieged Kandahar and took it after six weeks from Abdul Aziz Khan (1622). Jehangir had planned a great expedition which came to nothing.¹⁷ Prince Shajahan who was chosen for the command would not act and preferred to rebel against the emperor who now fell ill.

Persia held Kandahar for a decade and more till 1638 when Ali Mardan Khan the Governor betrayed the place to a representative of the Moghul court. He reaped the reward of his treachery; he received a lakh of rupees and was appointed to high office under Shajahan whom he served well.

Ten years later fresh Persian designs in Kandahar called for energetic preparations, and Aurangzeb, then at Multan, was deputed to relieve the Moghul garrison. But he delayed and delayed and the enemy took Kandahar (1649). It was a great blow to Moghul prestige. The prince was anxious to recover the city before the Shah's army could consolidate the victory. He joined hands with Saadullah Khan and attacked the city. But an expeditionary force sent for reinforcement purposes was useless before the superior military skill of the Persian army. The siege was raised and Aurangzeb smarted under the ignominy of defeat.

A small victory gained later at Shah Mir covered up the failure and gave excuse for some ceremonial rejoicing.

Three years later came another siege of Kandahar (1652). With a powerful force Aurangzeb proceeded to invest the city but, though he was the commander-in-chief, it was Saadullah Khan who directed the operations. Thus, from the first, the army lacked unity of command. The two generals had strict orders not to attempt an assault until a breach had been effected. But Moghul artillery was notoriously weak, and failed to effect the

16. Beni Prasad: History of Jehangir; also De Laet (1593—1649); *De Imperio Magni Mogolis* (The Empire of the Great Moghul). Trans. by J. S. Hoyland and S. N. Banerjee. P. 192.

17. Ibid. P. 200.

breach. The siege was abandoned, and once more Aurangzeb had to endure the humiliation of failure as a general.

The father lost confidence in him, and, next year, Dara Shikoh, Shajahan's favourite son promised to retrieve the disasters of the previous campaigns. But he too failed and had to raise the siege in 5 months.

That was the last attempt to wrest Kandahar. The superiority of Persian military skill has been clearly established, and as for the Indian taxpayer, more than 12 crores had been poured in the sands of Afghanistan.¹⁸ This colossal wastage was a severe blow to Moghul finance and prestige.

Aurangzeb was sent to the Dekhan where he met and befriended Mir Jumla, the Persian adventurer at the Golkonda court who helped his Moghul ally to the throne of Delhi.

Prince Akbar who revolted against Aurangzeb towards the close of the reign ultimately retired to Persia where he died. (1704)

The Empire fell on evil days even during the lifetime of Alamgir, and after his death his successors found it difficult to keep it intact. A period of disintegration set in and the final coup de grac was dealt by Nadir Shah.

Nadir or Tahmasp Kuli was one of the greatest warriors in Persian annals. He overthrew the Safavi dynasty in 1736, and later, cast his eyes on India where the weakness of the Delhi empire invited attack. Advancing through Ghazni and Kabul he routed the imperial army at Karnal and marched to Delhi. The Emperor (Mahomed Shah) offered little or no resistance, and the invader occupied the capital without let or hindrance. He left the city after two months with incalculable riches, leaving only colossal wreckage behind him. He annexed all the territory west of the Indus. That was in 1739.

Nadir Shah was soon followed by Ahmad Shah Abdalli. The Durrani's victory on the fatal field of Panipat practically put an end to the Moghul show.

The next fifty years were years of expansion for the East India Company, and with the beginning of the nineteenth century when there were signs of French menace, the Company's government had to consider its policy towards the states beyond the frontier.

Before we proceed further it is well for us to examine how Persian influence felt itself on the coinage of the 18th century

18 Jadunath Sarkar : History of Aurangzeb, Vol. I, Chap. viii.

when several princes of India issued coins bearing Persian inscriptions.¹⁹

PERSIAN INSCRIPTIONS ON INDIAN COINAGE

Precedents were not wanting, the earliest instance of a Persian couplet to appear on an Indian coin being traceable to the reign of Mahmud II of Gujarat in the 15th century. Persian legends now appeared on some of the coins issued during 1751–69 by the Hindu rulers of Assam. Almost at the same time we hear of Ali Raja the Moplah Chief of Kannanoor issuing fanams with his name and date inscribed in Persian (1764). Inscriptions of a religious character found a place on Tipu's coins (1782–99), a fashion continued for a time by Krishna Raja Wodeyar as well. In Ranjit Singh's coinage (1799–1829) Persian was as much in vogue as the Gurmukhi. It is indeed surprising how Hindu and Musalman and Sikh vied with each other in giving Persian a place in their coinage. That was due to the high traditions associated with the language.

IN THE DAYS OF JOHN COMPANY

In the opening years of the 19th century Persia had suffered much in a war with Russia and was in serious straits. As no help was forthcoming from Calcutta she turned to Bonaparte for succour. The latter had just fought a hard battle at Eylau, and, in his anxiety to harass the Russian readily complied with the Persian request. A French mission arrived at Teheran with instructions to arrange, if possible, an alliance with Turkey and Persia that would render feasible the opening of a road to India.

The British in India were alarmed at this attempt of Napoleon to stir up against them the Asiatic nations within his reach; and under Lord Minto's orders Sir John Malcolm proceeded to Persia. Napoleon had, in the meanwhile, gone over to the Russian side and signed the Peace of Tilsit. Perplexed by his attitude Persia now turned to the British and welcomed their mission. But Malcolm was not able to accomplish anything beyond gathering materials for a history of Persia and some other representative arrived from England and managed to negotiate a treaty by which the British agreed to subsidise Persia and help her in the event of any unprovoked aggression on her.

A clear enunciation of the policy pursued during those years is found in one of Lord Minto's despatches to the Directors. The Governor-General wrote under date Feb. 2., 1808:

19. C. J. Brown: *Coins of India*. Pp. 88, 101, 66, 105–107.

"The advance of a considerable force of French troops into Persia under the acquiescence of the Turkish, Russian and Persian powers cannot be deemed an undertaking beyond the scope of that energy and perseverance which distinguish the present ruler of France.....

The ascendancy of France being once established in the territories of Persia, it may justly be expected that they may be enabled gradually to extend their influence towards the region of Hindustan and ultimately open a passage for their troops into the dominion of the Company.....

Arduous as such an undertaking must necessarily be.....we deem it our duty to act under a supposition of its practicality and to adopt whatever measures are in our judgment calculated to counteract it. 20

Well, that was the trend of arguments in justification of the proceedings in the Middle East. Henceforth it became a fashion with the Governors-General to apprehend trouble from the North West, and from the days of Wellesley much was made of the invasions supposed to have been engineered from time to time by France, Russia and Germany.

About the time of Victoria's accession Persia had gone over to the side of Russia, and relying on Czar Nicholas's support, was full of aggressive schemes. The Shah was the recognised religious head of half the Moslem world and it was feared that he would try first to absorb Afghanistan and then call on the Moslems of India to oust the British and assist in restoring the Islamic state. After this, it was said Russia would have something to say. The British acted promptly and negotiated a release from their treaty obligations to aid Persia.

In 1837 Persia invaded Afghanistan and occupied Herat. The town would have fallen had not Sir Eldred Pottinger entered the city dressed as a Mahomedan and organised the defence. British influence was again restored, and Dost Mahomed Khan was made the Amir of Afghanistan in the place of the imbecile Shah Shuja.

Within twenty years came the short foolish Persian War. Persia again occupied Herat (1857) and this alarmed the Government of Palmerston. An expedition under Sir James Outram sailed from Bombay to the Persian Gulf and did not return before a half year elapsed. It was not able to do much, but a temporary check was put to Persian aggression on Britain's Afghan ally.

In the days of Lawrence, Sir Bartle Frere, the Governor of Bombay ventured to protect the Sultan of Muscat from the Wahabi Arabs and British interests were also safeguarded in the Persian Gulf by Sir Seymour Fitzgerald, under whose vigilance the sea was successfully policed and rid of piracy. "Thus was

consolidated a power which extending from Basra in Mesopotamia to the mouth of the Red Sea gives England the command of one of the most valuable situations in Asia." ²¹

When Mayo was Viceroy, Persia became aggressive once again and claimed a territory belonging to the Khan of Khelat which touched the frontier in Sind. Mayo intervened and tactfully disposed of the unreasonable claim. This affair is known in diplomatic records as the 'Settlement of the Mekran boundary.'²²

Yet another dispute arbitrated on by Lord Mayo was between Sperate and Persia who acquiesced in an amicable settlement which the Viceroy drew up.

THE PRESENT CENTURY

During the present century the policy of the Viceroys has been directed to prevent other countries from establishing spheres of influence in the Middle East. This was inevitable because Persia began to be used as a pawn in the Asian game of France, Russia and Germany in turn. Everyone knows of the activities of France in Muscat, of Russian designs in the Frontier and the sinister manifestations of Germany's B. B. B. policy as well as of the House of Wunkhaus. Long ago Lansdowne had regarded the establishment of a naval base or of certified port in the Persian Gulf by any other power as a 'very grave menace to British interest which we should resist with all the means at our disposal', and succeeding Governors-General have been guided by this maxim, and in this they have been fortified by the high authority of Admiral Mahon of the U. S. Navy that 'concession in the Persian Gulf will imperil Great Britain's naval position in the Farther East, her political position in India, her commercial interests in both and the imperial tie between herself and Australasia.'

Lord Curzon visited Persia when he was Viceroy. He established several new consulates and appointed the best men available to these posts. He improved the communications with the Persian Gulf and did what all he could to ensure proper safeguards to the interests of his countrymen.

But his good work was undone in 1907 when the conclusion of the Anglo Russian Convention left a bitter legacy in Persia. Under the terms of that convention a legation was imposed on Persia and the country itself was divided into parts in a manner that offended the bulk of the population. Feeling was against

21. Sir R. Temple: *Men and Events of My Time in India*. P.339.

22. *Ibid.* P. 370.

England, and Germany worked up the feeling and during the Great war raised the tribes in opposition to Britain.

The German influence, however, was shortlived and disappeared with the defeat of the central powers.

The British were again supreme and held the Sarhad and the southern portion of Persia which was occupied by a body of Indian troops known as South Persia Rifles.

In 1920 an agreement was reached between India and Persia by which the British Government promised to co-operate in the Railway programme of the Persian Government and offered to supply experts to set aright the administration which had fallen into disorder during the War. A loan too was provided for for two millions at 7% redeemable in 20 years.

The treaty, however, was variously interpreted and grossly misunderstood. It became a dead letter and the experts withdrew.

Later in 1923 the Persian Government made an attempt to recover the Sarhad, and after the formal exchange of courtesies was allowed to have it. Thus the position before the war was restored.

October 1925 saw the peaceful revolution in Persia by which the Kajar dynasty (which had held sway for 130 years since 1796) was overthrown and power was vested in the hands of the Sadr-Sipah or Commander-in-chief who had done much to restore the broken finances of the state. The newly elected Shah, Reza Khan Pahlavi, has been responsible for the very considerable progress that Persia has witnessed in recent years and is in friendly terms with the British Government in India.

Negotiations with the Persian Government in connection with the opening of the air route have borne fruit, and Persia is on the highroad of communications between India and Europe as she was in olden times.

The British Government is represented in Persia by an agent at Teheran.

By a recent order of H. H. the Shah it has been proposed that Persia should henceforth be known by her old classic name Iran and the inhabitants called Iranians.

A GOSSIP ON "O"

OBSERVE me above. Can you tell who I am. I can say this much. I am....., I serve as a symbol, as a letter, as a sound, as a number and what not. I am Omnipotent, Omnipresent. I appear in various capacities. I play various parts in this World—after all, you know, I agree to some extent with Shakespeare. I am dynamic, static, I am both. I am neither. I am in Sound as well as in Echo.

I can't exhaust my history here, as I have no time nor space here to spare. Anyhow, let me gossip awhile of my importance and usefulness. Even in this, please mind, I can engage myself with only one field of my activity.

Briefly putting, I am useful to every human being—the best of God's creation—and to every branch of knowledge. I have no foes, because all are my friends. All are equal in my eyes. The theory of Grey with respect to Death! I am a friend of the Rich as well as of the Poor. I appear with the Lord dealing with huge figures of coins and also with the pauper dealing with zero or no money. I appear in every language, either in the form of shape or of sound. I appear in every science, either in the form of symbol or of number. I am useful everywhere, day in and day out. You find me in monetary concerns. You find me in Philosophy, in Religion, you find me in Morals and Morality. You find me in Politics. You also find me in Body in one capacity or other. Therefore I argue that I am important and useful from materialistic, philosophical, spiritual, moral, religious, political and physical points of view. At any rate, I appear in prominence by one form or other.

I can talk volumes about myself—only about myself. But I am sure to tire you thereby. As I told you at the outset, I am going to gossip about myself—of course—with reference to the part I play in the Science of Mathematics.

Needless to say that Mathematics becomes null and void without me. The very Foundation of it finds me in. I am also helpful in its development. Notation and Numeration require me. Geometry needs me. Symbolical Algebra too. Trigonometry wants me. Functional Analysis embraces me. Astronomy takes me in its fold. Dynamical motions and Statical portions occur only with me. And what not in Mathematics.

I can only hint to substantiate what I say. I have my own important place in the Number System. I am the cause of the

discovery of negative numbers from positive numbers. In Addition, Subtraction, Multiplication, Division and in all computations I am involved. Fractions, proper and improper, positive or negative arise only due to me. I serve, in short, the starting point in the Linear Continuum.

I appear in 'Point' with which Geometry is supposed to start. Circles have my shape only. Curves try to imitate me in their paths. I am found in the origin of axes, both in Analytical and Solid Geometry. I appear in 'Projection'—orthogonal and conical. I appear always in Sections and Solids.

You find me to appear as base and index in Algebra. Do you not see me in Ratio, Proportion, Variation, Equation, Expression, Progression, Permutation, Combination, Binomial Probabilities, Summation etc.?

Do I not serve as angles, the science of which is Trigonometry itself? I appear in Trigonometrical Functions, Solution of triangles, Coterminals etc. You note my presence and importance in Functions, in Logarithms, Antilogarithms, Approximations and, above all, in Solutions of Equations.

You find me in Calculus Methods—differential and integral. I appear in Convergence which is opposite to Divergence. I am in Oscillation also.

Take Astronomy for instance. Stars, Sun, Moon, Globe appear to be of my shape, nearly, if not exactly. Earth, Mars, Jupiter etc., are represented only in my shape. I am found in Constellations also. I do appear in Motions, Orbits. I also dwell in Comets and Shooting Stars. I appear in Equinoxes, Solstices, and what not.

The Motion of Particles and of Rigid Bodies recognizes my importance. I appear in Newton's, in Momentum, in Forces etc. I am to be zero motion in Statics. So on and so forth. Really you find me also in Relativity Theory—the latest of theories.

You are not tired of my gloating and gossiping—I suppose. Never mind. Allow me to put a zero to my gossip. To conclude, you now have some idea, at least, of how I appear on earth and in heaven. You know how useful I am unto human society. Sciences are in very bad need of me always—the more so that branch of it—Mathematics. After all is said and done, I must admit that I am only 0, Zero, O!—whatever you may take it to be. Let the Sun go from West to East, let Land become Water and Water become Land, I have no fear of my existence and importance too for I am eternally with God.

“O”

OUR LORD MARS

EACH age has its own fetish, the battle-cry of the ignorant and the weak-minded, the shibboleth to which all men have to bow their heads in humble acquiescence. The present battle-cry of the intellectuals and rhetoricians and all those who weave subtle images of fancy out of words is Pacifism. We are every day being told by these people that the world should abjure war and live in perfect peace before it can prosper. This doctrine is drummed into our ears for sentimental reasons by perfervid christians anxious to realise in practice the sermon on the mount, by greedy industrialists who want to form international combines and amass profits, by intellectuals who languish after a mythical world-state, and by cowards who are afraid to fight.

The most easily touched of human emotions, fear, is played upon; we are warned that we would be blown to smithereens, gassed or starved if we do not unanimously set our shoulders to the wheel to realise in practice the ideal of world peace. There is no doubt that the evils of war are great and horrible, but their terrible obviousness makes us forget that unbroken peace, too, has its evils, more insidious, and, therefore, more dangerous.

Life is a purposive activity on the part of the living organism to attain to higher levels of civilization, greater power and greater understanding. Nature guides and her counsels have the force of law. She favours her creatures on condition that they observe her rules and hear her voice. Nature is 'red in tooth and claw', and living things can advance only by fighting. The war of species as against species and of individuals as against individuals is proceeding everywhere. Beneath the apparent beauty and calm of Nature—at which men's hearts rejoice, believing it to be a manifestation of God's presence—there is the grim tragedy of the prey being stalked by the killer. It is an immutable law that life can advance only by fighting and that the fittest alone can survive. We live always under conditions of war, a fact which we do not ordinarily suppose. The relentless economic competition which is now a corollary of civilized life, is in reality, fundamentally as cruel, if less obvious, than physical fighting. To forbid all types of war would be to put the clock back and step back into conditions of barbarism. Men of religion are pursuing a myth when they believe that the world will one day live in perfect love and peace. If such a calamity ever occurs, the incentive to advance will disappear, the progress of civilization

will stop and man would relapse into barbarism. In the struggle of life, war is necessary, for only the fittest can survive, the criterion of fitness being capacity to fight in the social or economic sphere, if not physically. War is indispensable and Moltke's maxim "Perpetual peace is a dream and not even a beautiful dream" is true.

If we carefully analyse the history of past times we will see, that might has always prevailed over right, and that notwithstanding our sentimental weakness for platitudes about right and spirituality, it is the sword that has always prevailed. Charlemagne did not convert the heathen Germans to Christianity, by peace and love; he just killed and burned and devastated till the Germans came round.

Every great advance in civilization has been possible only through war. When races become effete and exhausted and the time approaches for them to relinquish the torch of civilization into healthier hands they are overcome by force, by sturdier peoples of fresher blood who carry the torch a little further, and thus help to accomplish life's purpose. Nature has no need for stale and effete nations, and she removes them relentlessly as debris in her way.

Every society is bound to get decadent and stale if it is not kept properly invigorated by exertion and strife. As a result of war, it will no doubt suffer much material harm, but the gain to Humanity will be much greater in the end. To accomplish her high and lofty purpose Nature uses war as an instrument. The soldier—who invariably teaches mankind the noblest and manliest of virtues such as love of country, love of family and fearlessness in face of death—also accomplishes Nature's purpose. Thus pacifism is a virtue contrary to Nature's purpose. It is no wonder that when nations get decadent and stale they become cowardly and meanspirited as well as too fond of material luxuries. There is not much difference between Imperial Rome which left its fighting to mercenaries and some modern nations that are favourably disposed towards pacifism.

It is not surprising to note that the principal advocates of pacifism today are the decadents. The perverted minds that revel amidst the unhealthy excrescences of modern civilization cannot endure war, the cleansing weapon that destroys all evil things. There are certain evils that can be extirpated only by cutting them away with the knife. There are certain occasions when it is one's duty to kill and not to save. Many modern pacifists are in the position of Arjuna on the eve of the battle of Kurukshetra,

ignorant of duty and timid of soul. They can derive comfort from Krishna's words to the Pandava concerning his foes' destiny "I have already slain them in the sight of my foreseeing will; thou art only an instrument to an end predestined. Even without thee they shall cease to be."

Finally, a word about Indian pacifism. It is surely a great misfortune that the characteristic which has been the cause of the degradation of our country in the past should even now be an important element in our national character. It is surely because we have been such strenuous upholders of 'ahimsa' and peace, that our country was overrun in turn by Huns, Arabs, Afghans, Moghuls and Europeans. None but a hypocrite would deny that our destiny would have been far happier and far different if we had been more war-like.

Professor Bhandarkar in his work on Asoka states that the Mauryan Emperor with all his greatness did dis-service to his countrymen by laying excessive emphasis upon spiritual things so that, in time his countrymen came to prefer the virtues of a monk to those of a warrior with the result that they easily fell under foreign domination. Excessive teachings on ahimsa and non-violence will endow Indians with a defeatist mentality and will put the youth of the country out of touch with real facts. For, however much lip service we might pay to ideas like peace and non-violence, it remains a truth that no nation has ever become great without war and that no great thing has ever been accomplished without force. In the existing atmosphere of worldwide rearmament and more dangerous armaments, when Dictatorships and Democracies vie with each other in the race for armaments, it is of doubtful wisdom for India alone to harp on the string of 'ahimsa'. The world has worshipped many Gods, but the real master of man has always been Mars.

—Realist.

[Note—We agree with the writer that hundred per cent. pacifism is not practical politics at present. But we feel that universal pacifism is an *ideal* worth striving for.—Editor, *G. V. C. Magazine*.]

A CONCEITED FATHER-IN-LAW

IT was when the Madras mail was just leaving S..... Junction that I got into a second class compartment and seated myself among some queer persons who spitefully looked at me for having trespassed into their carriage and disturbed the quiet of the place. The train dashed with terrific speed, and the good old familiar places on either side of the Railway line were passed in no time. On the telegraphic wires I could see little congregations of green birds here and there wondering at the unusual rapidity of the train. Some of the frightened buffalos grazing in the green meadows ran through the fields in consternation making semicircles with their tails. Leaning on the wire fence a cow boy was seen counting the carriages with a stick.

The sound of a cough from within the compartment attracted my attention, and, turning my head, I saw an old gentleman in silk shirt taking out his purse, counting the rupee coins, placing the notes in a separate packet and replacing it in his uncompromising shirt pocket, which was almost as big as a post-bag. Having made a display of the purse and the wealth contained therein he looked at all the passengers with an air of challenge.

I experienced a considerable amount of difficulty in refraining from laughing aloud at the singular behaviour of a fat lady, wrapped up in Kashmir silk and bearing a close resemblance to the bulky figure depicted on Michelin tyres, who sat next to the old man and kept on smiling at everyone without any cause. Perhaps, she was overjoyed when she found herself in rapid motion. I have seen people growing loquacious correspondingly with the increase in speed of the train, and I know a man with very little music in him who used to entertain others with songs while travelling. Evidently it is one of the glories of motion.

A bald-headed man in tweed was dozing on the window frame with his mouth open. Occasional jerking of the train roused him from his sleep, and in the momentary frenzy uttered some inaudible words. The dazzling brilliance of a ruby in his watch chain made him conspicuous in the compartment. The sweet odour of eau-de-cologne that emanated from him made the atmosphere agreeable. The only thing that I did not like in him was the long moustache he wore on his face. It was incompatible with his

curved nose, and it made him look like Sir Walter Scott's "Dog with a bottle on its tail."

In the corner seat a bilious-looking man clad in khadar and Gandhi cap sat reading the *Bombay Chronicle*. Now and then he was seen dipping his fingers into the snuff box and filling his nose with a quantity of snuff. From his looks one could read that he was discontented with the world for not looking up to him as a patriot. I could not but smile at the idea of 'Swaraj' falling into his hands!

I found half an hour already gone when I finished my brief survey of my co-passengers. It was when the train stopped at the watering station that I found myself closely watched by the old man who sat near the lady. As I did not like to be stared at by him I did not hesitate to show my displeasure by frowning at him. But the old man became pertinacious. When he saw that I was attempting to avoid him, he determined never to leave me. Coming up to the berth where I was, he sat opposite to me and looked askance at me. The congress wallah blew out his nose only to thrust in another pinch of snuff. I was inwardly rejoiced to see some particles of snuff blown into his eyes, which soon became the busy centre of water works.

"Snuffing is very bad. Ha! Ha!" he remarked, with an untimely chuckle. "One can tolerate all vices, Ha! Ha! but not, hem, Snuffing. Yes, that is why I don't like Doctor Johnson. Ha! Ha! Ha!" Nobody heeded him. The congress wallah lifted his eyes from the *Bombay Chronicle*, and looked at him for a moment contemptuously; and then, as if nothing had happened, he went on with his reading. The old man hemmed and then coughed. No one was going to converse with him. The suited gentleman was disturbed from his sleep. He opened his eyes, and looking at the old man, said something about "cascara sagdara" and "happy motion."

"Sir, you will excuse the curiosity of a stranger," he addressed me, "I think I have seen you from somewhere.....er..... Were you in B.....in 1924? And I am sure that your name is Kamalakaran." I was not pleased with the freedom he took and replied him curtly that I had never been to B.....and that my name was not Kamalakaran—a name which I had never heard before. "I see, I have mistaken" continued the blabberer "May I know whether you have any brothers?" Upon being told that I was the only son of my parents he remarked that I bore a close resemblance to a man whom he knew to be a friend of his son-in-law Mr.....Menon, I. C. S., officiating Additional District

Magistrate of K..... He was disappointed when he saw that the mention of I. C. S. did not bring about any change in my attitude towards him. I took a cigarette from the case and smoked silently.

"Mr.....eh..... Whats-your-name, you are a doctor I's'pose," he attacked the Lotos-eater who was snoring, "And is it not a stethoscope that is projecting from your pocket?" Displeased at being disturbed a second time, the drowsy doctor looked at the old man, prescribed "Aletris cordial" and began to snore.

The chatterer then approached the bilious looking man who was reading *Bombay Chronicle*. You are a congress man, are n't you? Were you in gaol during the civil disobedience movement?" He scrutinised the questioner and went on nodding his head without speaking any thing. "A good many of your colleagues were convicted," he began, "My son-in-law Mr..... Menon I. C. S., who was then a Sub-Collector, and who is now an A. D. M. and who will be coming to receive us at our destination, told me in the course of a conversation that it gave him incessant pain when he convicted his own country men. Ha! Ha! He is a patriotic boy and hem—very— Daniel in his judgment. The other day....." Before the sentence was completed the fat lady who was attending to the conversation was seen falling flat on the floor of the compartment.

"My daughter! Oh! my daughter! It is quite unbecoming of the wife of a civilian to swoon in the compartment and that in the presence of these gentlemen." Without heeding him the lady went on uttering inarticulate sounds and making unwomanly gestures with her limbs. I roused up the doctor and asked him to give medical assistance to the lady, who had swooned. He rushed to the lady, after thanking me, (I know not for what) to examine her. He was seen opening his box, and taking a smelling bottle he applied it to her nose. Within a moment the lady opened her eyes and rose up from where she lay with down-cast eyes. Miraculous cure! The doctor was applauded by her father.

"Doctor! my dear doctor! You have saved my dear daughter from an awkward situation. She is a victim of hysteria which she contracted from some of the society ladies of P....., when her husband Mr.....Menon, I. C. S., was the Sub Collector there. You know, hysteria is very new in India and (hem do you feel better now?) er and Doctor Higginbothams, when I consulted him, said that this is incurable. Why, he even congratulated me, and remarked that my daughter was a society woman. Whenever

anyone mentions her husband's name in his absence she swoons... Whenever any one oppresses her she swoons....In fact as Doctor Hutchinson says, hysteria is a defensive weapon given by God to protect women from the tyranny of their husbands...

The train stopped and porters rushed up to the entrance of the carriage. A tall peon in livery came up to the compartment and told the old man that the jut was ready. The Sub Collector Saheb had gone on camp to U..... and would be returning only in the next week. The disappointed father-in-law heaved a sigh !

The corpulant lady, as she alighted from the train, cast a look at me. I could not refrain from smiling.

*I. Achyutha Menon,
Class III.*

THIS PICTURE AND THAT

WITH the full splendour of a cloudless summer morn dawned the 6th of May—the day of the Silver Jubilee—and young Bhaskara Menon got up, late in the morning, with a bad headache and a weary yawn. There was an anxious and careworn look on his face, that kind of look typifying an unemployed graduate disappointed in his search for a job. It was just an year since he passed his B.A., not exactly with flying colours, but with a clean second class. For one whole year he had been after an employment, roaming the streets of Madras and Bangalore, calling at many offices to answer the “wanted” calls in the papers. But fortune was not in his favour and he returned home for a few days to send a stream of applications by post. The experience of twelve months had brought a complete change in his outlook, and the eager, buoyant hopes of his student days were crushed under these later disappointments.

Rao Saheb Narayana Menon, his uncle, was an influential man of his place though the fortunes of their house were lately on the wane, forcing Bhaskara Menon to discontinue his studies. The Rao Saheb had been making vigorous preparations for the Jubilee day from the beginning of April, and was determined to have the celebrations on a grand scale. In spite of his fifty summers and the corresponding weight of his paunch—that emblem of respectability common to the heads of many rich families—he set himself actively to the task of organising the celebrations. The sole leader of his rural centre, he had no one to consult and argue with, and everything was done to his complete satisfaction. So with feelings akin to those of an artist finishing his picture, or an author seeing his work ready for the press, he got up early on the Jubilee day and was bustling about the place.

Young Bhaskara Menon had viewed his uncle's manoeuvres with a cynical attitude, knowing what end he had in view. The Rao Saheb got angry with him one day when he hinted modestly that in these days of depression with people suffering from lack of rains, bad harvests, and poor prices, the expenditure on the coming celebrations might be reduced. After this Bhaskara Menon had remained indifferent to the preparations going on around him.

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The Jubilee morning which brought such excitement to the Rao Saheb, lending almost a youthful flush to his grave face, saw his nephew waiting anxiously for the day's post. For two or three days he had been expecting some communication in connection with his application for a clerkship in Binny and Co's offices. When the post at last came, he gave a little jump of delight, the clouded look on his face vanished at once, and the news was flashed throughout the house that he was called for an interview to Madras. It was appointed for the next day, and Bhaskara Menon, cursing the delay of mails to his inland place which gave him no time to prepare for the journey, started after a hurried meal, just when the clock was striking one. It was half an hour's walk to the road along which the bus service to the neighbouring town ran, and he ought to have gone earlier to be sure of the crazy thing. The Madras bound express would arrive at the station by 3 o' clock and he hoped he would be in time for it.

In connection with the Jubilee, some free shows had been arranged in the town and there was a rush of visitors from all round. Thus it came to happen that the usual bus went earlier, and Bhaskara Menon sat waiting for the next under the shade of a large banyan tree by the road side. There was nothing disheartening in this, for Bhaskara Menon had often arrived late at the spot, sometimes by a few seconds only, to see the bus pass by.

The sun beat fiercely down from the cloudless skies and the road swam before his eyes. There was an oppressive haze around every object in the landscape and the whole air seemed surcharged with heat-waves. The thirsty breeze did not give any sensation of coolness, but drank in the beads of perspiration which streamed down the young man's face. The morning's headache came back to him, and poor Bhaskara Menon sat down on one of the large buttress roots, supporting his throbbing brow with both hands. It was the acme of discomfort for any man, but the unemployed graduate can suffer a lot without complaint.

An hour passed in this way, the sun's rays came slanting from the still blazing heavens, and the young man moved to get into shade. He looked at his watch and saw with apprehension that the time was past two. A vague fear crept into his mind, he grew restless, and began walking to and fro. He felt now the same presentiment born of the conflict between hope and fear, the same throbbing of the heart in uncertainty, that he had often experienced at the thresholds of many offices where he had called to no purpose.

At intervals he stopped and listened; no sound broke the silent monotony of the road. A faint hum issued from the neighbouring fields where the young men of the place were assembled, decorating the pandal in which a meeting was to be held. None of them was as educated as himself, but at least they were not unemployed just then.

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At last, the faint sound of a motor horn came floating on the wind from the distance, and in a few minutes a small bus, overloaded to the extreme, rattled round the corner of the road. With a prolonged creaking of the brakes, it came to a halt in front of the traveller, and heaving a sigh of relief he got up on the foot board.

It was two-thirty by now: and they had a distance of four miles to cover. The heavily loaded bus, even under the fullest power went at a disappointingly slow speed. The engine gave out a hoarse roar like a living thing urged to its utmost effort and with that idle curiosity which often occupies one in moments like these, Bhaskara Menon listened to the tattoo of the heavily labouring pistons. The bus made long halts at a few wayside market places all of which now were decorated with paper flags and wore a gay appearance. Yes, the world was gay, but the unemployed stood forlorn in a dark corner.

In the end they came upon a straight stretch of the road leading up to the town, the busy streets of which were crowded with men assembled for very different purposes. Now, this road crossed the railway line some hundred yards from the station, then ran parallel to the line and passed behind the station. Bhaskara Menon's attention was centred on the level-crossing gate which closed on them just before the bus reached it. This meant that the train was still at the station and was a hopeful sign for the belated traveller. He got down promptly from the bus, clambered over the wire fencing on one side of the gate, and began walking briskly towards the station. Before he had gone fifty paces, however, the bell rang, the green flag waved, a little cloud shot from above the engine, and giving a long whistle to announce its departure, the majestic express started into motion, and, slowly gathering speed left the station behind it. It was a tense moment for our traveller. He shifted the suit-case to his left hand, and sublimely indifferent to such trifles as a ticket, raced at full speed alongside the running train, jumped up at the opportune moment with the desperate coolness of an unemployed turned hero at short notice, and caught hold of a door.

The bystanders at the level crossing looked on with surprise and gave a shout of applause. But suddenly the violent impact at the door which had not been fastened properly, made it swing wide open, and the young man clinging to it with one hand, swayed sideways just when he raised one leg to climb up. The sudden movement upset his balance, he grew dizzy, the suit-case slipped from his hand and the next instant he himself lost his hold and fell down plump on the ground.

The fall stunned him but did no worse, thanks to the low speed of the train, though the bystanders gave a cry of alarm as he lay sprawling on the ground, apparently lifeless. The last van passed him in a few seconds, the guard saw nothing amiss and the train, puffing and gathering speed, raced along and disappeared in the distance.

When the unlucky traveller came to his senses, he was lying on a bench in front of a shop near the scene, and curious faces were peering at him all around. He felt ashamed and sat up suddenly, and the people breathed freely. Bhaskara Menon felt as if he had just awakened from a dream, but the tunes of a band playing 'God save the King' from the police station at hand, burst on his ears and recalled him to the details of the situation. He realized all that the incident meant to him—it was a last slip between the cup and the lip. He heaved a sigh of resignation and felt the full force of the contrast between the sounds of jubilation he now heard, and the sorrowful cry of disappointment rising silently from his own heart.

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He must have recalled the incidents of this memorable day when a month later, the papers announced the award of the Jubilee medal to Rao Saheb Narayana Menon. The same day had such different fortunes in store for the two!

—C. B. K. (Old Boy).

COLLEGE NOTES

Ourselves.

As the publication of the Magazine in July immediately after the reopening of the College has been found to be extremely inconvenient, it has been decided to publish the Magazine in August, November and February.

Mr. S. R. U. Savoor, M.A., D.Sc., Bar-at-Law, F.R.A.S., I.E.S. took charge of the Chairmanship of the Editorial Board of the Magazine when he became the Principal of the College on 2-7-1935. The Magazine is under a deep debt of gratitude to M. R. Ry. S. V. Venkateswara Ayl., M.A., L.T. for the great interest he took in the inception of the journal and for the unstinted support he gave it in its conduct. Our readers might remember that he was the first Chairman of our Editorial Board.

Staff.

Some of the old familiar faces are no longer on the staff of the College. Mr. Ignatius Absalom, M.A., Asst. Lecturer in English, and a great enthusiast in the cause of the Magazine, was relieved of his duties at the commencement of the Summer Vacation. Mr. L. Sreenivasa Iyer, Tamil Pandit, was transferred to the Coimbatore College. Mr. A. Chidambaranathan Chettiyar, B.A. (Hons.) who relieved him in April, has himself been relieved by Mr. S. Arumuga Mudaliar, B.A. (Hons.). Mr. Chettiyar is now on the staff of the Annamalai University. Mr. C. N. Ganapathi Iyer, M.A., L.T., Lecturer in Mathematics has been transferred to the College of Engineering, Guindy. Mr. S. Rama Iyer, M.A., L.T., Asst. Lecturer in Logic was relieved by Mr. P. V. Subramania Iyer, M.A., L.T. Mr. Rama Iyer is now on the staff of the Brennen College, Tellicherry. Mr. P. Sambandam Pillai, M.A., L.T., Asst. Lecturer in Mathematics, entered on his duties here towards the close of July.

Results.

If a few disappointments are more than counter-balanced by a plethora of surprises, the perusal of Examination results will

not be the disappointing task that it sometimes turns out to be. While a few more passes in the University Examinations held in March and April last would have given us immense pleasure, we are none the less happy to record that the College has kept up the accustomed quality of its results. In the Intermediate Examination 14 of our students were placed in the first class. It is gratifying to note that one of them, K. S. Venkatachalam secured a very high rank. The number of 'distinctions' in Physics and in Mathematics is appreciable. In the B. A. Degree Examination our full passes were only 7. But two of our students secured first class in Mathematics (I. B.) For the second year in succession the college obtained the Presidency first in History (Group IV A), Mr. C. Sukumaran Nair being the scorer this time. After taking a first class in the Intermediate Examination from this college Sukumaran Nair underwent his degree course here. During the four years he was in the college he was invariably the star of his class. The magazine has particular reason to feel elated at his rank in History, as he has been, and continues to be, one of its active supporters.

Societies.

Early in July the College Union and the various associations subordinate thereunto were set up after the Principal's exhortation to the students impressing upon them the supreme need for earnestness of purpose and fellowship among all. The Union and the sectional associations had a busy time of it in July and August. All of them have had their inaugural addresses, and some of them a few additional meetings as well. Mr. K. S. Vaidyanatha Iyer, M.A., L.T. delivered the inaugural address of the College Union with a humorous talk on "Chatterboxes". Mr. P. Achyutha Menon M. A., I. C. S. (Old Boy), Under-Secretary to the Govt. of Madras in the P. W. Department presided on the occasion.

It was an informative lecture that Dr. Savor delivered on "Stars" under the auspices of the College Science Association when Sir M. Krishnan Nair, Kt, presided. Mr. T. K. Doraiswami Iyer, M.A., L.T., Principal, Govt. College, Coimbatore, delivered the inaugural address of the Historical Association, the theme of his discourse being "some aspects of Rural Uplift". We are obliged to Mr. Doraiswami Iyer for permitting us to publish his lecture in toto. Both Mr. M. Narayana Menon, B.A., B.L. and

Rao Sahib C. V. Ramachandran Chettiar, B.A., B.L. emphasized the need for the proper study of the vernaculars in their respective addresses to the Malayalam Samaj and the Tamil Association. Mr. K. L. V. Sastri inaugurated the Sanskrit Association when he spoke on "Ancient Indian Civilization."

Old Boys' Association.

The Executive Committee of the O. B. A. met to elect one of the joint secretaries in the vacancy caused by the resignation of Mr. K. P. Govinda Menon, M. A., Bar-at-Law. Mr. P. N. Unnikrishna Menon, retired Head Master of the local Pandit Motilal Municipal High School, was unanimously elected.

“ഒരു പത്തു മുത്തമണി.”



പൂനിലാവോളം തള്ള മാനീലപ്പരപ്പിങ്കൽ-
ത്താനേ വാരൊളിവെള്ളിയോടൊന്നൊഴുകവേ,
ത്താനൊരു കൊച്ചോടത്തിൽ “വെമ്പനാട”നിൽക്കൂടി-
സ്സാനന്ദം ചരിക്കയാമെന്നൊരു വഴിപോക്കൻ.
ചിന്തതൻ ചിറകേറിയപ്പൊഴെന്നന്തരംഗ-
മന്തരിക്കുത്തിൽ ചെന്നുപറുവാൻ പറക്കായ്.

II

ഇരുളിൻ തിരകളെ മുറിച്ചാവെള്ളിയോട-
മുരുളും കാഴ്ച ലോകരഹസ്യം കഥിക്കയോ?
ഇഴവിധമെന്റെ തോണിയെങ്ങോട്ടോ, തുഴത്തെനോ?
ജീവിതക്കടവിങ്കലടുക്കും; വീണ്ടും പാലും.
ദീപ്രമാമൊരു ദിവ്യലോകമെൻ ചുറ്റുപാടും
ദീപ്തമായ് കിടപ്പതേ ദൃഷ്ടിയന്നറിഞ്ഞുള്ളൂ.

III

കൊച്ചിതൻ കരയ്ക്കുന്റെ കൊച്ചോടമണയവേ,
മച്ചിത്തം നീന്തിച്ചിന്താസ്രവന്തീതീരത്തെത്തി.
“കവിതാകമിതാവേ, സ്വാഗത!”മെന്നെൻ തോളിൽ-
ക്കളിരേ പ്രതീക്ഷിതം പതിച്ചു പ്രിയഹസ്തം.
ആ രാവിൻ നടുയാമം; നഗരത്തെരുവീഥി
പോരാട്ടം നിത്തിവെച്ചു ചോർനിലം പോലെത്തോന്നി!
പട്ടണം പഞ്ഞത്തിന്മേലിട്ടൊരു പട്ടാടയോ?
പട്ടടക്കല്ലിന്മീതെപ്പട്ടത്ത പൊൻവേദിയോ?

IV

എന്മിഴി കൂടക്കൂടെ ക്ഷതിച്ചു വിദ്യദ്രിപ-
വെണ്മതന്നിരുളിലേ,യ്ക്കുമുഖത്തിരുൾ പാഞ്ഞു!
“ഓമനേ! മോനേ!യൊന്നു മിണ്ടേട, പൊന്നേ! നിന്നെ-
യോമനിയ്ക്കാനില്ലപ്പ,നെന്നീശമിശിരായേ!”
കരുണക്കണ്ണീരറ തുറപ്പിച്ചീടാൻ വല്ലം
കരുവീയനാഥാംബാ പരിഭേവനം ദീനം!
എങ്കരളവളുടെ കണ്ണീരിലലിഞ്ഞലി-
ഞ്ഞെങ്കൽനിന്നൊലിച്ചുപോയവൾതൻ നികടത്തിൽ.

പീടികപ്പലകമേൽ, യൌവനപ്പനീരലർ-
 പ്പാടലാഭയെപ്പുത്തം കട്ടൊരു കവിളൊട്ടി,
 ശപസിക്കും പ്രതിമയോ? സോദരി—കൃശോദരി-
 വസിപ്പൂ! പിടയുന്ന മാറത്തു ബാഹി: പ്രാണൻ!
 വല്ലഭനേതൊന്നത്രേ ഗൃഹസ്ഥാശ്രമഭാരം
 ഹല്ലമാം നീലോല്പലപ്പൂകൊണ്ടു വിതാനിച്ചു,
 ആ മിഴിയിണയിന്നു മഞ്ഞെറു നനഞ്ഞപോ-
 ലോമലാൾക്കശ്രവാക്കാൻ മാത്രമായഹോരാത്രം!
 അമ്മയായ്, വിധവയായ്, ഭീനയായ്, ദരിദ്രയാ-
 യമ്മട്ടിലബലയിൽ പ്രകൃതി ബലംനോക്കി.
 ജീവിതക്കൂടം കൈപ്പുകഴായും മുടങ്ങാതെ-
 സ്സേവിപ്പോൾക്കുനവാനം പുതു വൈധവ്യബോം.

V

ഇന്നൊരു ഭിക്ഷക്കാരി—യിന്നലെ ഗ്ഗൃഹേശ്വരി—
 തന്നുടെ നെടുവീറ്റാൽ നടുക്കു നടുരാവും!
 ചെറുപൂമ്പൈതൽ വാടും ചെന്തണ്ടാൽതണ്ടെന്നോണ-
 മുരുകും ജപരായ പീഡിതം കിടക്കയാം.
 നിരാശേ! നിന്റെ നീണ്ട നിജ്ജീവവിലപിതം
 വിരാമം കൂടാതെങ്ങോ വിണ്ണിൽപ്പോയ് വിലയിപ്പൂ!
 ക്ഷാമത്താലുറവേറെ വരണ്ടോരമ്മിത്തപ്പാൽ—
 പ്രേമധാരപോലുള്ള ജീവനരസായനം—
 ആമയൌവ്വധമായിട്ടുണങ്ങും ചെറുചുണ്ടി-
 ലാമട്ടു തുളിച്ചതന്നോഷധീശ്വരൻ നോക്കി,
 അമൃതദ്രവമാകെത്തളിക്കും തന്മരത്താ-
 ലമലപ്പൂംകുഞ്ഞിന്റെ തളിർമൈ തലോടിയോ?

VI

കൊച്ചിതന്നിരമ്പലിൽ, ജീവിതപ്പേപ്പാച്ചിലിൽ,
 കൊച്ചുകുട്ടികളെന്തു? കച്ചോടച്ചരക്കല്ല.
 ക്രിസ്തുവിസ്തപാർത്ഥഗ്രന്ഥലോകത്തിൻനേരെശ്ശാപ-
 ഹസ്തമൊന്നയത്നീടും കാരുണ്യം കടയറോ?
 മാളികക്കിളിവാതിൽ വെളിയിൽ തുപ്പമപ്പ-
 ച്ചിളകളുദരത്തിക്കാളലൊട്ടാറാൻപോരും.
 ഒട്ടിയവയറെങ്ങോ? തിന്നേറെത്തേട്ടിത്തേട്ടി-
 മട്ടിയ കമ്പയെങ്ങോ? കുന്തിതം കുബേരരേ!

VII

ഞാനെന്റെ സഖാവുമായ് — അദ്ദേഹമൊരു വൈദ്യൻ—
മാനസം മുറിപ്പെട്ട മങ്കയെസ്സമീപിച്ചു.
“പണമ്പ്രമോപാസകർ നിങ്ങൾതൻപരിഷ്കാർ
പിണങ്ങും പിണഞ്ഞോടും ക്ഷമിയ്ക്ക! സുഹൃന്മനേ,
ഇത്തരം യജ്ഞംചെസ്താൻ ദുല്ല്ഭാവസരങ്ങൾ
മത്സ്യന്റെ പുണ്യോൽക്കരം മാത്രമേ കണ്ണിൽ കാട്ടൂ!”

VIII

നിയതി ഗദായുധമോങ്ങവേ, പ്രജ്ഞാഹീനം-
ശയിക്കും ശിശുവിനെപ്പരിശോധിച്ചു വൈദ്യൻ.
ഉഴുനീ, ഗാരുത്തരച്ചിറകോടമൃതം ഞാ-
നഴലിൻമുഖിൽവെച്ചു : കഴലിന്നീവേഗമോ?
മരുന്ന് കുത്തിവെച്ചു കഴികെ, ക്ഷണിശിച്ചു
കുരുനപൈതൽ; ആശക്കുരുന്ന് കരിഞ്ഞില്ല.
നിന്നേകവിത്തം സാധുരക്ഷിതം സമോദരി,
ഖിന്നയാകേണ്ട! കാലക്കളിപ്പാവകൾ നമ്മൾ!
നാളെയിഡോക്ടർ * * * തൻ ഗൃഹാഗതയാക!
നീളെയിക്കരിനിഴൽ പിന്തുടരില്ല നിന്നെ.
മേറ്റരം! താഴ്മതാഴാർ തന്മിഴിവഴി വൈദ്യ-
പാദത്തിലൊരു പത്തുവെണ്മത്തുമണി വീണു.

IX

ചടച്ച മത്സഞ്ചിയിൽക്കിടക്കും ചെറുനാമ്പു-
രെടുത്തു പുണ്യക്ഷേത്രനടക്കൽ പൊലിച്ചു, ഞാൻ
നമ്മുടെ നൈപ്പായസനൈവേദ്യം വേണ്ടാത്തുള്ള-
നമ്മളാൽ നിർമ്മിക്കപ്പെട്ടുള്ളൊരു ദൈവങ്ങളെ
തീറ്റാനും പോറ്റാനുമായ് വങ്കിഴിയഴിക്കുന്ന
മാറ്ററിത്തം മാറ്റി, കേൾപ്പിൻ വയറ്റിൻ നിലവിളി!
പടഹലാപനിയേക്കാൾ, മന്ദ്രശംഖൊലിയേക്കാൾ
നെടുതാമിതിൻ നാദം നിങ്ങളെയുണർത്താവൂ!
“അങ്ങയ്ക്കു പരലോകപാഥേയം നിരാധാര-
പ്പെടുത്താതെ കൃതജ്ഞതാത്രപാശ്രമണി തോഴ!”

‘മോചനം’

അഥവാ

‘കാളീസ്തോത്രം.’

(തൃച്ഛ്)



രണ്ടാമങ്കം.

(ഡൽഹി പട്ടണത്തിലെ ഒരു തെരുവീഥി. ശിവജിയുടെ പ്രധാന അനുചരന്മാരുടെ യോഗം. നാലു പ്രധാന പുരുഷന്മാർ മാത്രം. ഗോർഖാഭി, പവൽക്കർ, കർല്ലോകർ, സവിതർ.)

ഗോർഖാഭി:—

“ആണ്ടിപണ്ടാരം” എന്ന മട്ട്.

എത്ര ശോഭനം—ഇന്ദ്രപ്രസ്ഥപട്ടണം—നിനക്കിൽ—

എത്ര ശോഭനം—ഇന്ദ്ര—പ്രസ്ഥപട്ടണം,

അനുപല്ലവി.

വാരുറ നിമ്ബശ്രീ—ചേരുന്ന ഭാരതത്തിൻ—

മാറിൽ തിളങ്ങും നന്മ മാല്യമീ ദൽഹിതനെ— (എത്ര)

ഉന്നതമായമണി—മന്ദിരം തിങ്ങി വിങ്ങി—

ചൊങ്ങിപരന്നനില—കണ്ണിനാനന്ദമേകം— (എത്ര)

ശത്രുനിരോധനത്തി—ന്നൊത്തവിധത്തിൽ നന്നായ്

കെട്ടിപടുത്തതായ കോട്ടകളുണ്ടനേകം— (എത്ര)

ധർമ്മാത്മജാദികളാൽ—ചെമ്മേ അലങ്കരിച്ചു

പുണ്യപ്രദേശമിതി—നിന്നും കുറവില്ലൊന്നും— (എത്ര)

പണ്ടത്തെ ഇന്ദ്രപ്രസ്ഥത്തെന്നാണ് ഈ ഡൽഹി. ഇത്ര അനവധി സ്വത്തുള്ള മറ്റൊരു പട്ടണം ഇന്ത്യയിൽ ഉണ്ടെന്നു തോന്നിയില്ല. ഒരോ ഭവനവും രാജധാനിയൊ എന്നുതോന്നിപ്പോകും. നമ്മുടെ രാജ്യം മുഴുവൻ കൂടിയായാലും ഇവിടുത്തെ ഒരു തെരുവീഥിക്ക് വിലപിടിക്കുമെന്നു തോന്നിയില്ല. കോടീശ്വരന്മാരല്ലാതെ സാധുക്കൾ ഈ പട്ടണത്തിൽ വാസമില്ലെന്നു തോന്നും. അഹോ എന്തൊരു ധനപുഷ്ടി.

സവിതർ:—ശ്രീദേവി ഹിന്ദുക്കളുടെ ദൈവമായിട്ടും, മുസ്ലീമിങ്ങളുടെ കൂടെ വസിക്കുന്നതിന്നു സന്തോഷമുള്ളവളായി തോന്നുന്നു.

കല്ല്യാകർ:—അതു രജപുത്രസ്ത്രീകൾ കാണിച്ചുകൊടുത്ത മാർഗ്ഗമാണ്.

ഗോർപാദി:—ഇവിടെത്തന്നെയായിരുന്നുവോ പണ്ടു യുധിഷ്ഠിരൻ യാഗം ചെയ്തിരുന്നത്. അദ്ദേഹത്തിന്റെ കൊട്ടാരവും ഇവിടെത്തന്നെ ആയിരുന്നിരിക്കണമല്ലോ. ഏതായാലും ഇതൊരു പുണ്യക്ഷേത്രം തന്നെ.

പവൽക്കർ:—യുധിഷ്ഠിരന്റെയോ, ആരുടേയോ, ഇപ്പോൾ അറംഗസീബിന്റെറതാണ്. ഒരു മാസത്തേക്കു ധാരാളം കൊള്ളയിടുവാനുള്ള വകയുണ്ട്.

സവിതർ:—കൊള്ളയിടുന്നത് പോട്ടെ. ഇവിടെനിന്നു തിരിച്ച് നാട്ടിലെത്തിച്ചേർന്നാൽ മതി. ഇവിടുത്തെ ബഹുവും ജനങ്ങളുടെ സമ്പ്രദായവും ജീവിതരീതിയും എനിക്കുശേഷം പിടിച്ചിട്ടില്ല.

കല്ല്യാകർ:—ഇവിടെ എത്തുന്നതിന്നു മുമ്പുതന്നെ നാട്ടിലെ വിചാരമേയോ. നാട്ടിലേക്കു പോകേണ്ടുന്ന കാര്യമെല്ലാം നമ്മുടെ മഹാരാജാവു തീർച്ചയാക്കേണ്ടതാണ്. തല്ലാലോ ഈ പട്ടണം ഒന്നു വിസ്തരിച്ചു കണ്ടാൽ കൊള്ളാമെന്നുണ്ട്.

പവൽക്കർ:—അതിന്നിപ്പോൾ സൗകര്യമില്ല. നമ്മുടെ മഹാരാജാവു രാജധാനിയിൽ പോയി അറംഗസീബിനെ കണ്ടു മടങ്ങിവരുന്നതുവരെ ഇവിടെത്തന്നെ കാത്തുനില്ക്കാനാണല്ലോ കല്പിച്ചു പോയിരിക്കുന്നത്.

സവിതർ:—കാരണംകൂടാതെ ഏന്റെ മനസ്സു അസ്വസ്ഥമായിരിക്കുന്നു. ജയസിംഹന്റെയും അമീർസിംഹന്റെയും വാക്കുകൾ പ്രമാണിച്ചു നമ്മൾ വന്നിരിക്കയാൽ അറംഗസീബ് തന്റെ സഹജമായ കുടിലത കാണിക്കുകയില്ലായിരിക്കാം. നമ്മുടെ പരദേവതയായ ഭവാനിദേവിതന്നെയാണ് നമുക്കു ശരണം.

പവൽക്കർ:—അപ്പോഴെ കൊന്ന മഹാപാപിയാണോ വേറെ വല്ല ദുഷ്ടത്വവും ചെയ്യുന്നതിന്നു മടിക്കുക. നമ്മൾ മുൻകരുതലോടുകൂടി പോരേണ്ടതായിരുന്നു. കുറെ അധികം പേരോടുകൂടി വരാമായിരുന്നു.

കർലോകർ:—അധികം പേർ വന്നതുകൊണ്ടു നമുക്കു വിശേഷാൽ രക്ഷയൊന്നും ഉണ്ടാകുന്നതല്ല. മയ്യൂദയും സത്യവും ലംഘിച്ചു ചതിപ്രയോഗത്തിന്നു മുകളിൽ തുടരുന്നപക്ഷം അവരുടെ തല

സ്ഥാനമായ ഈ ഡൽഹി നഗരത്തിൽ നമ്മുടെ സൈന്യം എന്തുചെയ്യാനാണ്. നമ്മളെ മുഴുവനും നാമാവശേഷരാക്കുന്നതിന്നു അവർക്കു എളുപ്പത്തിൽ സാധിക്കും. ഇപ്പോഴാകട്ടെ വല്ല അപകടവും പറക്കുന്നതായാൽതന്നെ നമ്മുടെ നാട്ടിൽ ശേഷിയുള്ളവർ രാജ്യത്തെ നിലനിർത്തിപ്പോരുന്നതാണെന്നുള്ള സമാധാനമെങ്കിലും നമുക്കുണ്ട്.

ഗോർപാദി:—മേര. എന്തൊരു ഭോഷത്തമാണ് ഈ പറയുന്നത്. വല്ല ചതിയും പിന്നത്തുപോലെ തോന്നാം നിങ്ങളുടെ സുഭാഷണം കേൾക്കുന്നതായാൽ. യെരൂത്തോടു കൂടിയിരിക്കുക. ഏതൊരു കെണിയിൽനിന്നും രക്ഷ പ്രാപിക്കുവാനുള്ള യെരൂവും ബുദ്ധിശക്തിയും നമ്മുടെ മഹാരാജാവിന്നുണ്ട്.

പവൽക്കർ:—കോട്ടക്കകത്തു എന്തോ ചില ബഹളങ്ങൾ കേൾക്കുന്നുണ്ട്. സൈന്യങ്ങളെയെല്ലാം അതാ അണിനിർത്തിക്കാണുന്നു. പാറാവുകാരുടെ എണ്ണം ഇരട്ടിപ്പിച്ചിരിക്കുന്നു. ചില വിശേഷങ്ങൾ നടക്കുന്നതുപോലെയാണ് കാണുന്നത്.

(അമീർസിംഹൻ പാടിലുംകൊണ്ടു കോട്ടക്കുപുറത്തു വരുന്നതായി കാണുന്നു.)

പാട്ട്.

"മരുവ ചരിത്ത കഴലാൾ"—എന്ന മട്ട്. (രാഗം ചെഞ്ചുതട്ടി—താളം ആദി.)

നരപാലവീരരടിതാർ തൊഴുന്ന രജപുത്രരാജമണിമാർ തൻ പരിശുദ്ധമായ കലധർമ്മനിതി അടിയെമുറിഞ്ഞ നിലയായി അഭിമാനഹാനി അണയുന്നനേരമവനിതലത്തിലധിവാസം അരുതെന്ന ആപ്തവചനത്തെലേശം വകവെച്ചിടാതെ ഞളിയുന്ന പരസേവചെയ്തു പരിതൃഷ്ഠിയോടു കഴിയുന്നതിന്റെ ഫലമായി വിലയോടു പൗരർ നിലനിർത്തിവന്ന കലമാനഹാനിവരുമാറായ് രജപുത്രരാജകുലജാതനെങ്കിൽ ഇനിഞാനിതിന്റെ പരിഹാരം വഴിപോലെചെയ്തുകഴിയാതെതെല്ലമടങ്ങിടുകില്ല ഒരുകാലം.

(നരപാല.....നിലയായി)

ഗോർപാദി:—വസ്രധാരണംകൊണ്ടു ആ വരുന്ന ആൾ ഒരു രജപുത്രപുത്ര ആണെന്നു തോന്നുന്നു. അദ്ദേഹത്തോടന്വേഷിക്കുന്നതായാൽ വിവരം അറിയുന്നതാണ്. അമീർസിംഹന്റെ വാസസ്ഥലവും അന്വേഷിക്കാവുന്നതാണല്ലോ. അദ്ദേഹത്തിന്റെ അടുക്കലേക്കു ചെല്ലുകതന്നെ.

പവൽക്കർ:—മൃതിൽ തോറു വനവാസത്തിന്നു പോകുന്ന ഭീമന്റെ രംഗപ്രവേശമൊ ഇതു. രണ്ടു കൈയ്യും കടയുന്നതുകണ്ടാൽ എന്തോ ഒരു പെരുതഷ്ഠഹാനി സംഭവിച്ചതായി തോന്നുന്നു. ആരും മഹാപ്രതാപിതന്നെ.

(എല്ലാവരും അടുത്തുചെന്നു ഉപചാരം പറയുന്നു)

ഗോർപാദി:—ഞങ്ങൾ ദൂരദേശക്കാരാണ്. ഞങ്ങളുടെ നായകൻ മുഗൾ ചക്രത്തിയെക്കാണുന്നതിന്നായി കോട്ടക്കുള്ളിൽ പോയിരിക്കുന്നു. അദ്ദേഹം പോയിട്ടു ഒരുധികം നേരമാകയാലും വിവരം യാതൊന്നും അറിയാത്തതിനാലും വിഷണ്ഡരായിരിക്കുന്നു. താങ്കൾ കോട്ടക്കകത്തുനിന്നു വരുന്നതായിക്കാണുകയാൽ അപരിചിതനെങ്കിലും അന്വേഷിച്ചാൽ അറിയാമെന്നു ഉൽകണ്ഠയോടെ നിങ്ങളോടു ചോദിക്കുന്നതാണ്.

അമീർ:—നിങ്ങൾ മറാത്തികളാണെന്നു നിങ്ങളുടെ വസ്ത്രധാരണം കൊണ്ടു ഞാൻ അറിഞ്ഞിരിക്കുന്നു. ജയസിംഹന്റെ പുത്രനും രജപുത്രവംശത്തിൽ പിറന്നവനുമായ എന്റെ നാമധേയം അമീർസിംഹൻ എന്നാകുന്നു. രജപുത്രരുടെ എന്നല്ല എന്റെ വംശത്തിന്റെ കീർത്തികൂടി ഞാൻ മലിനപ്പെടുത്തികഴിഞ്ഞു. അഭിമാനം പണയംപെട്ടു. എന്റെ വാക്കു വിശ്വസിച്ചു അപ്പന്റെയും എന്റെയും രക്ഷയിൻകീഴിൽ ഇവിടെ വന്നുചേരൂവാൻ ഇടയായ എന്റെ സുഹൃത്തും നിങ്ങളുടെ നായകനുമായ ആ മറാത്തായോദ്ധാവി പുത്രസമേതനായി ചതിയിൽപെട്ടു മുഗളരുടെ കാരാഗൃഹത്തിൽ വസിക്കാറായി.

എല്ലാവരും:—എന്തു! കാരാഗൃഹത്തിലോ! ഞങ്ങളുടെ ശിവാജിയോ! ഇപ്പോൾതന്നെ മുഗൾ കൊട്ടാരം ചുട്ടു ഭസ്മമാകുന്നുണ്ടു. ഞങ്ങളുടെ ആളുകളെവിടെ. അറംഗസീബിനോടുചേർന്നു ഞങ്ങളെ ചതിപ്പാനാണോ നിങ്ങളും നിങ്ങളുടെ അച്ഛനും തുടർന്നത്. ദേവിയാണ് സത്യം.....

അമീർ:—അതതു. സാഹസം തുടങ്ങിയതു. നിങ്ങളുടെ ഓരോ വാക്കും പൂർണ്ണിത അസ്രം തറക്കുന്നതുപോലെ എന്നെ അതിയായി വേദനപ്പെടുത്തുന്നുണ്ടു. അച്ഛനെയും എന്നെയും നിങ്ങൾ കുറ്റപ്പെടുത്തുന്നതിൽ ഞാൻ നിങ്ങളോടു പരിഭവിക്കുന്നില്ല. ഞങ്ങളുടെ നിരപരാധിത്വം നിങ്ങൾക്കു വഴിയെ അറിയാറാകും.

തങ്ങളുടെ അഭിമാനത്തെ രക്ഷിപ്പാൻ വഹിയാത്ത രജപുത്രന്മാർ ഇതുവരെ ഉണ്ടായിരുന്നില്ല. അതും ഇപ്പോൾ അനുഭവമായി. നിങ്ങളെപ്പോലെത്തന്നെ ഞാനും വഞ്ചിതനായിരിക്കുന്നു. പൗരത്വം നശിച്ചിട്ടും ജീവിച്ചിരിക്കുന്നത് ആത്മഹത്യ മഹാഭീരുത്വമാണെന്നും കരുതുകയാലാണ്. ഉപായംകൊണ്ടും സൈന്യശേഷംകൊണ്ടും അറംഗസീബിനോടു എതിർക്കുന്നതിനും ശിവാജിയെ രക്ഷപ്പെടുത്തുന്നതിനും ഞാനും നിങ്ങളോടൊപ്പം തയ്യാറാകുന്നുവെന്നു ധരിക്കുവിൻ. ശിവാജിയും പുത്രനും സ്വതന്ത്രരായി അവരുടെ നാട്ടിൽ തിരിച്ചെത്തിയല്ലാതെ ഞാൻ എന്റെ നാട്ടിലേക്കു ഗമിക്കുകയാകട്ടെ അറംഗസീബിന്റെ കീഴിൽ ഉദ്യോഗം ഭരിക്കുകയാകട്ടെ ചെയ്തയില്ലെന്നു എന്റെ ഈ വാർ പിടിച്ചു ഇതാ സത്യം ചെയ്യുന്നു.

ഗോർപാദി:—ഞങ്ങൾ നിങ്ങളെ തെറ്റിദ്ധരിച്ചതിനും ധിക്കരിച്ചതിനും ക്ഷമയാചനം ചെയ്തുകൊള്ളുന്നു. ദൈവം ഞങ്ങളെ ഈ വിധം അനാഥരാക്കി തള്ളിയല്ലോ! വളരെ പണിപ്പെട്ടു ഈ ഭാരതവണ്ഡത്തെ വിദേശീയരുടെ കയ്യിൽനിന്നു വീണ്ടെടുപ്പാൻ ഉദ്യമിച്ചതു ഫലവത്തായിത്തീരുന്നതിന്നു മുമ്പുതന്നെ നിഷ്ഠുലമാകയാണ് ചെയ്തത്. എന്നും അടിമയായിത്തന്നെ വർത്തിപ്പാനാണോ ഭാരതീയരുടെ ശിരസ്സ്.....ആരുടെ വാർത്തയാണോ പോഷ്ഠത്തിൽ ഞങ്ങൾക്കു മാത്രം കാണിച്ചുതന്നിരുന്നതു ആയതും മൃഗങ്ങളുടെ വഞ്ചനയ്ക്കു അടിമയായിത്തീർന്നുവല്ലോ. ഹാ ദേവി! ചണ്ഡികേ! മഹിഷാസുരമർദ്ദിനി! ഈ അത്യാചത്തിൽനിന്നു ഞങ്ങളെ രക്ഷിക്കേണമേ.

(ഏല്പാവയും ശോകാകലിതന്മാരായി നില്ക്കുന്നു)

അമീർ:—ഇങ്ങിനെ നിരാശപ്പെട്ടു ഗതാന്തരവിമുഖന്മാരായി നാം നില്ക്കുന്നത് ഒട്ടുംതന്നെ സന്ദർഭാചിതമല്ല. വേണ്ടതു ആലോചിച്ചു പ്രവൃത്തിക്കുകയാണ് ഇനി വേണ്ടതു. നിങ്ങളുടെ കൂട്ടുകാരേയും നിങ്ങളേയും എന്റെ വസതിയിലേക്കു ക്ഷണിച്ചുകൊള്ളുന്നു. അവരുടെ പോയി സാവധാനത്തിൽ നമുക്കു വേണ്ടതാലോചിക്കാം.

പവൽക്കർ:—മഹാരാജാവു കല്പിച്ചിട്ടുള്ളതു അദ്ദേഹത്തിന്നു വല്ല അപകടം പറ്റുന്നതായാൽ ഞങ്ങളോടു ഉടനെത്തന്നെ നാട്ടിലേക്കു തിരിച്ചുപോകേണമെന്നാണ്. ഏങ്കിലും അദ്ദേഹത്തെ നീ ചെന്നു ശത്രുവിൻവശം ഏല്പിച്ചു ഞങ്ങൾ ഒരുത്തനെങ്കിലും

ജീവനോടെ മടങ്ങിപ്പോകുന്നതല്ല സത്യംതന്നെ. പക്ഷെ മഹാ രാജാവിനു സംഭവിച്ച ഈ ആപത്തിനെ കേട്ടു ഞങ്ങളുടെ കൂടെ വന്നിട്ടുള്ളവരായ മറാത്ത യോദ്ധാക്കൾ വല്ല അക്രമങ്ങളും പ്രവർത്തിച്ചുവെന്നു വരാം. ആയതിന്നു മുമ്പു അവരെ വേണ്ടതു ഉപദേശിച്ചു അടക്കിക്കൊള്ളട്ടെ. പിന്നീടു ഞാൻ നിങ്ങളുടെ ഭവനത്തിലേക്കു അന്വേഷിച്ചു വന്നുകൊള്ളാം. നിങ്ങൾ ഏല്പാവരും നടന്നുകൊള്ളുവിൻ.

(പവൽക്കർ കൂട്ടുകാരെ അന്വേഷിച്ചു പോകുന്നു)

അമീർ:—നമുക്കു പോകുക. ഗുതഗതികൊണ്ടു യാതൊരു കാര്യവും സാധിക്കുവാനില്ല. ശക്തികൊണ്ടു ഇവിടെ പ്രയോജനം കാണുന്നില്ല. ചതിയനോടു ചതിതന്നെ ഫലിക്കുകയുള്ളു. ആയതിനുള്ള ഉപായങ്ങൾ നമുക്കു സാവധാനത്തിലാലോചിക്കാം.

സവിത്ർ:—ദേവിയുടെ അനുഗ്രഹത്താൽ മഹാരാജാവിനേയും രാജകുമാരനേയുംകൊണ്ടല്ലാതെ ഞങ്ങളിൽ ഒരാളെങ്കിലും തിരിച്ചു പോകുന്നതല്ല. ദേവിതന്നെ സത്യം.

അമീർ:—അതിന്നു ഈശ്വരൻ കടാക്ഷിക്കട്ടെ. ഏല്പാവരുംകൂടിപ്പാടുന്നു.

പാട്ടു:—(ദേവിസ്തോത്രം).

തോടി.

പല്ലവി.

കാളി! പാഹി! ഭക്തപാളി-

മാനസമരാളി!

(കാളി)

നീങ്കരാള കരവാളം

ശങ്കരി! മേ മംഗളം!

രൗദ്രഭാവം കൈക്കൊണ്ട നീ!

ഭദ്രയല്ലോ ഭവാനി!

സമൃദ്ധസംഹാരിണി!

ദിവ്യരൂപേ, രൂദ്രാണി!

തൃക്കാക്ഷം ഭേരിഭേവി!

ഭക്തനീന്താൻ ഭൈരവി!

മൂന്നാമങ്കം.

(കാശാഗ്രഹം. ശിവാജിയും പുത്രനും—ഒരു ഇരുട്ടറ. ചെറിയ ഒരു വിളക്ക് എരിയുന്നുണ്ട്. ഒരു പായ നിവർത്തിയിട്ടുള്ളതിൽ രണ്ടുപേരും ഇരുന്നിട്ടുണ്ട്. മുറിക്കു ഒരു വശത്ത് ഒരു മൺകുരു നിറയെ വെള്ളവും ഇലയിൽ രണ്ടുപുറം ഇരുപ്പുണ്ട്.)

സാമ്പാജി:—അച്ഛാ! എനിക്കു വിശക്കുന്നു. ഈ റൊട്ടിയും വെള്ളവും എനിക്കു വേണ്ടാ. ഈ പായയിൽ കിടന്നിട്ടു എന്റെ ദേഹമെല്ലാം വേദന എടുക്കുന്നു. നമ്മോടു അറംഗസീബിനു എന്താ ഇത്ര ദേഷ്യം?

ശിവാജി—ഈ അസുഖങ്ങളൊന്നും നീ ഗണ്യമാക്കരുത്. ആപത്തുകളും കഷ്ടപ്പാടുകളും അനുഭവിക്കാത്തവനു ജീവിതത്തിൽ വിജയം സിദ്ധിക്കുന്നതല്ല. ഈ സങ്കടങ്ങൾ നിനക്കു ഇദംപ്രഥമമാകയാൽ ഭൃസ്സുഹങ്ങളായി തോന്നുമായിരിക്കാം. നിന്റെ ഭാവി ജീവിതത്തിന്നു ഉപയുക്തമായ വിധത്തിലല്ലാ നിന്നെ ഇതുവരെ വളർത്തിവന്നതെന്നു എനിക്കു ഇപ്പോൾ ധരിക്കുമാറായി. ഒരു മറാത്താ പടനായകനു പട്ടമെത്തയും ചതുർവിധഭക്ഷണവും എന്നും സാധിക്കുന്നതല്ല. എത്ര അനവധി രാത്രികൾ ഞാൻ ശത്രുക്കളെ ഭയന്നു തുണയില്ലാതെ മരക്കൊമ്പത്തും കററിക്കാടുകളിലുമായി ഉറക്കം ഒഴിച്ചു കഴിക്കേണ്ടതായി വന്നിട്ടുണ്ട്. നിസ്സാരങ്ങളായ ഈവിധമുള്ള പ്രാപഞ്ചികസുഖവസ്തുക്കളിൽ നീ തൃപ്തി വെക്കരുത്. ആത്മീയമായ മനുഷ്യസ്വഭാവത്തോടു കൂടി അവനവനു ചുമതലപ്പെട്ട പ്രവൃത്തികളെക്കൊണ്ടു നടത്തുന്നതാണ് പൗരസ്ത്യവും യോഗ്യതയും. നമ്മുടെ പുരീകന്മാരുടെ ചരിത്രങ്ങളെ നോക്കുക. സർവ്വവിധ സാഖൈശ്വര്യങ്ങളും അനുഭവിച്ചു വളർന്നു വന്ന ശ്രീരാമനല്ലയോ പതിനാലുകൊല്ലം കാട്ടുമുഗങ്ങളുടെ ഇടയിൽ ജീവിതം കഴിച്ചത്. യുവരാജാവായിരുന്ന ശ്രീ ബുദ്ധദേവനല്ലയോ സർവ്വവും ഉപേക്ഷിച്ചു സന്യാസിയാക്കിത്തീർന്നത്. ഇങ്ങിനെ എത്ര മഹാമാർ നമ്മുടെ ഈ പുണ്യഭൂമിയിൽ അവരവരാൽ ഏകപ്പെട്ട കർമ്മനിർവ്വഹണത്തിനായി പലവിധ കഷ്ടപ്പാടുകൾ അനുഭവിച്ചിരിക്കുന്നു. അവരുടെ സന്താനമല്ലയോ നീയും. നമ്മുടെ ചുമതല ഭാരതദേവിയെ മുഗീളരുടെ ദാസ്യത്തിൽനിന്നും വിടർത്തുകയാണ്. അതിനുവേണ്ടി ഒരുപക്ഷെ നമ്മുടെ ദേഹത്തെത്തന്നെ ബലികഴിക്കേണ്ടതായും വന്നേക്കാം. ഇതിലധികം സങ്കടാവസ്ഥകളിലും പെട്ടുവെന്നും വരാം.

എന്നാൽ ഒരിക്കലും യെയ്യും വിട്ടുപോവരുത്. ദേവിയിൽ വിശ്വാസം ഉറപ്പിക്കുക. എല്ലാം മംഗളമായിത്തന്നെ കലാശിക്കുമെന്നു കരുതിക്കൊൾക. നിസ്സാരങ്ങളായ വിഷയസുഖങ്ങളിൽ മനസ്സിരുത്താതെ ദേവിയെ ഭജിക്കുക.

(എന്നുപറഞ്ഞ് ശിവാജി സ്നേഹം ചൊല്ലിക്കൊടുക്കുന്നു—രണ്ടുപേരും പോകുന്നു.)

പാട്ട്.

“പാവനമധരാനിലേയ്!” എന്ന മട്ട്. (രാഗം:—കല്യാണി, താളം:—ചാല്.)

നാഥേ! നിർത്തുണരൂപേ! വരദേ! ശരണം.

അനുപല്ലവി.

അംബികേ! ജഗദംബികേ മായെ തുന്വം തീർക്കുമേ.

ഉമ്പർകോനം കന്ധമെന്യേ കമ്പിടും ഹേമാംബികൈമൽ

നിമ്ബനിരപമരൂപിണി അംബുജാക്ഷി വരദായിനി

ജനജഗദിതവിമോചിനി ബ്രഹ്മദേവമഹിമാമണി—

(നാഥേ! നിർത്തുണരൂപേ! വരദേ! ശരണം—അംബ! നാഥേ!)

ചരണം.

സരസിജസുമജനനി അംബമദകരിവരഗാമിനി—

മധുവാണി മുകിൽവേണി മാനിനി നിത്യകല്യാണി.

മാനസപങ്കവിനാശിനി മഞ്ജുളാംഗിജഗന്മാഹിനി

മാമുനിവരകലമഖിലവും—നിത്യംകൂപ്പും ശുഭശാലിനി—

(നാഥേ നിർത്തുണരൂപേ വരദേ ശരണം—അംബ നാഥേ.)

(സ്നേഹാഭിസംസാരത്തിൽ പാദാവകാശൻ പ്രവേശിക്കുന്നു.)

പാദാവകാശൻ:—എടോ നിന്റെ നിസ്സാരം നിന്റേ. ചക്രവർത്തിമ

ഹാരാജാവു എഴുന്നള്ളുന്നുണ്ട്. എണീറ്റ് വണക്ക്.....

(ശിവാജിയുടെ ഉജ്ജ്വലമായ നോട്ടത്താൽ പാദാവകാശൻ അമ്പരന്നു നില്ക്കുന്നു. ശിവാജി തന്റെ സ്നേഹത്തിന്നു ഭംഗം വരുത്തിയ പാദാവകാശനെ സംഹരിക്കാമെന്നു മട്ടിൽ വളുരി നില്ക്കുന്നു. അറംഗസീബ് പ്രവേശിക്കുന്നു.)

അറംഗസീബ്:—ഇവിടുത്തെ കാരാഗൃഹവാസംകൊണ്ടു തനിക്കു ഒട്ടും തന്നെ വണക്കം വന്നതായി തോന്നുന്നില്ലല്ലോ. ഇനിയും എതിർപ്പാണോ ഭാവം. വണക്കം കൊണ്ടല്ലാതെ ശാഠ്യംകൊണ്ടു യാതൊരു പ്രയോജനവും ഉണ്ടാകയില്ലെന്നു ഇനിയും പഠിച്ചില്ല അല്ലേ. എങ്കിലും ധീരത്വം കാണുന്നതു നമുക്കു സന്തോഷകരം തന്നെ.

ശിവാജി—കപടവ്രതമായ അങ്ങക്ക് ധീരത്വം എന്നതു അറിയുക യോ! ധീരന്മാർക്കു ചേർന്നതോ ഈ ചതിപ്രയോഗം? ചതിച്ച് കാരാഗൃഹത്തിൽ പാറ്റിച്ചതിന്നും പുറമെ അതുകണ്ടു ആറ്റോ ഭിക്കാനാണോ ഭവാൻ വന്നിട്ടുള്ളതു?

അറംഗസീബ്:—ഇപ്പോൾ താൻ പറഞ്ഞതെല്ലാം അവിവേകമാ ണ്. തനിക്കു ഇവിടെനിന്നു ജീവനോടുകൂടി പുറത്തു പോകേ ണമെങ്കിൽ എന്റെ അനുമതികൂടാതെ സാധിക്കുന്നതല്ല. അ തിന്നുള്ള മാഗ്ക് ഉപദേശിപ്പാനായി ഒരു ഗുണകാംക്ഷിയുടെ നിലയിലാണ് ഞാൻ വന്നിട്ടുള്ളതു്. അതിനാൽ എന്നെ ധി കരിക്കാതെ ഞാൻ പറയുന്നതിനെ സമാധാനത്തോടുകൂടി കേ ടു പ്രവർത്തിക്കുക. മനക്ഷോഭംകൊണ്ടു താൻ ഇതുവരെ പറഞ്ഞിട്ടുള്ളതെല്ലാം നാം ക്ഷമിച്ചിരിക്കുന്നു.

ശിവാജി:—ഭവാൻ യോഗ്യപുരുഷൻതന്നെ. അപ്പുറത്തു തടവിൽ പാ ട്റ്റിച്ചുകൊന്നു; ഒരു ജ്യേഷ്ഠനെ കഴുത്തുപറ്റമേറ്റി പട്ടണപ്രഭ ക്ഷിണം കഴിപ്പിച്ചു തലവെട്ടി കുന്തക്കാലിൽ നാട്ടി. മറ്റൊരു ജ്യേഷ്ഠനെ നാട്ടിൽനിന്നും ആട്ടിപ്പറ്റത്താക്കി. സ്വന്തം അനു ജൻ രാജ്യലബ്ധിക്കായി തനിക്കു സഹായിച്ചതിന്നു ആയാളെ തടവിൽ പാറ്റിച്ചു വിഷം കൊടുത്തു കൊല്ലുകയുംചെയ്തു. സ്വന്തം ശരസപുത്രനെ ഭൂതൃന്മാരുടെ ഭണ്ഡനത്തിന്നും പാത്രമാ ക്കി ഒടുവിൽ നാട്ടിൽനിന്നും പുറത്തുവിട്ടു. തന്റെ ഭൂതൃന്മാരുടെ ധർമ്മദാർശണ്യം ഭവാന്റെ രാജ്യത്തിൽ രക്ഷയില്ലെന്നായി. ഈ വിധം യശോനിധിയായ ഭവാൻതന്നെയാണ് ബുദ്ധി യുപദേശം ചെയ്യാൻ യോഗ്യപുരുഷൻ!

അറംഗസീബ്:—(വന്ന കോപത്തെ പണിപ്പെട്ടുകൊണ്ട്) ഈ അവിവേ കം താഴെക്കൂടെയും പുത്രന്റെയും ജീവഹാനിപോലും വരുത്തി യേക്കാം. ധിക്കാരം ചുരുക്കുക. രക്ഷക്കുള്ള മാഗ്ക് തേടിക്കൊരുക. അപാരമായ എന്റെ ക്ഷമക്കും ആഴം കണ്ടുവെന്നുവരാം. അതിനാൽ നാം പറയുന്നതിനെ ശ്രദ്ധിച്ചു കേൾക്കുക. അടുത്തു നാം ബീജപുരിനേയും മറ്റു തെക്കൻ രാജ്യങ്ങളെയും കൈ വശപ്പെടുത്തുവാനായി പുറപ്പെടുന്നുണ്ടു്. അതിന്നു നമ്മുടെ സഹായിയായി പ്രവർത്തിക്കുക. എന്നാൽ എന്റെ അഭിവൃദ്ധി പ്രീതിക്കും പുറമെ പ്രഭുത്വവംകൂടി നാം നല്കുന്നതാണ്. മുഗൾ

സാമ്രാജ്യത്തിലെ ഒരു പ്രഭുവിന്നു കാട്ടാള രാജാവിനേക്കാൾ പ്രതാപം കൂടുമെന്നു ഞാൻ പറയേണമെന്നില്ലല്ലോ.

ശിവാജി:—നിങ്ങൾ പറഞ്ഞതായ പ്രവൃത്തി എന്നെപ്പോലെയുള്ള വക്ട ചേർന്നതല്ല. രാജവരന്മാരാൽ അലംകൃതമായ സൂര്യവംശത്തിൽ ജനിച്ചവൻ നീചകൃത്യങ്ങളിൽ മനസ്സുവരുന്നതല്ല. പരാശ്രയത്താൽ ഞങ്ങൾ ജീവിതം നേടാറില്ല. അയൽവാസികളെ പരമാർത്ഥവേണ്ടി ഹിംസിക്കാറില്ല. ഇതരശക്തികളെ അവലംബിച്ചു ഞങ്ങൾ യാതൊരു ഉദ്യമത്തിലും ഏറ്റെടുക്കാറില്ല. അന്യബലം ആശ്രയിച്ചിട്ടുള്ള ജയത്തേക്കാൾ വീരസ്വർഗ്ഗമാണ് ധീരന്മാർക്കു ഭൂഷണം.

അറംഗസീബ്:—ഹിന്ദുക്കളുടെ പ്രതാപവും യോഗ്യതയും ഞാൻ കണ്ടറിഞ്ഞിട്ടുള്ളതെന്നുമാണ്. സൂര്യവംശജന്മാരും യദുവംശജന്മാരും ഒരുപോലെ ഇപ്പോൾ മുഗ്ഗിൾ കൊട്ടാരത്തിൽ പാറാവുന്നില്ല. അവരുടെ വനിതാരത്നങ്ങൾ മുഗ്ഗിളരുടെ ദാസ്യവേലക്കായി കൊതിക്കുന്നു. ഈ ഇന്ത്യാരാജ്യത്തിൽ എന്റെ ആജ്ഞാനുസരിക്കാത്തവർക്കു രക്ഷകൊടുക്കുന്നതല്ല. അവർക്കു ഗതി പരലോകം തന്നെയാണ്. അതിനാൽ നല്ലവണ്ണം ആലോചിച്ചതിന്നുശേഷം മറുപടി പറഞ്ഞാൽ മതി.

ശിവാജി:—എന്റെ മറുപടി പറഞ്ഞുകഴിഞ്ഞിരിക്കുന്നു. താങ്കൾ ഇത്രമേൽ ഭയപ്പെടുത്തുന്ന മരണം ഒരു ഹിന്ദുയോദ്ധാവു അടക്കമുള്ളതിൽ നിമിഷപ്രതി തേടുന്ന ഒരു വസ്തുവാണ്. അതിനുള്ള ഭയം എനിക്കു നീങ്ങിയിരിക്കുന്നു. അതു അങ്ങക്കു അത്ര പരിചയമില്ലായിരിക്കാം.

അറംഗസീബ്:—എന്താ ധിക്കാരി, നിന്റെ കഥ ഇപ്പോൾതന്നെ അവസാനിപ്പിക്കുന്നുണ്ടു. (എന്നു വാൾ ഉയർത്ത. ശിവാജിയുടെ നിർദ്യതപത്തുകളെ ദേഹച്ചുമടക്കി) ഇപ്പോൾതന്നെ നിന്നെ വധിക്കുന്നില്ലാ. ഒരാഴ്ചക്കത്തു നീ നമ്മുടെ ദാസ്യം ഏല്ക്കാതിരുന്നാൽ അപ്പോൾ നിനക്കു അനുഭവം അറിയാവുന്നതാണ്.

ശിവാജി:—ഇപ്പോൾതന്നെയാണ് നല്ലതു. എന്നാൽ അവിടുത്തെ ശ്രേയസ്സിന്നു ആഭരണവുമായി.

അറംഗസീബ്:—(പാറാവുകാരനോടു) ഏടോ, ഇവരെ നല്ലവണ്ണം സൂക്ഷിക്കണം. പച്ചവെള്ളവും വല്ല പഴങ്ങളുമല്ലാതെ യാതൊന്നും തിന്നാൻ കൊടുക്കരുത്. പട്ടിണികിടന്നു വലയുന്നവസരം നേർബുദ്ധി തോന്നിക്കൊള്ളൂ. (അറംഗസീബ് പോകുന്നു.)

(ശിവാജി യാതൊന്നും സംഭവിച്ചിട്ടില്ലാത്തമട്ടിൽ തന്റെ പുത്രനുമായി മുൻനിൽക്കപ്പെട്ട ദേവീസ്തോത്രം പാടുന്നു.)

ശിവാജി:—

“ഷഡാനനാ! ശിഖിവരഹനാ” എന്ന മട്ട്,

സദാശിവേ! സർവ്വലോക സേവ്യേ!—
ചിദാത്മികേ! സന്തതം തൊഴുന്നേൻ.

അനപല്ലവി.

കരുണാനിധേ!—വരദായികേ!
തൃപുരാരിജായേ! പരിപാഹി തായേ!

ചരണം.

ദഷ്ടനാശിനി! ശിഷ്ടപാലിനി!
വിഷ്ടപേശ്വരന്മാർ നിത്യംകൂപ്പിടുന്നിൻ-
ചരണാംബുജയുഗളം ശരണം
ഗതിവേറില്ലാന്നും കനിയേണമെന്നും

(സദാശിവേ!)

(മൂന്നാമങ്കം സമാപ്തം)

(തുടരും)

കെ. എസ്. ഉണ്ണി.

காவியமும் பாவிசமும்.

“பாவிசமென்பது காப்பியப் பண்பே” என்பது தண்டியலங்காரச் சூத்திரம். பாவிசத்தை, ஒரு காவியத்தின் இன்றியமையாப் பண்பாக இச்சூத்திரம் அமைக்கின்றது. இப்பண்பு, காவியமாகிய தொடர்நிலைச் செய்யுள் முழுவதிலும் ஊடுருவிச் சென்று படிப்போரால் நோக்கி உணரப்படுவதல்லது, தனித்து ஒரு பாட்டால் அல்லது ஒரே இடத்தில் சில செய்யுட்களால் நோக்கி உணரப்படுவதல்ல.

ஒரு புலவன் ஒரு காவியத்தை இயற்றப் புகுமுன், தான் கூறப் போகும் பொருள்களைப்பற்றிப் பன்முறை சிந்தித்து, நோக்கி நோக்கி, தன் உலக அனுபவத்தையும் மனித இயற்கையையும் காவிய பாத்திரங்களின் மூலமாகக் கதைப் பகுதிக்கு ஏற்பப் பொருந்தும்படி, நன்றாய் ஆராய்ந்தே அமைக்கின்றான். திருவள்ளுவர், இளங்கோவைப் போன்ற சில சிறந்த புலவர்கள் தாங்கள் மேற்கொண்டு, உலகத்தாருக்கு அறிவுறுத்த வேண்டிய சில சிறந்த பண்புகளைத் தத்தம் காவியங்களின் மூலம் எடுத்துக் காட்டுவதில் தங்கள் வாழ்நாள் முழுவதையுமே கழித்திருக்கின்றார்கள். சில சமயங்களில் ஒரு வாழ்நாள் முழுவதுங் கூடப் போதிய அளவற்றதாக முடிகின்றது. தாம் எழுதத் தொடங்கிய காவியங்களை முடிக்காமலும், அவற்றின் மூலமாய் வெளிப்படுத்திக் காட்ட வேண்டிய பண்புகளை வெளிப்படுத்தப் போதிய காலமும் சந்தர்ப்பமும் வாய்க்காமலும் காலஞ் சென்றோர் சிலர் பலருளர்.

எனவே, உலகியலில் சில பெருமைக் குணங்களும் சிறுமைக் குணங்களும் கவிசருதியாங்கு, காவிய முழுவதிலுமே அமைந்து தோன்றுவதே “பாவிச” மாம். ஒரு காவியத்துக்குப் பெருமையேற்படுவது பாவிசத்தாலேயே என்னலாம். பாவிச மின்றேல் காவியமுமின்று. உத்தம குணங்களும், அதம குணங்களும், புலவனுடைய கற்பனைச் சக்தியால், ஏற்ற பெற்றி காவியத்தின் கதைப் போக்கில் இயைத்துக்கொள்ளப்படுகின்றன. இவ்வாறு இயைத்துக் கொள்ளப்படும் பாவிசங்கள் காவியபாத்திரங்களின் மனநிலைகளாலும், உரையாடல்களாலும், அவர்களைப்பற்றிப் பிறர் பேசிக்கொள்வதாலும் நன்கு விளங்குவனவாம்.

பிறனில் விழையாமை, பொறுமை, வாய்மை போன்ற பாவிசங்கள் காவியங்களில் பல புலவர்களால் காவிய பாத்திரங்களின்மூலம் வெளிப்படுத்தப் பட்டிருக்கின்றன.

“பிறனில் விழைவோர் கிளையொடுங் கெடுப

பொறையிற் சிறந்த கவசமில்லை.

வாய்மையிற் கடியதோர் வாளியில்லை” என்ற இவ்வுண்மைகள் முறையே இராமாயணம், பாரதம், அரிச்சந்திர புராணங்களாகிய காவியங்களின் மூலம் நன்கு விளங்குகின்றனவன்றோ? இவை இக்காவியங்களில் ஒரு இடம் இரண்டிடங்களிலன்றி, ஒருவர் மூலம் இருவர் மூலமாகவன்றிப் பலவிடங்களிற் பலர் மூலமாக நூல் முழுவதிலுமே விளங்கித் தோன்றுகின்றன. ஒரு முத்து மாலையில் பல முத்துக்களையும் ஒன்று சேர்த்து அவற்றிற்குள்ளே ஊடுருவிச் செல்கின்ற நூலிழை போன்றே பாவிக்கும் பல பொருள்களையும் ஒன்று சேர்த்துக் காவிய முழுவதும் ஊடுருவிச் சென்று கடைசியில் உத்தமப் பண்பாகிய ஒரு முத்து மாலையை அளிக்க வல்லது.

இக்காவியப் பண்பைச் சேரடிகாமனியாகிய இளங்கோவடிகளின் காவியத்திலிருந்து உதாரணங்கள் மூலமாக விளக்குவோம். இளமையிலேயே துறவறத்தை மேற்கொண்டு, தாயவுள்ளமும், பொது நோக்க முழுடைய இளங்கோ, தம்மைச் சுற்றியுள்ள இயற்கைப் பொருள்களையும், மலை நாட்டு வளத்தையும், மக்களது மனப்பான்மையையும், உலக இயல்புகளையும், பழக்க வழக்கங்களையும், பார்த்துப் பார்த்துப் பிரமிப்பும் விம்மிதழும் எய்தித் தாம் கண்கூடாகக் கண்ட சில உத்தமப் பண்புகளை, ஒரு காவியத்தின் மூலமாக ஏற்றபடி வெளிப்படுத்திக் காட்ட வேண்டுமென்ற பேரவாக் கொண்டிருந்தனர். உண்மையாகவே உலகத்தில் நடந்த ஒரு நிகழ்ச்சியின் மூலமாகவே தன் குறிக்கோள்களை உலகத்துக்கு அறிவிக்கவேண்டி ஆசிரியர் அதற்கு ஏற்ற சமயம் வாய்க்கும், வாய்க்குமென்று ஒரு நற்காலத்தை எதிர்பார்த்துக் கொண்டிருந்தனர். தம் வாழ்நாள் கழியுமுன்னரே இப்பெருஞ் செயலைச் செய்து முடிக்க வேண்டி இராப் பகலாய்ச் சிந்தித்து வருவாராயினர். பெருங்குடிவாணிகர் மரபிற்கேற்றிய கண்ணகி கோவலர் தம் இவ் வாழ்க்கையும், அன்னார் ஊழ்வினைப்பயனால் செல்வத்தையிழந்து மதுரைக்குச் செல்ல, ஆங்கு கோவலன் கொலையுண்ண, கண்ணகி தன் கற்புடைமையால் மதுரையை எரித்துப் பின் மலைநாடுபுக்குத் தெய்வமான செய்தியும் பிறவும் ஆசிரியர்க்கு ஏற்ற பாவிக்கப் பொருள்களாயமைந்தன. செங்குட்டுவனோடு மலைவளங் கண்டிருந்தபோது மலை நாட்டில் நிகழ்ந்த செயல்களை நேராகக் கண்ட இளங்கோ, கண்ணகி கோவலர்தம் முன்னைய வரலாற்றை உடனிருந்த சாத்தனார் கூறக்கேட்டு அகமகிழ்ந்தனர். “அவனுழையிருந்த தண்டமிழ்ச் சாத்தன், யானறிகுவனது பட்டதென்றிரைப்போன்” என்று சிலப்பதிகாரப் பதிகம் கூறுகின்றது. காட்சிக் காதையிலும், கண்ணகி கோவலர்தம் வரலாற்றை

“கண்களிமயக்கத்துக் காதலோடிருந்த, தண்டமிழாசான் சாத்தன்,
“ஒண்டொடி மாதர்க் குற்றதையெல்லாம் திண்டிறல் வேந்தே செப்பக்
கேளாய்” என்று செங்குட்டுவற்குக் கூறியதாக அறிகிறோம்.

அதைக் கேட்ட அடிகள்,

“அரைசியல் பிழைத்தோர்க் கறங் கூற்றுவதூஉம்
உரைசால் பத்தினிக் குயர்ந்தோ ரேத்தலும்
ஊழ்வினை யுருத்துவந் தூட்டு மென்பதூஉஞ்
சூழ்வினைச் சிலம்பு காரண மாகச்
சிலப்பதிகார மென்னும் பெயரால்
நாட்டுதும் யாமோர் பாட்டுடைச் செய்யுள்”

என்று சாத்தனரைப் பார்த்துக் கூறினர். தாம் கொண்டிருந்த
எண்ணம் நிறைவேறுவதற் குரிய காலமும் இடமும் அதுவேயென்று
அவ் வரிய சந்தர்ப்பத்தைக் கைவிடாது பற்றிக்கொண்டனர்.

அதற்கு மறுமொழியாகச் சாத்தனர்,

“முடிகெழு வேந்தர் மூவர்க்கு முரியது,
அடிகள் நீரே யருளுக”—என்று கூறவே, இளங்கோ
தாமாகவே அன்னர் வரலாற்றைச் சிலப்பதிகாரம் என்னும் பெயரால்
ஒரு காவியமாகச் செய்துமுடித்தனர்.

இவ் வினிய காவியத்தில் பல காவியப் பண்புகள் செறிந்துள்ள
வேனும், அரைசியல் பிழைத்தோர்க்கு அறம் கூற்றுவதும், உரைசால்
பத்தினிக்கு உயர்ந்தோர் ஏத்தலும், ஊழ்வினை உருத்துவந்து ஊட்டு
மென்பதுமாய் மூன்று பெரும் பண்புகளையே ஆசிரியர் முக்கியமாகக்
கொண்டுள்ளதாக நாமறிகிறோம். இவற்றுள் நடுநாயகமாய் விளங்கு
கின்ற “புகழ்மைந்த கற்புடை மகளை, மக்களையன்றித் தேவரும்
முனிவரும் முதலாகவுள்ளோர் சென்றேத்துதல் இயல்பு” என்னும்
பாவிமம் நூல் முழுவதும் பரந்து ஊடுருவிச் சென்று விளங்குமாறு
ஆசிரியர் அமைத்திருக்கும் விதத்தை நோக்குவோம். இப் பண்பு
வஞ்சிக்காண்டத்தில் வெளிப்படுவதுமட்டுமன்றி, புனார், மதுரைக்
காண்டங்களிலும் வெளிப்படுகின்றது.

காவிரிப்பூம் பட்டினத்தில் பெருஞ் செல்வமும், வண்மையும்
படைத்த மாநாய்கனென்னும் பெருங்குடி வாணிகன் பெருமடமக
ளாய்ப் பிறந்து, உருவிலும் திருவிலும் குணமேன்மையிலும் தலைசி
றந்து விளங்கி, பெண்களுக்கெல்லாம் எடுத்துக்காட்டாய்த் திகழ்ந்து,
அரசரோடு ஒருங்குவைத் தெண்ணத்தகும் செல்வமும் ஈகையுமுடைய

மாசாத்துவான் என்னும் பெருங்குடிவாணிகர் மரபில் தோன்றிய கோவலன் மனைக்கிழத்தியாய் இல்லறம் நடாத்தி பல இடையூறுகளுக்காளாகி, மதுரையிற் கணவனைப் பறிகொடுத்து, கற்பின் திறத்தால் மதுரையை யெரித்து, மலைநாடுபுக்கு, கணவனோடு விண்ணுலகேறிய கண்ணகியினது கற்புடைமையையும் வீர சரிதையையும் அறியாதார் யார்? இப் பண்பை ஆசிரியர் வெளிப்படுத்துந் தன்மை மிகவும் விசக்கற்பாலது. “உயிரினுஞ் சிறந்தன்று நானே நாணினுஞ், செயிர் தீர்காட்சிக் கற்புச் சிறந்தன்று” என்னும் தொல்காப்பியர் இலக்கணத்துக்கு, இலக்கியமாய் அமைக்கப்பட்டுள்ளாள் கண்ணகி.

பதிகத்தின் பின்னர்வரும் உரைபெறு கட்டுரையில் தமிழ்நாட்டரசரும் கடல்குழிலங்கைக் கயவாகு மன்னனும், கண்ணகியைத் தெய்வமாகவே கொண்டு அவட்குக் கோட்டஞ் சமைத்துத் திருவிழா முதலியன புரிந்த தன்மையையும், அதனால் அந்நாடுகளில் மழைவளம் பெருகி னோயும் துன்பமும் நீங்கினதையும் ஆசிரியர் முதற்கண்ணையே கூறியது, ஆரம்பத்திலேயே படிப்போரின் உள்ளத்தில் கண்கியின் தெய்வத்தன்மை பொருந்திய கற்புடைமையைப் பதியவைத்தற்கேயாம். கோவலன் கொலையுண்ட பின் வைகைக் கரைவழியே மலைநாடுசென்று திருச்செங்குன்று என்னும் மலையையடைந்து தெய்வவடிவத்துடன் வந்த கோவலனுடன் விமானமேறி வானுலகஞ் சென்ற பின், செங்குட்டுவன் அவனுக்குக் கோயில் சமைத்து விழாக் கொண்டாடிய நிகழ்ச்சிகளைத் தொடக்கத்திலேயே தொகுத்துக் கூறியது கண்ணகியின் கற்புடன் கூடிய தெய்வத்தன்மை புலப்படுவதற்கே. அடியார்க்கு நல்லாரும் மங்கலவாழ்த்துப்பாடல் உரைக்கண் “கண்கியை முற்கூறினார், பத்தினியை ஏத்துதல் உட்கோளாகலான்” என்றனர்.

கற்புடைமை கண்ணகியின்பால் பலவிதங்களில் அமைந்துகிடந்ததென்பதை ஆசிரியர் புகார்க் காண்டத்திலேயே பல உதாரணங்கள் மூலமாக விளக்கியுள்ளார். கற்புடை மகளிர், தம் கணவர் தம்மை விட்டுப் பிரியச் சகியார். அதுவும், தம் கணவர் பரத்தைபாற் பிரிந்தனர் என அறியின் அவர்களுக்குண்டாகும் சினமும், செற்றமும், ஊடலும் கூறுந்தகையனவல்ல. தமக்குரிய உடனுறையின்பத்தைப் பிரிப் பெறுவதோடு, தம் கணவரின் ஒழுக்கக்கேட்டையும், அதனால் தம் மனையறத்துக்கு நிகழ்ந்த பழியையும் உள்ளங்கால் அவர்கள் உள்ளம் உருகாதோ? கோபத்தி் பொங்கி எழாதோ? ஆனால் இந்நிலையில் கண்ணகியின் முறை எவ்வாறிருந்தது? மாதவி என்னும் கணிகை வயத்தனாய்க் கோவலன் பிரிந்துசென்று, கண்ணகியின் என்

ணரிய கலன்களை அவளுக்குக் கொண்டுபோய்க் கொடுத்து, தன் குலம் தரு வான் பொருட் குன்றத்தை முற்றிலு மழித்தான். கொண்டான், கண்டாரிகழுத்தக்கனவற்றையே செய்யினும், அவனைத் தன் “முல்லைசான்ற கற்பால்” பொறுத்தாற்றுவதன் மூலமாகவே, தன்பக்கந் திருத்திய பெருமை கண்ணகிக்கே யுரியது. கணவன் பிரிவாற்றாமையால் தான் உற்ற வருத்தமிகுதியைப் பிறர் அறியாதபடி மறைத்துவைத்துக்கொண்டிருந்தாள். அதோடு, பொருள் அனைத்தும் இழந்தானாய் வீடு திரும்பிய கணவனைக் கண்ணகி கோபித்து வெருட்டி அனுப்பினனோ? அன்று. தன் அன்புள்ளத்தால் அவனைப் பிணித்து அவன் மனம் மாறும்படி செய்தாள்.

“சலம்புணர் கொள்கைச் சலதியோடாடிக் குலந்தரு வான் பொருட் குன்றந் தொலைத்த இலம்பாடு நாணுத்தருமெனக்கு.....” என்று கூறிய கணவனுக்குக் கண்ணகி “நலங்கேழ் முறுவல் நகைமுகங்காட்டி” “சலம்புள கொள்”ளும் என்றாள். அச்சிலம்பைப் பெற்று மீட்டும் மீதவிபாற் செல்லும் துணிவு இந்நிலையிலும் கோவலனுக்கு ஏற்படுமோ? அச்சொல் அவனுள்ளத்தை ஊடுருவிப் பாய்ந்தது. அன்றுமுதல் வேறு கோவல னாக மாறிவிட்டானன்றோ?

(தொடரும்).

Vidvan S. Arumuga Mudaliar, B. A. (Hons.) L. T.

॥ सा यं स न्ध्या ॥



(मद्भिरचित “सन्ध्यावर्णनप्रबन्धस्य” प्रथमाश्वासे अन्तर्भूतानि ७-१८ पद्यानि)

रविमण्डलमारक्तं चरमाद्रिशिरःस्थितं ।

भाति *प्रतीचीविलसत्पयोधरवरं यथा ॥ १ ॥

नाथं दिवसाधिपतिः, किंतु नभोवारिराशिबडवाग्निः ।

अस्तमहीध्रकिरीटो विद्रुममणिभिः कृतोद्वयवा ॥ २ ॥

शोणार्कबिम्बमिषतः प्राप्तायाः सुतरांक्षयम् × ।

बहिरुद्गलितो नूनं रक्तपूरो दिनश्रियः ॥ ३ ॥

परिक्षीणे तु मार्तण्डे व्याप्नोति हि शनैस्तमः ।

धरायां दिक्षु सर्वासु कोकानां हृदयेष्वपि ॥ ४ ॥

तापिच्छल्यमिदं वनं; न गगनं नीलांबुवाहवृतं

चण्डोऽयं द्रवपावकश्च; न तु खल्वंभोजिनीवल्लभः ।

एतैऽगारसमुच्चया; न जलदाः सन्ध्यारुणाभांकिताः

नीरन्ध्रासितधूमवृन्दमिदमप्यालोक्यते; नो तमः ॥ ५ ॥

सुमशरन्पातपत्रं व्योमनदीचारुधवलशतपत्रम् ।

विबुधौघामृतपावं शशिबिम्बमुदेति शर्वरीवक्त्रम् ॥ ६ ॥

+ आनन्ददः सुमनसां सुश्रीमानमृतात्मकः ।

विधुः पश्याधुना क्षमाभृत् कंसमाश्रयतेऽङ्गुतम् ॥ ७ ॥

*पयोधरः = कुच इत्यपि । “.....अथांबुदे स्त्रीणां स्तने मुस्ते पयोधरः” इति केशवस्वामिनः ॥ वरं = कुकुमम् ॥

×क्षयः = नाशः, रोगविशेषश्च । क्षयरोगिणः खलु रक्तं वसन्तीति वैद्यशास्त्रेषु कथ्यते ॥

+अमृतात्मकः = सुधामयतनुः, मोक्षात्मक इत्यपि । विधुः = चन्द्रः, विष्णुश्च । अत्रचन्द्रपक्षे विधुः क्षमाभृत्कं (= उदयाचलशिखरं) समाश्रयत इत्यन्वयः, विष्णुपक्षे तु, क्षमाभृत् (भूधरो) विधुः कंसं आश्रयत इति च ॥ “सुखशीर्षजलेषु कं” इति मेदिनी ॥

रक्तं ऽनिस्तुलदीप्तकौस्तुभमहारत्नानवद्याभया

मन्दस्मेररुचाश्रियो धवलितं वैकुण्ठवक्षो यथा ।

अर्केन्द्रोः किरणैर्मनोहरतरैर्व्योमैतदुद्भासिते

नीलश्यामलकोमलम् त्वतितरां कस्याद्य न स्यान्मुदे? ॥ ८ ॥

सान्ध्यमेघदहनोपरि स्थितात्

सोमदुग्धकलशादितस्ततः ।

आपतन्ति दिवि तारकच्छला-

दुद्रता हि पयसोऽत्र बिन्दवः

॥ ९ ॥

८ जातोऽन्धकारो दिनपेऽस्तसंस्थे

ह्यश्रीयुतः सम्प्रति राजभीत्या ।

पलायते; हन्त! फलं जगत्यां

• स्वजातकस्यानुभवेन्न को वा ?

॥ १० ॥

~ ग्रस्यते तमसा चन्द्रो ह्येवं ज्योतिर्विदां मतः ।

चित्रमेतदिदानीं चन्द्रेण ग्रस्यते तमः

॥ ११ ॥

बन्धूकच्छविबन्धुरेण रविणा शुभ्रेण शीतांशुना

नक्षत्रैर्निबिडैश्च हन्त! नभसः संशोभितस्याधुना ।

एकत्रोरमिजे वरं, मलयजं चान्यत्र कृत्वा, ततो

मुक्तास्त्राङ्गिनिहिता यदीह सुदृशां वक्षःस्थलं स्यात्समम्

॥ १२ ॥

यं. गोपालन् कुट्टि मेनोन्

॥ विष्णोः कौस्तुभरत्नं अरुणवर्णमिति चन्द्रिकानामनि कोशग्रन्थे कथितम् ।
यथा “रत्नं तु कौस्तुभाभिरुणमरुणाभं रमायते;” ॥

८ यदा लग्नात् सप्तमभावे रविः, तदा संजातः श्रीविहीनो नरपालकृतबन्ध-
नादिभिरतिदुःखी च स्यादिति दृश्यते होराशास्त्रपुस्तकेषु ।

“अश्रीकः परिभूतः कुशरीरो व्याधितः पुमान् द्यूने । नृपबन्धनसन्तप्तः....”
इति सारावल्यां कल्याणवर्मा । अस्तः = वरमाद्रिः, अस्तं = लग्नात् सप्तमराशिः ।

“जामित्वमस्तभवन्” इति वृहज्जातके वराहमिहिराचार्याः ॥ राजा = नृपः, चन्द्रश्च

~तमः = अन्धकारः, राहुरित्यपि । “राहौ ध्वान्ते गुणे तमः” इति नाना-
र्थवर्गेऽमरः

OUR EXCHANGES

We acknowledge with thanks the receipt of the following Magazines :-

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