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"Plato and truth are both dear to me, but it is
my duty to prefer truth".

Aristotle.

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THE MINERAL WEALTH
OF INDIA

INTRODUCTORY

SEVERAL centuries before the Christian Era, India was reputed to be fabulously rich in precious stones and metals. The country was then producing, in large quantities, among metals gold, silver, copper, tin, lead and iron and among gemstones ruby, emerald and diamond. The occurrence of vast quantities of slag and huge excavations in metalliferous areas in different parts of the country is ample evidence of the magnitude of the metallurgical operations carried on in Ancient India. Mr. Ball of the Indian Geological Survey observed, after very careful investigation, "Were India wholly isolated from the rest of the world or were her mineral productions protected from competition, there cannot be the least doubt that she would be able, from within her own boundaries, to supply very nearly all requirements, in so far as the mineral world is concerned, of a highly civilised community." Today the same observation may be made with greater certainty in view of the steadily increasing output of Indian minerals year by year, and the more precise knowledge we have gained of the nature and extent of mineral deposits. The ancient Hindus attained very considerable skill in the metallurgy of the then known metals, particularly iron and steel, and anticipated the latest discoveries in the production and heat treatment of carbon steel. The reputed blades of Damascus were made with Indian Wootz Steel. The metallurgical industries were wide-spread in the country. They were carried on, on a small scale, by primitive methods and they persisted for several

thousand years. In course of time, owing to depletion of mines, internal disorder, and foreign competition based on the more economical production on a large scale, the indigenous mining and smelting industries were practically crushed out of existence.

During the last four decades, however, there has been a marked revival in the mineral production of the country. Many important deposits of minerals have been brought to light by the exertions of the Geological Survey of India, and there is reason to believe that many more remain to be discovered. There has been a steady, almost uninterrupted progress in the production of minerals, from a total of £ 5·3 millions in 1908 to over £ 10 millions in 1934, the minerals coal, gold, petroleum, manganese ore, mica and tungsten ore contributing largely to this increase. But there is no marked increase in the output of metalliferous minerals except iron ore. This is due to the fact that in modern metallurgical developments the recovery of bye-products is an essential factor. Without it the minerals will not pay to work for the metal alone. In the present state of Indian Industries it has not been found possible to smelt all the available ores. Until cheap power is readily available and industries arise in the country demanding a sufficient number of bye-products, to complete a cycle of operations, we cannot expect an increase in the output of metallic ores.

Fortunately, there are signs that in the near future the situation will greatly improve. Our industries are fast multiplying, and the need is daily increasing for products such as chlorine, sulphuric acid and caustic soda, which serve as links in certain chains of operations. The Indian Industrial Commission accepted the principle that, in future, the Government of India must play an active part in the industrial development of the country, with the aim of making India more self-contained in respect of men and material and recommended the establishment of two Imperial Colleges, one for the highest grade of Engineering, and the other for Metallurgy. They urgently enjoined the Government to undertake a hydrographic survey in order to determine the places which offer possibilities for the establishment of hydro-electric installations, with a view to the development of thermo-electric industries. Acting on their recommendation the Government of India deputed the Chief Engineer of the United Provinces to make preliminary investigation based on data collected from all parts of India. And the Government of Madras carried out an elaborate hydrographic survey. As a result of it, Sir C. P. Ramaswami Iyer, the then

member of the Executive Council, realising the value of Hydro-electric power in our province which is devoid of coal or oil fuel, sponsored the Pykara scheme in 1928. Major Howard, the eminent Electrical Engineer completed the first stage of the project in 1933, at a cost of one and a quarter crore of rupees with the aid of practically an entire staff of Indian Engineers. At present only 33,000 H. P. is installed, and the largest single consumer of this power is the Madukkarai Cement Factory, which is working on modern methods and producing high grade cement conforming to British standard specifications. The Pykara project when completed, will be capable of supplying 120,000 H. P. The water power resources of this province are estimated at 3,000,000 H. P. adequate to meet all kinds of provincial needs for decades to come. The development of the vast mineral resources of Peninsular India will depend entirely on the extension of similar electric installations, as it does not produce a drop of oil or an ounce of coal.

The total value of mineral products imported into the country exceeds £ 30 millions a year, while the average annual value of the mineral production of the country does not exceed £ 12 millions. The requisite mineral deposits are in the country and they await development. Compared with the mineral production of other countries the production of India sinks into insignificance. The annual value of the mineral production of the United States of America, England and Germany are, in round numbers, 400 million, 130 million and 115 million sterling, respectively. The annual value of the coal produced in each of these three countries exceeds ten times the annual value of the entire mineral production of India. This indicates, better than any other figures, the scope that exists for the development of the mineral resources of India of which I have drawn a general outline below.

GOLD.

The world's average production of gold is valued at 95 million sterling, the entire production of India from all sources being 2·2 million sterling. In the Kolar District of Mysore gold is mined from a single vein of blue quartz which is 4 ft. in thickness and auriferous for a distance of 4 miles. The vein has been worked since 1887 by the Mysore, Champion Reef, Oorgaum, and Nandydrug Companies. The Champion Reef and Oorgaum Mines have each reached a depth of over 7000 ft. The yield of gold per ton of quartz varies from 10 to 20 pennyweights. The annual output of gold from the 4 companies of Mysore is 570,000 oz. The average annual output of gold in the

Hutti field in the state of Hyderabad is about 17,000 ounces, the yield of gold per ton of quartz being 8·6 dwts.

In small quantities gold has been found in Anantapur District, in the Wynad, the Singdhum and Manbhūm districts of Chota Nagpur, in Sikkim and Jubbulpore and the alluvial deposits of the Cauvery and Irrawady.

COAL.

Indian coal is mostly derived from the Damuda series of the Gondwana system which is chiefly composed of sandstones and shales deposited in fresh water. The gondwana coals have been preserved in the valleys of the Damuda, the Mahanadi, the Godavari and its tributaries. The fields that have been worked hitherto are Raniganj and Jherria fields in the Damuda valley, the Giridhi field occurring to the north of the Damuda valley, the Daltanganj field lying to the west of Giridhi, the Singareni, Ballarpur and Warora Fields in the Godavari valley, and the Mohpani and Pench Valley fields lying respectively at the northern and southern fringes of the Satpura Range. The extensive country occupied by the valleys of the Ganges, the Indus and the Brahmaputra was probably once covered by the Gondwanas composed of sheets of sandstones, shales and coals.

The Raniganj field lies mostly in the district of Burdwan and covers an area of about 500 square miles. The Barakars are the most important in the Jherria Field, which lies in the Manbhūm district and covers an area of 200 square miles. To the west of Jherria lies the Bokaro Field which is producing high grade coal. In Ballarpur, coal is found at a depth of 250 ft. over an area of $1\frac{1}{2}$ square miles. The Singareni Field in the Godavari valley has been working since 1886. In addition to these fields there are tertiary coal fields, more recently formed in Assam, Burma, Rajputana, the Punjab and Baluchistan. The thickness of coal seams worked in India varies from 3 ft. in Umaria to 75 ft. in North-East Assam.

OUTPUT OF COAL

The total production of coal in India in round numbers in the year 1934 was 23 million tons of which the greater portion was derived from the Jherria and Raniganj Fields. There has been a continuous increase in the output of coal from a million tons in 1884 to 23 millions in 1934. Approximately 6 million tons of coal are consumed on the Railways and 1 million tons are exported, the balance being consumed locally by the producing industries. With

increasing demand for fuel the output of coal will increase, the estimated amount of coal available in the Wardha, Pranhita and Godavari basins alone being 1700 million tons.

THE QUALITY OF INDIAN COAL

The coals obtained from the more recent formations in extra peninsular area, differ from the older Gondwana coals in containing a higher percentage of moisture and volatile matter. Nevertheless, some coals, as in Assam, contain a very low percentage of ash and have a high calorific value. The heating value of Indian coals ranges between 5600 and 7900 calories. They are very much inferior to the best Welsh Steam Coal, of which the calorific value is 14,000. The number of persons employed in the coal mines is steadily increasing and it now amounts to 200,000.

DIAMOND.

India has long been reputed as a diamond producing country, but at present the output of Indian diamond mines is negligibly small. In south India, the diamondiferous area includes the districts of Kurnool, Cuddapah, Bellary, Anantapur, Kistna and Godavari. In central India the diamond is derived from the conglomerate and alluvium occurring near Panna, over an area 60 miles long and 10 miles wide.

The Kohinur is believed to have been found at Kollur, in Sathanepalli taluk, Guntur District. According to Tavernier, when he visited Kollur in 1665, there were 60,000 persons at work in the diamond mines. Extensive mining operations were then carried on at Chennur, Cunnaporta and Obalampalli in Cadappa, in Munimadugu, Wajrakarur and Gooty in Anantapur District; Ramalkotta, Baswapur, Mahanandi and other localities in Karnul District and Bhadrachalam on the Godavari. The myth regarding diamond seeking mentioned in the Travels of Sindbad the sailor has reference to the celebrated Kollur mines of the Kistna valley.

Mr. King was of opinion that diamond mining would pay in south India for those content with a slowly paying occupation. According to the records of the Geological Survey of India, private reports indicate that every year, a certain number of valuable diamonds are picked up after the showers of rain, in the neighbourhood of Wajrakarur, in Anantapur District. One of the stones found in 1917 weighed 57 carats.

IRON ORE

The entire Peninsular area abounds in different kinds of iron ore as haematite, limonite and magnetite. Distinct ore bodies of

considerable size and richness occur in a large number of places in East and South India. Throughout the country slag heaps are found in almost every district even to this day.

Magnetite is the richest ore of iron and contains 72 per cent. of metal. It is met with in immense quantities in the Madras Presidency. The beds are occasionally 50 to 100 ft. in thickness, and the best quality of iron ore may be obtained in this region in quantities which have been estimated at thousands of millions of tons. In Eastern India, valuable iron ore deposits occur in Mayurbhanj State in Orissa. Of these deposits, three are now worked by Messrs. Tata Sons and Co.

In the Mysore State, haematites containing 55 per cent. of iron occur in the Bababudan Hills, the estimated quantity exceeding 100 million tons. Eastern Bengal, the Central Provinces and Hyderabad offer the best conditions for the economic smelting of iron ore on a large scale as at Jamshedpur. The proximity of fuel, ore and flux favour these localities. In Mysore and Madras there can be only a limited output of iron owing to scarcity of fuel. The future of South Indian Iron and Steel Industry is bound up with the development of Hydro-electric power.

LEAD

The most important ore of lead is galena or the sulphide of lead. Although at present a small amount of ore is worked in India there is probably no metal of which the ores have been formerly worked to so large an extent as lead except those of iron. This is proved by the extent of the ancient mines in all parts of India. It appears that in many cases the ore was chiefly sought for the silver it contained.

In the Madras Presidency lead ores occur at Jangamarazupalli and Cotelur in Cuddapah District, at Gazulupalli and Koilkuntla in Karnul District, and in the Sandur Hills in Bellary. In the area to the west of Jangamarazupalli a vein is said to occur south-east of the village of Nagasanipalli. The vein is split in 2 portions 2 ft. apart, each averaging 4 inches thick. They are rich in galena and copper ores. According to Mr. Mallet a sample of ore yielded 78 per cent. of lead and 22 oz. and 7 penny weights of silver per ton of lead. This area was worked by the kings of Vijayanagar, the Nawabs of Cuddapah, and by Haider and Tippu for the silver it contained. The metalliferous area is full of promise and deserves investigation. During 1915 the total production of lead in the Bawdwin mines in Burma, amounted to 13,522 tons of hard lead of which 6,575 tons were refined in England and 284,875 oz.

of silver recovered. The annual output of lead ore is 50,000 tons valued at £ 400,000 in round numbers. The quantity of silver produced is quite insignificant as compared with the consumption which amounts annually to over 80 million ounces.

MANGANESE ORE.

Manganese ore is widely distributed in India. It is extracted in Bombay, the Central Provinces, Madras and Mysore, the Central Provinces contributing by far the largest amount. The total production of Manganese ore in 1914 was 682,000 tons valued at £ 877,000. The two leading countries producing manganese ore are Russia and India, and the output of India is nearly equal to that of Russia. The consumers of Indian manganese are the great steel producing countries, the United States of America, Germany, England and France.

COPPER.

The most common ore is the sulphide of copper which gets decomposed to carbonates and oxides in exposed places. The ores do not occur in this country as true lodes but are found thinly disseminated in schists or locally concentrated. In the Peninsular and Extra Peninsular regions there are mines of great extent whose histories are lost in antiquity. In the Madras Presidency copper ore has been met with in Trichinopoly, Bellary, Cuddapah, Karnul and Nellore. In Karnul District copper ores occur in Goomanconda, Somadapalli and Agnigundala. In Nellore District there are numerous localities in which copper ore is found. At Garimanipenta, and Yerrapalli 4 miles to the east of it are mines of considerable antiquity. It is reported that the Vijayanagar kings and agents of Haider and Tippu worked these mines. The excavations are of great magnitude and the extent of smelting operations carried on by the ancients is indicated by the amount of copper slag still to be found in the locality. At Gorganpalli, thirty miles north, the ancient mines were 106 ft. deep and several hundred feet long. All the copper mines of south India have now been abandoned. A company with a capital of 10 lakhs of rupees has recently been floated to work the copper mines in Pamur Taluk in Nellore District. The copper vein strikes North to South and is 10 ft wide and 20 ft. deep. It extends over 5000 acres and has given an average yield of 8 per cent. copper.

In Chota Nagpur copper ores occur in Manbhum and Singbhum districts in numerous localities. In the Singbhum District a copper bearing belt marked out by old copper workings persists

to a distance of 80 miles. The Cape Copper Mining Co. has been carrying on mining operations in this area since 1908. By the end of 1914, a shaft 1000 ft. had been sunk at Matigara and the amount of ore available was estimated at 3,07,000 tons containing over 12,000 tons of copper.

MICA

Mica occurs in pegmatites in Bihar, Orissa, Madras, Rajputana and Mysore. In Bihar, the mica mines lie in the districts of Hazaribag, Gaya and Monghir. In the Madras Presidency it occurs only in Nellore District. Out of a total production of 45,000 cwts., Bihar and Orissa contributed 32,000 cwts., and Madras 10,000 cwts, the remaining quantity being obtained from other provinces. Most of the mica raised in India is exported to the United Kingdom. Practically the whole of the world's output of Mica is obtained from India, Canada, and the United States, India contributing 65 per cent. of the total. The average price per cwt. of Mica is £ 4. There has been a steady increase in the output of Indian Mica owing to increased demand due to a wider application of Mica for boiler and pipe lagging, as a lubricant and insulator and for wall papers and paints. Micanite is made from waste Mica by cementing together small sheets of Mica with shellac under pressure and is much used in the construction of motors and dynamos. About 15,000 persons are employed in the industry in which there is practically no risk of life.

TUNGSTEN ORE

Tungsten ore was first discovered in 1841 by Captain Tre-menheere near Mergui, but no steps were taken to prospect the deposits until 1909 when Mr. Page of the Geological Survey of India again drew public attention to its occurrence near Tavoy. Since then Lower Burma has been producing thousands of tons of concentrates. The entire Indian output of Wolfram, tungsten ore, for 1915 was 2645 tons valued at £ 296,772. The ore was being exported to Germany for metallurgical treatment. Tungsten is used in the manufacture of high speed tool steels and in making the filaments for incandescent electric lamps.

PETROLEUM

The petroleum resources of India are confined to two systems of folded rocks at either end of the Himalayas. The Western system extends from the Punjab to Persia and the Eastern system from Assam to Borneo. In the Punjab, oil springs have been known to exist in the Rawalpindi district but the total output has been very small varying between 400 and 1700 gallons a year. In

Assam marketable oil comes from Digboi in Lakhimpur district, of which the annual output is about $4\frac{1}{2}$ million gallons. The most productive oil fields of Burma are those situated on the Eastern side of Arakan Yoma, in the Irawady valley. The oldest field of Yenangyung covers an area of $1\frac{1}{2}$ square miles of petroliferous territory and is held under lease by the Burmah Oil Company. The oil is obtained from oil sands at a depth of 2000 ft., the annual yield of the field approximating 20 million gallons valued at £ 765,000. Singu is another field owned by the same company and its yield of oil has steadily increased from 77 million gallons in 1915. India has been producing only about 2 per cent. of the world's total supply.

CONCLUSION.

In addition to the minerals detailed above there are others which deserve a mention. Alum, Amber, Antimony, Monazite, Graphite, Marble, Corundum, Garnet, Gypsum, Ochre, Saltpetre, Zinc ore, Chinaclay, and Bauxite, have been worked to an appreciable extent. With increasing demand for minerals, and the harnessing of our extensive water-power resources, the future is full of promise for the mineral and the associated Industrial Development of the country which will not only solve the problem of unemployment but confer the much needed material prosperity on our countrymen.

R. Trimurti Rao, B. A., L. T.

THE DECLINE OF DEMOCRACY

THE business of governing men has been called the chief preoccupation of civilized man. The advance of civilization has been defined as the struggle to secure better forms of government. Government by democracy is the greatest contribution of the Greeks to human culture. We have accepted democracy as the summum bonum of government, which cannot be improved upon and to replace which by some other form of government would be a set-back to barbarism. But there have always been people who are opposed to the fundamentals of democracy. They honestly believe that government by one or by a few is better than government by all. Thus the latterday struggle between democracy and dictatorship is not unique. It has been fought out in many civilizations and upon the nature of its end might depend the destiny of the present culture.

The most striking political phenomenon of today is the sudden eclipse of liberty and the abandoning of democracy in favour of dictatorship in many parts of the civilized world. A wave of sadism seems to have swept over the world, and in their flagrant disregard of the sacred principles of justice and liberty many governments seem to have relapsed into barbarism. These strange movements have got a political philosophy of their own, fundamentally alien to the principles of democracy and an examination of their ideology might prove interesting.

The assumptions of Democracy, as stated by its great apostle John Stuart Mill, regard liberty as the highest good, truth as an ultimate value and man as a rational being. Mill, like Socrates, defends liberty upon a utilitarian basis. He states that the advance of the human race is only possible if the fullest practicable liberty is granted and if truth is always recognised. Truth and liberty are ultimate values, they are desired for their own sakes and not for the sake of something else which they might bring. Mill believed in man's capacity to perceive truth provided it is presented to him long enough and consistently enough.

The political philosophies of modern dictatorships categorically deny many of these assumptions. Thus Hitler in *'Mein Kampf'* states that it is the duty of people "*not to seek out objective truth, in so far as it may be favourable to others, but always to serve their own particular truth.*" "*National socialism deliberately turns away from education that has knowledge as its last end*" (Order of the Prussian government, March 1934)

"Educationists must produce the political being who in all his thoughts and actions is rooted in his nation and inseparably attached to its history and faith. Objective truth comes after and is not always desirable". (Dr. Frick, Nazi Minister of the Interior).

These extracts clearly show that the Nazis regard objective truth as a nuisance and believe in 'subjective truth' for each nation, whatever it may be. Fascism tramples down in contempt upon "the dead corpse of liberty." Says Mussolini, "The state as conceived of and created by Fascism is a spiritual and moral factor in itself.....It is hard to see how the state can commit theft or murder in the sense in which these are moral offencesBoth fascism and nationalism regard the state as the foundation of all rights and the source of all values for the individuals composing it." In his *'Political and social doctrine of Fascism'* he states, "The principle that society exists solely through the well-being and the personal liberty of all the individuals of which it is composed does not appear to be conformable to the plans of nature."

Thus the rise of dictatorships inevitably means the eclipse of liberty. For, as C. E. M. Joad has pointed out, dictators cannot tolerate freedom of criticism, since they have an "inevitable tendency to equate disagreement with sin and criticism with treason."

In searching for the reasons that have led to sudden decline of democracy today, we must remember that many factors of this complex modern civilization militate against the success of democratic government. The vast size and complexity of the modern state tend to put the ordinary citizen out of touch with its pulse and ingrain into him a spirit of apathy and indifference towards political issues. Lord Bryce's famous doubt as to the possibility of successful government by democracy in any but small states would almost seem to be justified. A modern state with its vast array of responsibilities needs an army of permanent officials. This bureaucracy aims at the elimination of individuality and local differences. The rapidly increasing process of centralization of government hands over to officialdom all powers of local administration till the democratic element is squeezed out and the government becomes a vast soulless bureaucratic machine screened efficiently by red tape and stiffness from hearing the voice of public opinion. Many thinkers have pointed out that the centralization of administration proceeding today makes for

standardization of humanity and is hostile to individuality, regarding all human beings not as volitional creatures, but as problems necessitating treatment by standard formulae. Even in States where parliamentary democracy persists this new despotism has come to stay.

Another factor militating against democracy is the unhealthy economic situation which forces states and individuals to live in an atmosphere of crisis. Now a crisis is unfavourable to the slow and cumbrous methods of democratic government. A dangerous crisis necessitates quick and sure decision and swift execution, unquestioning obedience and absolute lack of opposition. These are conditions which no democracy can guarantee, although dictatorships easily achieve them. No form of democracy can hope to survive from the melting pot into which all our institutions are now being precipitated unless it can achieve these, and continuity of policy besides.

Democracy means government by parties and this is only successful when parties are agreed on fundamentals and differ only on matters of policy. But today parties like the communists and fascists who question the very assumptions upon which the democratic state rests, have risen and these irreconcilables make party government a failure.

Laski in his '*Democracy in crisis*' states that there cannot be true political equality unless perfect economic equality is presupposed. Till now the capitalists in power were able to propitiate the rising tide of socialism by economic and political concessions. But capitalism has reached its limit of expansion and it can make no more concessions. The hungry proletariat seeing that no more crumbs are falling from the rich man's table would soon take matters into their own hands and subvert the pseudo-democratic bourgeoisie state.

There is a fundamental factor working against Democracy, which is also an indictment of modern civilization. This is standardization of humanity and the creation of the 'mass-mind' through education, amusement and employment. The tendency of modern civilization is to level out all differences, to destroy all individuality and uniqueness and to provide people with ready-made ideas and opinions. At this rate humanity will achieve the soulless perfection of the bee-hive where there is mechanic efficiency and deadening uniformity. The popular newspapers and the radio influence men by subtle and incessant propaganda to such an extent that the ordinary citizen is a mere bundle of opinions and prejudices picked up from tabloid newspapers, and

is incapable of thinking for himself or of examining the thoughts presented to him by others.

We are living in a mechanic age and unless we take care our souls would become mechanic. Readers of Aldous Huxley's '*Brave New World*' will recognise in that remarkable book the destination towards which modern civilization appears to be travelling,— a world of efficient human automata, incapable of initiative or enterprise and dutifully playing their parts as cogs in the wheel of the social machine.

Such apathy and lack of interest resulting from the production of what is termed the 'mass-mind' are fatal to democracy, as Mill foresaw. Democracy rests upon the capacity of each man to think and decide for himself and when men become incapable of performing this cardinal duty, then the sunset of mankind is near.

"Inactivity, unaspiringness, absence of desire are a more fatal hindrance to improvement than any misdirection of energy; and are that through which alone, when existing in the mass, any very formidable misdirection by an energetic few becomes possible. It is this which retains in a savage or semi-savage state a great majority of the human race". (Representative Government.)

C. E. M. Joad tentatively puts forward the suggestion that the decline of the popular belief in religion has much to do with the prevailing glorification of dictatorships. Freudian psychologists state that although the growth of rationalism has led to the decay of the belief in God, men nevertheless need a God to worship. Being deprived of the God in Heaven they try to find one on earth. They find such a God in a political leader. Such a deity has the advantage of being quite comprehensible. Hitler with his tooth-brush moustache and Mussolini with his protuberant lower jaw are persons easy of remembrance. The glorification of such a dictator frees the ordinary man from the troublesome task of thinking for himself. Much force is given to this psychological explanation by the fact that many modern dictators have practically been deified. Lenin resting in his mausoleum is the god of Soviet Russia; and some perfervid Nazis already regard Hitler as little less than the Deity.

We can state confidently that these are the factors which have led to the decline of Democracy and Liberty today. What of the future? Will Democracy survive or give way to the totalitarian state? Unless we believe that the world is slipping back to barbarism we must hold that democracy will survive. For

it rests upon the innate rationality of man, upon the acceptance of truth as the supreme good and of liberty as the chief instrument for the progress of the race. Fascism in all countries denies these principles and by asserting the subjectivity of truth seems to apply philosophical pragmatism with a vengeance in affairs of ordinary life. Such an attitude is plainly a bar to human progress and a treason to Truth. It holds out no hope for the race and it is an exaltation of might over right. It is the worship of the devil in man. It cannot last, and we can confidently assert that totalitarian Governments would give way to democracy in the near future. But that democracy would not be the decrepit one of today; it would be supple and elastic and capable of dealing with the complexities of the modern civilized state, and at the same time be in perfect touch with the peoples' will.

*C. Sukumaran Nair, B. A.,
(Old Boy).*

THE ABOMINABLE GOGGLES.

"Villains so often assume diff'rent scowls,
And glare with their Goggles....."

—W. H. Ireland, *ScribbleOmania*.

I am unable to give any adequate reason why it is so, but, speaking frankly, I have great aversion to goggles and the persons who wear them. It may be inborn hatred, or what is worse, it may be imbibed distaste. I have heard that there are some women who faint if you pronounce the word 'Omnibus' in their presence; and there are some men who experience an unpleasant thrilling sensation if they hear for a long time the shrill sound of the slate-pencil on the slate. Similarly the moment I see coloured glasses I become a slave to strange sensations.

Goggles! What a harsh and unmusical word! There are some words which cause uneasiness to the man who pronounces them as well as to him who hears them.

The word 'Eagle' is not so bad as the bird actually is, and 'Bugle', though unwieldy, reminds us of music. And what does "Goggles" connote? To me the word means all that is unhappy; a thousand unpleasant recollections rush into my mind, and a dull, insipid, melancholy feeling overpowers me. It is very pleasant to watch the sun emerging from dark masses of clouds on a blue afternoon; and the splendour of a moon-lit night when multitudes of crickets chirp from the lawn, is indescribable. But think of the goggles and a man wearing them!

There was a time when I also had a sort of fascination for these coloured glasses. I remember the first time when I saw this wonderful thing worn by an agent who travelled in trains to sell Eucalyptus oil. Attracted by the green colour of the glasses I went to him and bored him with many inquisitive questions. To satiate my curiosity he handed the glasses to me that I might have a look at, or thro' them; and when I put them on, the noon appeared to be night and the sun was mistaken for the Moon! I actually fell in love with the whole world. Then there grew in me a desire to possess one such and the next day when I got the usual pocket money from my father I gave twelve annas to the servant and asked him to buy me a pair of the spectacles. For many days after I had got them I was not seen anywhere without them. During the night time I wished for the day to come so that I might wear my coloured glasses. When I slept I kept it in a velvet case by my bed

side in such away that I might see them whenever I woke up from sleep. That was years ago, when I was six years old, and when my only ambition in life was to become the undisputed owner of a toy pistol, a live-parrot, a perambulator, a small pen-knife and a watch which always indicated the hour of twelve, and in which "it seemed always afternoon."

My passion for the spectacles ended not so suddenly as it came, but gradually. That is often the case with most of us. We fall in love with a person or an object suddenly, without a moment's hesitation, and then after some time we begin to retrace our steps gradually, cautiously, until at last our love or passion or greed, whatever it might be, dwindles into nothingness. And as my goggles ceased to be an object of novelty to me, I became careless and indifferent to them. One fine morning I made a present of them to my grandfather's dog, which looked older than he. Though he expostulated at first, he found it delightful afterwards as I could discern a glow in his face such as we notice when a newly-dubbed knight is congratulated from all corners. Anyhow, what struck me most was the fact that as soon as he felt big he at once went out into the compound, thrust himself into a turbulent throng of mongrels, puppies, whelps, and hounds and other "curs of low degree," and assuming a grave air, seemed to preside over their annual conference.

Psychologically speaking, cooling glasses, when found on the noses of ordinary people, indicate cowardice, lack of good taste and inconsistency within. Though my imagination has failed to trace any relation between the desire for wearing coloured glasses on the one hand and cowardice and such other bad qualities on the other, I can say this much with absolute certainty, that, however fantastic and ridiculous it might appear to some, one can never find a sportsman wearing goggles. By the term sportsman I mean the *real* sportsman—a sportsman who has a thorough mastery over the foot-ball of life. And without straying far away, I can observe that most of us are labouring under the mistaken notion that he who can shoot a ball high in the air or 'minus' it, when it is on the ground, is the real sportsman. Far from it. You may show a thousand feats in the foot-ball field and astound the spectators, but you are not entitled to call yourself a sportsman; while, I, without moving a limb of mine, and standing outside the foot-ball field, can aspire to be called one, if ever I have such a desire. True it is that the Duke of Wellington won the battle of Waterloo on the play fields of Eton, but what I argue is

that he could have won the battle of Waterloo even if he had spent his time among beef-eaters and cab-drivers. Mr. Gandhi had no need of a hockey-stick to fight his way through the vicissitudes of life and become the accepted leader of millions of his countrymen. And both these great men, I am sure, never wore coloured glasses.

Besides giving us an idea of their character, the wearers of coloured glasses enable us to judge their profession and the nature of their mentality. Among various people occupying various professions in life, goggles generally adorn the noses of conductors of buses, elate on promotion, village school-masters who carry thermos-flasks with them, rich landed aristocrats who do not know English, and cynic lawyers who curse Providence with their eyes. They are not the only people, any way, who wear coloured spectacles. There are a good many others. I know a banker who puts on goggles when he goes to collect his dues. He was doing it, actuated by purely diplomatic motives. He had a pious look and he did not want his debtors to take undue advantage of it and shirk from paying the dues. Of course my sympathies are with him and I wish him success. But of late I have begun to see some debtors also doing the same trick to escape the clever banker who invented this device.

One of these familiar persons that come to my mind when I think of goggles, is the man whom I very often meet at Railway Stations when travelling. Every time I saw him, he used to blink "with his up-and-down goggles, full at me." He used to have a Vernacular daily with him, and an umbrella which told tales. I took him to be a timber merchant or a book-agent, but my surprise knew no bounds when I heard a ticket examiner remarking to his colleague that he was never in the habit of purchasing tickets.

A gramophone agent who duped me ten rupees the other day, you will not believe me, had "a divided face between a devout goggle and an inviting glance." That was why he could impress me very much in his favour; and with his borrowed personality he caught me in a hypnotic trance. I paid him ten rupees in advance for a Columbia machine I never wanted; and the tragedy of it is that I have had no news of him ever since! It was not the money that mattered much. Money is after all an inconsistent and unreliable thing. The fact that I was duped by an ordinary man and that, with the aid of coloured glasses, annoyed me considerably. Knowing it I walked into the devil's snare, combating my instinct and disobeying the inner voice. For weeks I woke up

early and lay, looking up into the roof, repenting of my folly—suspecting a sarcastic tone even in the chirping of innocent birds.

Those who have a mania for wearing goggles may quote a thousand instances to prove that coloured glasses have done much service to humanity, and that even saints have approved such fashions. They may even say that it is after the advent of the goggles that Indians have become more independent in their outlook, and that, had it not been for such a marvellous thing, we would not have been able to make such tremendous political strides. To them I have only to say that independence is the birth-right of man and that in order to be independent one will have to be as natural as he can. There is nothing more ridiculous than a man looking up into the sky with his goggles, to see God, if there is such a being. And surely Goggles make a man look like a ghost, deprive him of his power of vision, and worst of all, serve as an example to show that man can be made to resemble horses.

Enough of goggles! Readers must not think that I am indulging in motiveless malignity or blind prejudice. I have stated my experience and there is nothing more trustworthy than experience. If I have offended any one I expect to be pardoned by him. This is a queer world and there are many odious fashions prevailing in it. There is a man in red blazer, thinking that he is the best of God's creations, while a woman in gorget thinks that all the world is admiring her. The best course in this world would be to avoid the high road leading to the metropolis of fashion and to choose the by-lane that leads to the green fields of unadorned Nature, where it is that "simplicity dwells, and mocks the world's uproar".

I. Achutha Menon, Class III.

THE SPOTS THAT APPEARED AND DISAPPEARED

(A Short Story).

WHEN Raghu raised his right arm to salute, it seemed as though he was more intent on showing off the beauty of his arm-pit than on respecting the personage he encountered. Not that the part of his body in question was particularly attractive; no, nor for that matter, any part of Raghu's person, or all parts put together, for Raghu was a plain-featured, shy, awkward youth, and "None of your beauties," as his mother very often said, taking pride in her only son. But Koovum knew Raghu very well, and hence her stifled laughter of derision could effortlessly transform itself into a smile of bland condescension and patronage, as she, perched on her window seat, happened to see him passing by, sweating and attempting to smile and making his usual incoherent enquiries with all the attendant uncouth gesticulations.

They were old lovers, Raghu and Koovum, or new, for lovers have nothing old about them except their petty quarrels, which begin right earnest at the very beginning, and end, nobody knows when or where. But they themselves had few quarrels; at least pretty Koovum always declared she would never break with her kind, good-natured Raghu and she believed she kept her word to the very end. They had known each other from childhood; Raghu loved her with an adoring passion, and Koovum also liked him very much. They lived in distant farm houses and they had not more than two opportunities of meeting daily, and those were early in the morning and late in the evening, when Raghu went to help his father in the fields, and when, at night, he returned home after his daily labour. As he called upon her in the morning, it was usual for him to take a list of her daily requisites, and he did the shopping for her at a wayside "something" which could certainly be conjured up as a shop by a reasonably generous stretch of the imagination. He brought them back to her when he returned home. The money for them was obtained by the extra exertions of Raghu on other people's farms; for Koovum, though she could high-brow-like patronize him, had little pocket money as her parents were comparatively poor and could not afford it.

One day when he was on his way home, Koovum had not answered him when he called in the morning. When he called

late in the evening, she was unusually slow to respond. Besides, he heard new voices and whispers in her room and was about to go, when, however, she peeped through the window and beckoned him inside. In her room, poor Raghu was hopelessly put out, for there was seated a fashionably dressed, handsome youth by his Koovum, and he couldn't be himself in the presence of "them fashionably dressed haristocrats". The only encroachment which western civilisation had made upon Raghu consisted in his having taken to the western mode of salute, and beyond that the poor fellow knew nothing. He handed over the little things he had bought her of his own accord, that day, and hastily bidding farewell, made the best of his way home. Koovum did not resent his hasty farewell much, firstly because she found this new fellow very amusing, and secondly because she could meet Raghu next morning. However, she could not meet him in the morning, for she had inadvertently promised Vijay, her new companion, the handsome youth, to accompany him for a morning stroll, and promises ought to be kept, as she explained with much force and impressiveness, the next morning, to Raghu, though he himself demanded little by way of explanation, for that was not the way with him. The evening also they didn't meet, but then again Koovum had an explanation at the tip of her tongue. "When a fellow invites you courteously for a morning walk," she argued, "decency requires that you should return the compliment by taking him for an evening walk". So Vijay came to her the next morning, the next and the next too, and for many days together, and to be sure, she also returned the compliments by calling upon him in the evenings, and thus satisfied her sense of decency and propriety. Only Raghu could not meet her for many days together; but then his dearest Koovum could easily drown him in unasked explanations and reasons, which were more plentiful with her than black-berries. Thus the estrangement grew up, and for full one month the lovers did not meet, though all along Raghu called upon her morning and evening with unfailing regularity.

Vijay amused Koovum very much. He was a handsome youth of polished and graceful manners. His father was a former resident of the village, he had gone over to Bombay and hoarded much wealth, and now he was back again in the village with a brood of happy children, of whom Vijay was the eldest. Vijay found Koovum very agreeable and liked her very much. He was immensely pleased with the rapt attention with which she listened to his marvellous tales and city anecdotes. He fascinated her with his alluring pictures of life in the city. He promised to take

her to the neighbouring town, seat her in a motor-car, and conduct her to the theatres. He thought of opening a tennis-court in the village, and undertook to give her training in that prince of games; he showed her his beautiful racket, and now and then sang her some dramatic songs, which she declared to be divine music. In short, Koovum thought Vijay to be the very pink of perfection, and was, as the hackneyed phrase goes, "head over heels in love with him". And small wonder, she could find little time to devote to Raghu when Vijay could so dazzle and entrance her with his company. In the mornings she accompanied Vijay for his morning stroll; during the afternoons she sat up with him, playing cards and practising card-tricks at his feet, and in the evenings she again accompanied him for his walks. And what was her secret satisfaction and delight when one moon-lit night, as they were returning from their evening walk, Vijay put his beautiful arm round her slim waist and gently asked her whether she would marry him! Koovum blushed and pouted her pretty, pink lips upon which Vijay was not slow to imprint a sweet, impassioned kiss. "You are an angel, my darling Koovum", said Vijay adoringly. "I don't know about that, but sure you are one!", exclaimed Koovum modestly, as she clung to him in speechless joy.

II

When Koovum, all of a sudden, one afternoon, sent for him in the fields, Raghu was quite puzzled. They hadn't met for many days; that very morning Raghu had called on her and she hadn't answered. Now what could she want with him? It was quite inexplicable to Raghu. Still he had not nurtured any ill-feeling towards his darling Koovum during these days, no, nor did poor Raghu believe anybody could, but then there was no denying the fact, this unexpected summons really puzzled him very much. However, he lost no time, but made the best of his way to her house. Raghu found poor Koovum very ill and actually accused himself, of what he didn't know. "How could you, how could you, Raghu dear, neglect me?", moaned Koovum pitifully. This morning she had returned rather late and the morning sun had affected her. Vijay had promised to bring her some medicines in the afternoon but he hadn't turned up. So she had sent for her dear Raghu and now she wanted him to get some medicines. Raghu went home hastily and brought her whatever medicines he kept at home. He sat up with her all the afternoon and left her reluctantly in the evening, promising to call very early next morning.

Koovum had high fever ; two days later news spread that Koovum was suffering from small-pox. Vijay had turned up late in the evening on the first day of her illness. He had been busy all that afternoon, directing the workers to clear the plot for the tennis-court. Hence it was he could not keep up his engagement with her. When later Vijay learnt that Koovum was afflicted with small-pox, he did not choose to go to her. For a long time after that, Koovum couldn't meet Vijay, though she repeatedly sent for him. The poor girl had a virulent attack. Her parents dreaded to approach her; and gratefully accepted the services of Raghu. Raghu sat by her all day long, nursing and tending her. He watched by her whenever she could get a wink of sleep, and had little sleep for himself. Thus along with the patient, Raghu also spent many sleepless nights. All the villagers remonstrated with him for being constantly near her bed; they warned him, that sooner or later he would also get an attack, but Raghu turned a deaf ear to them. His zeal was really wonderful. Whenever she felt bored, he took up some books and read to her. Sometimes he told her long delightful stories in his own simple manner, to make her forget the terrible pains of the fell disease. Through his tender nursing and anxious, careful watch, Koovum recovered gradually. She was very grateful to Raghu; she loved him passionately now, and grew quite ashamed of the injustice, she now realised, she had done to him. But her face seemed as though it was disfigured for ever. Such savage ravages had the malignant disease wrought upon her pretty face. Koovum deeply regretted her facial disfigurement. "Have I very many spots to disfigure me, dear?", Koovum asked Raghu pathetically, as she clung to him like the tenderest of tendrils. She had once met Vijay accidentally soon after her recovery, and he had passed by her, not only without any sign of recognition, but with a horrified expression on his face. That had wounded her heart very much. She thought Vijay was very cruel. Seeing Raghu silent, she again repeated the question, "Have I very many spots to disfigure me?". "You had, my dearest", Raghu answered gently. "But now you are the most spotless angel". Seeing Koovum so grief-stricken over the loss of her beauty, Raghu endeavoured to restore the beauty of his beloved. He bought her many costly creams, powders, and other cosmetics. Within two months, by the efforts of Raghu, Koovum, to her unbounded joy, was her old self again; the same bewitching smile spread over her lips; her cheeks glowed red and white, and the scars were practically effaced. She began to come out, and move about in the open, and occasionally Raghu accompanied her.

III

One day as she was returning home from an evening walk, she met Vijay coming from his tennis-court, tossing and catching his racket gracefully like a champion of champions, and merrily whistling to himself. At sight of her bright, pretty face, he shouted delightedly, "Koovum, Koovum!". But she did not give ear to him. To talk to him after being treated like that! Koovum found it hard to restrain herself. But, all the same, she couldn't escape him. In a moment he was by her; one beautiful hand encircled her waist, while the other wielded the racket. Koovum tried hard to extricate herself. "You are angry with me, aren't you, Koovum? But then, how could I meet you? In the mornings I had work; in the afternoons I had to play cards with my friends. And how can a fellow forgo his tennis in the evening? So excuse me, my darling.....", delivered Vijay, by way of explanation. Koovum was a bit slow to see the soundness of this mode of reasoning. But he soon dazzled her with his company and she freely forgave him. "After all, Vijay is not much to blame", thought Koovum. The old ways slowly began to appear. During all this time Raghu was but casually acquainted with Vijay. Vijay had a wholesome contempt for Raghu, and he took no pains to conceal it from him. The next day when he saw Raghu speaking to Koovum, he felt very uneasy and sad, and when he almost forcibly drew her aside, he resented the reluctance with which she gave way. Raghu met her only occasionally now-a-days. Vijay began to take her for his usual walks in the morning and Koovum's sense of decency began to assert itself again. They played tennis in the evening. Vijay thrilled her with his game. She again began to look on him with speechless admiration. Vijay took her over to the town and showed her over all the centres of amusement. Koovum was delighted.

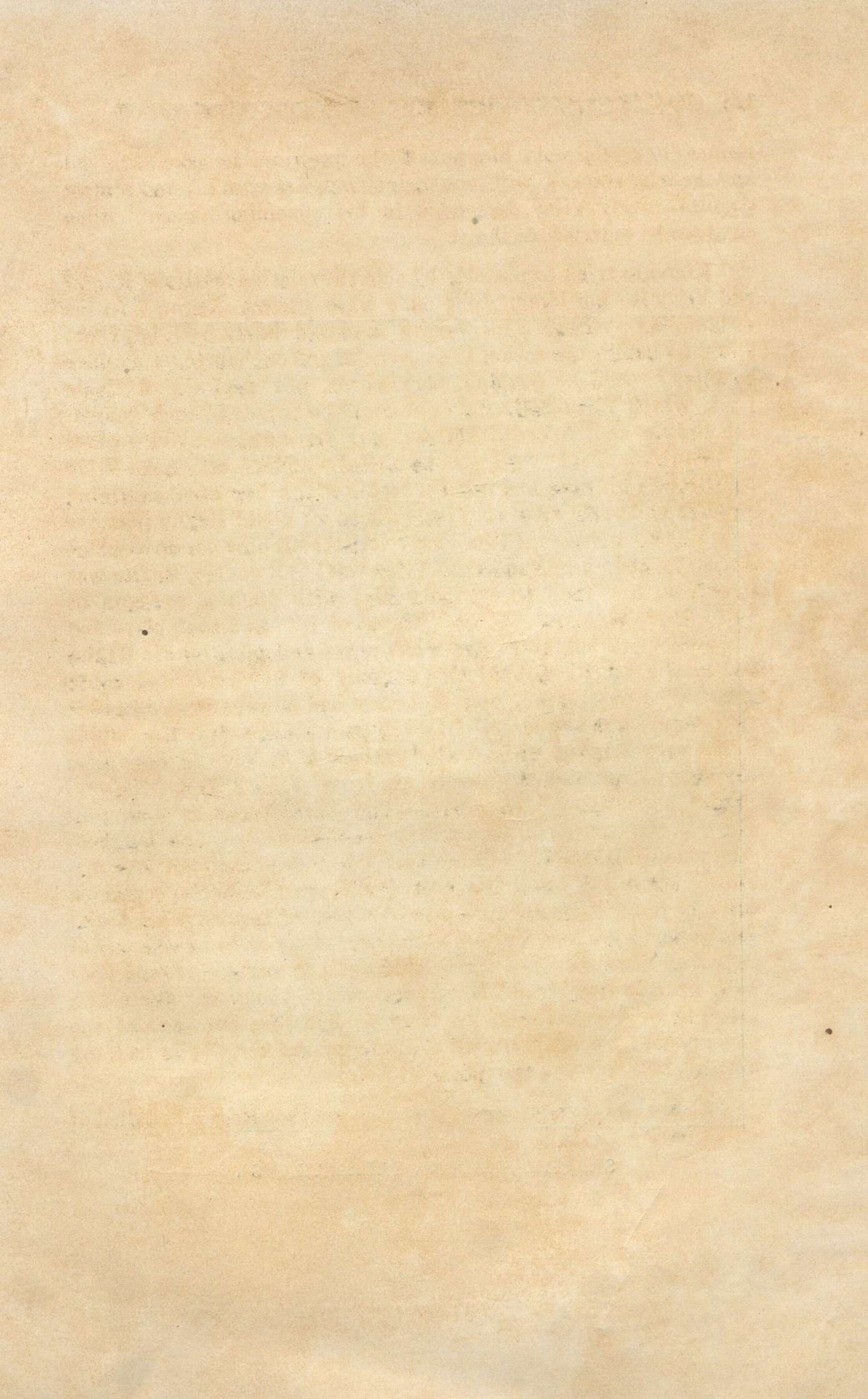
As Koovum was standing on the hillock by the village, one evening, she saw Raghu and Vijay coming from opposite sides. Raghu had the plough in his hand, and his body was besmeared with mud. Vijay was in one of his most attractive blazers, and was wielding his racket gracefully. Koovum acknowledged the modest bow of Raghu, but fell into the arms of Vijay. Vijay hadn't seen Raghu coming up. Raghu wanted to put Koovum the question of questions which had been at his heart every moment of his life till then. He did not mind the presence of Vijay very much; there was little ill-feeling between them; at least Raghu had nothing against Vijay in his mind. "I have to ask you something, dearest Koovum", said Raghu. Koovum knew his mind.

Before she could make him put off the question, he asked in a sad and gentle voice, "will you marry me, Koovum?", and almost simultaneously Vijay demanded in his charming voice, "when shall we be married, darling?"

Koovum tried to put side by side the relative merits of Raghu and Vijay for her hand. The odds were against Raghu. As far as handling a plough went, Raghu managed fairly well, but then, could he handle the racket in so graceful and enchanting a manner as Vijay? And he couldn't play cards, nor perform a single trick which Vijay daily did; nor could he appear in such beautiful shawls and splendid blazers, nor drive a car—drive a car—just to think of it! And the beautiful ringlets of smoke Vijay let through his nose and mouth, beside which her own charming ringlets and curls paled into insignificance; could Raghu perform anything so wonderful like that? Above all how common-place Raghu looked: how handsome Vijay was! Of course, Raghu was harmless, but then to compare him with such a paragon as her Vijay! Koovum couldn't think of it. And such plays and pictures Vijay had seen! and what plays and pictures did Raghu know, she asked. Surely the cogency of her reasoning could scarcely be questioned, and Koovum had always prided herself that reason was her forte. "I await your answer, dear Koovum", again said Raghu, with a slight tinge of sadness in his voice, Koovum straightened herself up from Vijay's fold. "Sorry, Raghu, but I haven't encouraged any such hopes in you, you know". Of course, he knew. He laughed sadly. She laughed. And they all laughed. "Am I to conclude that you do not love me. Permit me to bid you good-night, my dearest", Raghu somehow brought out. Koovum gave a pretty toss of her little head, and Raghu was soon lost in the darkness. As soon as he was out of sight and hearing, Vijay mimicked Raghu to perfection, and they both heartily laughed. "Have I any more spots, my dearest?", asked Koovum, for the third time in her life, but not of the same person. Still, however, Vijay reassured her, "you had, my darling, but now you are spotless!"

A few days later news went about that Raghu had died of small-pox.

V. S. Ramaswamy,
Class III.





SRI RAMAKRISHNA PARAMAHAMSA

RAMAKRISHNA

THE quality that impresses me most in Ramakrishna's life is his preternatural sincerity. He has no excuses for not doing what he has set his heart on doing. If he has resolved that a certain course of conduct is invaluable to him in his search after truth, he permits nothing to come between him and his experience. All the world may consider him foolish, and hold him up to ridicule for what he purports to do and what they consider strange in him, but he is not turned from his path by the unkindest criticism. Nor does he know any half way house in his efforts. He simply plunges headlong into his struggles and becomes lost to the world. Simple and unlettered man that he is, he does not involve himself in mere pleasing speculations or dainty dishes of philosophical thought. Whatever is an obstacle in the way of his self-realisation is got rid of by him, straightly, directly, and with heroic will.

He did not come upon any impediments which had not been known to prophets and to seers before his time. The ground had been so well trodden before him that he did not have to originate any new concepts about them. He attacked these troubles with a strange new will and a heart-thrilling sincerity. If we imagine for a moment how he got rid of the obstacles of lust and gold we can visualise Ramakrishna in the very midst of his efforts to get them out of his way. He was a great devotee in that period, with a god-intoxicated state of mind ; when his mind wandered back to the sense plane and the attractions of sense-objects, the unutterable agony of his soul burst forth in screams, and sobs and lamentations. He rubbed his face on the ground ; sometimes he rolled on the ground ; but always he behaved like a child in the hands of God. If he looked on woman's face with a lustful eye, the pain of it wrung his heart out ; by such hunger after righteousness, he reached a state of purity, we know of in little children. He was literally of purer eyes than to behold iniquity. For some time he dressed like a woman, ate and talked and behaved like a woman, and moved amongst the women folk of Mathurnath's family. He finally got rid of the sex-impulse so perfectly, that in the presence of chaste women, as well as those of ill-fame, he behaved with the simplicity and guilelessness of a child.

In the case of most mankind, the emergence from adolescence to adult age is characterised by certain emotional disturbances connected with the sex-urge and the least that could be said of

them is that these disturbances lead to a period of much sinning against one's own person. That is about the most depressing reality of the whole matter, although for considerations of apparent social propriety all mankind are agreed to draw the veil deeply over it. Here begins the misbehaviour of man and it is followed often by weakening sexual entanglements and the whole moral health of mankind becomes imperilled by the phenomenon. It is reasonable to believe that the men who solve these great questions of life in one generation and by a single life time of effort, must remain marked off from the rest of mankind, and are least troubled by these emotional disturbances. A handful of these who may be considered to be the cream of human development remain free from this vicious state of mind with but very little effort on their part. Ramakrishna fought with his sex impulse in the early period of his spiritual awakening; but his battles were not drawn battles; he went from victory to victory; without a trace of the humiliations we witness in common life resulting from the sensualisation of aim, outlook and experience, he securely established himself very soon into a state of mastery of the soul over the flesh. I incline to think also that the struggles of Ramakrishna with his baser nature were not like the struggles in our common life, but that he wrestled with the deeper impulses of our lower nature, those subtle lures of the soul, eluding our common grasp, laying sure traps on us.

With equal zest, he grappled with the desire for gold and earthly possessions. He went very far indeed, to attain mastery of that desire. A repugnance to earthly possessions, very much more pronounced than had been observed in the lives of all previous prophets, was developed in him, not long after he commenced his spiritual life. He resorted to strange exercises to impress upon himself the worthlessness of Gold in the solution of problems relating to the inner life. They bore him rich fruitage of spiritual experience. When he became well known and disciples gathered to his feet, a hyper sensitivity was observed in him in the matter of his repugnance to earthly possessions. His mind had become so saturated with the value of non-possession of earthly objects, that even in his sleep, by the touch of a small copper coin, a reaction could be produced on his body, and his frame shrank from contact with the metal, as if he had been stung. What is the value of his extraordinary spiritual experience to mankind at large? It teaches the lesson that no man can gain the lasting things of the spirit without perfecting his renunciation up to the point to which Ramakrishna carried it. In the

measure in which a man's renunciation is short of the perfect state, he is denied the things of the spirit.

There is a third formidable obstacle to the realisation of the spirit, in Ramakrishna's simple category. He called it the desire for name and fame. It is the most offensive expression of the Ego in man. These things, name and fame, came to him in abundant measure. He received the worshipful homage of the enlightened and the cultured in society—which amounted even to pandering. In this country, such flattering attentions have generally been bestowed on holy-men. Ramakrishna preferred obscurity to lime-light and publicity; and when he was praised, he was pained. He attributed no merit to himself. He said he was a mere instrument in God's hands, and he was worked with as it pleased God. Keshub Chander Sen was the first to draw him out of his obscurity. But he prayed that Keshub may have all the recognition but that he might not be denied his love and devotion. Humility which affects us deeply is the garment of the righteous. It is a special contribution to human advancement made by religion. That province of human enquiry and conduct which we call religion has brought out all the finest traits of this virtue, in the lives of holy men. Where a great man outside the province of religion becomes meek and humble in spirit, it is something unusual; but generally, he is found to have hankered after the light spiritual, besides pursuing his special avocation. The thoughts and sentiments we associate with a great spiritual aspiration bring us nearer this pure quality in character than the order of ideas connected with any other activity of man. Ramakrishna set a new model in this matter also. He trained himself to be humble by doing a very unusual spiritual exercise. It was his practice to cleanse the latrine of pariahs in the neighbourhood. They feared that evil would overtake them, because a brahmin did scavenging service for them. The storm of spiritual passion that burst upon Ramakrishna, during his peculiar exercises, seemed to violently react on his body. He was as a boy very strong and athletic; under the stress of his spiritual exercises, his strong frame broke down, and he had several critical ailments.

The truest thing about Ramakrishna is the unforgiving exactitude, the burning sincerity and the preternatural resolution of spirit, with which he set about the attainment of an ideal and perfect character by making his renunciation complete. He considered no cost too great to pay for the attainment of so rich a treasure. He would have thrown life itself away, if perfection in character, was thwarted in his case, by the bondages and constraints of life.

There is something inexpressibly touching in those states of the soul that broke upon him, in the first serious changes of outlook that took place in his life. The boy from a poor family who had been retained to do puja service in a temple for his living, could not think of his living at all, but only of God. The desire to see God, to contact God, to apprehend reality came upon him with the violence of a great elemental force. He was consumed by it. He felt unhappy without it. Discriminating students of spiritual thought who were attracted to him by his extraordinary devotions, understood the pangs of his heart. They discovered a chaitanya reborn in him, and assured his relations and others who were bewildered by his strange and uncanny experiences, that such states of the soul were known as amounting to passion for God and truth, and that he was destined to fulfil his aspiration. The period of his spiritual exercises, extending over some twenty years, may be uneventful in the sense that we may record no outer activity of his life—but it is pregnant with significance to the pure student of spiritual life. The difference between Ramakrishna and other great lives we have read of, except Chaitanya, seems to be that God-madness was a sort of devouring passion with him. It excluded every other consideration from his mind. He was full of it. He was that and nothing else. He, in his own person, typified so well, the spiritual aspirant, characterised by himself, as one, who, when pressed under water, thinks of nothing else and desires nothing else than a breath of air. We get a new sense of values as to certain psychological states. So far as the spiritual life is concerned, we cannot be considered to *want* a thing, unless we want nothing else. It is a new statement of the dictum "*seek ye first the kingdom of God, and everything else shall be added unto you.*" It is said that for a long period, he never knew when the sun rose and when the sun set. His heart came to bursting with the love of God.

When a person grows wise not on books and by learning but by insight, reflection, and love, he cannot help being creative. His own achievements and his own expressions of the truth as realised by him appear very much more vital, and life giving to us, and communicative of the deepest impulses, than those who have been nourished much on books. Ramakrishna went to nature, in the particular case, internal nature, befitting the character of the enquiry he was engaged in, and read the facts of life afresh. He has more use for the book of life, than for books which have been bequeathed to us from past ages. A sacred book is called in Sanskrit "*Grantha*". To Ramakrishna it is suggestive of a knot made round the human heart by the prejudices we

imbibe from it. "Grantha" is "Granthi", and "Granthi" is a knot on the heart. In a different strain, he demonstrated to a disciple that book knowledge was valueless. He asked him to press the almanac, and get rain water from it, which had been predicted in it. Even so, no book, however sacred, which described the beauties and glories of God, enabled one to come to God; until the book lore was left behind, and the aspirant worked his way to God by practice of the presence of God, he was not going to be helped at all. To the learned who were engaged in puzzling disquisitions on the nature of God, he said, "eat the mangoes, and do not merely count the leaves and the branches". He desired the learned to get absorbed in practical spiritual pursuits, and lay aside leaf-counting once for all.

Many were anxious in his time to preach the truths of religion to mankind, and gain vogue and following thereby. Amidst the storm of such activities, he remained obscure, never sought the opportunity to preach or teach, but never avoided the opportunity which circumstances brought to him in later life. His life is a standing rebuke to those who want to obtrude on society with their pet doctrines, to gain high ends by popularity hunting and applause. He thought more of the value of perfecting human character by quiet exercises and solid unobserved action. When the lily of a man's character has blossomed fully, the bees come of themselves. One man thoroughly recreating himself through years of positive striving, and building up character on the solid foundations of purity, steadfastness and love, will draw, by the law of affinity of kindred spirits, some of the best spirits of the world to him.

Child of nature as he was, there was an abundance of mother-wit, and shrewd judgment and observation in Ramakrishna. In the human world, good and evil, alike are infectious; the evil in mind and heart, are ill at ease in the presence of the good, but are restored amongst their congeners. This is the expression of the principle involved in the law of association. Ramakrishna's illustration of the fisherwomen, wetting their fish baskets, and inhaling the air from them, to keep off the fragrance of the flowers from the neighbouring garden, where they took refuge, is a much more forcible presentation of the truth of the doctrine. "When shall a man attain spiritual wisdom" is the question answered by Ramakrishna in a homely manner, and a profoundly impressive manner:— "At the meridian point of a man's renunciation, when the shadow cast by his ego, shrinks out of sight, he comes to God". Why are sensual-minded people not drawn to

God? Because they cannot give up the pleasing irritation of the sensual impression on them like the camel, which eats prickly pears, though its mouth bleeds profusely, and does not leave off eating them, because of the titillation received from them. The man who enters on spiritual struggles, and tries to live with God, by dancing, and singing and doing other acts of devotion in the name of God, cannot hope to gain the object of his quest, unless he was prepared to do his utmost to give up his worldly desires, even as the gardener who bails out water, from the tank to the adjoining garden cannot conduct the water to fertilise the trees in the garden, on account of the rat holes which suck the water into the underground strata. He shows up the folly of the disciple who comes to grief by a literal understanding of the master's precept. If all is God, as the teacher taught, and the disciple therefore would not get out of the way from an elephant that passes along the street, he was wrong in disregarding the caution of the Mahout, who shouted to passers-by to clear out of the way, was not the mahout also God?

So far as the practical life of the work-a-day world is concerned, I am best impressed by one of his parables. The sage who taught the cobra the principles of non-injury, found it on his second visit, an object and ill-treated creature, on the verge of death, having been ill-treated by the village boys. On being questioned as to his state, the cobra complains of its having come to grief, over his teaching. The sage then teaches the cobra the further lesson, that while he must not injure, he must raise the hood, to keep off mischief makers, but never bite. The principle embodied in the parable, is wonderfully practical, and is touched and quickened by the ideal. It avoids the foolish extremes of an impracticable forbearance for all mankind and under all circumstances, and a senseless vengeance upon every slight provocation. The ideal of non-injury is brought down to the plane of practical realisation in society and an attempt to outstep the limits prescribed in this parable, is generally not helpful to the average man in the world.

Ramakrishna accepted all religions as true, only after experimenting with the methods taught by all. He went the way of all religions. He lived like a Christian, a Mahomedan, a Buddhist, a Sakta, Vedantin, Vaishnava and so on. He was the Buddhist among Buddhists, the Christian amongst Christians, and the Mahomedan among Mahomedans and so on. He left every religion untouched; but lived up to the truths of all religions so completely, that he saw the underlying unity behind them. His

experiences in this line, constitute the greatest land-mark in religious history regarding the principle of inclusiveness, and harmony amongst religions and the acceptance of all of them as true. Religious toleration was fast gaining ground as a power in the nineteenth century, better than all previous centuries, in the west. In India, it was the heritage of the race, and no legislative recognition was needed for it. The recognition of indestructible worth in other religions was becoming a practical possibility, among western people more and more in the 19th century. Carlyle and Emerson did equal reverence to the sacred books of other people and to the prophets and teachers of other religions. The sense of the truth and the unity underlying all religions realised by Ramakrishna, through his extraordinary spiritual exercises, was an infinitely greater gain to the cause of the unity of religions, than the most solemn and serious expressions of the same ideal of unity, even by great writers like Carlyle and Emerson, amongst others. By his unique realisations in this regard he has generated an immense amount of beneficent power working towards the ideal of harmony and unity amongst faiths in the world. Through ages of tumult and misery and sorrow, mankind will lay aside their fights on religious grounds. The prospects of world peace and cordiality even in matters religious seem to be very far away. We have to work for a better general education amongst the masses in all countries, before they can uniformly cultivate brotherliness and love with followers of other faiths; for the present, on flimsy pretexts, the inflammable material in different faiths bursts out, and earthquake-like disturbances take place in their wake.

I even look forward to a time in human history when all else will be forgotten, of religion, by mankind, *than the hunger after righteousness*. The pomp and the circumstance, the ceremony and the ritual, the theology and the eschatology, the churches and other institutions will, at some future time, cease to interest mankind, and the only thing they will care to know about is *the hunger after righteousness*. This is a craving of the soul, and a natural craving. It will need to be satisfied. It does not express itself so fully, because the body dominates the spirit, and *its* cravings are exhibited. With all the destructiveness that science, in its applied character, has introduced into the world today I do not expect the hunger after righteousness to die away from life. Then, we shall speak a universal language, and appease that eternal hunger in us, without our degenerating into institutions. It is a long long way to that devout consummation; but I hope for it and I long for it too. The arche type of that new growth

in society, will cultivate his intellect through the arts and the sciences, his heart through social culture, his body through work, but his spirit through this hunger after righteousness. When humanity will speak that universal language, it will gratefully remember Ramakrishna who enforced in his own life the doctrine of the unity underlying all faiths, and lay some flowers, to his sweet memory, at his altar. And his name will remain dear to all human hearts, in all ages wherever the hunger after righteousness has taken possession of the soul of man, and that hunger asks for gratification as naturally as the hunger of the body asks for gratification by food.

The passion for truth exhibited itself even in the precision with which he kept his appointments to the second. He would not be satisfied with any excuse for not keeping his word with any one. The friends with whom he kept his word, sometimes forgot them and went on other errands, but he did not spare himself in even literally fulfilling his obligation. All his states of mind were openly expressed by him, and he kept no secret to himself. He was, on account of his consuming love for God, impatient with one thing in life, namely, contact with worldliness, under any circumstance. In a pilgrim-centre like Benares, when he found his host, Mathurbabu, engaged in worldly topics and the sounds of that conversation penetrated his ears, he became vexed with himself and felt sorry for having left his quiet at Dakshineswar. To people who flocked in hundreds to him, asking for light, he gave ungrudging service, without the slightest trace of Gurudom. But he helped all, according to their capacity to receive and assimilate. He possessed varied Yoga powers, but he did not use them even for apparent social good, much less for effect. But one great power he used freely and ungrudgingly, i. e., the power of blessing and benediction. The power of laying on hands on the disciple's head and making him a changed man, was used in the past by great prophets. But the measure in which it was used by Ramakrishna was very much larger. He was a vast power house of spiritual grace and endowment. "Like the seeking sinner who meeteth the seeking saviour" were the numerous disciples, lay and monastic, who came to him, to be charged with this spiritual power. No one who came even in fleeting contacts with him, escaped this attention from him. The transformation in character and outlook that was worked through it in several lives, was profound and far-reaching. As in the past religious experience, some who were classified among the wrong-doing were touched to light and life by him, and the change that overtook them was great. He put this power to the greatest possible

use, on day, in the cossipore garden house, during his last illness. The power behind the varied activities of the Ramakrishna mission, and in the work of several hundreds of lay disciples who are not formally members of the above mission, must be looked for, in these charges of spiritual energy he communicated to the people who sought his spiritual help.

Ramakrishna married, but never knew his wife carnally. She for her part, freely and voluntarily absolved him from the obligations of his married state. He was married, when he was deeply religion-mad, and it was believed that his marriage would bring him back to the world. When his wife later on appeared at Dakshineswar, the Ramakrishna she saw before her, was too pure to be dragged down to a worldly life and she asked for leave only to be taught the same way to God; and so, for the first time, in the last century, a Hindu woman of middle class society, without any learning to boast of, lived up to the ideal of perfect ethical rectitude, and moral purity and continence, looking up to her husband as to a Guru, and has set in motion, a great force for the regeneration of the Indian woman. Several women disciples were attracted to Ramakrishna, and though their names have not been before the public eye as frequently as those of his men disciples, their power to absorb in their lives his great ideas and enrich their lives with the contents of profound spiritual experience, was equally great.

We may leave alone the spiritual contents of that inner consciousness and that subjective realisation which were to Ramakrishna the meat and raiment of his life. The super conscious state of mind so continuously visited him that the conscious was very much less in evidence in his case, than in that of any other religious teacher, the nearest approach to him being Chaitanya; and the descents he made into consciousness from those eminences of his spiritual exaltation were always characterised by a continual downpouring of words of wisdom, and truth was ejaculated to his hearers in striking parable and speech. Various original faculties of his mind came into play and the downright originality and freshness of his mind and his superior gifts as an observer of nature and man are matters of which we can feel sure about his sayings. But we cannot pass over that ultra mundane perfection of character, he attained, in which reigned supreme renunciation of the cardinal besetting weaknesses of man, consisting in the twofold sense attractions of lust and gold, and in the subtle lure for and love of power and fame and prestige. In Gauranga, renunciation perfected itself in an

overmastering control of the palate. Madhavendra Puri who initiated him was taken away by that marvellous power of his which inhibited even salivation, when so sweet an article as sugar was put into his mouth, to test his self-control. The completeness of Ramakrishna's renunciation has left in him, a great heritage to mankind of a perfect and beautiful character in which no trace of carnality could be discovered, the pursuit of earthly riches appears a ruinous and destructive activity, and the assertion of self and the desire to bring oneself forward into publicity a subtle lure and bondage of the soul. The reactions of his body and his subliminal consciousness to those qualities and materials which make up the bondage of earthly life for mankind, were startling, and many of the phenomena observed in science require to be revised as to their estimates, in the light of his physiological and psychological reactions. What the future holds to mankind as further phases of spiritual development no one can say. Whether the number of those who set a high value on his inward spiritual experiences and would desire to make such experiences their own, would increase on account of an increasing appreciation of spiritual values is more than one can say. All we know is that Ramakrishna emphasised the value of a perfect character over religious ecstasy.

Whether Ramakrishna desired the inauguration of a religious aspiration movement with its organisation and institution in something like the form in which we find them today is more than one can say. The secret of their inception has died with the master-builder of these institutions. Ramakrishna's religion easily bore resemblance to the spirit of that passage in the bible "seek ye first the kingdom of God, and all other things shall be added unto you." With reference to him, we might the better adapt it thus "seek ye first and last the kingdom of God, and it does not matter whether all other things shall be added to you or not." To all who came to him seeking enlightenment, he taught the lessons of the renunciation of lust, gold and fame and the ascent of the mind to God thereupon." He taught the Brahmachari to take the kingdom of God by storm and violence, but he taught the householder to do it smoothly and peacefully. He never watered down the teaching and never lowered the standard of resistance called for by him, to the powers of evil and darkness. His training and the circumstances of his life were far from helpful to visualise and make efforts for the attainment of a world-wide scheme for the realisation of the great goal of human striving, in the final form, in which, Vivekananda with his modern outlook put it. But the passion for the service of

man which we know to have overwhelmed every other feeling in Vivekananda, was enkindled by Ramakrishna who turned him away from the apparently self-absorbed ideal of the subjective Nirvikalpa Samadhi.

Ramakrishna was too much of a God-man and too little of the ordinary human, for the world with its varied impulses to action to *perpetually* renew itself at his fountain source. The demands which his extraordinary spiritual life makes upon ordinary men are so great, and the inducements in terms of worldly enjoyment so little, that the world, if it will not turn in disgust, from such a personality, does not generally do more than a passing lip homage to his greatness, looks upon his name as something to conjure with and seeks to compensate its own want of will to strive for the same goal, by a gorgeous and mystifying adoration. Hence instead of quietly enforcing in our practical lives, some great principle of life, which sustained Ramakrishna, we gather, shout hallelujahs, organise processions, and have every pomp and circumstance, but not the still small voice which Ramakrishna heeded and profited by and we heed not, because its admonitions are so inculcating to us.

P. V. Aghoram Aiyer, B.A., B.L.

OBITUARY

We had sent our manuscripts of the last volume to the press when news reached us of the death of Herbert Champion Esq., M. A., Director of Public Instruction, Madras. Mr. Champion was only fifty-two years old when he passed away. We take this opportunity to express our sense of sorrow at the death of this officer who had served our presidency, in the cause of education, especially Elementary and Secondary, with a zeal and thoroughness which won for him the admiration of all concerned. Starting his career in India as the Principal of the Hindu College, Tinnevely, Mr. Champion soon entered the Indian Educational Service in 1908. As an inspecting officer he had always been a sympathetic guide and friend, never a censor to be dreaded by the poor teacher. The same enthusiasm and sympathy he showed in his work as Principal of The Teachers' College, Saidapet, when year after year he impressed on the L. T. students the necessity to give out their best for the intellectual advancement of their country. With his characteristic zeal he strove, with the aid of the L. T. students, to compile after the American model a list of vernacular words which are absolutely essential for a literate person to be acquainted with. Taking advantage of his ripe experience in the field, the Government of Madras appointed him as a special officer to formulate a scheme for the successful introduction of mass education. He submitted the scheme now known after him as the Champion scheme for the consolidation and concentration of Elementary Schools in our presidency. It is a matter for deep regret that we should be deprived of the valuable services of this great officer, especially at a time when we are on the threshold of a new era. May his soul rest in peace!

* * * *

M. R. Ry. S. Rama Iyer, M. A., L. T., Assistant Lecturer in Logic, was transferred early in July to the Government Brennen College, Tellicherry. We regret to report that he passed away from us towards the close of January this year. The news of his death came to us, his colleagues and his

students, literally as a shock, for it seemed to us as though he had left us only the other day for Tellicherry. A self-made man, the late S. Rama Iyer, very early in his career, had earned a name for sound scholarship and lucid exposition of what is usually an abstruse subject. He was for long an Assistant Professor in the Madras Presidency College, and was much respected and loved by his students, especially of the Honours classes. Of a genial and cheerful nature he was a pleasant companion, radiating all around him a sense of peace and happiness. We offer our heartfelt sympathies to his aged father, his only son and his wife.

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Death has taken a heavy toll this year; and it is our painful duty again to record the death of another Educational Officer—M. R. Ry. P. C. Subramania Iyer who was on the staff of this College during the years 1912 to '22. The present Chemistry Laboratory of this College may be said to be the ever-lasting monument of the late Subramania Iyer's work in the field of science. It was during his time that the chemistry section of the college was thoroughly reorganised and its laboratory well equipped to meet the needs of the modern student. A keen student of science, an enthusiastic lecturer and a disciplinarian he was held in great respect by the student population. May his soul rest in peace!

COLLEGE NOTES

The College Day Celebrations.

Originally it was arranged to celebrate the College day in the last week of January. But on account of the sudden death of His Majesty the late King George V, the function was postponed to March 8, '36.

On the 8th March 1936 the College day was celebrated with much eclat, under the presidency of Sir C. V. Ananthakrishna Iyer, Retired Judge of the High Court of Judicature, Madras. The day began with the sports activities in the morning at 7-30. Most of the students and the staff and a few prominent visitors were assembled in the College grounds, and the various items were gone through with great enthusiasm on the part of the boys. The arrangements made were splendid and redound to the credit of our Physical Director.

After the sports activities were over, the Old Boys' Committee met at 9-30 A. M., with Dr. S. R. U. Savorr, the Ex-Officio President of the Old Boys' Association, in the chair. The business meeting was successfully transacted under the able guidance of the president who made a passionate and fervent appeal to the Old Boys to take a greater interest in their Alma Mater.

Again at 3-30 P. M. commenced the general meeting of the Old Boys' Association. Dr. Savorr, who took the chair read out the Memorandum and the Rules of the Old Boys' Association as required for purposes of registration. The rules were all approved and the president once more appealed to the old boys present to take a greater interest in the affairs of their Alma Mater than they have so far exhibited.

At 4-30 P. M. there was the meeting of the Old Boys' Association when the Ex-officio President took the chair. The rules of the Association were passed, and an influential Executive Committee was elected.

At 5 P. M. the assembly adjourned to the sports field and a few interesting items which were specially reserved for the president of the evening to witness, were then gone through with the usual enthusiasm on the part of the students.

Exactly at 5-30 the whole assembly of students, old boys, the elite of the town and the staff of the college, met in the college hall which was tastefully decorated for the occasion. Before the proceedings began, the president Sir C. V. Ananthakrishna Iyer,

at the request of the principal, moved a resolution of condolence on the death of His Majesty the King Emperor. It was carried unanimously all the people assembled standing for a minute in token of their approval. Then the learned president delivered extempore a very instructive address, embodying his own valuable experiences as a student. He first of all stressed the fact that higher education should not be the close preserve of the richer classes, and that the wealthy men owed a duty to their country and that they could best fulfil their duty by advancing the cause of education which, in his opinion, was the most innocent and noncontroversial in the affairs of man. He emphasized that wealth should be regarded as a sacred trust, and not as a mere personal possession, a trust to be utilised for the promotion of such laudable objects as education. Coming as it does in the wake of the principal's appeal deploring the apathy of the public of Palghat, this beneficent doctrine expounded by the president of the evening is bound to have a certain effect in the immediate future. The learned president next turned to the alumni of the college and exhorted them not to waste their 'youth', the most valuable possession which any one can have, and which, once lost, cannot be recovered. Citing from his own personal experience he advised the students to be regular in their studies and above all to cultivate the habit of relying on one's self as the best means of taking one to success. At the time when university students are, as it were, spoon-fed with the cheap annotations and summaries in the market, not to speak of the class-room dictations of notes and suggestive questions, this principle of self-help deserves serious consideration at the hands of students and teachers and guardians, interested in the field of education. The president then dwelt on the importance of character for the happiness of the individual. His emphasis on the cultivation of good habits and his reference to the maxim that acts develop into habits, habits form character and character leads to destiny, must have been deeply rooted in the minds of the youngsters, and we hope, will bear fruit in due time to the evident satisfaction of elders like our president, interested in the younger generation.

The principal then presented his report of the college activities during the year. A summary of the college activities, both inside and outside the classroom, is given elsewhere. Having presented the report the principal made a fervent appeal to the Old Boys in particular and to the citizens of Palghat in general to take a greater interest in the affairs of the college. He deplored the apathy of the public in matters relating to the

college. He feelingly referred to the paucity of endowments and scholarships in the college and said that ours is the only college having no endowment of any sort. He expressed his willingness and readiness to be at the service of the public in the cause of education, reminded them how in January, 1938 the college would complete its fifty years of useful service to the public of Palghat, and ended with a stirring appeal to the Old Boys and to the citizens of Palghat that it lay with them to rise equal to the occasion, to do vigorous propaganda and celebrate the Golden Jubilee of the college in a manner worthy of their noble traditions.

The moving appeal seemed to have struck a responsive chord in the minds of very many people present, as was evident when M. R. Ry. S. R. Ramakrishna Iyer Avl., B. A., B. L., an old boy of the college, rose up and assured the principal that his appeal would not be in vain, that the old boys would bestir themselves up in the cause of their Alma Mater, and that he, the principal, would have a different tale to tell next year when they would all assemble again to celebrate the college day.

Prizes were then distributed to the winners in the various atheletic competitions. General proficiency, elocution and histrionic talents were specially rewarded with books.

Mr. S. V. Venkateswara proposed a cordial vote of thanks to the learned president and to all those who had responded to the invitation of the College Day Committee.

General.

The College had a vigorous, and, we are certain, useful life during the academic year that is nearing its close. In the classroom and outside great enthusiasm was exhibited by the students.

Staff.

Early in October last Mr. M. Varada Iyer, M.A., L.T., Asst. Lecturer in Natural Science was transferred to the Teachers' College, Saidapet. Mr. V. Kalyanasundaram Iyer, M. A., L. T., Officiated for him till February, 1936 when Mr. Varada Iyer returned to the College.

Athletic Activities.

During the year the College played a series of friendly matches with teams in the town and elsewhere. Our participation in tournaments was useful in bringing our players into friendly contact with other teams—a fact certainly more important than winning the game. We lost almost all the trophies for which we competed. In the West Coast Tournament the College

was eliminated in the first round in Foot-ball and Tennis. In Badminton and Basket-ball we reached the finals and there lost.

The Inter. Govt. College Foot-ball trophy was played for at Coimbatore. Our College lost to the Govt. College, Coimbatore. The Govt. Brennen College, Tellicherry carried away the trophy. We offer our hearty congratulations to them.

During the year the University of Madras inaugurated a series of zone and inter-zone matches in the various games. Our College won the zone final in Volley-ball by defeating the Agricultural College, Coimbatore, but lost the inter-zone final to the Maharajah's College, Ernakulam. In Hockey our initial success over the Govt. College, Coimbatore was followed by our defeat at the hands of the Agricultural College.

The Mannadiar Foot-ball tournament conducted by this College resulted in the final success of the College Eleven. The Zamorin's College, Calicut, annexed the Rugmani Memorial Cricket trophy.

In addition, various inter-class tournaments were played, as usual, during the year.

The Annual Sports held along with the College Day Celebrations were interesting. A good many of our athletes took part in the several items. Messrs. D. Balaram of Class I and P. V. Karunakaran of Class II knocked off the championships from amongst the Juniors and the Seniors respectively.

College Societies.

The Union Society. The College Union Society had nine meetings, including business meetings, during the year.

The Inaugural address was a talk on "Chatterboxes" by Mr. K. S. Vaidyanatha Iyer, M.A., L.T. Mr. P. Achyutha Menon, M.A., I.C.S., an old Boy of the College presided.

Debates were held from time to time on a variety of topics, e.g.,

1. "That in the opinion of this House it is better to be gloriously wicked than to be insipidly good."
2. "That in the opinion of this House capital punishment should be abolished."
3. A very interesting mock trial was held when Western Education was put in the dock for murdering the genius of India. Mr. A. Appukutty Menon, B.A., B.L. and Mr. P. V. Aghoram Iyer, B.A., B.L., both of the local bar, took prominent part in the prosecution and defence respectively. Some of the members of the staff, and nine of

the students formed the jury. Mr. N. Dandekar, M.A., I. C. S., Sub Collector, was the presiding judge. The learned judge, agreeing with the unanimous verdict of the jury, acquitted the accused.

Amongst lectures delivered under the auspices of the Union were

1. "New responsibilities" by Mr. K. Muhammad M. A.,
D. E. O., Malabar.
2. "The League of Nations" by Mr. M. Krishnamurthi
Chettiar, B.A., B.L. of Palghat.
3. "Our Culture" by Mr. P. A. Subramania Iyer, M. A.,
of the Annamalai University.
2. "The Teachings of Ramakrishna Paramahansa"
by Mr. P. V. Aghoram Iyer, B.A., B.L., Palghat.

Achyutha Menon, I,
Secretary.

The Science Association.

Dr. S. R. U. Savoor, M.A., Bar-at-law, I.E.S., Principal, delivered the inaugural address on "Stars" when Sir M. Krishnan Nair, Kt. presided.

The following papers were read during the year:—

1. "The direction of Indian Economic Revival."
2. "The Age of the Earth."
3. "The sources of power employed in modern transport."

A party of students accompanied by a few members of the staff went on an excursion to the Coimbatore Cement Works, Madukkarai.

Krishna Menon, K. P.,
Secretary.

The Historical Association.

Mr. T. K. Doraiswami Iyer, M.A., L.T. delivered the inaugural address on "Rural Uplift."

K. Muhammad,
Secretary.

The Malayalam Association.

Inaugural address. "Malayalam Literature" by Mr. M. Narayana Menon, B.A., B.L.

Debate. "That in the opinion of this House a separate University for Kerala is necessary."

There was a very interesting *Kavyakala Pradarsanam* by Mr. Satyadev.

Bhikshu Dharma Skandha of the Mahabodhi Society, Calcutta, delivered an impressive lecture on "World's Indebtedness to Buddhistic teachings."

Sankarankutty Menon, V.,
Secretary.

Tamil Sangam.

Inaugural address. "Why Tamil?" by Rao Sahib C. M. Ramachandran Chettiyar, B.A., B.L.

Debates. 1. "Religion is a stumbling block to progress."

2. "University Education is necessary for rural uplift."

3. "It is desirable to aspire after glory."

4. "There is need for contraceptives in India."

Lecture. "Some aspects of the treatment of love in ancient Tamil poetry," by Vidwan S. Arumuga Mudaliar, B.A. (Hons) L.T.

Muhammad, Cl. II,
Secretary.

The Sanskrit Association.

There were seven meetings in the year including business meetings.

Inaugural address. "Civilization of Ancient India" by Mr. K. L. V. Sastri.

Lectures. 1. "The treatment of Rasās in Sakuntala."

2. "Cloud as the messenger."

3. "The conception of poetry in Sanskrit" by Mr. S. R. Doraiswamy Sastri, M.A.

4. "Advice to Students" by Mahamahopadhyaya N. S. Ananthakrishna Sastri of the University of Calcutta.

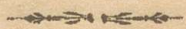
Krishnankutty Nair, T.,
Secretary.

The Dramatic Association.

The Dramatic Association put on board *Easwaradheenam*, a farce in Malayalam. The several actors acquitted themselves creditably.

M. Sivadasa Menon,
Secretary.

* ഒരനുസ്മൃതി.



(കേക.)

പഞ്ചമിപ്പുന്തിങ്കളിൻ പാലൊളിക്കുതിർത്തി-
 സ്സഞ്ചിതശോഭം ലസിച്ചിടുമപ്പുനോട്ടത്തിൽ,
 പകലൊക്കയും പാടി ക്ഷീണിച്ച പുണ്യോകിലം
 സുഖമായുറങ്ങുന്ന പൂത്ത തൈമാവിൻകീഴിൽ,
 മാലയപവനനിൽകൂടി നന്മലർമണം
 നീളവെ പരത്തുന്ന മായവനിശയിങ്കൽ,
 ഓമലാളൊരുമിച്ചു പണ്ടു ഞാൻ നയിച്ചോരു
 യാമങ്ങളെമ്മട്ടിന്നു ഹന്ത! വിസ്മരിച്ചീടും?

കൊല്ലമോ രണ്ടായ്; കഷ്ട!മെന്തുചൊല്ലീടാം, മമ
 വല്ലഭ്യെന്നെപ്പിരിഞ്ഞീടിനാളെന്നെയ്ക്കുമായ്;
 ചുണ്ടോളം ഞാനയർത്തിടുന്ന സുധാകുന്ദം
 കണ്ടാശുതട്ടിവീഴ്ന്നിടച്ചാൻ ഹതവിധി!
 മുന്നമസ്സുരലോകമായി ഞാൻ സമീക്ഷിച്ചു
 മന്നിടമന്നാൾ മുതൽ നരകക്കണ്ടായ് മാറി!
 ഭാവനാസാമ്രാജ്യത്തിൽ ഞാൻ കെട്ടിയുറപ്പിച്ചൊ-
 രാകാശക്കോട്ടു പാടെ തകർന്നുവീണു ജവാൽ.

എത്രരാവുകളന്നതൊട്ടു കണ്ണുനീർവാർത്തു
 നിദ്രയെന്നിയെ കഴിച്ചീല ഞാൻ ശോകാക്രാന്തൻ!
 എത്ര വാസരങ്ങളിൽ വീഴ്ത്തിട്ടു സുരഭില-
 ഗാത്രനാം മരുത്തിനു മാലിന്യമരുളീലാ!

* ഏഴുതിവരുന്ന 'പ്രണയസൗരഭ്'മെന്ന കൃതിയിൽനിന്ന്. ഉപരിപാഠനാത്മം ഇംഗ്ലണ്ടിലെ ഒരു കോളേജിൽ ചേർന്ന ഏതോ ബങ്കാളിയുവാവിന്നും ആയാളുടെ സഹ വിദ്യാർത്ഥിനിയും അതിസുന്ദരിയുമായ ഒരു സ്ത്രീയുടെ വനിതത്വം പരസ്പരം പ്രേമമുളവാക്കി. ക്രമപ്രവൃദ്ധമായ ആ പ്രേമം നിർഭാഗ്യവശാൽ സ്ത്രീയുടെ കാരിയുടെ കണ്യാത്മത്തെ ഭഞ്ജിപ്പിച്ചു. അവൾ, അവളാൽ സഹിക്കാതെ വിഷംകുടിച്ച് മരിക്കുകയും ചെയ്തു. യുവകാമുകനാകട്ടെ, നിരാശനായ് കോളേജ് വിട്ട്, ഭ്രാന്തനെപ്പോലെ പല പട്ടണങ്ങളിലും അലഞ്ഞുനടന്ന്, ഒടുവിൽ രോഗബാധിതനായി ആതുരശാലയെ ശരണീകരിച്ചു; അവിടെവെച്ച് സ്വപ്രേയസിയുടെ നാമത്തെത്തന്നെ ഉച്ചരിച്ചുകൊണ്ട് ജീവനമുപേക്ഷിച്ചു. വർത്തമാനപത്രങ്ങളിൽ കണ്ട ഈ യഥാർത്ഥസംഭവമാണ് പ്രസ്തുതകാവ്യത്തിലെ കഥാവസ്തു.

അക്കാലം—സുദൃഢമായ തൻ സാന്നിദ്ധ്യത്താൽ
 മയ്യുണ്ണാളെന്നെച്ചരിതാത്മനാക്കിയകാലം—
 മാമകപാഴ് ജീവിതഗ്രന്ഥത്തിൽ വിധാതാവു
 ഹൈമമാം ലിപികളാലേഴുതിത്തീർത്തഭാഗം—
 ഏതോ മോഹനങ്ങളാം സ്വപ്നങ്ങൾ ഭർമി,ചേതു-
 മാതങ്കമറിയാതെ ഞാൻ മയങ്ങിയ കാലം—
 നൈരാശ്വപാരാവാരത്തിന്നുള്ളൊരടിത്തട്ടിൽ
 കൂരിരുന്തിരുകളിലൂടെവെ പതിച്ചല്ലോ.

ഭാരണ,മയ്യോ! രാഹുഭംഷ്ടയിലകപ്പെട്ടു-
 ജോര മൽഭാഗ്യേന്ദുവിനില്ല മോചനം മേലിൽ;
 ആതപം കരിച്ചോരെൻ ജീവിതപ്പുവല്ലിയെ-
 ശ്ലീതജീമുതാംഭസ്സു സേചനംചെയ്യാ മേലിൽ.
 പെട്ടെന്നു ശരത്തിൽതാൻവന്ന വൃഷ്ടിയേ,റററി-
 ക്ലിഷ്ടനായ് നട്ടുന്തിരിഞ്ഞെൻറ മാനസഹംസം
 “ഏഷിനിയവലംബ”മെന്നറിഞ്ഞീടായ്ക്കയാൽ
 തിങ്ങിയഖേദംപൂണ്ടു വാഴുന്ന നിശ്ചേഷ്ടനായ്.

II

ആമൊഴി,യാനൽപ്പതുപ്പുഞ്ചിരിത്തുവെണ്ണിലാ,-
 വാമനോഹരലജ്ജാ ചഞ്ചലകടാക്ഷങ്ങൾ,
 അച്ചിപ്പിവില്ലാട്ട,മപ്രേമത്തെകാട്ടം ഭാവ,-
 മിച്ചൊന്നതെല്ലാമിനിനിത്യമോക്ഷകമാതും!

കോളേജിൽവെ,ച്ചുണ്ടാദ്യമത്തനപീമണിയുടെ
 ചേലേറം കടമിഴിക്കോണിനു ലക്ഷ്യമാക്കി,
 എന്നെയ,ന്നനുഗ്രഹിച്ചീടിന സുദിനമേ,
 നിന്നുടെ വര,വെന്നും മേലിലില്ലാത്തതല്ലോ!

കാമകോടിയെവെല്ലും സൗന്ദര്യസമ്പത്താൻ
 കോമളയവാക്കുമൊരു,ണ്ടസംബു;മെന്നാലും
 ആ മല്ലേക്ഷണയായ “മെററിൽഡ,” വിരൂപനാ-
 മീ മന്ദഭാഗ്യന്നല്ലോ ചിത്തമപ്പുണ്ണചെയ്തു.

III

ആരകതാംബരംചാർത്തിയന്നമപ്പടിഞ്ഞാരെ
 വാരിയയ്ക്കരികിലായ് സന്ധ്യവന്നാണയവെ

ബന്ധുരാംഗിയുമെത്തി വാടിയിൽ പതിവുപോ;-
ലന്ത്യദർശനമതെ, ന്നാരുവാൻ നിരൂപിച്ചു!!

* * * *

“വയ്യെനി, യ്ക്കറിഞ്ഞീല കാരണമെന്തെ, നിതാ
മെച്ചൊക്കെത്തളരുന്നി” തെന്നവൾ ചൊല്ലുമുഖെ,
മിന്നലൊന്നുടൻ പാഞ്ഞു മമ മാനസത്തിങ്കൽ,
ചെന്നു താങ്ങിനേൻ പൂമെ, വിറയ്ക്കുകരങ്ങളാൽ.
‘ഓമനേ, മിണ്ടീടുകെന്നോമലേ, മിണ്ടീടുക-
ത്തുമണിനാദംകേട്ടു രാപ്പാടി ലജ്ജിക്കട്ടെ;
എന്നുചൊല്ലി ഞാൻ നിർത്തി, യെങ്കിലുമട്ടു ദൈവ-
മെന്നാശാലതികതൻ വേരിൽതാൻ മഴുവുന്നി!

സ്വഗ്തീയമാധുർയ്വംചേ, ന്നഗ്നമനാളത്തിൽനി-
ന്നൽഗ്നമിജ്ജമാറുള്ള നൽഗാനാമൃതപൂരം
എന്നെന്നേയ്ക്കുമായ് വററീ; നിസ്തലതേജസ്സൊത്തു
മിന്നിയമിഴികളുമവസാനമായ് കൂമ്പി;
അപ്പൊഴും തളിരൊളി നീളെവീശിടും ചുണ്ടിൽ
നല്ലാളമൊരുചെറുപുഞ്ചിരി കളിയാടീ!

അന്നിശാപിശാചിക, യമ്പിളിക്കലയെന്ന
തന്നുടെ കൊടിയതാം വക്രദംഷ്ട്രയെന്നീട്ടി,
എന്നുപ്രഹർഷത്തെ കടിച്ചു ചവച്ചാതു
ചിന്നിയതാരങ്ങളായ് ഭൂമി മുഖങ്ങളിൽ തുപ്പി.

അല്ലെങ്കിലല്ലാകം കത്തിയെ സ്മരണയാം
കല്ലിൽ തേച്ചെന്തിന്നു ഞാൻ മുച്ചുകൂട്ടുന്നു മുഖൻ!
എത്ര ബാഷ്പാഭങ്കണം മേല്ക്കുമേൽ പൊഴിക്കിലു-
മത്തിലോദരി തിരിച്ചെത്തുകില്ലല്ലോ ഭൂവിൽ,

“M.”

ആർത്ഥമിയും റജിസ്ട്രാർ വിവാഹവും.

ഭാരതീയശാസ്ത്രങ്ങൾ വിധിച്ച “അഷ്ടവിധ” വിവാഹങ്ങളും രചിക്കാതെ അവിവാഹിതരായിരിക്കുന്നവരുടെ പ്രീതിക്കോ എന്നു തോന്നുമാറ് നവമായി ഒരു ‘റജിസ്ട്രാർ വിവാഹവും’ കൂടി ആധുനിക വൈദികന്മാർ നടത്തിവരുന്നു. അപൂർവ്വമെങ്കിലും വിവാഹങ്ങളിൽ വെച്ചുത്തമമെന്നു കരുതിപ്പോരുന്നത് ഗാന്ധിമാണ്. ഇനി ഒരുപക്ഷേ ആ സ്ഥാനാരോഹണം ചെയ്യുന്നത് റജിസ്ട്രാർവിവാഹമായിരിക്കുമോ എന്ന സംഗതി അനുഭവിച്ചുതന്നെ അറിയേണ്ടതായ ഒരു കാര്യമാണ്. എന്തായാലും അപസന്മാക്കൊക്കെ ഒന്നുണർന്നു പ്രയത്നിക്കേണ്ട കാലം അതിക്രമിച്ചുതുടങ്ങി. സാമ്പത്തികാധിപത്യം അനുഭവിക്കുന്നവർക്ക് നിത്യവൃത്തിക്കുപോലും മാറ്റം ആരായുന്ന കൂട്ടത്തിൽ ഇനി വിവാഹമോചനക്കേസ്സിന്റെ “ഫീസ്” മുതലായവക്കുകൂടിയുള്ള വകയും ഒരുക്കിവെക്കണം. ഭരണാധികാരികളുടെ ശ്രദ്ധ ഒരു ഡിപ്പാർട്ടുമെന്റിലേക്കുകൂടി പതിപ്പിക്കേണ്ടതായും വരുന്നു. ഒരു സമാധാനം. തൊഴിലില്ലാതെ അലഞ്ഞുതിരിയുന്ന ഏതാനും പേർക്കെങ്കിലും ഒരു ജോലിയായല്ലോ. എന്നാൽ ഭാവിഭാരതത്തിന്റെ സ്ഥിതി എന്തായിരിക്കുമെന്നു നമുക്കൊന്നു ചിന്തിച്ചുനോക്കുക. റജിസ്ട്രാർ വിവാഹാലയങ്ങളും റജിസ്ട്രാർമാരും പ്രേമമെന്നെന്നറിയായതെ പെട്ടെന്നുണ്ടായ ഒരു വികാരഭേദത്തിനടിമപ്പെട്ട് വിവാഹബന്ധത്തിലേപ്പെടാൻ താല്പര്യപ്പെടുന്ന യുവതീയുവാക്കന്മാർ ഒരു ഭാഗത്തും, മറുഭാഗത്ത് വിവാഹമോചനാത്മികളായ ദമ്പതിമാരും കൈക്കൂടി തിക്കിക്കൂടി നടന്നുപോകുന്ന ആ രംഗം അത്യന്തം രസാവഹമായിരിക്കും.

കാലത്തിന്നനുരൂപമായി നവനവമായ ഉത്തമാദർശങ്ങൾ കൈക്കൊള്ളുന്നത് ലോകപുരോഗതിക്കവശ്യം ആവശ്യമായിട്ടുള്ളതുതന്നെ. പക്ഷേ കേവലം പരിഷ്കാരഭ്രമത്താൽ നന്മതിനകളെ തിരിച്ചറിയുവാൻ ശ്രമിക്കാതെ അവിവേകമായി നമ്മുടെ പൂർവ്വിതാക്കളെന്നുമാനിച്ചുവരുന്ന പ്ലവംഗവംശത്തെപ്പോലും നാം അനുകരണത്തിൽ അതിലംഘിക്കയാണെങ്കിൽ നമ്മുടെ ഭാവി എന്തായിരിക്കുമെന്നു ഹിപ്പാൻപോലും അസാദ്ധ്യം. വിവാഹം എന്നത് ഒന്നോ രണ്ടോ ദിവസത്തേക്കോ, വർഷത്തേക്കോ മാത്രം നീണ്ടുനില്ക്കുന്ന ഒരു ബന്ധമല്ല.

ല്ല. മനുഷ്യജീവിതത്തിന്റെ ആദ്യത്തെ ഏതാനും ഭാഗം കഴിച്ച് ശേഷം മുഴുവനും സ്പർശിക്കുന്ന ഗൗരവമേറിയ ഒരു സംഗതിയാണത്. വിവാഹം ദമ്പതികളെ മാത്രമല്ല, ലോകത്തെ ആകമാനം പൊതുവിൽ സംബന്ധിക്കുന്ന ഒന്നായതുകൊണ്ട് ഇത്രയും ഗൗരവതരമായ ഒരു കാര്യം കേവലം ഒരു താല്ക്കാലികരസത്തിനായി വിചാരശൂന്യമായി ചെയ്ത എന്നത്, മനുഷ്യർ അവരവരോടും ലോകത്തോടും തലോടാൻ ദൈവത്തോടുതന്നെയും ചെയ്യുന്ന ഒരു മഹത്പാതകമായിരിക്കും. അല്ലസുഖഭ്രമത്തിലുള്ള ആകാംക്ഷകൊണ്ട് അനന്തദുഃഖത്തിനിരയാകാതിരിപ്പാൻ ഉള്ള വിവേകബുദ്ധി പ്രതിഫലിപ്പിക്കുവാൻ ഇതിനെക്കാൾ അർഹസ്ഥിതികനിമ്ബലമായ ഒരു ദൃഷ്ടി ഭാരതീയർക്കു മറേറതുണ്ട്!!

ഭാരതത്തിൽ ഇന്നും ഗാന്ധിവിവാഹം നടക്കുന്നുണ്ടെന്ന് സൂക്ഷ്മാവലോകനം കൂടാതെതന്നെ അറിയാവുന്നതാണ്. ആ രീതിയിലാണ് ഇന്നത്തെ 'റജിസ്ട്രി വിവാഹ'ത്തെ കരുതിപ്പോരുന്നതെങ്കിൽ ഇതിൽപരം അബദ്ധം മറെറാന്നില്ല. ചാരിത്രസമ്പത്തിനു വിചിത്രമായ ഭാരതീയസന്തതികൾ—ആത്മവല്ലഭനായി ആത്മാർപ്പണം പോലും ചെയ്യാൻ സന്നദ്ധരായി സ്വർ്ഗ്ഗാന്തരഭൂമിപോലും ആസ്വദിച്ചിറങ്ങുന്ന മനസ്സിനിമാരെ—അധഃപതിപ്പിക്കുവാൻ ഇത്രയും ശേഷിയുള്ള ഇതരോപാധിയും ഇല്ലെന്നുതന്നെ പറയാം. സീതാസാവിത്രിമാരുടെ സമോദരികൾ വിവാഹമോചനാത്മം കോടതി കയറുവാൻ ഇടവരുന്നതോക്കുമ്പോൾ “കാലംപോയ പോക്കു” അതുതാവഹമെന്നേ പറയേണ്ടു! വിവാഹസമ്പ്രദായത്തിൽതന്നെ അന്യോന്യമുള്ള അവിശ്വാസത്തെ രേഖപ്പെടുത്തുകയല്ലെ ഈ “റജിസ്ട്രി വിവാഹം”കൊണ്ടു സാധിക്കുന്നത്? നിഷ്ഠുരമായ പ്രേമത്താൽ ബദ്ധരായിട്ടുള്ളവർക്കു അവരുടെ സ്നേഹവിശ്വാസങ്ങൾ വാക്കുകളാൽ ഹൃദയാന്തർഭാഗത്തിൽ രേഖപ്പെടുത്തി “പ്രേമമുദ്ര” വെക്കുന്നതിൽ തുലോം ഉറപ്പ് കോടതികളിൽനിന്നു കിട്ടുന്ന ഒരു ‘റിക്കാട്ടിൽ’ ഉണ്ടായിരിക്കുമെന്നു കരുതുവാൻ ഒരിക്കലും ന്യായമില്ല. ദമ്പതിമാരുടെ അവിശ്വാസത്താലല്ല; മറ്റുള്ളവരിൽനിന്നുണ്ടായേക്കാവുന്ന പ്രതിബന്ധങ്ങളോളമല്ല, അവരുടെ സംഗമത്തിനുള്ള കാലവിളംബത്തെ ഭയന്നും ആണ് മിക്കവരും കോടതികളിൽ പോകുന്നതെങ്കിൽ അതും അത്ര ഗണനീയമായ ഒരു വാദമായി വിചാരിക്കേണ്ടതില്ല. വാസ്തവത്തിൽ ആ വക അനിഷ്ടസംഭവങ്ങൾ എത്രയും ആദരണീയമായവകളാണ്. എത്രത്തോളം പ്രതികൂലം നേരിടുന്നുവോ അത്രത്തോളം അവരുടെ പ്രേമവും ആശ

യും വലിക്കുന്നു. അലഭ്യവസ്തുക്കളിൽ അഭിലാഷം അധികരിച്ചു തോന്നുന്നത് ഒട്ടും അസാധാരണമല്ല. നൈരാശ്യത്തോടുകൂടിയെങ്കിലും അവരുടെ ആശാദീപം മങ്ങുന്നില്ല; അതു പൂർ്വ്വാധികം ഉജ്ജ്വലിക്കുകതന്നെ ചെയ്യുന്നു. നരകം നാകമാക്കത്തക്ക ഒരു ശക്തിവിശേഷവും അപ്പോഴാണ് അനുരാഗത്തിനുണ്ടായിത്തീരുക. അനേക ദേവങ്ങളും, സുഖീലമായ വിരഹവും, വിപരീതാനുഭവങ്ങളും, ഗുരുകോപവും, ഇച്ഛാഭംഗവും എല്ലാം അനുഭവിക്കേണ്ടിവന്നാലും അതൊക്കെ സമീകൃതവാനുള്ള കെല്പ് കായബലഹീനരെങ്കിലും അനുരാഗികൾക്കു അക്കാലത്തുണ്ടായിരിക്കും. അവരുടെ നിമ്ബലപ്രേമത്തിന്റെ മാറുരച്ച് നോക്കി സംതൃപ്തിയടയുവാൻ ഇതിനേക്കാൾ ഉത്തമമായ ഒരു സന്ദർഭവും, ഉരകല്പം വേറെ ഏതാണ്? ഇപ്രകാരം ക്ഷമാഗുണത്തിൽ ക്ഷമാദേവിയെകൂടി അതിശയിക്കത്തക്കവണ്ണം പലതും സമീച്ച് കേവലം പ്രേമത്തെമാത്രം ലാക്കാക്കി ജീവിതം നയിക്കുന്ന യഥാർത്ഥപ്രേമികളുടെ രഹസ്വസ്വത്തെ പൂർ്വ്വാധികം ശക്തിപ്പെടുത്തുവാനോ ക്ഷയിപ്പിക്കുവാനോ ധർമ്മരാജാവിനാൽപോലും സാധ്യമല്ലെന്ന സാവിത്രി ദൃഷ്ടാന്തമാക്കിയില്ലേ? കൈലാസംകൊണ്ട് അമ്മാനമാടിക്കളിച്ച പരാക്രമശാലിയായ ദശമുഖന്ന് ഏകാകിനിയും നിസ്സഹായയുമായ ഒരു നന്ദാഗിയോടെതിന്ത് ചാരിത്രധനം കവരുവാൻ കഴിഞ്ഞിട്ടില്ലതെ!

ഇനി സന്താനപരിപാലനാർത്ഥമായിട്ടാണ് ഈ ലോഷമൊക്കെ കേൾക്കുന്നതെങ്കിൽ അതുകൊണ്ടും വലിയ മെച്ചമൊന്നും നേടുവാൻ ഈ റജിസ്റ്റ് കൊണ്ട് സാധിക്കുന്നില്ല. സ്വന്തം ഔരസസന്താനങ്ങളെ വാത്സല്യപുരസ്സരം വളർത്തി രക്ഷിക്കുവാൻ പ്രകൃതീദത്തമായ പിതൃസ്നേഹം അനുവദിക്കാത്തവർക്ക് മാനുഷസ്വസ്ഥമായ ഒരു കോടതി ഉത്തരവ്, കർത്തവ്യബോധം എത്രത്തോളം ഉണ്ടാക്കിത്തീർക്കുമെന്ന് ചിന്തിക്കേണ്ടതില്ല. “യഥാശക്തി” സന്താനങ്ങൾക്ക് ചിലവുകൊടുക്കുവാൻ കോടതി കല്പിക്കുമായിരിക്കാം. പണത്തിന്റെ കാര്യമാകുമ്പോൾ സന്ദർഭോചിതംപോലെ ആ ശക്തി ക്ഷയിപ്പിക്കുവാനും അവർക്കു ഏറെ ഹൃദയത്തിക്കാതെതന്നെ സാധിക്കും. അപ്രകാരമുള്ള പിതാക്കന്മാർ സാമത്യമുള്ളവരാണെങ്കിൽ തങ്ങളുടെ പൂർ്വ്വപ്രേയസികളിൽ നാനാപരായവും ചുമത്തി പല വാദമുഖങ്ങളും പുറപ്പെടുവിച്ച് ഒടുവിൽ വല്ലതും ഒരു “അഞ്ചോ പത്തോ” കൊണ്ട് കാര്യം കഴിച്ച് രണ്ടാമതും “ഇഷ്ടപ്രേയസി”യെ ആരായുവാൻ പുറപ്പെടുകയും ചെയ്യും. ഒരുപക്ഷെ ‘മോചന’ത്തിനു തക്കതായ കാരണം ഇല്ലാതെ

പോയാൽ അവർ നയിക്കുന്ന “നാളിതുവരെയുള്ള ഭാവത്വം” കൊണ്ട് എന്തൊരു സുഖമാണ് ഭവതിമാർക്കുണ്ടാകുന്നത്? അമേരിക്കയിൽ വിവാഹമോചനാർത്ഥം ബോധിപ്പിക്കുന്ന ഹരജികൾ എത്ര രസാവഹങ്ങളായിരിക്കുന്നു! ഭാര്യക്ക് ഇഷ്ടമില്ലാത്ത സമയത്ത് ഭർത്താവ് ഒന്നു തൊട്ടാൽ മതി. അടുത്ത നിമിഷം കേസ്സായി. അതു കോടതിയിലെത്തുകയായി. അവർ തമ്മിൽ പിന്നീട് കേട്ട പരിചയംകൂടി ഇല്ലാത്ത ഭാവമായി. ഭാര്യക്ക് കിട്ടേണ്ട പ്രതിഫലം കിട്ടുകയും ചെയ്യും.

“ഡെവോർസ്” സ്ത്രീസ്വാതന്ത്ര്യം നേടുവാനുള്ള ആയുധവും കോടതി അതിനുള്ള ഒരു കലവറയുമായിട്ടാണ് സ്വാതന്ത്ര്യത്തോടു കൂടിയ ആധുനിക യുവതികൾ കരുതിവരുന്നതെങ്കിൽ അവർ നിഷ്കളങ്കമായ പ്രേമത്തിനധീനപ്പെട്ട് വിവാഹത്തിലേപ്പെട്ട അവരുടെ “വിദ്യാവിഹീനരും ഗ്രാമീണരും”മായ സഹോദരിമാരെ ഒന്നു തിരിഞ്ഞു നോക്കേണ്ടത് അത്യാവശ്യമാണ്. അവർ “മോഡേണൈസ്ഡ് ആൻഡ് എജുകേഡ്റെഡ്” (Modernised and educated) ആയിട്ടും അനിതരസാധാരണമായ പാടവത്തോടുകൂടി പാശ്ചാത്യരെ അനുകരിച്ചും അവരുടെ ലൗകികമായ സ്വാതന്ത്ര്യമനുസരണമായി പരാജയപ്പെടുന്നു. “വമ്പും”കൊണ്ടു വരുന്ന ഭാര്യയെ ഏറിയാൽ പുരുഷൻ “വിപ്ലവം”കൊണ്ടെന്നു സമ്മാനിക്കുന്നതുവരെ അവർ ക്ഷമിച്ചേക്കാം. എന്നാൽ അക്കാരണത്താൽതന്നെ അവർ എന്നെന്നേക്കും അതുമുതൽ സ്വാതന്ത്ര്യയുമായി. പക്ഷെ പുരുഷനാണ് സ്വാതന്ത്ര്യം അപ്പോഴും കാണിക്കുന്നത്. തന്റെ ഇഷ്ടത്തിനനുസരിക്കാതെ സ്വാഭാവികമായ പ്രകടനത്തിനൊരുങ്ങുമ്പോൾതന്നെ പുരുഷൻ സ്വാതന്ത്ര്യത്തെ പാലിക്കുകയാണ് ചെയ്യുന്നത്. ഈ അവസരത്തിൽ ധനകാംക്ഷികളും സ്വപ്നദാരുണമായ രക്ഷിതാക്കന്മാരുടെ കല്പനയെ വണങ്ങി ഒന്നോ രണ്ടോ “കള്ളന്മാർക്കു സമ്മാനം” കൊടുപ്പിച്ചാലേങ്കിലും പരിപാവനമായ ഭാവത്വധർമ്മത്തിന്റെ അനുസ്മൃതിയുണ്ടായി അവർ ‘ഇതിലും ഭേദം അതുതന്നെയായിരുന്നു’വെന്നു പശ്ചാത്തപിക്കാതിരിക്കുകയില്ല.

എന്നാൽ മദഭാഗവും നമുക്ക് ഒന്നു നോക്കുക. ഉത്തമഗുണസമ്പന്നയും പ്രേമാമൃതഭായിനിയുമായ പ്രേയസിയെ പ്രിയതമൻ,

“സരസീരുഹാരണ മിയന്നിടുന്നനിൻ
ചരണങ്ങളെന്റെ മടിതന്നിലേററിഞാൻ
കരപല്ലവേന കരളിന്നു ചേർന്നുപോൽ
കരഭോരു! സമ്പ്രതി തലോടിടുമോ?”

എന്നവളുടെ ആനുമതിക്കായി യാചനം ചെയ്യുകൊണ്ട് സാ
നരാഗം പാദശുശ്രൂഷപോലും ചെയ്യാൻ തുനിയുന്നത് കാണുമ്പോൾ
പരിഷ്കാരപ്രമത്തകളായ നാഗരീകാംഗനമാർ താനേതുമറിയാതെ
തന്നെ ആ പുണ്യവതികളെ സാഷ്ടാംഗപൂജനം ചെയ്യുന്നു. നിരവ
ധിജനങ്ങളുടെ സ്വാതന്ത്ര്യഹാനിക്കു കാരണഭൂതമായ മഹാരാജാവ്
പോലും അനരക്തയായ പത്നിയുടെ ആജ്ഞക്കു വിധേയനായി ചൊ
ല്ലിയാടുന്ന കാഴ്ചയാണ് മേൽകാണിച്ചത്. ഇതിലധികം ഒരു സ്ത്രീക്കു
എന്താണു് വേണ്ടതു്?

ഇപ്രകാരം വിശിഷ്ടമായും നിസ്കൃന്ദനമായും ഉള്ള രീതി
യിൽ ദാമ്പത്യജീവിതം നിഷ്പ്രയാസം സാധിക്കുമെന്നിരിക്കേ കോട
തികളിലും മറ്റും പാഞ്ഞുകയറി ബഹളംകൂട്ടി ഭിഷ്കുചങ്ങല ശബ്ദാ
യമാനമാക്കുന്നതെന്തിനാവാം? അവരുടെ സ്നേഹവിശ്വാസത്തിന്നു
ഭാവിയിൽ ഉടവു തട്ടിയേക്കുമെന്നു പ്രേമബലരേങ്കിൽ അവർ എന്തി
നു സംശയിക്കുന്നു? നിമ്നലമേങ്കിൽ അവരുടെ അനുരാഗസരിത്തി
നെ തടയുവാൻ ഏതു മഹാദ്വിഷത്തെ ശേഷിയുണ്ടു്? വിരഹം കഠി
നമെങ്കിലും അവർ നട്ട “പ്രേമദ്രുമത്തെ” പോഷിപ്പിക്കുവാൻ അതി
നെക്കാൾ നല്ല ഒരുവളും വേറെയുണ്ടോ? പ്രതിബന്ധം അവരുടെ രാ
ഗത്തിന്റെ മാററിയുവാനുള്ള ഒന്നാന്തരം ഒരുരക്കല്ലായ്ക്കും ഉപകരി
ക്കുന്നു. ഈശ്വരപ്രീതിയാൽ ദമ്പതിമാരായിത്തീരുവാൻ ഇടവന്ന അ
വർക്കു പാണിഗ്രഹണത്തോടുകൂടി കൈമാററം ചെയ്യുന്ന പ്രേമദ്രുമയെ
ക്കാൾ വിശ്വാസം ഒരു കോടതിമുദ്രയിലാണെന്നു വരാവുന്നതാണോ?
ഭാരതീയാംഗനമാർ “എടുവിധ”ത്തിലും നികൃഷ്ടമായിക്കലാശിച്ചേ
ക്കാവുന്ന ഈ റജിസ്ട്രു വിവാഹത്തിലൊ ഭ്രമിക്കുന്നതു്? “പതിയല്ലോ
ദൈവം, പതിയല്ലോ ഗതി, പതിയല്ലോ മറുസകലവസ്തുവും” എന്നു
വൃദ്ധയാന്വർദ്ധം വഴിഞ്ഞ പതിപ്രേമം കോമളകണ്ണനാളത്തിൽക്കൂടി
നിറ്റ്കിടക്കുമ്പോഴുണ്ടാകുന്ന കണ്ണാനന്ദകരമായ ആരവവിശേഷത്താൽ
സുരഗായകന്മാരെപ്പോലും അവഗണിച്ചു് ലോകത്തിന്നാകമാനം ആ
ദൾകളായിരുന്ന സിതാസോദരിമാർ അത്രക്കുമാത്രം വിവേക ശൂന്യ
കളായെന്നോ? ദേവിയുടെ അനുഗ്രഹമഹിമയാൽ അവർക്കു വീണ്ടും കാ
ഴ്ചകാഴ്ചവിവേകം ഉണ്ടായിത്തീരട്ടെ! കോടതിയറാതെതന്നെ ഭാര
തീയസഹോദരികളുടെ ഗാഹ്വസ്ഥജീവിതം നമാധാന സംതൃപ്തി
കൾക്കു നൃത്തരംഗമായി പരിശോഭിക്കട്ടെ! *

—ജി.

காவியமும் பாவிகமும்.

“அறவோர்க் களித்தலும் அந்தண ரோம்பலும்
துறவோர்க் கெதிர்தலுந் தொல்லோர் சிறப்பின்
விருந்தெதிர் கோடலு மிழந்த வெண்ணை” என்பன

கழிபேரிரக்கத்தால் வந்த கூற்றுக்கள். இச்சமயத்துக் கண்ணகி உண்மைக்கு மாறாகாமல், சமயம் நேர்ந்துழி, கோவலன் தன் பிழையை உணரும்படி செய்து அவனைத் திருத்த வேண்டிய தன் கடமைக்கும் கற்புக்கும் பொருந்தவும், கணவனுக்கு இன்னாமை மிகுதற்கு ஏதுவாகாமலும், தன் மனையறம் ஆற்றப்படாமைக்கு வருந்திக் கூறுவது, படிப்போருள்ளத்தை யுருக்குவதோடு அவள் கற்பு மேம்பாட்டையும் விளக்குகின்றது. அவ்வமயத்துக் கோவலனதுள்ள நிலையை யாரே கணித்தறிய வல்லார்? அவனுக்கு மனமாற்றம் ஏற்பட்டே யிருக்க வேண்டும். “சிலம்புள கொள்ளும்” என்று கூறியபோதே அது பசுமரத்தாணிபோல் பதிந்திருக்க வேண்டும். ஆயினும் பயனென்? ஊழ் அவனைப் பிடர் பிடித்துத் தள்ளி கொலைக் களத்துக் கழைத்தேகுகின்றது.

இம்மனையறங்களெல்லாம் ஒத்த அன்பினராய் தலைவனுந் தலைவியும் சேர்ந்து செய்ய வேண்டுவன. தனியாயிருந்ததனா லிவற்றையாற்ற முடியவில்லையே என்று வருந்துதல் கற்புடை மகளிர்க்கியல்பே. கற்புக் கரசியாம் சிதா பிராட்டியும் இலங்கையில் சிறை வைக்கப்பட்டிருந்த போது இவ்வாறே இல்லறக் கடமைகளில் வழுவு நேர்ந்ததே என்று வருந்தியதாகக் கவியரசர் தீட்டிய செய்யுள் ஒவியம் நம் மனக் கண் முன்னே இன்றும் நிற்கின்றது. அதனை இதனோடு ஒப்பிடலாம்.

“அருந்து மெல்லட காரிட அருந்துமென் றழுங்கும்
விருந்து கண்டபோ தென்னுறு மோவென வெதும்பும்
மருந்து முண்டுகொல் யான்கொண்ட நோய்க்கென்று மயங்கும்
இருந்த மாநிலஞ் செல்லரித் திடவுமாண் டெழாதாள்”
என்பதே கம்பரின் ஒவியம்.

கண்ணகி கணவன்மீது மட்டும் அன்புடையளாயிருந்து, அவன் பெற்றோர்களை அவமதித்தனனோ என்னின், அற்றன்று. தன் கணவனையின்ற இரு முது குரவர்களையும் பேணல் கற்புடை மங்கையின் கடமையன்றோ? கண்ணகியும் அவர்கள்மாட்டன்புகொண்டொழுகிப் பேணினள். அவர்களும் அவ்வாறே இவளை அன்போடு பாதுகாத்து ஒற்றுமையுடன் வாழ்ந்து வந்தனர். இல்லறக் கடன்களில் இழுக்கி யாளானேன் என்று கண்ணகி வருந்தியபோது மாமன் மாமிகளைப்

பேணும் பேற்றையும் யான் இழந்தேனெயன்று எண்ணி இரங்குவது சிறப்பாக இக்காலப் பெண்கள் நோக்கத் தகுந்ததொன்றாகும். எத்துணை குடும்பங்களில் இக்காலத்து மாமி மருகி மன வேற்றுமைகளினாலும், ஒருவர்க் கொருவர் செய்யும் கொடுஞ் செயல்களாலும் பூசல் விளைந்து, இல்லறத்தின் அழகும், தெய்வத் தன்மையும், பயனுங் குலைந்து அறம் கொல்லப்படுகின்றது! குடும்பத்தில் ஏனையோருடன் ஒற்றுமையின்றி மனைவியுங் கணவனும் ஒத்த அன்புடையராயிருந்தும் யாது பயன்? இல்லற மெங்கே? சுக மெங்கே?

கோவலனுடைய பெற்றோரும் தம் மகனைக் குறித்து வருந்துதலின்றிக் கண்ணகியுற்ற துன்பத்துக்கே வருந்துதலும், அவளது பொறையைப் பாராட்டுதலும் அன்னோரின் உயர் குணத்தையே புலப்படுத்துகின்றன. “மாமன் மாமிகளாயுள்ளோர் தம் மருகி திறத்து எத்தகைய அன்புடையராயிருக்க வேண்டுமென்பது இதனால் பெறப்படும். கண்ணகியோ தனக்குண்டாய வருத்தத்தைச் சிறிதும் கருதாது, தன் மாமன் மாமிகளுக்குண்டாய வருத்தத்திற் கிரங்குகின்றாள். இதைப் பார்க்கிலும் அவள் உயர் குணத்திற்கு வேறென்ன சான்று வேண்டும்?”

தொடர்புடையார்களிடத்தேயன்றி பிற உயிர்களிடத்துக் காரணமின்றியே எழும் அருளுடையர் கற்புடைப் பெண்டிர். கண்ணகியுமவ்வாறே, பிற உயிர்களிடத்தும் காரணமின்றி இயல்பாகவே செல்லும் அருளுடையளாயிருந்தாளென்று மறிகின்றோம். காதலலிருவரும் கவுந்தியடிகளோடு காவிரியின் தென் கரையை யடைந்து ஒரு பொழி லகத்து இளைப்பாறி யிருந்த பொழுது, ஆண்டு சென்ற வம்பப் பரத்தையொருத்தி, வறுமொழியாளனாகிய தன் காதலனுடன், கோவலனையும் கண்ணகியையும் பார்த்து சில தகாத வார்த்தைகளைக் கூறக்கேட்ட கவுந்தியடிகள் சீற்றங்கொண்டு அவர்களைக் குறுநரியாகும்படி சபித்தனர். ஆனால் இதைக் கண்ட கண்ணகியும் கோவலனும் நடு நடுங்கி அவர்களுக்காக வருந்திப் பரிந்து பேசி அவர்களுக்கு “உய்திக்காலம் உரையிர்” என்றும் வேண்டிக்கொண்டனர். இந் நிலையில் பிறராயிருப்பின், அடிகள் செய்தது மிகவும் பொருத்தமுடையதே என்று கருதி மகிழ்வுற்றிருப்பர். கண்ணகியோ தம்மால் பிறருக்கு ஒரு துன்பம் நிகழ்ந்ததே என்று வருந்தி இரங்கினாள். “நெறியிளங்கியோர் நீரலகூறினு, மறியாமையென்றறியல் வேண்டும்” என்று அவ் விழிபிறப்புற்றோருக்காகப் பரிந்தும் பேசினாள் தகமை சான்ற கண்ணகி. அவளுடைய உயர்ந்த மனப்பான்மையும் பிற உயிர்கள்மாட்டுக் காட்டிய அருளும் சிறந்து விளங்குமீடம் இதுவன்றோ?

இவ்வாறே காஷ்யம் முழுதும் நோக்குவோர் கண்ணகியின் கற்பெனப்படும் பாவிதம் விளங்கிக் தோன்றுவதைக் காணலாகும். ஒரு

இடம் இரண்டிடங்களிலன்றி, பலவிடங்களிலும் பலர் மூலமாக அது வெளிப்படுகிறது. அன்றும், கண்ணகி கற்புடைத் தெய்வமாகக் கருதப் பட்டதைப்போல் இன்றும் அவளைக் கற்புடைத் தெய்வமெனப் பொற்புடன் போற்றுகின்றோம். கணவன் மாட்டுக் கரைகடந்த அன்புடையளாய் தன் கற்புடைமைக்கு ஏற்ப, கணவன் குற்றத்தை அறிவுறுத்த வேண்டிய இடங்களில் நன்றாய் அவன் மனதிற் படியுமாறு தக்க முறையில் அறிவுறுத்தி, கணவனையன்றிப் பிற தெய்வம் பெண்தவளாய் கற்புடைப் பெண், தெய்வத்தன்மை யுடையளாய்ப் பிற பெண்கள் செய்ய முடியாத வீரச் செயல்களையும் செய்ய வல்லவள் என்பதையும் தன் வாழ்க்கையின் மூலம் உலகத்தாருக்குக் காட்டிய கண்ணகியின் கற்புடைமையே இக்காவியத்தின் நடுநாயகமான பாவிசமாக மிளிர்கின்றது. கண்ணகியைக் கண்ட பலரும் அவள் கற்புடைமையையே புகழ்கின்றனர். ஒன்று இரண்டு சான்றுகள் தருதும். விருப்பு வெறுப்பற்ற துறவியாகிய கவுந்தியடிகள் மாதரிபால் கண்ணகியை அடைக்கலமாக அளிக்கும்போது,

“கடுங்கதிர் வெம்மையிற் காதலன் றனக்கு

நடுங்கு துயரெய்தி நாப்புலா வாடித்

தன்றுயர் காணாத் தகைசால் பூங்கொடி

யின்றிணை மகளிர்க் கின்றி யமையாக்

கற்புக்கடம் பூண்ட இத்தெய்வ மல்லது

பொற்புடைத் தெய்வம் யாங்கண் டிலமால்” என்று கூறுகின்றனர். இம்மொழிகள் தூய துறவொழுக்கத்தில் நின்ற கவுந்தியடிகளின் வாய்மொழிகளாம். கண்ணகியின் ஆருயிர்க் காதலனும், அவள் கற்புடைமைக்குச் சான்று பகர்கின்றான்.

“நாணமு மடனு நல்லோ ரேத்தும்

பேணிய கற்பும் பெருந்துணை யாக

வென்னோடு போந்தீங் கென்றுயர் களைந்த

பொன்னே கொடியே புனைபூங் கோதாய்”

என்பன கோவலன் மொழிகள். கண்ணகியைப் போன்ற வீரப்பெண்கள் பலருளராயின் நம் நாடு சிறந்து விளங்குமன்றோ?

S. A.

॥ दि व्य ग न्धः ॥ ❀



- (१) कदा किल कुतश्चायं गन्धो हन्त! सुवन्धुरः ।
कुसुमं सम्प्रविष्टोऽभूदेतल्लावण्यपूरितम् ॥
- (२) जानाम्यहमिदं सूतं मरुद्यावन्न मुञ्चति ।
अनुमेयो भवत्येव तावत् स परितः स्थितैः ॥
- (३) प्रयात्यनेन वातेन सहसा सह सोऽपि च ।
अप्राप्यां मनसा वाचा कांचिद्विव्यभुवं प्रति ॥
- (४) यदा सौरभविशिष्टं तदा तु कुसुमं च तत् ।
विहाय निजचैतन्यं वसुधायां पतत्यहो ! ॥
- (५) रहस्यं किन्तु खल्वत्र धीमन्तः ! सुष्ठु चिन्त्यताम् ।
कीडाक्रमो विधेश्चिन्नः केनासौ ज्ञायतेऽथवा ? ॥

यं. गोपालन् कुट्टि मेनोन्

❀ अत्र तु सुगन्धो जीवात्मा, पुष्पं शरीरम्, मरुत् प्राणसमूहः, दिव्य-
भूयात्रा परमात्मैक्यप्राप्तिश्चेत्यवगन्तव्यम् ॥

॥ चा मु ण्ड प्र ह स न म् ॥

द्वितीयोऽङ्कः



(ततः प्रविशति विमला)

विमः- भर्ता मे लण्डन्नगरान्मोहनेन सह प्रतिनिवृत्तां मे सुतां शीलवतीमानेतुं मुम्बापुरं गतः । यत्सत्यमुत्कण्ठते मे हृदयं चिरोषितौ कुमारौ द्रष्टुम् (घटिकायन्त्रमवलोक्य) अयं समयस्तेषामागमनस्य (पन्थानमवलोक्य) आगता एव (इति स्मितमुखी तिष्ठति)

(ततः प्रविशति शीलवती मोहनं पुरस्कृत्य, पृष्ठतश्च द्वौ भृत्यौ शय्यादि-भाण्डानि वहन्तौ । भृत्यौ भाण्डानि निधाय श्रुतिमादाय वृत्तिं नाटयन्तौ गच्छतः । मोहनः वेत्रासनोपविष्टः वृत्तान्तपत्रिकां पठति । शीलवती मातरमञ्जलिबन्धेन प्रणमति । उभे पर्यश्रुलोचने मुदं नाटयतः)

(ततः प्रविशति चामुण्डः)

चामुः- जनास्तावत् मोक्षार्थं बहु यतन्ते । मया त्वेकरूप्यकव्ययेन मोक्षो लब्धः । जानन्ति भवन्तो यदहं ह्यो रक्षिणा बद्ध इति । गृहं नीताय तस्मै मया रूप्यकमेकं दत्तम्, तद्वन्धनान्मोक्षश्च लब्धः । इदानीं गौतममुपेत्य तस्य सुतां ग्रामात् बहिर्वासायितुं यतिष्ये । (इत्युपक्रामति)

विमः- मोहन, कुत्र पिता ?

मोहः- अस्मदग्रहारवासिनश्चामुण्डस्य जामाता निजभार्या भर्तृगृहे परित्यज्य मद्रपुरे क्रैस्तवधर्मं प्रविशन्नरमाभिः श्रुतः । सद्य एव गत्वा पित्रा सदुप-देशैरनुनीतः स तस्मान्निवृत्य अस्माभिः सार्धमागतः । तं चामुण्डस्य हस्तेऽर्पयितुं पिता तस्य गृहं गतः । अनेनैव व्यतिकरेणास्माभिः ह्य आगन्तुं न पारितम् ।

चामुः- (कर्णं दत्वा) मन्ये, आगतास्ते । अत्रैवापवार्यं स्थितः शृणोमि तावत् तेषां सद्भाषम् (इत्यपवार्यं तिष्ठति)

विमः- वत्से, अलं शोकेन । अतीतानुशयेन किम् ?

चामुः- स्वभाव एवायं स्वच्छन्दचारिणीनां यत् स्वगृहमागतास्ताः शोचन्ति विल-
पन्ति च ।

(शीलवती पटान्तेनाश्रु प्रमार्जति)

विमः- वत्से, अपि भव्योऽभूद्विदेशवासः ?

चामुः- किमेतदपि प्रष्टव्यम् । विदेशवास एव भव्यः स्वैरिणीनाम् ।

शीलः- अम्ब, किं ब्रवीमि, विदेशवासः स्वर्गवास एव ।

चामुः- (वामपाणितलं दक्षिणमुष्टिना सङ्कट्य) अच्छा किमुक्तं मया । विप्रवाक्यो
जनार्दनः ।

विमः- विस्तरेण कथय । कथं भव्योऽभूत् ?

चामुः- किमीदृशी भव्यता विस्तरेण कथयितुं शक्या ?

शीलः- (दीर्घं निश्चस्य) मम परेतस्य भर्तुर्नुग्रहेण ।

चामुः- (सशिरःकम्पम्) है, भर्तुर्मरणमस्या अनुग्रहः । सत्यम्, एतादृशीनां
भर्तारो नाम केवलमन्तरायभूताः ।

विमः- न जानामि कथं मृतस्य भर्तुर्नुग्रहेण भव्योऽभूत् ।

चामुः- इतः परमश्लीलं कीर्तयिष्यति । तन्मया कर्णपिधानं कर्तव्यम् (इति
अङ्गुलीभ्यां कर्णौ गाढं पिधत्ते)

शीलः- मम किल भर्ता पूर्वं तत्राध्यायान उद्यमेन प्रतिभया सौशील्येन च सर्वेषां
विद्यार्थिनां मूर्ध्नि स्थितः उपाध्यायानामनितरसाधारण्याः प्रीतेः पालमा-
सित् किल । मन्मुखात् तं कालस्य वशमापन्नं श्रुत्वा परं विषण्णास्ते
तद्गतं स्नेहं मग्न्यलम्बन् । उपाध्यायानां गृहिण्यश्च मां तदा तदा स्वीयान्
गृहान् नीत्वा स्वपुत्रीनिर्विशेषमुपाचरन् । अस्तुवंश्च शश्वन्ममाग्रे मे
भर्तारम् ।

चामुः- (अनावृतकर्णः) दिष्टया, मया अश्लीलं परिवर्जितम् ।

विमः- मृतेन भर्ता ईदृशं पदमधिगतवत्या त्वया यदि स सजीवोऽभविष्यत् तर्हि
कीदृशं स्थानमलप्स्यत ।

चामुः- यदि सोऽजीविष्यत् तर्ह्यस्याः स्थानं महानसमभविष्यत् ।

शील:- तदेव स्मरन्त्या दन्दह्यते मे हृदयम् ।

चामु:- हृदयं ममापि दन्दह्यते । परं किं कर्तुं शक्यम् ।

विम:- मोहनः कस्मान्नोत्तीर्णः परीक्षायाम् ?

चामु:- स न सा । यदि स स्त्रीविद्यामन्दिरेऽपठिष्यत् तर्हि व्यजेष्यत ।

शील:- परीक्षायामासन्नायां स मासद्वयं बलवदस्वस्थशरीर आसीत् ।

चामु:- परीक्षायां सन्निहितायामस्वस्थता नाम विद्यार्थिनां साधारणो व्याधिः ।

विम:- को व्याधिरभूत् तस्य ?

(चामुण्डः सादरं कर्णं ददाति)

शील:- अरुचिः ।

चामु:- अध्ययनेऽरुचिः, न तु भोजने ।

मोह:- शिरोभ्रमणमप्यासति ।

चामु:- शिरोभ्रमणं पानदोषेण ।

विम:- अपि स पानासक्त आसीत् ।

चामु:- किमिदं पृच्छ्यते । अपृष्ट्वैव मया ज्ञातम् ।

शील:- न तेन नापि मया मद्यस्य गन्धोऽप्याघ्रातः ।

चामु:- (सशिरःकम्पम्) मद्यगृहं गतो जनः पानमकृत्वा प्रत्यागच्छतीति श्रद्धेय-
मेतत् ।

विम:- मांसभोजनमप्यकृतं मन्ये ।

चामु:- न न न । एकमसत्यमुक्तवतो जनस्यासत्यान्तरकथने का शङ्का ।

शील:- मांसभोजनं तु मोहनेन कृतम् ।

मोह:- अम्ब, किमनेन पृष्टेन । अस्माभिर्गङ्गायां स्नानं कृतम् ।

चामु:- अहो बत, भगवत्या भागीरथ्याः सलिलं मलिनीकृतम् ।

विम:- आंग्ला एवं भारतीयेषु स्निह्यन्तीति न मया चिन्तितपूर्वम् ।

शील:- उपाध्यायास्तेषां दाराश्च नौकापर्यन्तं मामनुगम्य पर्यश्रुतयना मां व्यसर्जयन् ।

‘अस्माकं धन्यवादाश्च तव पित्रोः कथनीयाः’ इत्यपि मामवोचन् ।

विम:- हन्त लण्डन्नगरं द्रष्टव्यमित्युत्पद्यते मे कौतूहलम् ।

- चामु:- (सक्रोधम्) पश्यतः वृद्धाया अप्यहङ्कारः (सरभसं प्रविश्य) रे त्वमपि तव भर्तारि मृते द्रक्ष्यसि लण्डन्नगरम् ।
- विम:- अहो शास्त्री । अलङ्क्रियतां वेत्रासनम् ।
- चामु:- न वयं स्लेच्छासन उपविशामः (इति भूमावुपविशति)
- विम:- अस्मिन्नेव क्षणे मया स्मृतो भवान् ।
- चामु:- किमर्थम् ?
- विम:- अस्या मे सुतायाः प्रायश्चित्तं किञ्चिन्निरूपणीयम् ।
- चामु:- अस्याः प्रायश्चित्तं वैवल्लु शास्त्रज्ञाः प्रष्टव्याः । नास्प्येवास्माकं धर्मशास्त्रे-
ष्विदृशानां पातकानां प्रायश्चित्तम् ।
- विम:- किमाह भवान् । महापातकानां प्रायश्चित्तविधयः श्रूयन्ते ।
- चामु:- (यज्ञोपवीतं गृहीत्वा) यज्ञोपवीतं परमं पवित्रं गृहीत्वा शपे लण्डन्नगरस्य
नामापि न गृह्यते धर्मशास्त्रेषु ।
- मोह:- तर्हि लण्डन्नगरगमनं न पापत्वेन गृहीतं धर्मशास्त्रकारैः इति व्यक्तमेव ।
- चामु:- (सदृष्टिक्षेपम्) रे परीक्षायामूर्ध्वपुण्ड्रं लब्ध्वा किमिदानीं जल्पसि ?
- विम:- आर्य, स्यादेव प्रायश्चित्तम् । यदि धर्मशास्त्रपुस्तकानि परामृश्य वक्तव्यं
तर्हि तथा क्रियताम् ।
- चामु:- कथं खलु धन्वन्तरिणापि चिकित्स्यतां विविधव्याधिग्रस्तो जनः ?
- विम:- किमेषा तादृशी ?
- चामु:- भवत्यैव चिन्त्यताम् । विधवया केशवर्धनं समुद्रतरणं लण्डन्नगरगमनं
मद्यपानं मांसभोजनं स्लेच्छविद्यापरिशिलनं—अन्यदप्यस्ति महापातकमेकं,
तन्न कथयिष्यामि—किमेतान्येको व्याधिः ।
- विम:- किं तदन्यत् ? कथ्यतां विस्रब्धम् ।
- चामु:- तव सुतैव पृच्छ्यतामेकान्ते । सैव ते कथयिष्यति ।
- शील:- अम्ब स्वीयां शुद्धिमशुद्धिं वा यथा स्वयमेव जानीयाज्जनस्तथा नान्यो
जानाति । जाने चाहं परिशुद्धस्मि । असति तमसि किं दीपान्वेषण-
प्रयासेन ? तदलं प्रायश्चित्तचिन्तया ।
- मोह:- अम्ब, यद्येवापेक्ष्यते प्रायश्चित्तं तर्हि उक्षतरणकलाशालायां संस्कृताध्यापक-
पदे तोमसाचार्यो नाम धर्मशास्त्रहृदयवेदी वर्तते । अद्यैव तस्मै लेखं
प्रेषयामि । समुचितं प्रायश्चित्तं स वक्ष्यति ।
- चामु:- स एव तामसः पृच्छ्यताम् । साधयाम्यहम् (इति शनैर्ब्रजति)

शील:- एकदा स एव तोमसाचार्यो मां मृतभर्तृकां ज्ञात्वा भारतभूमौ पुराकल्पे विधवाः सकेश्य एव ब्रह्मचर्ये व्यवस्थिता अभूवन्वित्यब्रवीत् ।

चामु:- (प्रतिनिवृत्य) कालः कलिः, अधर्मपरो लोकः, धर्मोपदेष्टारश्च तामसप्रभृतयः । त्रिविधं दुष्टलक्षणम् ।

विम:- भो, शास्त्रिन्, भवतैवालोच्यतां युक्तरूपं प्रायश्चित्तम् ।

चामु:- उच्यते तर्हि मया ।

विम:- (प्राञ्जलिः) उच्यताम् ।

चामु:- विदेशवासेन मलिनीभूता सीता शुद्ध्यर्थमग्नौ प्रक्षिप्ता; तद्वदियमप्यग्नौ प्राक्षिप्यताम् । तदेवास्याः प्रायश्चित्तम् ।

मोह:- भोः शास्त्रिन्, किमुच्यते त्वया ? विदेशवासेन स्वसामेध्रष्टचारित्रा संवृत्तेति । किं न ?

चामु:- बाढम्, बाढम्, बाढम् ।

मोह:- मन्ये, तव गृदिणी न विदेशं गता ।

चामु:- नैव नैव नैव ।

मोह:- सा पतिव्रतैव ।

चामु:- तथैव तथैव तथैव ।

मोह:- सा अग्नौ प्रक्षिप्य परीक्ष्यताम् ।

चामु:- (सकपोलताडं क्रोशनं) महापापिन् (इति परिक्रामति)

(शीलवत्यादयो निष्क्रान्ताः)

(चामुण्डः अधोमुखः प्रचलति; शनैः प्रविशन्ती चण्डी चामुण्डं वीक्ष्य राक्षसीव क्रोशति)

चामु:- (सम्भ्रान्तः) अरे !

चण्डी:- अररे !

चामु:- न त्वया प्रक्षालितं मुखाञ्जनम् ।

चण्डी:- मया किमिति प्रक्षाल्यते । त्वयैव प्रक्षालनीयमित्युक्तं मया; तन्न त्वया कर्णे कृतम् ।

चामु:- एहि, गृहं गत्वा प्रक्षालयिष्ये ।

चण्डी याहि त्वम् । अहं शीलवतीं दृष्ट्वा आगमिष्यामि ।

(इति सा प्रतिष्ठते; स तां कर्षति, सापि तथा करोति, स तां बाहुभ्यां गृह्णाति)

(सर्वे निष्क्रान्ताः)

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