

THE PRESIDENCY COLLEGE MAGAZINE

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THE PRESIDENCY COLLEGE ASSOCIATION

A meeting of past students and past and present members of the staff of Presidency College was held in the College under the chairmanship of Prof. B. M. Sen, on the 10th January, 1934, and it unanimously decided to start an Association of students and past and present members of the College.

A Provisional Committee with Mr. S. N. Mitra, M.A., B.L., and Prof. P. C. Mahalanobis as Secretaries, was appointed to take necessary steps for organising the Association.

A second meeting was held in the College on 10th April, 1934, under the chairmanship of Basanta Kumar Bose, M.A., B.L., the senior ex-student of the College. Draft Rules prepared by the Provisional Committee were considered, and the Provisional Committee was authorized to enrol members. The Inaugural Meeting of the Association will be held after not less than fifty members have been enrolled.

ALL PAST STUDENTS AND PAST AND PRESENT MEMBERS OF THE STAFF ARE CORDIALLY INVITED TO JOIN.

Life Membership Fee.

Rs. 15/- in one instalment, or Rs. 20/- in four instalments of Rs. 5/- each.

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The Late SIR DEVAPRASAD SARVADHIKARY, Kt., C.I.E.
C.B.E., M.A., LL.D.

FOREWORD

Following the usual practice, I add a short foreword to the first issue of the College Magazine this session.

It is sure to do us good to recall the ideals of the College which one is apt to forget in the stress of everyday life. In these days of slump and depression, scramble and competition, a few moments of introspection may be useful in putting our perspective correct.

The college is more than a place where instruction is given and received, leading to scholarships, prizes and medals ; it is more than a place where games are played, won or lost. It is an institution which carries its own traditions, and impresses, on all who cross its portals, the stamp of its individuality. If it is anything worth the name, it sets before itself the task of imparting knowledge that enlarges vision, education that touches life and instruction that strengthens character. It weaves a bond of sympathy among the members which is real and inspires a loyalty which stands the test of time.

The extent to which we—the staff and students of the College—have been able to approach this objective is the measure of our success.

B. M. S.

THE PRESIDENCY COLLEGE MAGAZINE

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Notes and News

WHAT is a *college*? It is not those stately edifices, nor that spacious compound. It is not the teachers, nor students, nor that imposing organisation vaguely called the 'authorities.' It is rather a stock of memories, a train of traditions—things much less solid but not any the less real for that. The *college* is a name that inspires, it is a breath that enraptures. Generations pass away in smooth succession, events pass flashing into the darkness of oblivion ; but the *college* stands unscathed by the hands of time. The June morning of 1855 when Presidency College first took its life in the frame of its lineal ancestor, the Hindu College—that morning has long passed out of memory. But Presidency College has lived through the eighty years of its existence, has felt every pulsation of its glorious moments, every sting of agonies that have been its lot—the chequered vicissitudes of its aged existence.

Presidency College Magazine—although a much belated issue—has been reflecting this life of the College through the last twenty-one years. It has stored up old memories, has marshalled old traditions ; and it has preserved them all with great care. For twenty-one years it has been the pulse of the College, the index to the sort of life the College has lived ; and it has solemnised itself through its work. It is, therefore, not without certain misgivings that the present Editor steps into the very responsible task of the custodian of this sacred duty. But then he feels sure that Presidency College Magazine has got

to run its own course and the lamp on its cover would show him the way. Thus, fully alive to his responsibilities, he does not shrink before them.

* * * * *

Every new year brings into the College a new batch of boys, a batch of young men who do not merely enter into that ever-widening circle of Presidency College men, but who supply the very life-blood of the College. Every year some of our men leave their old surroundings of the College, and others take their place. It is for this process, more than anything else, that the College is ever fresh, it is ever green,—its youth is lived over and over again, year in and year out. To each one of those who leave us we extend our sincere wishes for a happy and prosperous life ahead, and to those who come in we accord our hearty welcome.

* * * * *

While ringing in our new friends we have got to record with deep regret the passing away of a few of our old acquaintances. The late SIR DEVAPRASAD SARVADHIKARY was one of those old boys of our College who proved true to its mettle in after life. He was a student here for six years from 1877 to 1883 when he took his M. A. degree from the College standing second in order of merit in English. He then made his mark as a solicitor in the Calcutta High Court. For over forty years he was connected with the cause of education in Bengal. He was twice appointed the Vice-Chancellor of the Calcutta University between 1914 and 1918, being the first non-official Vice-Chancellor of our University. He was a member of the Governing Body of our College for many years right up to his death. He was also a great lover of sports and a patron of cricket in Bengal; and he was the founder and President of the University Occasionals.

In the death of RAJA RESHEE CASE LAW, Bengal has lost a conspicuous figure in the field of industry and commerce. After passing the Entrance Examination, RESHEE CASE joined the Presidency College in 1869; but he cut short his academic career in 1871 when he left the College for receiving practical training in the management of large business on European lines. A business-man of great repute, he was for twenty-six years President of the Bengal National Chamber of Commerce. He was also connected with various other departments of the public life of the country.

The late MR. BANKIMBEHARI MITRA was a student here from 1889 to 1891, and he was one of the founders of a College debating society which was called the Presidency College Union. He was a distinguish-

ed member of the Bengal Civil Service and an Honorary Presidency Magistrate of Calcutta. The late RAI JAMINIMOHAN MITRA BAHADUR took his M. A. degree in History from Presidency College in 1901 and subsequently entered the Bengal Civil Service. For many years he was associated with the co-operative movement in Bengal as the Registrar of Co-operative Societies in the province. It is with a deep sense of regret that we have to record the premature death at the age of twenty-five, of MR. SUKUMAR BANERJEE of the Indian Civil Service, one of our recent ex-students.

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The death of MR. NIRODEBARAN BAKSI of the Fourth Year Arts Class comes as a great loss to the College. NIRODE was a brilliant young boy with many qualities of head and heart; and with his genial manners he had endeared himself to his many friends. We also express our deep sorrow at the death of MR. AMIYABIKAS DATTA of the Third Year Science Class under the most tragic circumstances.

Requiescat in pace.

* * * * *

We would fain have closed this melancholy note at this stage. But we have to prolong it for a few words on 'the dying Presidency College,' as a correspondent, who happens to be an old boy of the College, remarked in a Calcutta daily.

This year the College has done very badly in the University examinations. In the Intermediate we had to surrender the top places in both Arts and Science, and we had to be content with only two places out of the first ten in Science and only one in Arts. One of our boys, however, topped the list of the first grade scholars. Worse still were the results of the Bachelorship examinations.

All this seems very discouraging indeed, and this state of affairs does not throw any good reflection on the reputation of the premier College. For all that, however, we combat the suggestion that Presidency College is dying or that it *can* really die. A well that is connected with a perennial fountain can never dry out, although at times it may sink low. Presidency College is no doubt passing through very lean years at present, but we are sure that it is only a temporary spell.

A good son does not easily admit that his sick mother is dying, nor does he cheerily assert that she is all right. It is an undeniable truth that the prestige of Presidency College has been seriously declining in recent years, and for reasons not quite unascertainable. The evils of high fee-rates in the College have been emphasised by

every editor in this connection ; and if their words have gone unheeded, it is needless to add another prayer that is destined to lie in the dead letter office of the authorities. Arrangements are, however, being made to strengthen the Students' Aid Fund, create a few full free-studentships and increase the number of stipends. We hope this will attract many good students to our College.

Another regrettable feature in the College is the utter lack of touch between the professors and the students. There is always a screen of unfamiliarity that separates the students from their teachers. It is a matter of great importance that they should know each other more intimately and this will certainly do great good to the students.

In this connection we beg to invite the attention of the authorities to another factor. The system of frequent transference of professors greatly affects the students, specially when the vacancies created are long left unfilled. Again, since our College was affiliated in Civics, there has not been a single addition to the teaching staff of the Economics department, and, as a result, the department has been seriously over-worked. It is very difficult for three professors to manage it satisfactorily and the appointment of at least another professor of Economics is urgently necessary.

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This year there was a stir in the work-a-day life of the College with the creation of the Debating Section of the 'College Union. An attempt was made last year in this direction, but it proved abortive. This year, however, thanks to the co-operation of the staff and the students, the long-felt want of a debating organisation has been fulfilled, and already one meeting has been held under its auspices. It is now up to the Secretary of the organisation and the students in general to keep the flame burning and to see that meetings are frequently held.

We are often told that ours is an age of little leisure and lesser love of literature. This is probably true. But it is an unfortunate spectacle to see that this apathy for literature has been creeping into educational institutions. The Bankim-Sarat Samiti has long ceased working and the Bengali Literary Society has been defunct for all purposes for the last one year and a half. The Rabindra Parishad is also passing through very lean days, and it did not convene a single meeting this session.

Indifference to literature, however, is easily explained, but the neglect of Science does not, in any way, correspond to the spirit of the age. After a shaky career last session the Presidency College Science

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Association has ceased being heard of altogether. Sparta fell for want of men, we hear ; but the same complaint cannot be offered with regard to Presidency College!

On the sports side, however, we have been specially active this year. In the Elliot Shield our football team went up to the final stage when an unfortunate penalty goal decided the issue against us. In the Hardinge Birthday Shield too we were unlucky to lose in the semi-final. In the Inter-Collegiate League, however, we are running at the head of the table, and we have only one game more to play. Our basket-ball team is playing in the Bengal Basket-ball Intermediate League. We have hitherto played five games of the league and are going second in the table. In the first Inter-Collegiate Swimming competition, held recently at the College Square tank under the auspices of the Students' Welfare Committee, two of our men stood first and second with 31 and 26 points respectively. In the Inter-Collegiate Indoor-games tournament held under the auspices of the Calcutta University Institute our College has won the championship for the fourth time in succession, being the holders in Ping-Pong and Billiards and runners-up in Carrom.

In the tenth Inter-Collegiate Oriental Music Competition, held also under the auspices of the Calcutta University Institute, our boys acquitted themselves quite creditably, standing first in *kirtan*, *baul* and Indian flute.

We are glad to welcome back Mr. Provas Chandra Das of the Sixth Year Class after his tour to New Zealand with the Indian Hockey Team. Mr. Das was chosen to play the third test against New Zealand and his successful debut in the test induced people to think that the youngster ought to have been included in the other tests as well. Our hearty congratulations to him.

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This year quite a good number of our men have gone to Europe for higher studies. Our best wishes go with them all.

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There have been comparatively few changes in the staff this year and we re-opened after the summer in almost the same old surroundings.

Prof. Karunamay Khastagir of the Mathematics department was transferred before the summer vacation to Rajshahi College ; and Prof. Nareschandra Ghose, who had long been on leave for reasons of health, returned among us early in April.

Dr. Srikumar Banerjee has been transferred to Rajshahi College to officiate in the newly created Class I of the Bengal Educational Service. Dr. Banerjee's transference has meant the severance of his twenty-three years of uninterrupted connection with the College as a professor of English. The College Union accorded him a farewell and he parted with unmistakable pangs of sorrow. We are glad to welcome Dr. Subodhchandra Sen Gupta back among us. Dr. Sen Gupta needs little introduction from us. As a brilliant student of this College and as an ex-editor of this magazine and one of its most regular contributors, he has long been familiar with our students. After two years of separation he has come back to his old environments.

Last time we reported the confirmation of four of our professors in the newly created Class I of the Bengal Educational Service. This time too we are glad to note that, besides Dr. Srikumar Banerjee, two more of our teachers, Messrs. N. C. Ghose and H. K. Banerjee have been promoted to the same grade.

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The retirement of Mr. R. B. Ramsbotham from the Indian Educational Service removes a great stalwart from the field of education in India. He was connected with our College for many years as a professor and for one session as the Principal. He was subsequently appointed Pro-Vice-Chancellor, Muslim University, Aligarh, and he served in that office till his retirement. While at Aligarh, he used to take keen interest in the affairs of our College and the letter we published in the last issue of our Magazine shows clearly how much he feels for us. We extend to him our sincerest wishes for a long and peaceful life.

* * * * *

We take pride in congratulating a few of our old boys on new honours achieved by them. Dr. Meghnad Saha, who was a student here from 1911 to 1915, has been awarded the Carnegie Scholarship for research-work on Astro-physics. Dr. Saha has already made his mark as a scientist of great reputation, and we hope he will win fresh laurels for himself and his country. Mr. A. K. Fazlul Haque, sometime a member of the governing body of this institution and a former minister to the Government of Bengal has been elected Mayor of Calcutta. Our congratulations in each case.

We are glad to note that Mr. Nirmal Chandra Chunder a former student of this College has been elected member of the Legislative

Assembly from the Non-Mahomedan constituency of Calcutta. We take this opportunity of extending our hearty congratulations to Rai Giris Chandra Sen Bahadur, a distinguished old boy and a former professor of English in this College, on his new appointment as Deputy Secretary to the Government of Bengal, Local Self-Government Department. This year two of our ex-students, Messrs. Banikanta Kakoti and Al-Haj Sanaulla, have been conferred doctorate degrees by the Universities of Calcutta and London respectively. Our congratulations go to them also.

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A Public Service training class has been started from this year in our University. It will hold every year a test examination of the candidates from our University intending to appear at the Indian Civil Service, and on the results of this examination it will choose boys for special coaching. We hope this system will improve the lot of the Public Service aspirants from Bengal and correct, to a certain extent, the notion that Bengal is irrevocably going down in competition with her fellow provinces. The fee-rates charged are, however, forbiddingly exorbitant and they are likely to scare away many earnest but poor students.

By a recent resolution Calcutta University has done away with the system of age-restriction in its Matriculation examination. No other University in India has this restriction and, as a result, the students of other universities can get their degree before the students of their age in Calcutta University can do. Thus Calcutta University graduates, desiring to compete in the Public Service examinations, get much less time for preparation than the graduates of other universities, and, we think, this is one of the reasons why students of our University cannot so successfully compete in these examinations. With this abolition of the system of age-restriction, we trust, a great handicap has been removed.

It is with a great sense of pleasure that we received the news of the appointment of Rai Krishna Chandra Bhattacharyya Bahadur as the George V Professor of Mental and Moral Philosophy in our University. Prof. Bhattacharyya was a student here from 1891 to 1896 and he took his M. A. degree from our College standing first in the first class in Philosophy.

The appointment of Mr. P. N. Banerjee as the Vice-Principal of the Calcutta University Law College is a great satisfaction to us. Mr. Banerjee was one of the founders and the first editor of our Magazine.

We extend our rather belated congratulations to Dr. A. P. Das Gupta, one of our old boys, on his appointment as the Assistant Controller of Examinations, Calcutta University. Mr. Satis Chandra Ghosh, a former student of our College, has been appointed to officiate as the Registrar during the absence of Mr. Jogeschandra Chakravarti on leave ; and Mr. Sailendranath Mitra, who is also an ex-student of this institution, is officiating as the Secretary to the Council of Post-Graduate teaching in Arts and Science. Our congratulations to each of them.

In the Inter-University Football tournament recently held in Calcutta our University annexed the trophy by defeating Lucknow University to the tune of *four* goals to *nil*.

In the premature death of Dr. Prabhat Chandra Chakravarti, Ashutosh Professor of Sanskrit, our University has sustained a great loss. As we go to the press news has reached us of the death of Dr. P. J. Brühl at the ripe old age of eighty. Dr. Brühl was connected with the University for a few years as the Registrar and sometime as a professor of Botany.

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While glancing over the events of the last few months one is touched by the appalling disaster caused by the earthquake at Quetta. Not long ago a great earthquake had devastated a large part of Bihar and within sixteen months' time another calamity, greater in magnitude, befell India. We feel deeply for those who were killed or wounded, or suffered otherwise.

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Floods have been frequent in Bengal. Every year some parts of the province go under water and the misery of the flood-stricken areas knows no bounds. This year a great part of Western Bengal and some districts in North and East Bengal were flooded away, causing great misfortune to the people. Under the auspices of the College Union a Committee has been formed to collect funds to help the relief activities in the flood-stricken areas. We hope that the members of our College will rise equal to the occasion and contribute generously to this fund.

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Attention of the Bengal Government has recently been drawn to the fact that agriculture in Central and Western Bengal has been seriously declining. This decline has been attributed to the deficiency of flood-irrigation in the districts. The only hope of the agricultural prosperity in these decadent areas being restored lies in the resuscitation of dead and dry rivers ; and any economic planning for the develop-

ment of Bengal should include a system of sound irrigation-works. With this object in view, the Legislative Council of Bengal has passed the Bengal Development Act. Though some details of the Act have been severely criticised, the spirit of the Act is certainly commendable and the scheme is likely to do great good to the decadent districts.

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The scheme for the re-organisation of the educational system in Bengal as formulated in the recent resolution of the Government of Bengal has caused a great stir in the public mind. It has been criticised by many eminent men as extremely reactionary in its implications and fraught with grave danger to the educational interests of the province. It is good to see, however, that the scheme is not considered as final ; and, as the Hon'ble Minister of Education the other day declared, the Government will entertain suggestions from the public before taking any decisive step in this matter.

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In the Calcutta session of the All-India Journalists' Conference held in August last, Dr. Anklesaria moved a resolution requesting the authorities of Indian Universities to take steps for the training of journalists on lines similar to those prevailing in some Universities of Europe and America. Newspapers, as the Fourth Estate, guide the destinies of the nation and therefore, as Dr. Anklessaria pointed out, it must be manned and managed by men properly trained in the art and craft of journalism. The motion was, however, lost by two votes.

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Through the efforts of Mr. Subhas Chandra Bose and others, the press and public of India have come to know how a systematic propaganda-work is being carried on to defame India through films and other agencies and lower the prestige of our country in the eyes of others. Now since these wicked tricks have once come out, it is up to every Indian to spare no pains to cope with the situation.

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The world of letters is decidedly the poorer by the death of the eminent Irish poet, George William Russell, better known as A. E. A. E. was essentially a mystic poet, and his mysticism had a special appeal for India. His contributions to the co-operative movement in Ireland and to the economic solidarity of the Irish nation are also considerable. The death of Prof. Edwin Cannan, the eminent economist of the London School, comes as a great loss to economic science. A successful teacher and a prolific writer, Prof. Cannan will

ever be remembered as one of those who nursed the dismal science of economics through its growth in the present century. Death has occurred, under the most tragic circumstances, of Sir Basil P. Blackett, the eminent financier. Sir Basil was the Finance Member of the Viceroy's Executive Council from 1922 to 1928 and it was he who introduced the first Reserve Bank of India Bill in the Legislative Assembly. Although his Bill was ship-wrecked on political questions, and although many of his proposals did not find favour in this country, his ability as a financier has been recognised by many and in the dying days of his term he received a remarkable tribute from Pandit Malaviya. The late M. Henri Barbusse was the pioneer of the anti-war movement in Europe and his sudden demise has caused an irreparable loss to the movement. The late Senator Huey Long, nicknamed the *King-fisher*, was a remarkable personality in the United States. In his own State of Louisiana he had been an undisguised dictator, and in the neighbouring States his power had been steadily spreading. He had recently announced his intention of standing as a candidate for the Presidency of the United States of America.

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' You may not think about Politics, but Politics thinks about you '—is a favourite shibboleth of the political man to-day. The politics of one's country has been, in all ages, the most absorbing of all considerations.

In spite of the spectacular resolutions passed in the Assembly and in the provincial councils, the new constitution is a *fait accompli* to-day,—the Government of India Act has got the royal assent. There is, however no jubilation anywhere about this Act. Opinion in England is doubtful whether so novel an experiment in so large and diverse a country can be made to work and, in the words of one of the framers of the Act, ' a little mournful at the ending of a romantic and memorable chapter in her imperial history.' Opinion in India is sore and disillusioned, and there seem to be four main grounds for opposition to the new Act : objections to federation with the Princes ; those to the Communal Award ; the objection that the new constitution unduly entrenches the vested interests ; and, lastly, that the Act leaves India so fettered with safeguards that responsible progress on her own lines will be impossible.

We must, however, recognise at this stage that the merits of the new constitution do not so much depend on the words of the Act as on how the constitution is made to work. The root of the difficulty of the past fifteen years of Indian politics has been the estrangement of a

large part—evidently the most dynamic part—of the political classes of India from the government. The Congress decision of council-entry has, however, improved the political position of India and the recent release of Pandit Jawaharlal Nehru and Mr. Sarat Chandra Bose is an index to better understanding between the Government and the Congress.

It has been recently announced that Lord Linlithgow is to succeed Lord Willingdon as the first constitutional Viceroy of India. He is eminently fitted to usher in the new constitution. Lord Linlithgow was the President of the Joint Select Committee for the framing of the new constitution and is well conversant with the spirit of the things intended which words, perhaps, could not well express.

The topical issue of recent Indian political talks is whether Congress should accept offices under the new constitution or not. The Working Committee of the Congress has not come to any decision on the question and it has resolved to leave the matter to be considered and decided by the open session of the Congress at Lucknow. It, however, appears to us that at the present stage there is no strong reason, from the constitutional point of view, to stand aloof from political responsibility. It is infinitely better for a people to reach political manhood by assuming responsibility rather than by long experience of systematic opposition.

* * * * *

Taking stock of the political events in Europe one is struck by the rapid changes that follow one another in bewildering succession.

In England the noteworthy political event during the last few months has been the resignation of Mr. Ramsay Macdonald and the installation of Mr. Stanley Baldwin at the helm of the National Government. This has caused some changes in the cabinet and redistribution of a few port-folios. Lord Zetland, who had once officiated as Governor of Bengal, has been appointed the Secretary of State for India. A new port-folio of a minister for League-affairs, i.e., a second minister for foreign affairs, has been created, and Mr. Anthony Eden has been appointed to this office.

Herr Hitler's announcement introducing conscription in Germany caused great alarm in Europe. France showed intentions of doubling the period of service for her conscripts, U. S. S. R. would increase her standing army and Great Britain made tentative plans for a large increase in her militia. For a time European politics displayed a feverish zeal in sabre-rattling. The whole affair was, however,

patched up by the Stressa Conference and the Anglo-German naval pact.

The most important, however, of all the political events in recent months has been the Italo-Ethiopian dispute. The story of this dispute goes back to 1896 when General Baratieri's invasive army failed with shocking results to Italy's pride and prestige ; and the bloody clash at Ual-Ual in December last rang the alarm-bell of a crisis now come to a head. 'We have old and new accounts to settle'; the *Duce* told his troops, 'and we will settle them. It is Italy's supreme will to reject pressure from any quarter.' The Roman has no appeal for those 'unhurried counsels' of an Eden or a Laval. Foreign opinion is to him but 'a ragged puppet to be burnt in the Black-Shirt flames.' The League of Nations has interposed between Mussolini and his African project. But the *Duce*'s scorn for the League is well known. Only the other day he abused it as 'the League of *some* nations' and 'the *longa manus* of England and France.' With a supreme unconcern for foreign opinion and in an almost Nietzschean belief in war, the Strong Man of Italy rushes on to settle those 'old and new accounts' himself. While we go to the press, the arbiters of Geneva have been greatly disappointed by the Italian statement that the Ethiopian dispute does not admit of a compromise. War-clouds loom large on the horizon and the future course of events is enshrouded in a mystery.

The Late Sir Devaprasad Sarvadhidhikary

C. C. BISWAS, C.I.E., M.A., B.L.

THE death of Sir Devaprasad Sarvadhidhikary severs yet another link with the past. The gap which he has left behind will be hard to fill. A man of wide culture, refined manners and broad sympathies, his whole life was dedicated to the service of his country. A mere enumeration of the various offices he held, the various institutions with which he was connected, and the various causes with which he was identified, would make an imposing statement, but would hardly describe the man that he was,—his passionate love of work, his spirit of loyal comradeship, or his quiet strength of character. It fell to my lot to come in close and intimate contact with him in many spheres of public activity, but whether it was in the University hall or in the Corporation chamber, in the High Court or in the legislature, at a public meeting or at a private gathering, never for once did I notice his earnestness or enthusiasm fading, any flickering of the golden lamp which he upheld. He was a man who pitched his behaviour low, but always his projects high. With sagacity of age, he combined the buoyancy of youth, a commanding breadth of vision with a minute grasp of details, a loftiness of ideals with unerring contact with reality. Of wonderful tact and judgment, but unyielding on points of principle, soft of nature, but stout of heart, of the earth but not earthy,

“ His soul was like a star, and dwelt apart,
Pure as the naked heavens, majestic, free.”

Such a life has its lessons for us all and for all time to come. Let us cherish them, let us garner them with as much care as we can, that we might be able to reap even a fraction of the harvest he has left behind.

India's Self-Expression

PROF. U. C. BHATTACHARJEE, M.A.

INDIA to-day is throbbing with a new life. She is anxious to secure an honourable place among the nations of the world and is striving for it. Politically, economically and culturally, she is marshalling all her resources with this one end in view. Her political endeavour has found expression in many directions and is sure to take many more turns before the goal is reached. But the path of politics, like the path of virtue, is not strewn with roses ; and we had better avoid this thorny subject. Economics is eternally wedded to politics and like a virtuous wife shares the ups and downs of life with politics. And the economic salvation of a nation cannot be divorced from its political self-expression. It is not possible, therefore, to tread the path of economics without treading on the corns of politics. And if it is safe to avoid politics, it is prudent to shun economics also.

On all grounds, therefore, the safest topic to discuss is the cultural self-expression of a nation. In the case of India, it is more so, because here the culture through which the nation seeks self-expression is either a dead thing to be revived or something yet to be born. We do not attempt to impress the world with our present cultural possessions—with our present art and literature, or our present achievements in science and philosophy and religion. We rather excavate old graves and scatter ancient bones across the frontiers and want to make the world believe that honour is due to us.

Nations with a past have a right to be proud of it. But such a past is not India's monopoly ; other nations had a similar past and have a similar right to be proud. Rome had a glorious past, too, and so had Greece. But Rome and Greece do not send emissaries to the distant corners of the world to recount their past glories in order to ensure a fair deal by the nations of the earth. If Mussolini is feared to-day and is listened to with patience and respect, it is not because Rome was great before Christ was born, but because Italy of to-day is not insignificant and the *Duce* has an organised nation of virile men behind him. Again, if Greece is negligible now, this is so in spite of her undoubted glories that are no more.

India's glorious past is not in dispute. But her present sadly belies these glories. And it is a pitiable spectacle for India to

endeavour to make the world believe that honour is due to her *because* she had a past. Yet this is exactly what many reputed Indians are apparently trying to do. We frequently hear of our preachers and philosophers touring the continents of Europe and America lecturing to audiences and, if newspaper reports are to be believed, raising the status of India in the estimation of the world. We often hear that Heads of important States send invitation to our itinerant preachers to listen to the words of wisdom falling from their lips. If all these newspaper reports were true, Europe and America should have by this time been converted either to Vedantism or Vaishnavism. But the truth is otherwise. Look at the picture below: We take it from the *A. B. Patrika*, dated Sept. 14, 1935:

"A circus party is roving over Switzerland exhibiting Indian wandering jugglers and acrobats. They are made to stand in Indian poor dress often as dirty as possible. Among them some are women and some are children. These beggars are recruited on contract for the summer and autumn seasons and their performances are advertised as " Indian Show." These recruits are made to form procession with one of them an elephant dressed as " Maharajah," and dances and pantomime shows are performed by others which are passed off as Indian dance. The poor pipe performed along with the dance is represented as Indian music. The men are poorly paid and badly housed. Sometimes they are housed with the animals even."

This is not the only circus party of its kind. Others in other countries have similarly exhibited Indians with wild animals.

Our philosophers and preachers go abroad and attract audiences to listen to them. We do not quarrel with this. But there is a tendency to represent courtesies that they receive as ovations and every audience they address as a House of Commons. Besides, is it permissible to ask whether or not circus-shows with Indians figuring in them attract fuller houses than lectures on Vaishnavism on Indian mysticism? We have it on the authority of one of our peripatetic philosophers that after he had finished a lecture in America a man from the audience came up to him, stretched his palm and enquired if the philosopher could read there where his wife was! The poor man had been deserted by his wife! And he thought that an Indian was a *Yogi*, a juggler, a palmist and a philosopher, all rolled into one! You may laugh at this man but cannot congratulate the lecturer on his audience!

Let us not forget the simple commonplace that no nation can improve its present status by merely reciting its past history, however glorious that history may have been. And if a nation has worth now, the fact that it has no history, does not stand in the way. For aught

we know, India's past is more full of achievements than that of Japan. But we have yet to hear of a circus party anywhere in the civilised world exhibiting yellow humanity alongside of animals ! But the fate of the brown skin has been different, and this, in spite of our *Yoga* and *Tantra*, *Vedanta* and *Vaishnavism*. It is a stupendous illusion to think that we can ever persuade the world to accept *Yoga* or *Tantra* and thereby enhance our prestige with the world. We might as well endeavour to endow chairs of snake-charming or jugglery at Heidelberg or Oxford.

After all, with all deference to the achievements of our forefathers, can we say that India's past history has been properly assessed? Lofty heights were undoubtedly reached in speculative thought ; but could these ideas travel beyond the frontiers of India? Did they leave a permanent impress upon later humanity and influence the course of civilisation in other lands? If we take the civilisation of the world to-day—the civilisation in which India also is participating now—what exactly is India's contribution to it? What Rome and Greece gave, what Judea has given, have been woven into the texture of the world-civilisation. But the ideas that India developed in *Kuru-panchala* or *Videha-Magadha* have to be excavated along with the ruins of Sarnath and Mohenjo-daro. Like hoarded wealth and unlike current coins, India's civilisation quickly lost its utility and became dead and buried. It has not functioned as a live force in the onward march of the world.

We are not forgetting greater India and Buddhism abroad. Buddhism was successfully extirpated in the land of the Buddha's birth. And Buddhist pilgrims no longer flock to India like Huen-tsang or Fa Hian. And greater India is tied to India with threads of gossamer! It is just possible, therefore, that love of country, which is sometimes a form of love of ourselves, may lead us to overestimate the value of our past history. Our greatness was insular and ineffective.

If all the energies of a nation are used up in unravelling the past, its present will be a blank. Let us not therefore direct all our attention to an exposition of the ancient lore. The world has yet need of new ideas. And a nation will have no right to an honoured place unless it contributes to the progress of the world. It is always good for a nation as well as for an individual to act in the present and " let the dead past bury its dead." And for a self-respecting nation it is better to work at home than be canvassing good opinion abroad. And if India desires a reasonable self-expression, she must be up and doing here and now.

Tutorials and Vacations in Oxford

HUMAYUN KABIR.

ONE of the most wasteful factors in the system of Indian education is its distribution, or one should perhaps say, mal-distribution of holidays. Almost every other day seems to be a holiday or at least a half-holiday, for besides the scheduled scheme of non-working days, an immense number of holidays crop up without any previous warning. It may be that some distinguished man has visited some institution for some purpose, it immediately follows that the institution must be closed in honour of his visit. It may be that some triumph has been achieved in the field of letters or of sport, why, the best way to celebrate it is to close the institution for as many days as the authorities will permit. Then there are the holidays which follow the death of some prominent member of the public.

It is not that we have a larger number of holidays in India than educational institutions in other countries of the world. In fact, most European Universities enjoy longer vacations than are customary here, and yet, the impression one gains is that in India, work cannot be carried on satisfactorily on account of the large number of holidays that interfere. It is an apparent, not a real, plethora.

The reason for this is to be found in the scheme of holidays which obtains in India. In the European Universities, the holidays are consolidated, so that the year is divided into solid blocks of working weeks and vacation weeks. In Oxford, the session starts with eight weeks of Michaelmas term, followed by six weeks' holiday. Then follows the Hilary term with its eight weeks, and again a vacation of six weeks. Finally there is the Trinity term whose eight weeks are rounded off by the long vacation of sixteen weeks. Thus, in the whole year, term time comprises only twenty-four weeks while vacation extends over twenty-eight weeks.

Precisely for that reason, however, the vacations are not wasteful in Oxford. In fact, though they are vacations, they are hardly holidays, and it may be noted in passing that the Tutorial system which one associates with the British Universities of Oxford and Cambridge could not possibly have worked without the scheme of holidays we have sketched above. For long holidays mean boring days, unless there is work to be done, and the sixteen weeks of the

long vacation bear heavily upon one's time unless one is prepared to help it speed through pre-occupation with work. Here in India, excepting the Summer and the Pujas, the holidays are scattered among the working days. They are generally of such short duration that they are over before one is fully conscious of the fact. They do not sink into the consciousness as do the holidays in Oxford, for before one has fully relaxed and recovered from the strain of the working days, the holidays are over and one must again to work. Holidays, here, are for that reason, frittered away in useless nothings, and do not even serve to tone up the mind and body for a fresh spell of work. In a word, the vacations in India may be holy days, but they are not holidays and are a sheer waste from the point of view of both utility and recreation.

We have already hinted that the vacations in Oxford are linked up with the Tutorial system of the University, and in fact, make the system possible. It is, by the way, curious to notice that this special meaning of the term "Tutorial" has been only very recently recognised as one of its accepted meanings. The Concise Oxford Dictionary does not, even as late as 1931, give this meaning of the word, and it is only in the revised third edition, that we find the lexicographical recognition of a meaning which has become current in popular usage.

If one is asked to contrast the Tutorial system as it obtains in Oxford with the system which obtains here in India, one can best express the distinction by saying that the Indian system means work for the teacher while the Oxford system aims at making the students labour. Here, the teacher holds the centre of the stage and performs before the admiring (?) gaze of a group of willing or unwilling pupils, but for all he knows, his performance may leave his audience cold, or worse still, provoke in it reactions which are the exact opposite of what he intends. From the point of view of the students as well, this digestion of their intellectual food by the teachers leads to mental and moral slackness and indolence, and turns the lecture hall into an arena where the energy and activity of the lecturer struggle in vain against the dead intertia of a lethargic group.

In a Tutorial in Oxford, we get an entirely different scene. There the student is the principal actor, and the Tutor a mere spectator, who lazes in his couch and puffs at his pipe to raise a smoke-screen between his pupil and himself. May be at times, he ventures to make a remark, and the student immediately sets upon him to prove that the remark is irrelevant or uncalled for, or at the very least,

untenable. The Tutor puts up a preference of fight, but very soon, he relapses into his indolent doze, and the triumphant student proceeds with his master-piece. At the end of an hour or an hour and a half, as the case may be, the Tutor suddenly wakes up and thanks his pupil for the essay he has prepared, makes a few comments here and there and gives him the subject for a fresh discourse. And so it goes on. Every week, the student comes with an essay he has concocted and delivers himself of his latest chef-d'oeuvre, and every week the Tutor thanks him for the new light he has thrown upon ancient problems.

Yet, the Tutor is not really so sleepy as he seems. For behind his apparent apathy and drowsiness, there is an active mind that is sizing up his pupil and planning how to get the best out of him. For, we must remember that in Oxford there are no lectures to cover the syllabus, and the students are not carefully shepherded through their text-books in preparation of the ordeal of examination. In fact, the lectures which are delivered by the Fellows of different Colleges are prompted by their own individual interests, and have very little direct bearing upon any of the examinations held under the auspices of the University. Students in our country will probably appreciate the implications of the situation when they hear that the lecturers are not compelled to lecture nor the students to attend. If a Fellow of a College offers to lecture on a subject, it is because he chooses to, and naturally enough, he will choose a subject after his own heart. Similarly, a student is not under any obligation to attend any course of lectures, and consequently, if he does attend a course, it is because he also chooses to. All the formal teaching in the University is therefore done by means of Tutorials, where students, individually or in couples, face their Tutor in his den.

The importance of the vacations becomes obvious at this point. For, it is the business of the Tutor to so co-ordinate the work of the vacations to that of the terms that the course is finished during the three sessions that the student lives at the University. At the end of each term, the Tutor prescribes a number of books which his pupil must read during the vacation, and the vacations are so long that, generally, the pupil is able to cover at least a portion of the work so prescribed. At the end of the vacation, sometimes the tutor gives to the pupil a "Collection", which means some sort of a test of the vacation work. But that happens only if the Tutor thinks that the student has done nothing during the holidays. Generally, he is content to assume that the pupil has done at least some of the work,

and the term is spent in going over the ground again, more thoroughly and laboriously. He asks his pupil to attend one or two courses of lectures on that subject during the term, and the pupil attends at least once or twice to find out whether it is worth his while to continue with them. Sometimes, he attends throughout the term, sometimes he decides that the lectures are no good so far as he is concerned, and without more ado, he quietly drops them and nobody is any the wiser for it. But in any case, he has to write one essay every week on some subject selected by the Tutor, and in eight weeks, he finds he has covered a material portion of the paper or period that he has been doing. Then vacation comes again, and the Tutor selects some fresh topic for the vacation and the ensuing term, and so the process goes on from term to term and year to year.

The effects of such a system on the pupils can be easily guessed. From the beginning of his University days, he is thrown very largely upon his own resources, and this constant dependance on himself not only matures his intellect but also develops his character. Further, if it is the function of the Tutor to criticise the essay which is presented to him, it is essential to the self-respect of the pupil that he must defend, as best as he may, the position he has taken up in the essay he has prepared. This intellectual tussle—good-humoured on the part of the Tutor and respectful if contentious on the part of the pupil—sharpens the wit and encourages originality, hardwork, and careful scholarship.

But it is not only the pupil who gains by such a system. The Tutors, freed from the laborious task of drilling information into the young and unwilling minds of raw and callous youths devote themselves to the study of the problems which claim their interest. It is this release of energies from the drudgery of pedagogy that very largely accounts for Oxford's magnificent tradition of research and scholarship.

PRESIDENCY COLLEGE MAGAZINE—



RAJA RESHEE CASE LAW, C.I.E.

By courtesy of
KUMAR SURENDRA NATH LAW

Charles Lamb: Hundred Years

LAST December marked the centenary of Charles Lamb's death. Down a whole century has the wistful and wayward figure of Elia floated securely in a ripple of laughter and tears. He has found his way into our hearts, and there he abides. Following his example with respect to Milton, we now might almost say grace before reading his Essays—a prayer of thankfulness, for have not they made good their place among the joys of modern life? And the wonder of it all is: where did all this joy that he has given us well up from? For he had such a dreary life. He lived tragedy, though he did not write it. Quite early in life he tasted of poverty which snatched him from his educational career and flung him on to the 'desk's dead wood' at the tender age of seventeen. He had also to know the curse of hereditary disease—a taint of madness running through the family, which, though it spared him with one serious attack, made a life-long victim of his 'poor dear, dearest sister,' Mary Lamb, who killed their mother in one of her frenzies. That tragedy coloured the rest of Lamb's life; for, as his father died, after having lingered long in senility and sickness, the charge of the 'poor dear, dearest sister' came upon Lamb, who bravely took it up, forego~~ing~~ marriage and personal happiness for her sake. The rest of his forlorn bachelor's life, lighted up by such sparks of sisterly affection as the intervals of sanity spared, was spent in a life-long devotion to this ailing creature: between office and solitary home, and sometimes between home and the asylum, when the fits came upon Mary, brother and sister would often walk hand-in-hand with tearful eyes. The other one of his miseries, inheritances, poverty, plagued him as much; and it was long before Lamb was in a position to buy a set of old china; that new of his against which Bridget Elia so gently protested.

II

How did he take to life to whom life had 'aken thus? In his to life, such a life as his, lies the whole secret of Lamb's for is it not strange that such a sufferer should be so inveterate? He triumphed over life in the sheer unconquerability of laughter. He laughed with (not *at*) life; even as a mother with a child, now trying to kindle laughter w. own mirth in a

face that would persist in weeping and grimacing, now laughing at the very contortions of that face. And how various a laughter was that. Now it is the tender smile of the portrait of Bridget Elia, now it is the mischievous smirk of the account of James Boyer and of 'Alexander in tears,' now it is the uproarious hilarity of *All Fool's Day*. Now, again, it is a smiling perception of the ironies of life, of its perpetual inconsistencies and contradictions—an amused wonder that the greatness of a place (*Recollections of Christ's Hospital*) should hide so much meanness and misery (*Christ's Hospital five and thirty years ago*); that a mind so wise and helpful in the stormiest trials of life should upset you in the calmest weather (Bridget Elia in *Muckery End*); that children, those elfin beings that peopled his dreamland, should be the instruments for married people to torture bachelors with. But he so enjoys his amusement that he forgets to complain. Sometimes he would quaintly dwell on the little, stolen comforts and delights of his life—petty personal preferences, and petty personal aversions that add to the zest of life as much as the preferences; his whist, and roast pig, and books, and old china, and fools, and people (and authors) with some diverting twist of mind and honest obliquity of understanding: all his favourites; Scotchmen, and married people, and 'books which no gentleman's library should be without,' and reprint of Burton's *Anatomy of Melancholy*, and early-rising: all his anathemas; as if he would flaunt these likes and dislikes in the face of life, proclaiming with a mock-heroic gusto the triumph of the individual over life, that formidable generality that seeks to wipe out the individual. Thus he preserves his perpetual greenness of mind and triumphs over the ills that the flesh is heir to. He armours himself in a panoply of whim and fantasy and odd drollery and the abstraction of antique phrase, and defies life to do its worst. It is the amour worn by Captain Jackson—that 'preponderating opulence' of mind which feeds on spiritual repasts which 'carving cannot lessen, nor helping diminish.' 'The mind, the mind, Master Shallow.'

III

But laughing and laughing away are only superficial aspects of Lamb's humour. For the best part and the quintessence of Lamb's humour is not his triumph over life but his profound acceptance of that life which had sought to defeat him. He is in love with 'with this green earth.' He refuses to die—'can a ghost longer shake its gaunt sides?' He is in love with London—London not with its splendours and comforts and 'the sweet security of its streets' but London with 'the bustle and wickedness round about'.

Garden, the very women of the town.....drunken scenes, rattles.....the very dirt and mud.....steams of soups from kitchens.¹ He is in love even with the Original Sin and the Fall of Man: Eden according to him

was the primitive prison till man with promethean felicity and boldness luckily sinned himself out of it. Thence followed Babylon, Nineveh, Venice, London, haberdashers, goldsmiths, taverns, play-houses, satires, epigrams, puns—these all came in on the town part and the thither side of innocence.²

It is a love of the complete life—not only the life of holidays and the greenness of fields and the delicious juices of meats and fishes and fireside conversations and the company of books,³ but life in aspects the most insignificant and repellent, life as in the pictures of Hogarth (his favourite), life that blooms in chimney-sweepers and beggars, life with poverty and the curse of hereditary disease. He is in love with the very ills of this life, and what could be more characteristic of Lamb than his yearning for sickness that he might indulge in its regalities? That is an illustration not only of his audacious whimsicality and his quaint humour, but also of his attitude towards life. For Lamb is not merely Captain Jackson—not merely a poet with that 'preponderating opulence of fancy' that triumphs over the drabbest and meanest realities of life; but he is, in his own droll way, a philosopher with a profound acceptance of these realities. And in what more beautiful words could we sum up this philosophy than in these of Keats, a poet with a similar outlook on life, viz., that it is 'the love of good and ill' and 'the principle of beauty in all things,' a philosophy which finds that 'though a quarrel in the streets is a thing to be hated, the energies displayed in it are fine.'

IV

From that fountainhead, that inner centre of Lamb's being, sprang all that depth of tolerance and tenderness which is the most beautiful part of Lamb's humour. One could almost wish to be laughed at by Lamb, for no laugh could be more sympathetic. As one whom life had treated harshly, he had a deep and tender understanding of the frailties that the flesh is heir to; and while he was no sentimentalist, likely to gloss over and not laugh at your absurdities and weaknesses, he would sometimes laugh them into beauty. What a feeling of affection lights up the conclusion of his half-humorous portrait of Lovel!

1. Letter to Wordsworth, January 30, 180^f.

2. Letter to Wordsworth, January 22, 1830.

3. *New Year's Eve.*

What a spirit of loving forgiveness inspires the memories of a brother who had deserted the family in need ! What a world of wisdom and sympathy lies hidden beneath all the fun of *All Fool's Day* ! What a depth of tenderness underlies the explanation of the 'stoop' of Thomas Tame, where the very absurdity of the man is transformed into the very beauty of his life ! On the negative side this tolerance and tenderness are equally striking. It took the form of a deep hatred of dogma and of rigidity and inelasticity of temper. That was why he could not stand the Scotch intellect. That was why he could not stand Wordsworth's glorification of the countryside—this Lamb who wrote *Mackery End* and *Blakesmoor* and of 'unspeakable rural solitudes' (*New Year's Eve*). Could one imagine two men more unlike than Lamb and Voltaire? Yet, at the Haydon dinner, Lamb chaffed Wordsworth on the latter's denunciation of Voltaire. He must find place for everything and everybody in life.

Yes, place for everything and everybody—not only for the outcast, the chimney-sweeper and the beggar, for that is a form of sympathy so common and obvious that it no longer carries any distinction with it. More striking and distinctive than Lamb's sympathy for the outcast is his sympathy for characters that fail to adjust themselves to the life around them, who live as it were a life of their own—the Samuel Salts referring at an unseasonable moment to the hanging of Miss Blandy, the Bigods through whose fingers the world's wealth is slipping out for ever, the Captain Jacksons living in a perpetual poetry of impecuniosity. With what tender care does he preserve these very individual individualities from the blurring indistinction of life ! For them too he must find a place in life—for borrowers, and inconvenient fellows, and thoughtless virgins that take no oil for their lamps, and architects that build upon sand, and quiet souls that keep their ~~talent~~. He must needs have them to complete the frame of his perspective of life.

And if anybody objects, we might imagine him saying to his objector very much as Falstaff said to the Prince of his 'rascalish rascals'—

Tush, man, mortal men, mortal men.

V

Yea ! mortal men, mortal men. Who could have a keener sense of mortality than Lamb—with a mother killed by her daughter, a lovable father falling ~~and~~ decay under his very eyes, with a whole world of old familiar ~~bust~~ busts that vanished? The very evanescence of life

increased his love and tenderness for it. The shadows of mortal destiny can be seen walking through the *Essays of Elia*, imparting, in many instances, to Lamb's quaint humour a strange, ethereal, dream-like quality. It can be seen in *Dream-Children* and in the refutation of the popular fallacy *That we should rise with the lark*. One could scarcely guess the sadness that lurks behind Lamb's laughter, the tear and the sigh that his smile conceals. He is full of the *lacrimae rerum*, and there are times when the tears well up in spite of himself and betray his pathetic smile. Thus, in *Old Benchers of the Inner Temple* he starts with a long and laughing catalogue of the old benchers. Suddenly, all this wealth of humorous detail is broken in upon with an abrupt ejaculation:

Fantastic forms! whither are ye fled!

The effect is strange and instantaneous: we seem to look upon the 'fading' of an 'insubstantial pageant,' and the odd drollery of Elia becomes a sudden, little, tender commentary on life.

T. N. S.

Nationalism

ANIL CHANDRA BANERJEE, M.A.—*Ex-student.*

IT is a truism to say that Nationalism is a basic factor in the evolution of European History in the nineteenth century. On this point all groups of historical writers have laid a peculiar emphasis. We have also heard enough about the controversy between Free Trade and Protection (the latter being regarded since the days of Colbert as the product of economic Nationalism) in the nineteenth century, and about the implications of this controversy in the sphere of international diplomacy. Patriots have discovered in Nationalism the great panacea for all secular evils ; and those who preach the highly illuminating doctrine that patriotism is not enough have imposed on Nationalism the heavy responsibility for all the destruction and havoc that a century of wars has inflicted on Europe. Cobden Memorial Lecturers denounce even to this day the partition of Europe by tariff walls ; but great statesmen who never cease to talk of international peace deliberately regulate their programmes of national reconstruction by the principles and teachings of economic Nationalism. Throughout the course of Modern History we may notice a gradual shifting of emphasis from the purely political to the politico-economic aspect of things. The same transformation may be observed in the case of Nationalism as well. A century ago Nationalism was primarily a political doctrine: it had its philosophers as well as its soldiers. But to-day it is mainly a question of tariffs, subsidies and quotas: its philosophers have left the university and the prison for the chambers of industry, although its soldiers face death in the same way as their predecessors did. So far as the history of Europe is concerned, Nationalism is to be studied, not as a dead force like the doctrine of Papal authority or Bossuet's theory of absolute Monarchy, but as a vital question which may have changed its form but has not relinquished its place in the mind of men.

What, then, is Nationalism? What is its precise significance? To say that it implies common racial origin is hardly accurate, for of all the exploded dogmas the purity of race is not the least important. Where is the racial kinship between the Normans and the rest of Frenchmen, between the descendants of the old Romans and the Goths, between the Teutons and the Celts? And yet who can say that the

French, the Italians and the English are not nations, that Nationalism has played no part in their history?

Some of those who do not accept the convenient theory of racial unity insist on another element—common language. Do not all the races who live in France, in Italy and in England speak the same language? Identity of language leads to identity of interests as well as of outlook, and Nationalism is born. This explanation, however, is too simple, and consequently it leaves much unexplained. For many years before the Great War Pan-Slavism was an active movement. It led to the ruin of the Empire of the Hapsburgs ; it led to the revival of Poland and Bohemia, to the creation of a Southern Slav State after the model of the medieval Serbian Empire of Stephen Dushan. But when the priests of this great creative (as well as destructive) dogma met in Pan-Slav Congresses to pay their homage to the deity, they had to recite their prayers in German: the Slav nation had no common language.

Is it common religion that lies at the root of Nationalism? No. The Huguenots of France now fight against the German Protestants, not against French Catholics. Among the disciples of Mazzini and the soldiers of Garibaldi there were Catholics as well as Protestants. Among the Slavs there are Catholics, Muslims as well as members of the Orthodox Greek Church.

Some writers argue that common historical development is the real basis of Nationalism. France under her despotic kings, Italy under her struggling oligarchies inspired by the same Machiavellian principles, Germany under the influence of the Holy Roman Empire had each a common line of development, a common national experience. In days of plenty as well as of famine many races inhabited a common land, and after centuries of bitterness and misunderstanding they emerged as nations. But what is the common historical experience behind Pan-Slavism? On the other hand, the Christian nations of the Balkan Peninsula lived under the rule of the Turks for four centuries without entering into a national union among themselves or with their masters.

• Nationalism, in fact, is an illusive dogma, a mystic belief in kinship. Each of the factors we have analysed above goes to the constitution of this belief, but none can explain all its mysteries. For the purpose of the historian it is enough to take note of the fact that a group of people, for some reason or other, believes that it is a nation, and acts accordingly. He need not intrude upon the alluring field of philosophic speculations.

With the origin of Nationalism, however, the historian is very much concerned, for to trace the origin of this dogma is to analyse its historical development.

Practically speaking, Nationalism is a product of the French Revolution. In the seventeenth century the nation was identified with the Monarchy, it had no separate existence ; in the eighteenth, the nation discovered itself in its struggle against the Monarchy. The French bayonets carried the new gospel to all corners of Europe. The Continent, so long split into states, discovered a new principle of partition—Nationalism.

Curiously enough, it was in the struggle against the French bayonets that the European peoples clearly understood the significance of the gospel which they had vaguely accepted before. The Battle of the Nations decided the fate not only of the Corsican adventurer but of Europe as well, for on that fatal field Germany was born. Spain re-discovered herself in her desperate struggle against Napoleon. Italy took her lessons from his soldiers. Even Holy Russia came to feel, rather uneasily, that she had an existence separate from that of her Little Father, when her peasants threw themselves against the mighty conqueror.

Thus was born the new religion of the Modern Age. The conversion of the world to Nationalism was surprisingly rapid, more rapid than that of Asia and Africa to Islam. It had its prophets: the hitherto unknown revolutionary orators who spoke to the people of France, the humble French soldiers who gave up their lives behind the Pyrenees and within the walls of Moscow, the German professors whose lectures were scrutinised by Metternich's spies, Mazzini and his thousand forgotten followers, the monkish chroniclers who wrote epics about the ancient glory of Slavdom. It had its martyrs too: the victims of the Terror in France, the liberals who incurred the displeasure of Metternich's all-powerful secret service, the members of 'Young Italy', the Russian youths and workers, the members of the secret societies in the Balkans.

Nationalism gave to thousands of men that faith which makes death itself lose its terror. It brought forth a new principle of life, a new element of vitality, a new message of hope and of eternal life. It introduced a new factor into human civilisation, a dynamic force in the evolution of History. The fortunes of nations were decided in the past by the consequences of religious strife ; in the nineteenth century they were decided by nationalist aspirations.

Of all the creative forces in the nineteenth century Nationalism is perhaps the greatest. It is for the philosopher to comment on its effect as a stimulant to thought, as a factor leading to the expansion of the human mind. The student of literature will note its effect on the emergence of new visions, new ideals and new techniques. For the historian it is necessary to concentrate attention upon the part it played in political reconstruction.

In this connection the most obvious examples are Italy and Germany. Since the downfall of the Roman Empire in the fourth century A. D., Italy had remained a geographical expression, the attempts of the Hohenstaufen and the dreams of Machiavelli notwithstanding. She was the convenient hunting ground of European nations. Within her borders the kings of France achieved victories without spoils, and the fortunate House of Hapsburg discovered a profitable field for investment. The French Revolution gave her a new hope ; and under the enlightened rule of Napoleon she understood what the realisation of that hope would be like. Long before the victories of Cavour and Garibaldi had created an Italian kingdom out of a dozen Austrian and semi-Austrian principalities, an Italian nation had been created by the teachings of the Revolution and the ideal of Mazzini.

The history of Germany had been from the very beginning the history of disunion. Germany had never lived under the rule of a single monarch. She could never escape from the tyranny of petty princes, and the authority of the Holy Roman Empire had never been effective. During the eighteenth century the rivalry between Prussia and Austria was the dominating feature in the history of Germany. It was inconceivable that three hundred castles of despotism could be swept away and Germany could be united. But, strange as it seems, in 1815 the number of castles stood at fifty, and the German nation was determined to be united. The French Revolution had given the goal, but no one seemed to know the zigzag path that led to it. The German liberals wandered in the wilderness for three decades, and burst into a fury of impotent idealism in the Frankfurt Parliament. Germany was to be made by blood and iron, not by speeches. True indeed,—but who provided the Iron Chancellor with the blood and iron with which he compelled Europe to submit before his will? The blood and iron were provided by the men who made speeches and by the men who listened to those speeches ; and the will of the Iron Chancellor derived its invincible strength from the will of the great German nation.

If Nationalism played a constructive part in Italy and Germany, it played a destructive part in Eastern and Southern Europe.

Let us take the case of the dynastic, non-national Empire of the Hapsburgs. Within its wide borders lived a dozen nationalities—Germans, Magyars, Jews, Serbs, Croats, Slovenes, Albanians, Czechs, Slovaks, Poles, Roumanians, Italians. These nationalities differed in racial origin, in language, in religion, in economic interests and in historical development. They were united by one factor alone—loyalty to the reigning dynasty. There had been occasions when this loyalty proved too much for them,—the German Protestants fought against the Hapsburgs in the Thirty Years' War which began as an outbreak of Czech nationalism ; the Magyars forced Charles VI to grant concessions in return for their acceptance of the Pragmatic Sanction ; a widespread revolt forced Joseph II to withdraw his reforms. But, even apart from the terror of the Austrian bayonets, this loyalty was a reality, and retained some of its former influence on the mind of the people till the death of Francis Joseph during the Great War. What was the effect of the spread of the doctrine of Nationalism? The Magyars got a constitution which reconciled their claim for independence to their loyalty to the throne. The Italians unceremoniously threw off the Austrian yoke. The Southern Slavs began to prepare themselves for union with the national Serbian State beyond the Austro-Hungarian frontiers, and thus precipitated the Great War. The Roumanians of Transylvania demanded political union with the national Roumanian State. The Czechs strove for the revival of the ancient glory of Bohemia. The Poles survived a century of suppression and began to accumulate hope and strength. The Hapsburg Empire, splendid as it was, was a relic of antiquity, a disastrous anachronism: the only logical solution of its problems was dissolution. The fact that the Hapsburgs, aided by international diplomacy and the convenient respect for the existing order of things, were strong enough to prevent dissolution, was one of the factors primarily responsible for the Great War.

Events took a similar turn within the Turkish Empire. There nationalist aspirations were intensified and strengthened by the hatred for alien rule and by religious grievances. The cause of the Porte was, at the same time, strengthened by the mutual jealousy of the Great Powers, and by the probable inconvenience of filling up the vacuum which would have been created by the expulsion of the Turks. The revolt of the Serbians in 1804 was the earliest nationalist rising in Europe, but Nationalism could hardly become a factor in Balkan

politics before the Greek War of Independence. It is not necessary for us to analyse the intricate details of the Eastern Question which Lord Morley has enshrined in a classical definition. The clear problem before the diplomats of the nineteenth century was—how to reconcile the integrity of the Ottoman Empire with the satisfaction of the nationalist aspirations of the Christian nations of the Balkan Peninsula. It was an insoluble problem: the solutions patched up by the diplomats were mere temporary expedients. Nationalism continued to foment discontent so long as the expulsion of the Turks was not a settled fact.

In the Russian Empire as well Nationalism acted as a disintegrating force. The huge state over which the Romanovs ruled has been appropriately described as an ethnological museum. Even the Russians were divided into three sections—Great Russians, Little Russians, White Russians. There were the Finns and the Poles, the Lithuanians, the Latvians and the Estonians. In Asiatic Russia there were more nationalities than one can count. Fortunately for the Romanovs, Nationalism could only knock at the closed doors of Russia; the gates were not yet open. The Finns fought in vain against the northern snows and the eastern armies; and the Poles reverted to their glorious past in order to forget the woes of the present, for the Cossacks were too strong and the European diplomats too heartless to be overcome.

While commenting on the destructive aspect of Nationalism we must not forget to refer to its relation with Militarism. Broadly speaking, the former is the civic aspect of the latter.

It is customary to trace the origin of Militarism to the German theory of the State. In the seventeenth century the Great Elector laid the foundations of a military state. In the eighteenth century Frederick William created the best army in Europe, and Frederick the Great showed how much an efficient military instrument could achieve. The memory of his success became a great national tradition in Germany. This tradition, ennobled by German thinkers into an inspiring philosophic doctrine, was exploited to the fullest extent by Bismarck and Moltke.

But it is necessary to remember that during the French Revolution Nationalism and Militarism had marched side by side. Before 1789 the army was a professional body; it formed a class by itself, and lived apart from the nation, sharing neither its joys nor its sorrows. But the Revolution transformed the French people into a nation in arms: the nation became identified with the army, it ceased to lead a separate existence of its own.

The French nation in arms preached the doctrine of nationalist Militarism all over Europe. Conscription came to be regarded as a necessary weapon for defence as well as aggrandisement. It was in some sense a revival of the original Islamic idea that every true believer is *ipso facto* a warrior. Patriotism came to be inseparably associated with Militarism: true believers in the new religion of Nationalism were required to prove their orthodoxy by shedding their blood.

This explains why the Spaniards rose to a man against the tyranny of Napoleon, why the humble Russian peasants blocked the way of the conqueror, why the Germans responded to the call of the Prussian King and rushed to join the Battle of the Nations, why the oppressed Italians enrolled themselves under the banner of Garibaldi. This also explains why the entire German nation stood behind Bismarck's policy of blood and iron.

To fight for the country—that is the supreme duty of the modern citizen: a duty that overrides his duty to himself, to his family, to humanity, to civilisation itself. Let millions of lives be sacrificed, let civilisation be drowned in blood, but let the nation-state prevail in all its glory!

This idea, so noble and so dangerous, still persists. The conscription laws of the European countries are a grim reminder of the remorseless doctrine that every member of a nation is primarily a soldier.

When Karl Marx expounded his economic interpretation of history and classified humanity not as nations but as economic units, the doctrine of Nationalism seemed to receive a great blow indeed. "Workers of the world, unite!"—that was the message of the new prophet. If the workers of the world could really unite against the capitalists, nobody would hear of Nationalism again, except as a passing phase of historical evolution. History, geography, religion, tradition, memory—everything that has so long influenced humanity would have been swept away, and a new and perhaps better world would have emerged out of the chaotic strife that prevails to-day.

From the logical point of view Communism is an international movement. In the first place, the interests of the proletariat which it seeks to promote naturally transcend artificial national boundaries. Economic units are necessarily larger than political units, for to-day economic self-sufficiency is an idle dream. Secondly, Communism can hardly succeed if the workers of the world do not unite, for the workers of any particular country cannot successfully fight against the capitalists

even within their own borders. The case of Russia is not an exception, because the Russian workers succeeded only when the old capitalist order had been discredited and almost destroyed by the Great War.

It is clear, therefore, that the success of Communism would mean the destruction of Nationalism. The two religions have offered two rival gods—prosperity and glory. The former is meant for a particular class, although that class may include the vast majority of the nation ; but the latter is meant for one and all. The former is an entirely new outlook on life, a denial of all that the past has taught us ; the latter is a stage in the evolution of civilisation, a continuation of ideas with which we are already familiar.

When and how far will Communism succeed? To this question no definite answer can be given. But it is likely that each stage in its success will be accompanied by significant modifications in its character. Already Stalin has officially renounced the programme of a world war against the capitalists ; and capitalism itself has been allowed to peep into the organisation of the Soviet State. If this process is continued, the conflict between Communism and Nationalism will be weakened to a very great extent, and the latter will be able to survive the victory of the former.

Many of those who look at problems of peace and war more or less from the academic point of view are inclined to think that Nationalism and world peace go ill together. They appreciate the theoretical virtues of Nationalism, nor do they deny that it is a necessary step in human progress. But they point out that an awfully exaggerated value has been attached to it in the last century, and that to this factor many of the political crises during that period are due. We are asked to remember how the nationalist aspirations of the various branches of the Slav race intensified the Eastern Question and led to the Great War.

There is much truth in this point of view, but it does not take us nearer to a rational solution of the supreme problem of world peace. The Balkan nations had not passed through that step in human progress which we generally identify with Nationalism ; they had not achieved equality with other nations of Europe. Those nations which have already satisfied their nationalist aspirations may very well talk of internationalism and world peace ; but those which have not yet been able to seize a position providing them with adequate opportunities for self-expression can hardly indulge in the luxury of high politics. He who cries for bread cannot understand philosophy ; he whose own house has caught fire cannot join a village protection league. Nationalism undoubtedly leads to war in many cases, but these wars are

necessary in the sense that they are expected to remove obstacles to national development which should not have existed. The Southern Slavs should not have been compelled to live under the tyranny of the Magyars ; the Bulgarians should not have been compelled to submit to the atrocities of their Turkish masters ; the Czechs should have been allowed to revive the old Bohemian State ; the Poles should have been allowed to restore the Polish Kingdom. These injustices affected not only those unfortunate nations which lay helpless for so many years ; they deprived human civilisation of the contributions which these nations, if free, could have made. The wars fought for the redress of these injustices were just and necessary.

It is clear, therefore, that to denounce Nationalism as a cause of war, though strictly accurate, does not serve any useful purpose. Nationalism is valued because it owes its origin to quite legitimate grievances ; and the nature of these grievances is such that they can hardly be removed without resorting to war.

So far as we can see at present, Nationalism is neither a dying creed, nor is it destined to make considerable conquests, at least in Europe. There are historical, geographical, economic and religious factors to be overcome. Nations have found that their aspirations are often in conflict with one or more of these factors, that it is neither possible nor desirable to sacrifice all principles at the altar of one, that human life and human institutions are too complex to be ruled and shaped in accordance with an orthodox creed.

Men have thus been forced in many cases to give up the idea of the nation-state, and to accept the principle that more than one nation may live within a state. So we are confronted with the troublesome problem of the minorities. It may be that this problem will be less acute in coming years, and the exaggerated importance now attached to economic questions will weaken the nationalist sentiment.

The future of Nationalism lies outside Europe, in the Dark Continent and in Asia.

Eine Nacht Im Venedig

DEBES CHANDRA DAS, I.C.S.—*Ex-student.*

IT is a rare night. A full moon shines through my hotel window. I stare at the row of cypresses through which the Grand Canal glistens, and cannot but come downstairs. Sitting idle in the loggia like an American tourist is an impossibility now. I cannot step into the hotel ristorante and gorge myself with to-night's French specialities. How can I when the stone figures in the balustrades shine white amid the gloom of shrubs and palms, and the road to the town lies inviting between dark walls and olive terraces purpled with violets?

That road can lead nobody to Rome. The only place it connects with my hotel is the station on the canal, and the hedges on either side are so low that one can see the trees against the azure of the night. Overhead they join hands, trees whose delicate foliage catch the moonlight and make a lacework of silver and jet.

The steamboat slows down to land passengers at San Marco, and I get lost in a crowd of gay signors and signorinas. But not a night this to waste away in a casual flippant mood. Somewhere in the air is the call of Titian. Indeed it has been a Titian day for me as I have spent the most of it in front of Titian's pictures in the Doge's palazzo. Now I feel that it is a Titian night as well. The same blending of colour in the glorious Italian sky, in the waters of the Lido. Whose picture was it?—that masterpiece, Bacchus and Ariadne? Who had the bold conception and audacious design to create that enormous picture of the Paradise, the largest in the world? Indeed, I find that I have changed Tintoretto into Titian. However, a Titian night this.

I draw aside and enter an humble basement cafe for my homely dinner. Here one may meet the real Italian, the native in his natural setting and not the sophisticated man of wide education. I also like the pleasant beggar artist who invariably comes in with the mandolin and plays to my restful delight. But I hate meeting a tourist with that offending look of his that speaks of money and a craze for hunting out culture. I am shy of foreigners as well being one myself. I want to eat my spaghetti al pomadoro or macaroni Italienne undisturbed by any envious gaze that itself cannot chuckle

over a similar dish placed in its front. As I sit down in a corner I am greeted by the old signora, the owner of the establishment. Then I find an old man who seems interested in me. Or is it that I am interested in him? All right, it must be both ways. Anyhow his gaze fastens on me as I listen to the music on the wireless. It is a programme from Munich, that famous song of the year, One Night in Venice. My blood tingles, and I keep beats with my fingers. German is a curious language. It looks forbidding in black and white, sounds metallic in male voice, but streams out like soft music from feminine lips. It must be Elisabeth Schumann singing whoever the actual singer may be. Who else can set my blood afire? Outside the night is warm and charming; still more so is the band playing in the big cafe overlooking the canal. Like the night itself the people are all young and bright. They all scent joy in the very air and revel in the freshness of life. Oh yes, let them do that while the night is young and Schumann sings. I feel happy at other people's joy. Adorable, simply adorable, isn't it?

The old man advances towards me a bit and is awfully interesting. So we start talking, this nondescript man and I. There must be something in him, or why in course of conversation shall I ask him of 'her.' He seems inspired, looks at the madame, and talks to her in low Neopolitan. Her eyebrows go up in an arch like a rainbow, and she smiles. Then he requests me to step out into the night and a gondola. He seems infected with the night and hums a tune for sometime. Then the confessio comes out. It is simple and as new as love itself,—the same old story of a poor youth in love, jilted and set adrift in the ocean of life. Following him I go to England and Spain and then to America, and pass through all the vicissitudes he has been through. He is all the time fondly hoping to strike some gold mine which he does at last. But alas! Youth is of course the time for dreams, but Time itself has not allowed him to sit on the banks of its stream and wait. It has carried the dreamer along with its course, and now he finds himself moved by love no more. "Quite naturally," I think tenderly, for the lips that once were like the petals in the dewy morning before even the warmth of the sun could reach them are now like the withered ones when the summer is gone. "You know, the owner of that cafe was once my 'she', cara mia," whispers he softly as the gondola quivers and lights dance around the reflected oar-blades. His eyes whisper. The Bridge of Sighs whispers. The night awaits my response in a whisper.

I remember now how that night in Venice made a fool of me with all its moonlit glory. That bit of yarn anybody may detect and laugh at. Some wise reader may even try to put the whole episode down to a few glasses of chianti on the part of either of us. But let the wisdom and sobriety of ages eye me with half-amused derision. Science shall look askance at sentiment and business routine at romance. The world is too worried with itself to believe in another in this Twentieth Century, which Titian colours, Schumann sings in and one heart extends its sympathy to another. One must be practical and business-like, and should not run about lending credulous ears to any story except what the Baedeker's has to say about the Princess in the Palace. This simply is not respectable. But I hold on to the truth of my story. How can I help it when the moon shines over Venice, and the waters of the blue lagoon run sparkling under the Rialto? Memories of Venice do not often come to me. The Campanile of San Marco is fast losing itself in the misty morning light in which I saw it last. Never again may I come of a midnight to my room with a touch of dream in my eyes and a tenderness of sympathy in my heart. Indeed the Titian colour nowadays does not appear in my horizon. Already as I hurry through the day Schumann hardly ever breaks through to sing melodies unheard and remind me of that one night in Venice. Probably Venetian nights are illusions. But that night was not.

The Administration of a College Library

GOKULNATH DHAR, B.A.—*Librarian.*

THE first requisite of a college library is a close classification of its books. By means of classification, chaos is reduced to order; books on the same subject are grouped together, and those on different subjects are separated from each other. Of the many systems of classifying books followed in Europe and America, three appear to have received wide recognition, viz., Brown's "Subject classification," Cutter's "Expansive classification" and Dewey's "Decimal classification." In each scheme the subject is denoted by a system of notation consisting of Arabic numerals, or the letters of the alphabet, or a combination of both. Dewey's "Decimal classification" appears to be very much in vogue in America and Europe to-day; and this system may be safely employed in college libraries, with certain modifications, especially in the subjects of history, geography, etc.

In Dewey's scheme the whole range of knowledge is divided into nine main classes which are indicated by the digits 1 to 9, there being a tenth class to contain books of a general nature forming the beginning and indicated by 0. The main classes thus are—

- 0 General works.
- 1 Philosophy.
- 2 Religion.
- 3 Sociology.
- 4 Philology.
- 5 Natural Science.
- 6 Useful Arts.
- 7 Fine Arts.
- 8 Literature.
- 9 History.

Each main class is divided into nine sub-classes, a tenth sub-class being reserved at the beginning of each for general works. These sub-classes in their turn can be further sub-divided, "the process being repeated until the desired minuteness of the subject is reached." The great advantage of this system of classification is that inas-

much as the same numerals are always used to designate the same class and sub-class throughout the scheme, it is easy enough to detect from the class-number the subject to which a particular book belongs. Its great credit lies also in the fact that it can be applied to a small library as well as to a large library.

The call-number (or, press-mark) of a book is its class-number combined with the book-number. For book-numbers the Arabic numerals alone may be used. As, however, it is desirable that the books under any class should be arranged on the shelves according to the author-alphabet, decimal numbers may be used for numbering the books. In many libraries Cutter author-marks are used for this purpose. The Cutter scheme gives to each work its own exclusive book-number, and it is so contrived that the books stand on the shelves in the alphabetical order of authors under each subject. It not only brings together upon the shelves all of an author's works upon one subject, but allows of still closer arrangement by dates or by alphabetic arrangement under titles, as desired.

After the books have been classified and numbered, it is essential to draw up a shelf-list of the library. This is found invaluable in stock-taking. Without a shelf-list it is almost impossible to check the contents of a library, and losses would remain undiscovered.

For the purpose of increasing the usefulness of a library, particularly where readers are allowed access to the books, it is a good plan to use Shelf Guides. These are printed labels screwed on (or pasted) to the top of each case or tier (or set of tiers) naming the class or division of the books that have found a habitation there, viz., science, history, philosophy, etc.

In every library there should be an Author-catalogue, best done on cards, where the entries are arranged in one running alphabet under the names of the authors irrespective of the subjects to which the books belong. This will form an easy guide to readers, particularly to newcomers to the college who are still to acquaint themselves with the system of classification in the library. In drawing up an Author-catalogue, certain rules of cataloguing should be rigidly adhered to, and cross-references from translators, editors, etc., must always be entered.

It will be a distinct advantage if a Subject Index can be prepared of the contents of the library. It is, of course, a very arduous task and almost impossible of achievement with the limited resources generally available in a college library. But a Subject Index, if it could be ever drawn up, would form the real key to the library.

The library premises should occupy a central position in the college and should be approachable from all departments. Care should be taken to see that direct light is available and devices for proof against fire and noise should be adopted. Two distinct and separate departments have to be provided,—lending and reference. The first may be within easy access to the entrance, and the last as far removed from noises as possible. It must always be borne in mind that supervision is the main factor, and “ facilities for this from principal positions are very desirable.”

It may not be necessary to go into details regarding the routine work of the library staff, but the following points may be borne in mind :

- (1) On despatching book-orders, duplicate copies may be filed in the library for future reference.
- (2) An author-index of the orders sent out should be kept on slips, giving the name of the author, a short title, the name of the firm where the order has been placed and the number of the order.
- (3) On receiving a new book, its slip in the author-index should first be taken out and the entry ticked off in red in the order-sheet.
- (4) The book should then be entered in the stock book, and a catalogue-card prepared.
- (5) The book may then be duly classified.
- (6) The operations of stamping the book and cutting its pages, if necessary, may then be attended to.

The order for “ periodicals ” cannot but occupy much time of the librarian and involves some amount of care and labour. It is a good plan to have a check list of periodicals on ruled cards. On each such card should be entered the name of one periodical, stating its source, its subscription, whether purchased or presented, and the approximate date on which it is due. Coloured cards should be used to indicate weeklies, monthlies, quarterlies, etc. The date of receipt should be entered in the proper column when a periodical arrives. The main thing is to keep a sharp look-out for overdues ; and prompt action should be taken whenever an overdue is detected. The latest issues of the more commonly used periodicals may be put on the Readers’ Table, and an alphabetical list of the periodicals received in the library may be put in a prominent place.

One most important item of library work is the preservation of books. The menials should be made to dust the books, and close and constant supervision must be exercised for this purpose.

The servants may have divided among them the particular sections of the library each is to dust and look after, so neglect can be easily spotted. Book-worms may also be kept off by a lavish use of naphthalene salts. To drive off cockroaches an aqueous solution of borax may be applied to the shelves. Should any book or shelf be attacked by white ants—the most dangerous enemy in a library,—a mixture of formalin and alcohol may be applied. It is rather expensive, but very efficacious and less dangerous than a solution of corrosive sublimate (a violent poison) in rectified spirit of wine.

Proper care should be bestowed on getting books mended or re-bound. It may be observed that "a well-bound book will open and shut easily; it will always open out flat and remain open at any page without assistance, and will shut completely and remain closed." A book after binding must be quite compact and solid. The materials used for binding should be strong and durable. The different volumes of a set must be bound in the same style.

The most important branch of library work is the service of books. In the reference section, the work ought to be easily managed. The reader applies for a book, which is brought from the shelves immediately. He shows his reader's ticket and is given the book requisitioned for; his receipt is filed with the assistant in charge, who enters in a book kept for the purpose the press-mark of the book lent and the number of the card. In the lending section, the work is best managed on the Newark system. This system, though it involves some initial expense, is simple and affords economy of time and exactness of record. The following paraphernalia are required:

- (1) A borrower's card for each person entitled to draw books.
- (2) A card pocket for each book.
- (3) A book-charging card for each book.
- (4) Guide cards printed with the days of the months to show due dates.
- (5) A charging case with date guides for holding the book-cards of books out on loan.
- (6) A register of borrowers.

Each book-charging card represents a book. The call-number of the book and its author and title are written on it, and it is ruled for the entries necessary to charge borrowed books. On the borrower's card are written the borrower's name, address, etc., and it has spaces for charging books as borrowed. The book pocket is pasted on the

inside of the front cover of each book. ~~It holds the book-changing card when in the library, or the borrower's card so long as the book is in the inside of the front cover of each book.~~ It holds the book-changing card when in the library, or the borrower's card so long as the book is in the possession of the borrower. Some rubber stamps are indispensably necessary in the working of this system. For the collection of statistics short entries may be posted in a ledger.

As regards the library staff it cannot be gainsaid that the administration of a library, especially a College or a University library, requires a good deal of technical instruction. "The time is gone by," reported the Calcutta University Inspectors of 1905, "when we could be content to make over the management of a college library to a clerk in his leisure moments or to an aspirant who had scraped through the Entrance Examination." A librarian is expected "to be endowed with the traits of a good business man, a gift for organisation, for centralised authority and management." A college librarian should maintain discipline and silence among a large number of student-readers in the library,—at times, larger than a whole class. He should guard, as far as possible, against the mutilation of books by unscrupulous persons,—an event which cannot be entirely eliminated until public opinion becomes educated enough. To help him in these spheres of activity, his staff should be well chosen: they must be sincerely devoted to their duties, and scrupulously attend to the minutest details of their work; above all, they should be men of strong common sense.

In speaking of the emoluments offered to librarians, a high authority has observed: "The satisfactory candidate is the result of the satisfactory salary. The day has gone when this highly specialised employment finds the right class of worker on wages such as are paid for the lowest form of casual labour." It will be generally conceded that the status of a post is measured by the amount of pay attached to it, and possibly the acquirements of a person are also gauged—at any rate, by some—by the wages he earns.

Sabdabrahman—A Study

GAURINATH BHATTACHARYYA, M.A.—*Ex-student.*

IN the Tripuratapinyupanishat we find that there are two forms of *Brahman*, namely, *Sabdabrahman* and *Parabrahman* and it is clearly stated that the realisation of the former enables the grammarian to attain the latter.¹ Ramakantha in his Nadakarika says that the *Sadhaka* (devotee) who has successfully grasped the nature of *Sabdabrahman* is in a position to realise *Parabrahman*.² Bhartrihari, the most celebrated philosopher-grammarian, opens his monumental work on the philosophy of Sanskrit grammar by drawing a comparison between *Brahman* and *Sabda*.³ Just as *Brahman* undergoes formal transformations and we have the diverse objects of the universe which after all sink into nothingness with the dawning of spiritual consciousness, so does *Sabda* undergo transformation and the result is that we find the world of *sabdas*, we mean the letters, the syllables and the sentences, and also the world of *arthas*, we mean the numerous senses and objects. Thus it is that Bhartrihari says that all *sabdas* and *arthas* are but the different aspects of one and the same thing, the *Sabdatattva*, which to the grammarian is exactly what *Brahman* is to the Vedantin.⁴ It has been definitely laid down by Kondabhatta that *Sphota* which is another name for *Sabdatattva* is identical with *Brahman*.⁵

Patanjali has spoken of two kinds of words, namely, *Nitya* (eternal) and *Karya* (created) and Nageshabhatta in his *Pradipoddyota* has stated in unambiguous terms that, of these two, the former is interchangeable with *Brahman*. A thorough study of Grammar will enable the student to use correct words and thereby to acquire virtue and to avoid sin, and after gradually severing the knots of egotism he will find himself capable of attaining union with the Highest Reality.⁶ It is quite justified therefore that Bhattojidiksita in his *Shabdakaustubha* remarks that by drawing a comparison between *Brahman* and *Sabda*, the grammarians have found out a valuable gem in their quest of an insignificant cowrie.⁷ It will be

1. ৰে ব্ৰহ্মী হি মন্ত্ৰে শব্দতত্ত্ব পৰামৰ্শ ঘৰ ।
শব্দতত্ত্ব নিষ্ঠাতঃ পৰং ব্ৰহ্মাদিগচ্ছতি ॥—V. 17.
2. বাগ্ব্ৰহ্মণি নিষ্ঠাতচিদ্ৰকাপ্রোতি—মাদকারিকা ; also, cp. the com. of Aghorashivacharya thereunder.
3. বাক্যপদীয়—I. 1.
4. বাক্যপদীয়—II. 31. ^০
5. নিষ্ঠ্যে' তু ব্ৰহ্মেৰ ছোটঃ—বৈয়াক্রমণ্ডুষণ, ছোটনিক্ষণ ।
6. অনৌপোদ্বোত—p. 39. Also বাক্যপদীয়—I. 132.
7. ব্ৰাটিকাহৰণায় প্ৰবৃত্তিচিন্তামণিৎ লক্ষণ—শব্দকোষত ।

our endeavour, in this article, to enquire into the nature of *Sabdabrahman* in which both *sabda* and *artha* lie as two in one. And in this connexion, we may point out that we start with the conception of *Sabdabrahman* as described in the *Agamas* and the *Tantrika* texts.

In the Tantras, we come across two forms of *Siva*, namely *Nirguna* and *Saguna*. And therein it is stated that *Sakti* emanates from the latter who is endowed with the wealth of existence, consciousness and bliss.⁸ The relation of *Sakti* to *Siva* has been described in various ways. *Sakti* is the divine nature which enables *Siva* to realise His own self. Punyananda in his *Kamakalavilasa* explains the point by means of a beautiful simile. *Siva* is like a handsome king who while looking at his reflection in the mirror of *Sakti* knows it to be his own self.⁹ Adyanatha views *Sakti* as the power by which *Siva* limits Himself and appears as the world of objects.¹⁰ Abhinava in his *Tantraloka* says that *Siva* assumes the state of *Sakti* for purposes of self-enjoyment.¹¹ A modern scholar following the *Malinivijayottara* describes *Sakti* as remaining in *Siva* in a sort of reflex relation of self-identity. And then when *Siva* 'comes to possess the tendency of projecting Himself, this *Sakti* evolves from Him in the form of Divine Creative Will.'

Now we are told that the creative impulse of *Siva* inseparably connected with *Sakti* assumes the form of a *bindu* which is a highly subtle entity and comprises three *gunas*.¹² *Bindu* is said to be the state of *Sakti* in which the germ of action sprouts increasingly and so it has been viewed as the proper condition for creation.¹³ *Bindu* is again described as the consolidated state of Conscious Energy, that is, *Sakti*. Now *bindu* again divides itself into three aspects—gross, subtle and extremely subtle, and they are respectively called *bindu*, *nada* and *bija*. Raghavabhatta carefully points out that the two *bindus* spoken of above are not one and the same thing—the one is the *Karana* (cause) while the other is *Karya* (effect).¹⁴ Now the *Karya bindu* is the conscious aspect of the *Karana bindu* while the *bija* is its unconscious aspect. And the resultant of the conscious and the unconscious aspects is represented by *nada*.¹⁵

8. মচ্ছন্নন্দবিভূত সকলাং প্রমেথোং।
আসীচ্ছতিঃ.....—শারদাতিলক—I. 7.
9. যথা কশ্চিৎ রাজা অতিশ্বন্দরঃ যাজ্ঞাভিযুখিতবজ্ঞাদর্শতে শাস্ত্রপ্রতিবিদ্যঃ সমাকৃ অসৌচ্য তৎ-
প্রতিবিদ্মহমিতি জানাতি, এবং প্রমেথোহপি যাবনভূতং যাজ্ঞতিঃ সম্যগবলোক্য শ্বশুক্রপমব-
গচ্ছতি—কামকলাবিলাস। com. under sl. 2.
10. প্রকাশেহনন্যতে ভাবঃ স্বাতন্ত্র্যালাসকেবলঃ।
পরিচ্ছিন্নাঞ্চিকা শক্তিঃ শক্তি দিধাতিশায়িনঃ।
— অনুত্তরপ্রকাশপক্ষাশিকা—sl. 9.
11. তন্ত্রালোক—sl. 190.
12. তত্ত্ব বিন্দুক্রপমবাক্তং ত্রিষ্পুরং জায়তে—সিক্ষাস্ত্রলয়মঞ্জুষা—p. 142.
13. নাদবিন্দু সৃষ্টি প্রযোগাবস্থক্রো—Com. under শারদাতিলক—I. 7.
14. এতে নাদবিন্দু প্রথমোভূতদ্বিদ্বৃত্তামনো তৎকার্যক্রমে জ্ঞেয়ো—Com. under শারদাতিলক I. 8.
15. সিক্ষাস্ত্রলয়মঞ্জুষা—p. 142.

Now when *bindu* bifurcates itself, there happens to arise an indistinct sound which the teachers of the Agamas, call *sabda-brahman*.¹⁶ This *Sabdabrahman* has been identified with *Para Vak*. Nagesha points out in clear terms that *Sabdabrahman* is identical with *Nada*, in which there is no distinction of letters and syllables which, in its nature, is a cognition, which is the particular state of *Sakti* suitable for creation and the resultant of consciousness and unconsciousness.¹⁷

In the Tantras this *Sabdabrahman* is said to be the *Kundalini Sakti* in the individual living.¹⁸ Now when *Nada* becomes manifested a little, the internal air which reveals it comes up as far as the naval region from the *muladhara* which is the seat of *Para Vak* or *Nada* and this stage has been called the *Pasyanti*, which can be comprehended by the mind. Both *Para* and *Pasyanti* are highly subtle stages and cannot be comprehended by ordinary mortals. It requires a great spiritual discipline in order that they may be cognisable. It has been said that yogins can cognise *Para* by means of indeterminate cognition while *Pasyanti* through determinate cognition. The next stage after *Pasyanti* is *Madhyama* which becomes revealed as soon as the same air comes up to the region of the heart. It is also described as being "subtle" in view of the fact that it cannot be perceived by persons other than one who utters it and that again when he has shut his auditory organs. This is known as the *Anahata-dhvani* in the texts on *Yoga*. Curiously enough Nagesha identifies *Sphota* with this *Madhyama*.¹⁹ The next stage is known as the *Vaikhari* which is the form of speech spoken by human beings. It is produced by the internal air as it passes through the throat and finally reaches the mouth. Nagesha points out that the first three stages represent the minutest, the minuter and minute aspects of *Pranava*.²⁰

Nada or *Para Vak* according to Trika writers is nothing different from *Vimarsa Sakti*. Thus as *Vimarsa*, *Nada* or *Para Vak* has the characteristic of an infinitely subtle kind of speech. Ramakantha describes *Nada* as being in its nature an inner discourse (অন্তঃসংজ্ঞ)

16. ভিত্তমানাদ পত্রাদ বিনোদরবাক্তৃত্বা রবোহভবৎ।

শব্দরক্ষেতি তৎ প্রাহঃ সর্বাগমবিশারদঃ।

—শারদাতিলক I. 11-12

Also

বিনোদস্ত্রাদ ভিত্তমানাদ রবোহভবাক্তৃত্বেভবৎ।

ম এব শ্রতিসম্পন্নে শব্দরক্ষেতি কথ্যতে।

—প্রপক্ষসূর—I. 43.

17. অস্মাদ বিনোদঃ শব্দরক্তাপরনামধেয়ঃ বর্ণাদিবিশেরহিতঃ

জ্ঞানপ্রধানঃ স্থৃত্যু পয়েণ্যাবহুবিশেষক্রপঃ চেতনমিত্রঃ নামমাত্মুপন্থতে—মঙ্গুষ্ঠা—p. 145.

18. তৎপ্রাপ্তি কুণ্ডলীক্রপঃ প্রশিনাঃ দেহবদ্ধগম্য।

বর্ণাদ্বাবিভূতি গৃহপঞ্জাবিভোদতঃ।—শারদাতিলক—I. 14.

19. তত্ত্ব মধ্যমাগ্রা যে নাদোহশ্চস্তোত্রে ক্ষেত্রাত্মনে বাচকদেনাক্ততে—মঙ্গুষ্ঠা p. 15।

20. এতদবহুত্যুমণি সূক্ষ্মতমস্তুক্ষতরস্তুক্ষত্রপ্রথমবৰপঃ—মঙ্গুষ্ঠা p. 148

which is the root-principle of all kinds of speech.²¹ The Trika writers describe the *nada* stage as the white and yellow liquid in a peacock's egg where the limbs of the bird with its variegated colour "remain in a form of total non-distinction." In the *Pasyanti* stage the order of the *denoter* and the *denoted* (বাচবাচকভাব) is not prominent and *Sakti* stimulated by her self-dependence is anxious to be externalised.²² Vatulanatha views *Pasyauti* as identical with the seer when it assumes the form of the yet unstruck sound, is undifferentiated and possesses all the letters in their germinal state, like unto the seed of the bunyan tree holding the bunyan.²³ One point to be noted in this connection is that while Nagesha describes *Madhyama* as the form of the unstruck sound, Anantashakti regards *Pasyanti* as such. Nagesha further goes on to identify *Madhyama* with *Sphota* which Vacaspati in his *Tattvabindu* describes it as being cognised by non-sensuous mental perception. Hence Nagesha's standpoint seems to be rather ambiguous. In the *Madhyama* stage, the order of the *denoter* and the *denoted* is not yet fully expressed but can be comprehended by the intellect. Anantashakti says that the *Madhyama* form of speech holds the group of letters as the pod does the grains. In the final stage, namely, the *Vaikhari*, the above order becomes completely expressed. We may here point out that Bhaskara in his commentary on *Lalitasahasranama* illustrates the gradual evolution of *Vak* in an admirable manner. The *Para* form is mere sound (*Nada* or *Sabdabrahman*). It is the potentiality of growth and development lying dormant in the seed. *Pasyanti* is the seed about to sprout. The *Madhyama* is the particular stage when the seed has burst open and two small leaves have just appeared and *Vaikhari* is when the leaves are separated but joined at the root.

In course of our discussions here, we have observed that from *Sakti* emanates *Bindu* which again divides itself into three aspects. But Sharadatilaka lays it down that from *Sakti* emanates *Nada* and from *Nada* evolves *Bindu*.²⁴ It has been said in the Tantras that out of the union of *Siva* and *Sakti* arises creative ideation. And the union is called *Nada*. *Nada*, as it has been pointed out by Raghava, is the swollen state of readiness, on the part of *Sakti*, necessary for creation. *Nada* is a stage in the movement towards the revelation of the self as the universe. To be explicit, potency and readiness to create becomes for the first time active as *Nada* and the more so, as *Bindu*. Thus *Nada* and *Bindu* may be viewed as the growth and development of the *Kriya-sakti*. Raghava points out that there are authorities who do not speak of this *Nada*, and also that the Sharadatilaka mentions it in order to indicate the seven-fold character

21. নাদকারিকা Sl. 10. and com. thereunder.

Also তত্ত্বালোক with com. of জয়ব্রহ্ম, III. 236.

22. Com. under তত্ত্বালোক III. 336.

23. Com. under বাতুলনাথস্মৃতি No. 7.

24. আনন্দজ্ঞিনিতত্ত্বে নাদো নাদান্ত বিন্দুসমূহৰঃ।—Sar. Til. I. 7.

of *Tara*. He further states that writers who have spoken of *Kala* have mentioned the *Nada* state. To unfold the deeper significance of this *Nada* is a problem that requires separate treatment.

In conclusion, we may point out that Ramakantha openly states that the sense is not expressed by *Sabda* either as an aggregate of letters or as an indivisible unit namely *Sphota*, as posited by Bhartrihari and his followers; on the other hand, it is expressed by *Nada*. The *Nada* which *Mahamaya* gives rise to is alone endowed with the power of conveying sense. Now the question that generally arises in this connection may be expressed in the following manner: How is it that the *Nada* which remains in the speaker enables the addressee to comprehend the sense? Aghorashivacharya explains the difficulty quite satisfactorily. The *Nada* in the speaker finds expression in the form of articulate speech and this speech serves to reveal the *Nada* in the addressee and when this *Nada* is revealed, it expresses the sense to him. Ramakantha views *Vak Sakti* as being different in different individuals. It is she who is really expressive of the world of senses. She it is who fashions the entire group of *vacakas* both internally and externally. The subtle sounds in the form of *Nadas* find expression in the grosser form, namely, articulate speech and then they express the diverse objects of the world.

“My Spring Mirrors the Stars”

SUDHENDUJYOTI MAJUMDAR—*Fourth Year, Arts.*

Love is eternal. Yes. But who eternized?—my kiss.
The sky smiles in a dream. Who spells it so?—my bliss.

The lark, the nightingale and the linnet
All sang in the forest.
The sun, the moon and the stars
All shone in the sky.
And they were so many—the scintillating stars !

But were not there the “sightless” who saw them not?
They were fools who knew not the marvels—
And set up the Cross, nailed the Lord, crowned Him in thorn!

Like music, where both meet—Orpheus and his listeners,
This creation is perfect when the two unite.
How deeply do we feel those silent drops of tear
Welling from two hearts to greet one joy.

Love, beauty and goodness
They are tiny fairy-babes—with pretty curls of hair
—all ruddy gold,
Their “moon-coloured dress” shot all over with pearls.
There in the land of dreams they live,
Up above—beyond the clouds—in the sky.

In their land the Wheel of Time moves not, the charioteer
does not drive
There comes, carried by angel-wings, like soft distant voices,
All the music of the Universe,
And the rumbles of our droning world—plaintive wails of our
oceans deep.

They listen to these mighty strains as we would listen
to a noble anthem sung below
From some lofty mountain-peak—
Eternally in snow,
Always silent—luminous.

In that land when a pilgrim-soul steps in
The children all come to the elm-shaded opalescent door
There is rejoicing in every heart,
There is greeting in every song.
Round him their milk-white feet dance in a ring,
The snow-white arms toss in the air.

Thus past and future do live in me.

But when I was not there
They all were colourless—pale as water before dawn—
They were all hushed under the spell of a stern night's sky,
All vain, meaningless, unknown.
There was the Universe only half-expressed
For nobody did ever its story reveal.

Only half the bridge hangs in the air
The other reflected in water below.

So it was my silence that revealed you—Creation!
It was the luminous tranquillity that reflected you—Life!
In my sparkling tear-drop the stars all saw their face
In my words whispered ageless Time.
It was this *man* who saw the drama of life staged.
The Spectator-spirit heard the tragic song—
Glowed in the brilliant light,
Mused on its wild softness,
Wept a little at some groaning sigh.
In his heart throbbed an aching joy.
A Buddha-like calm saw this all.

Music lingers in the air. Who reveals?—my harp.
A sweet note vibrates over the Valley of Life. Who catches it?
—My lark.

The Origin of the Solar system

SAILENDRA NATH SUR—*Fourth Year, Science.*

THE first scientific attempts to discover the origin of the solar system began with Kant, who in 1755 propounded the theory that planets were bodies formed by the solidification of masses of gas shed from a nebula, which he identified with our sun. Later in 1796 Laplace, a very great mathematician, advanced a similar theory which he developed with mathematical precision. It is well-known that as a gaseous globe contracts it spins faster and faster until a time comes when it can no longer hold together and a relief is sought in the form of ejection of masses from it. Laplace imagined that as our sun contracted it gained relief by throwing off successive rings of matter which, he assumed, condensed and formed what we call our planetary system, a repetition of the process on a smaller scale accounting for the satellites.

This Nebular hypothesis of Laplace seemed plausible and so it encountered no serious criticism for nearly a century. But recent researches on Cosmogony, both mathematical and observational, have shown that Laplace's theory must be abandoned so far as the solar system is concerned. The striking fact is that what Laplace proved mathematically applies to the formation of stars and binary stars, everything happening qualitatively as he imagined but on a much grander scale. "The primitive nebula is not a single sun in the making, but contains substance sufficient to form hundreds of millions of suns; the condensations do not form puny planets of the size of our earth, but are themselves suns; they are not eight or so in number, but must be counted in millions." (Sir James Jeans).

The defects in Laplace's theory are mainly three. Firstly, a body rotating too fast for safety does not find a family of small fragments, but bursts into parts of nearly equal size. This can be proved theoretically while observation has shown that the multiple system of stars that has formed through the excessive rotation of the primitive nebula, does not resemble the solar system at all.

The second objection to Nebular theory is that the sun could not have moved too fast to burst into fragments. There is a principle called "the principle of conservation of angular momentum" which states that the rotation of a body shall persist in the rotation of the

system to which it may reduce. Accordingly, the angular momentum of the primeval sun must be equal to the sum of the momenta of our present sun and the planets. Hence, if we calculate the angular momenta of the planets and of the present sun we can get hold of the angular momentum of the primeval sun, taking of course into consideration the amount to be added on account of the weight of the radiation the sun has emitted since the planets were born. This last contribution has been calculated on the basis that the planetary system was formed some 2000—3000 million years ago, which is the accepted age of the earth. But this contribution is too small and we can take the angular momentum of the primeval sun as the sum of the angular momenta of our present sun and the planets. Calculations have been made, but they reveal that the primeval sun had been rotating far too slowly to burst at all and give rise to the planetary system. On calculating the angular momentum of the primeval sun we arrive at a body rotating as fast as Saturn or Jupiter, but nothing like enough to burst into pieces. Moreover, the sun is cooling and if we take 2000 million years as anything comparable to the life of the sun, we may imagine that the sun has shrunk and thereby its rotation has increased. So there would have been a lesser tendency for the sun to break up when the planets were born than now when the sun shows not the slightest tendency towards breaking up. Thus from all standpoints we arrive at the conclusion that the primeval sun could not have broken up leading to the formation of planets.

The third objection to the Nebular theory is that Laplace assumed that the ejected gaseous mass would condense—a conclusion which modern mathematical calculation has shewn to be wrong in this case. The gaseous mass was necessarily small and modern theory proves that it would scatter rather than condense. When the mass is very great, condensation takes place, as in the formation of stars.

These defects having been found in Laplace's theory, astronomers tried to explain the origin of the planetary system by imagining a second body to approach our sun. In 1880, Prof. Bickerton supposed that the solar system had been produced by the collision of our sun with another star. He explained the nearly circular paths of the planets on his theory. Later on, in 1898, Sedgwick of Cambridge replaced the idea of actual collision by the passing of a giant star by the sun, thereby raising tides in it, just as the moon and the sun raise tides in the sea. Sir James Jeans also published a similar theory in 1901. In 1905, Profs. Chamberlin and Moulton of Chicago University held that the passing star caused the sun to throw out with very high velocity, matters which rose to very great heights and condensed into small

bodies called "planetesimals" out of which planets were formed. None of these theories explained the existence of satellites of the larger planets, and had to be abandoned accordingly. So in 1916, Jeans with the powerful weapon of mathematics in his hand, set himself to work out what happens when a star raises tides on another and got results which demolished the "planetesimal" theory. He propounded a new theory called the "Tidal" theory which says that a giant star passed slowly by the sun within a distance not far outside the orbit of Neptune. It drew out a long continuous arm or filament but due to "gravitational instability" condensations began to form. The smaller condensations dissipated away, while the larger ones grew still larger and at last the continuous arm was broken into a number of detached masses. Calculations show that the weights of these detached masses tally with the weights of the planets.

The planets after their birth began to move in complicated orbits being acted on by the gravitational pulls of the sun and the giant star. As the star receded the path became more and more elliptical but as they had to wade through the debris left behind as a result of the cataclysm, the path became more and more circular. In time the debris disappeared being swept up by the planets and so the orbits remained nearly circular but not strictly circular as would have been the case had the debris remained longer. Obviously, the distribution of the debris was more intense near about the sun and so the nearer planets had to plough through a much resisting medium. Accordingly, the orbits of the nearer planets became nearly circular while the orbits of the distant planets such as Pluto, etc., remained elliptic, a conclusion which coincides with fact. Massive planets, such as Jupiter etc., encountered a greater resistance and hence their orbits became more and more circular than that of Mercury which being very small had to encounter a much less resistance. This has also coincided with fact, and so most of the present scientists and astronomers accept Jeans' "Tidal theory" as giving the most probable origin of the solar system.

The encounter of two stars as described above is very rare. Indeed, the number of stars is so small compared with the vastness of space that one in a hundred millions of stars cannot have undergone this experience in such a way as to give rise to a planetary system. It was a fortunate moment for man when the giant star was swept by our sun. It seems that Nature sought to provide a home for her greatest experimenter, Man, and this she did by creating millions of stars and nebulæ and causing two of them to originate the planetary system.

She is prodigal indeed! It is not claimed that the whole purpose of creation is staked on the one planet we live in. But, as Eddington claims, "At the present time our race is supreme; and not one of the profusion of stars in their myriad clusters looks down on scenes comparable to those which are passing beneath the rays of the sun."

An Apologia for Louis XIV

AKHTARUZ ZAMAN—Fourth Year, Arts.

Facta ducis vivent, opere que gloria rerum.—OVID.¹

THE character and policy of Louis XIV present some difficulties to a student of history when he considers the light in which Louis was regarded by the contemporary Frenchmen and the opinion of the modern historians. It is a curious fact that while almost two-thirds of the Frenchmen of his time made a god of Louis, modern writers, not excepting the French, regard him in a very unfavourable light. Some even assert that Louis' reign was an "inevitable cause" of the French Revolution. Even if we admit this opinion, the fact remains that the blame for that must be shared equally by both the King and his subjects. For, as Hassal has pointed out, "the French nation made Louis and Louis was the epitome of the French nation."² Throughout his reign Louis conscientiously followed the desire of the French people. We may note here that whatever hostile opinion the German historians may hold about him, it is particularly "ungracious, unpatriotic, and unhistorical for the French historians to pour virulent remarks upon this most brilliant chapter of their history."³

From 1661 the saying *L'état cest moi* became the accurate characterisation of the reign of Louis XIV. Of his high kingly qualities we can best quote a sentence from a contemporary, the Duke of Saint-Simon: "He would have been every inch a king even if he had been born under the roof of a beggar."⁴ Coming to actual power Louis formulated certain plans, which when successfully carried out, made the government paramount and secure. Whatever drawbacks can be assigned to the *ancien régime* it remains true that Louis' system of administration was the most efficient of the time. It became the model of its kind in Europe. Later in the eighteenth century when Frederick the Great wanted to build up an efficient government he appointed French officials.⁵ Under Louis, the absolute monarchy, the foundations of which had been laid down with so much care by Henry IV

1. Hero's deeds and hard-won fame shall live—Ovid, in *Liviam*, 265.

2. Hassal—*Louis XIV*, p. 2. 3. *Ibid.*

4. *Memoirs of the Duke of Saint-Simon during the reign of Louis XIV and the Regency*, Vol. I.

5. *Cambridge Modern History*, Vol. VI, p. 712.

and Richelieu, reached its high water-mark. Royal decrees were circulated and obeyed throughout the realm. Justice was re-organised and greatly improved and Louis' civil and moral codes were, on the whole, excellent.⁶ The army was organised by Louvois and led by Generals like Turenne and Condé. A strong navy was created, colonies were founded, specially in North America, and trading companies were formed. Colbert placed the finance on a sound footing, removing the various corruptions that had accumulated into it by the neglect of his predecessors. Canals were constructed, and a brisk trade grew up. Most of these reforms were, of course, carried out by ministers like Colbert and Louvois but they could have hardly done anything without the master who inspired them.

Coming to the revocation of the Edict of Nantes, we find that Louis has been attacked more severely on this point than on any other. That the revocation was unwise no one will possibly deny. But we must take into account the time and circumstances before hurrying a judgment on Louis. It is an admitted fact that the Church in France, at this time, was at the zenith of its power. The clergy were learned, sincere, and socially sympathetic. But they had always regarded the Edict of Nantes as an insult to them.⁷ The chief among the King's counsellors were the Jesuit Père La Chaise, Harlay, the Archbishop of Paris, Louvois, and his father La Tallier. There was also Madame de Maintenon although she was always moderate, a fact overlooked by many writers. "We must not hurry," she used to say, "we must convert and not persecute."⁸ The other counsellors prevailed, and finally the Edict was revoked in 1685. We should bear in mind that Louis was a sincere Catholic. The revocation of the Edict of Nantes was almost unanimously approved in France. Moreover, we may refer to a measure passed by the British Parliament not long before, the Clarendon Code of 1661, by which all who did not belong to the Church of England were put under serious difficulties. Indeed, the Catholic Emancipation could be obtained in England as late as in 1829. Those were not the days of religious toleration. In the eighteenth century a Bishop of Salzburg expelled many Protestants from his bishopric. When Joseph II tried to impose toleration in his dominion the University of Louvain opined that "toleration is the parent of dissensions." Inquisitions still held good in Spain and Italy and continued until the advent of the Benevolent Despots. Even the other

6. Hassal—*Louis XIV*.

7. *Cambridge Modern History*, Vol. V, p. 21.

8. Quoted by Prof. Grant in *ibid.*

day, Herr Hilter expelled unscrupulously so many Jews from Germany! The Peace of Westphalia had laid down the principle of *cujus regio ejus religio*. Moreover, the unification which the French monarchy was aiming at required, according to its sponsors, unity of religion. Louis' internal policy has been best expressed by Hassal as "no parties, no dissidents, no masters."⁹

Much has been said about the despotism of Louis XIV. It has been attacked from every standpoint possible. But considering the time and circumstances, despotism was most probably, not only desirable but beneficial to France. The notable characteristics of the seventeenth and eighteenth century monarchies were the eagerness for centralisation. This was due to the feudalism which had preceded them. In France, the centralisation was the outcome of her past history. It peculiarly fitted the French ideas and aspirations and as such have been adopted by almost all the succeeding rulers. So to-day France is even more centralised than under Louis XIV. In the seventeenth century we find a vast majority of Frenchmen desiring the personal sovereignty of Henry IV. The feeling was more intense after the affairs of the *Fronde*. The time had not arrived when people could be entrusted with responsibility in the affairs of the government of the country. In the preceding States-General a jealousy among the three Estates could always be found. The *Fronde* supplies ample proof, if proof be required, of the weakness of the nobles, their unstatesmanlike qualities and their utter selfishness. The mass of the people preferred a strong monarchy to a weak oligarchy. Such was the condition of England after the Wars of the Roses when the people gladly acquiesced in the strong, if somewhat cruel, rule of the Tudors. Similar movements were occurring in almost every country of Europe in favour of a monarchic form of government. It would have been most unstatesmanlike for Louis XIV to call the States-General or to vest the *Parlements* with any power. The *Parlement of Paris* was a vexatious obstacle to the government. The powers that held strong could not tolerate for a long time any *imperium et imperio*. It was a lucky day for France when it ceased to have any real power. It has also been pointed out that Louis tolerated no ministers. They would be only secretaries to him. Michelet has put this very beautifully: "His ministers might change or die; he, always the same, went through his duties, his ceremonies, royal fêtes, and the like with the regularity of the sun which he had chosen as his emblem." This absoluteness was quite in keeping with French sentiments. "From Philip Augustus

9. Hassal—*Balance of Power*, p. 295.

to Napoleon, the Frenchmen had looked up to their kings to defend them from external invasion and to check internal troubles.”

Connected with this topic is Louis’ conception of sovereignty. At this time the Theory of the Divine Right of Kings was reigning supreme in Europe. The writings of Sir Robert Filmer and Bossuet, the two most famous champions of the theory, had great effect on the contemporary minds. “The royal throne is the throne of God Himself; the person of the King is sacred; to attack him in any way is a sacrilege Behold an immense people united in a single person, behold his holy power eternal and absolute, behold the sacred cause which governs the whole body of the State contained in a single person, you see the image of God in the King.” These words contain the purport of the theory. Louis could not escape the influence of these writers. He came to regard his personality as divine, his will as the will of the State. He summed up this concept in the alleged utterance, *L'état cest moi*. His firm belief in the divine nature of kingship inspired in him a lofty sense of duty, mistaken though we may think it to be. His thoroughness for details and his personal supervision helped his government not to degenerate into Oriental despotism. Louis also became the forerunner of the Enlightened Despots of the eighteenth century. Indeed he differed from them only in outlook. After Louis, however, this conception of royal authority in France gradually faded away, though not completely dying out. As Maréchal De Richelieu said, “Under Louis XIV one dared not speak, under Louis XV one spoke low, under Louis XVI one spoke loud.”¹⁰

English historians are of opinion that Louis committed a great mistake by disregarding the colonies. But the value of the colonies was hardly understood in those days. There was the example of Spain which, although it possessed a vast colonial empire, was almost a non-entity in European politics. The huge colonial empire which Great Britain possesses to-day, was mostly acquired from France in the wars of the eighteenth and the nineteenth centuries. Moreover, France, by her geographical position, could not take an insular view of European politics like Great Britain. She had vital interests in the Continent. Louis’ attempt to make the Mediterranean a French lake shows his high statesmanship.

Now we come to the most interesting aspect of Louis’ reign—his foreign policy. At the bottom of his foreign policy lay the dream of making France the one dominant power of Europe, the arbitress of

10. Quoted by Hassal in *Louis XIV*.

European politics. He also had inherited the traditional policy of hostility to the Hapsburgs, in both branches. Whether he had the ultimate desire of becoming the Emperor cannot be said with certainty. But it is true that he almost succeeded in realising his dreams up to 1685. That he failed after 1685 was due to the rise of a formidable European coalition against him. But still it was not a complete failure for even at the Utrecht Settlement, Philip V was installed on the Spanish throne according to Louis' dictates. Also, France remained secure even after Utrecht.

M. Albert Sorel has very aptly remarked, "*La politique Francaise avait ete desinee par la geographie; l'instinct national la suggera avant que la raison d'etat conseillat.*"¹¹ This is particularly true of Louis XIV's foreign policy. The Peace of Pyrenees had given France natural frontiers in the South. But France had no scientific borders in the North-East. As the Rhine is the natural frontier in this direction, any attempt to achieve it meant the absorption of Belgium and Alsace-Lorraine. With singular instinct Louis grasped this fact. His claim of the whole of the Low Countries on behalf of his wife by the *Jus Devolutionis* may sound to be preposterous. But even in modern times more trivial claims have been upheld, if accompanied by clever diplomacy and sufficient audacity!

The Dutch War was not essentially an outcome of hatred as some would have us believe. There were commercial reasons present. The war terminated in the Peace of Nimwegen by which France got a territories by the *Chambre de Reunions* has been severely criticised. substantial gain in the French Comté. The policy of annexing Its success at the truce of Ratisbon and its policy, Hassal remarks, should not horrify, "a generation that had followed the policy of France in Africa and in the Far East during the nineteenth century." In the sea the French navy was becoming formidable. Louis also did a great service to Europe by destroying the Corsairs, i.e., the pirates of Algiers, and liberating their christian slaves.

Mignet has remarked that "the question of Spanish succession was the pivot on which turned the whole foreign policy of Louis XIV." In this connection Louis had shown infinite patience and tact. That serious problem had drawn his attention as early as in 1668. In that year he entered into a secret treaty with Emperor Leopold providing for the partition of the Spanish Empire in the event of Charles II's death, which was expected at any moment due to the latter's ill health.

11. Sorel—*L'Europe et la Revolution Francaise*, Vol. I.

According to the principles of International Law Leopold had the best claims to the Spanish throne. But everyone knew full well that Europe would not permit a revival of the Empire of Charles V. So Leopold agreed to the secret treaty of 1668. As circumstances changed Louis had to conclude the First Partition Treaty of 1698. This was due to the birth of the Electoral Prince, which furnished a suitable heir to the throne of Spain. As, however, the Electoral Prince died in 1699, a Second Partition Treaty was going to be concluded. It was just drawn up but not yet agreed to when suddenly the will of Charles II undid everything. According to this will the whole of the Spanish Empire was bequeathed to Philip, Duke of Anjou, Louis' grandson, or, in case he refused, to Archduke Charles of Austria. Louis finally accepted this will. He has been violently attacked on this point as trampling down treaty obligations, setting evil examples, and accusations of a similar sort have been poured upon him. But it may be replied that it was the only course open to Louis. The Second Partition Treaty had not yet been accepted by the Emperor who was to gain most by it, and had been opposed by Savoy. The Partition Treaty was very unpopular in Spain, and in the maritime countries public opinion was against supporting France. A strong public feeling in France was, however, in favour of accepting the will of Charles II. But the most cogent argument was that had Louis rejected the will of Charles II, the whole Spanish Empire would have passed to Archduke Charles of Austria, who thus would have got a legal claim to the Spanish throne. Those who assert that Louis seriously impaired public morality in Europe by breaking faith forget that the guiding principle of the seventeenth and eighteenth century monarchies was *expediency*. The questions of treaty obligations and things of that nature were hardly taken into consideration. The conduct of the maritime powers after Louis' acceptance of the will of Charles II attests to our conclusion made above. Holland recognised Philip as the King of Spain in 1700 and England followed suit in 1701. Indeed they were roused to action only by certain aggressive acts of Louis. The foreign policy of France under Louis XIV was consistent and pursued with greater vigour than at any other time, and, on the whole, it resulted in success. The French Revolution went a long way to damage the reputation of Louis XIV and made people shut their eyes to the true character of his administration. Yet the Jacobins not only followed Louis' internal but also his external policy with great vigour. This shows how far Louis' interests coincided with those of the majority of his countrymen. Although like George III, Louis shared many of the prejudices of his countrymen, yet, unlike

him, Louis was far superior to his subjects in many other respects. The French nation, it has been truly observed, have always been affected by the love of military honour. Louis made them drink deep the cup of martial glory. Even after the Wars of the Spanish Succession the military prestige of France was ably maintained by Villars.

The significance of the reign of Louis XIV for the history of the world lies in the fact that during his reign France began to dictate the civilisation of Europe. It was thus a cultural conquest and this was, to a great extent, the work of the *Grand Monarque*. He was the fountain-head of all inspirations in France in his time. As Wakemann has put it, "All that was young and beautiful in France sprang into life at his bidding, and withered into decay when he averted his face ; all that was powerful drew its vigour from his favour, while from less privileged lands the kings of the earth, like the Magi of old, drawn by the light of his compelling rays, were to come from the ends of the world to find under his protecting care the pattern of life and the home of faith."¹² Nor must we forget that this was also the Augustan age of French literature. We have even grave doubts whether the age of Augustus had produced such masters in Latin literature as the age of Louis did for French. As Hassal points out, "the history of the world presents few epochs in which civilisation and literature have thrown greater *éclat* than that of Louis XIV."¹³

Personally he was a great figure impressing everybody that came in contact with him. He had many mistresses but not a single Madame de Pompadour or a Madame Du Barry like Louis XV. Even Madame de Maintenon could influence very little the public acts of Louis. About his personal character, M. Pierre Gaxotte writes :

" For fifty years France admired her own reflexions in Louis XIV; for he was moderate, exact, methodical, and master of himself. His sentiments were noble, and his life glorious and well ordered. The same ideal inspired the whole century, Colbert and Vauban expressing it as vividly as Racine, Poussin, and Bossuet. A sermon of Bourdaloue's, a diplomatic despatch composed by Hugues de Lionne, bears the impress in the same sense as do the Louvre, Versailles, and the comedies of Molière. It was this that gave France a royal supremacy over all the world, and, enabled her to carry on the wondrous works of Athens and of Rome."¹⁴

12. Wakemann—*A sedency of France*, p. 191.

13. Hassal—*Louis XIV*.

14. Gaxotte—*French Revolution*, pp. 39-40.

And the essential fact is that whether in his conception of the divinity that doth hedge a king,' or in persecuting the Huguenots, or in his ambitious foreign policy, Louis XIV was always on the side of his subjects. If Henry VIII can deserve from Englishmen the epithet of 'good King Harry' much more does Louis XIV deserve from the French people the title of '*le bon roi Louis*.'*

*Read at a meeting of the Historical Seminar.

the Newtonian theory. The Quantum theory of Dr. Planck was also declared unsatisfactory. Dr. Sukra combined the two in a classical shell and this was his theory of Relativated Quantum Magnetics. This theory was wonderfully efficient and inconceivably abstruse. Only three heads on earth understood it—Dr. Sukra, Prof. Einstein's godson and the writer himself. This theory explained all the past experiences of science and was hitting at many more—and in every branch of science. This was the most perfect generalisation ever thought out by scientists.

The constitutions of protoplasm had long been known and recently crude forms of low vegetable life had also been prepared. Dr. Sukra aimed at the essential point and it led to the synthesis of human child in his laboratory. The child could be made of any age by his special oldening process. Intelligence was found to be directly proportional to the square of the di-electric constant of the brain ; and brain was also synthesised, so that intelligent or dull child could be created at will. Intelligence was standardised by legislation from the State and there was no man, except those meant for psychological experiments, whose intelligence-coefficient was not greater than that of Prof. Einstein.

Transmutation of metal was made a commercial success by Dr. Sukra's researches, and the Ganges Gold Manufacturing Company of India monopolised the world market and was transmuting the whole of Tata's iron into gold. Instead of iron, people were using an alloy of tungsten and gold. It looked grand, it would not tarnish, it was strong and above all it was gold!

All the automobiles were being turned out from compressed aluminium wool. They are extremely light and wonderfully strong. Small aeroplanes and sky-hunters for domestic purposes were manufactured under Dr. Sukra's supervision ; they were handy, they could land straight and remain stationary ; and they could fly at the speed of thousand miles per hour.

From therapeutic and diathermic studies of electro-statically diffused air, the upper atmosphere was found to be much more enervating and a large amount of sky was reserved under the jurisdiction of sky commissioners for hospitals, which were multiplying by dozens every month. The hospitals and sanatoriums were staged on titanic aeroplanes driven by self-controlled asynchronous motors and the motive power was generated from sunshine above and the highly charged clouds below. The second law of thermo-dynamics was disproved by Dr. Sukra and by a very clever device, he was utilising environmental heat.

Dr. Sukra's next research was directed towards the relation of matter and energy. He found that matter was convertible into energy and repeated his experiments for demonstration before a specially convened meeting of the World Science Congress. One of his very dear disciples of California was now manufacturing Sukra-energy on a large scale. It was cheaper than any other form of energy available in the market.

At the instance of Dr. Sukra, the Anti-noise Association of America was concentrating the whole of Niagara and New York's stentorian noise and broadcasted it in high pitch throughout the world. Some poor municipalities were transforming these deep vibrations into electrical energy for distribution to the villages.

Dr. Sukra's epoch-making researches in vitamin dispensed with the troublesome method of cooking and taking food. Standardised vitamin combination tablets were prepared and one tablet would keep a man going strong for a week.

* * * * *

But when every thing else was prospering man himself was dying. In spite of his increasing comfort, leisure, intelligence and routines, man was deteriorating in bodily strength and longevity. The death rate was enormously rising with the increase of hospitals and sanatoriums. Dr. Sukra therefore undertook to prepare the *elixir of life*.

He was working day and night in his laboratory without success. It was a Sunday. He was working alone. He was unmindful and got tired. Suddenly an idea came to his mind. He mixed up all the elements—ultra-spectroscopically pure, and exposed it to deprotonised omega rays and was observing with wistful eyes. Suddenly he gave a despondent shriek and then he was heard no more. Dr. Sukra's collaborators came running only to find a large fuming crater. There was neither Dr. Sukra nor his laboratory. Only his automatic recorder was left behind to tell Dr. Sukra's tale. The whole world was stupefied at this strange disappearance of its greatest scientist. One disciple from the Himalayas suggested that he was called up by Indra, the King of Gods, to act in the laboratory of heaven as the chief chemist.

But what did Dr. Sukra prepare? Was it a universal solvent? Perhaps!

Gleanings

A Revolution in Literature

Mr. C. Day Lewis is one of England's foremost young poets. In the *Listener*, the weekly organ of the British Broadcasting Corporation, he discusses the future tendencies in literature. He maintains that a veritable revolution is forging ahead in the realm of literature. This revolution will be brought about, he thinks, by the influences on literature, of politics, psychology and scientific invention. We crave the indulgence of our readers to publish his arguments here below.

Life and letters are two separate worlds; literature is something dead, like the moon visible only because of the sun's rays, a kind of vanity glass for life. The relation between the two is a much more active one. Life is like Proteus, constantly and bewilderingly changing shape. Literature wrestles with this Proteus till it has him pinned down in a final true form and so compels him to tell his secret. Then, of course, Proteus gets us, and it all begins over again. One has no chance of anticipating the next form that life will take unless one has a firm grasp on its present form. So we cannot make prophecies about literature without considering the ways in which life is influencing it now. I am going to select three of these influences—politics, psychology and scientific invention.

It has been said that the prevailing consciousness of this period is a political one. Certainly, writers of my own generation are interested in politics to an extent unequalled among English writers since the French Revolution. They feel that the old structure of society is incapable of dealing satisfactorily with the new developments of life, and they are not convinced that the necessary revolution is the business only of politicians. They have learnt a lesson from D. H. Lawrence, too. After the War Lawrence felt impelled to try to construct a social group around himself. His sense of chaos and isolation drove him to it. But although he was a magnetic man, he failed. We see in this a warning that no social group built around an individual can succeed.

Younger writers, in consequence, are tending to align themselves more or less consciously with one of the larger world movements based not on the individual but on the masses—with Communism or Fascism. Now, whatever attempts people may make to obscure the issue, these movements are ultimately bound up with a conflict between social classes. So we may make our first prophecy. If and when the division between the interest of these classes grows more acute and obvious, we shall find writers standing more and more on one side or the other. And, as this takes place, a conception of the function of literature is bound to grow up. It will become more concerned with the relations between masses and less with the relations between individuals; more of a guide to action and less of a commentary on action; more deliberately a partisan in life's struggles.

In the meanwhile politicians may become aware of this increasing political interest among writers and make attempts to rope them into one of the established parties. If the political parties seize this opportunity, we may well anticipate a period of pamphleteering. Another Swift, another Junius may arise. And on the political arena rapiers would appear again in place of those ponderous bludgeons, which seldom damage the adversary but are apt to give the spectator a sick headache.

For those who deplore an alliance between literature and politics there is only one other choice—psychology. When Sigmund Freud called man's attention to his unconscious, he set moving a process, the results of which may well prove as important as those of the industrial revolution or the discovery of America. Just about the time when Freud was beginning his great work, the writer was beginning to feel the disruption of society and to fall back upon this last stronghold, his own self. Literature became more introspective, concerned with the conflicts inside a man's mind rather than with the conflicts between individuals. It is writers of this type—Rilke, Kafka and Proust on the continent, Joyce and Eliot in Britain—who are most admired by young writers to-day. Many of the latter are torn between their political sympathies and their desire to stand up for the unconscious. We find several—W. H. Auden is a case in point—who after a brief incursion into political writing have ranged themselves on the side of psychology. Now Freud, because of the enormous emphasis he lays on the individual, is the real champion of liberalism to-day. And it is quite possible that liberalism missing and presumed killed on the political battle-field, may be revived by this alliance between literature and psychology.

I venture to assert that writers, steeped in Freud's conclusions, are already through their work beginning the revision of values that those conclusions demand. And I will risk an even bolder conjecture. Freud and his followers have offered man a revolutionary idea of the nature of his own soul. Thus, they have offered him a material to create a new religion, for it is on a true conception of the nature of the human soul that any civilised religion must be built. If, as many believe, man cannot yet live satisfactorily without religion, then it may well be that from the revelation of this great unbeliever the new religion will spring. If it does one can be sure of two things. It will be a religion of enlightened love and literature will be its handmaid. To tell the truth, literature is never happy for long without a master ; it needs a settled back-ground. Even now it is trying to decide which master to serve—the revolutionary mass-movement or the liberalism of Freud.

But there is a third factor complicating this decision. Scientific invention is encroaching upon that field once considered the sole property of literature. Entertainment writing appeals either through a startling realism or by taking us into a world totally unreal. When television is perfected—and possibly Mr. Aldous Huxley's 'feelies' introduced—they will provide us with an unreality far more unreal or a realism a hundred times devastating than the most frenzied ambitions of the entertainment writers can rise to. I can even envisage the day when we shall put a book on to a mechanism as now we put on a gramophone record, and the whole thing will be enacted for us. Sitting in our arm-chairs at home, we shall

see and hear and smell the author's characters. The Great War has not yet produced its Iliad. But possibly the epics of the future will deal more with the struggle between man and nature. One wonders, indeed, if the novel has more than a hundred years or so of life still to live.

I am inclined to think that it is poetry, oddly enough, that has the best chance of survival—poetry and the fairy-tale, the two simplest forms of literature. Poetry, partly through metaphor but chiefly through rhythm, can penetrate into the strata of man's mind that nothing else can touch. The fairy-tale, the parable will survive, because it is a unique channel of education. Propaganda, sermons, scientific text-books can influence directly the conscious mind only. Parables and fairy-tales, because they are primitive, because they are universal, because they do not argue or brow-beat, can slip past the defences of our intellect and talk to the deep unconscious levels within us. Cinderella, the Tin soldier, the Prodigal Son can go into places where there is no admittance for Herr Goebbels or the Board of Education. But both poetry and parable will have to learn how to increase their surface subtlety while retaining their heart of simplicity, for the highly complex mind of modern man demands subtlety in a work of art before it will allow the essentially simple meaning to make its appeal to his emotions.

The future of writing must depend absolutely on the future of society. But probably, whatever social system is coming, literature will be considered more and more as being ultimately—as all thought should be—a guide to living. The temporary estrangement between literature and morality will be ended. In the near future I think it likely that literature will divide into three main streams. On the one hand, morality-writing—conveyed through fairy-tales, allegory, satire, and perhaps a new kind of semi-religious drama based on the revelations of recent psychologists. On the other hand, a form of writing somewhat akin to music, depending on highly elaborated sounds, intense verbal subtlety, and complex patterns of association. I believe a *revolution in literature* is now taking place. But I also believe that a revolution in society is incomparably more important, and without it the other would be futile and meaningless. And to those who do not care for that word 'revolution' I would give this nut to crack—a tough one but—I think—a sound one:—

Evolution is the dance, revolutions are the steps.

* * * * *

Studentium and Allied Compounds

Prof. A. Paramanand in the *Murray College Magazine*, Sialkot, introduces Dr. A. P. Theory, M.A., Ph.D., D.D., F.R.D.S.,* Professor of Pure Theoretics in the University of Imagination. The learned professor has made innumerable researches in all departments of human knowledge, has disclosed astounding solutions of the most intricate problems that confronted the scientists of the last generation and were

*Master of Absurdity, Doctor of Phulishness,
Doctor of Dreams, Fellow of the Royal Society of Dreamers.

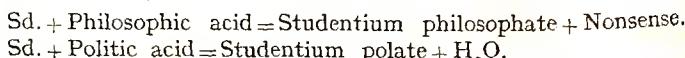
baffling his contemporaries. As a matter of fact, our professor's thinking begins where others' ends. No scientist has crossed sense so far; and it is exactly where Dr. A. P. Theory initiates his intellectual enterprises.

About fourteen years ago, Professor A. P. Theory started his researches on an ore which he found in schools in India. He purified it by School Teaching ; put it in an Examination Hall, added some Matic acid, and strongly heated it with Supervision. When Common Sense was completely given off by the ore it was taken out and kept in three-months-long jars of Vacation in a strong solution of Laziness, then a few drops of Result were poured and about 54 per cent. of the mixture precipitated as Studentium.

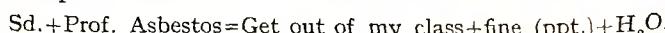
The symbol given for studentium is Sd., two allotropic forms are found in the atmosphere of College, F. Sd. and M. Sd. Both are monovalent, or at least can be so, if they want; in fact, their polyvalency is much discouraged in life. The atomic-weight of M. Sd. is greater than F. Sd.; their absolute values and the reason of this discrepancy are not yet discovered. None of the two allotropic forms is radio-active, though F. Sd. sometimes gives out glances which result in both disintegration and integration of M. Sd. A little about their properties: *Physical*—F. Sd. is soft, delicate, soapy to touch and sweet to taste ; odour is pleasant but becomes irritating when it grows old. M. Sd. is hard and brittle, and, except in special cases, not agreeable to taste. M. Sd. has magnetic properties as it attracts iron filings which stick to its face unless removed by a razor. F. Sd. has far intenser magnetic properties as it attracts M. Sd. itself with iron filings, razor and all. *Chemical*—Strangely enough both allotropic forms have a great chemical affinity for each other. But it is found that under reduced Temperature and Pressure of Social Considerations, they merely mix with each other giving off pleasant gases like music, talk and forming Tennis-Badminton partners.

Both Amoric and Amorous acids have strong actions on studentium ; Amorates and Amorites are formed respectively, and water is also generated as Tears, Idle Tears. Which of the Amoratic compounds of the two allotropic forms is more stable is an open question and as neither Dr. A. P. Theory nor the humble writer has any experience of these things no more light can be thrown on this topic.

Under the catalytic agency of professorised asbestos a few compounds of Sd. are of much importance.



During these reactions sometimes so much heat is generated that studentium, specially M. Sd., begins to react with professorised asbestos, the chemical equation is as follows:—



Sd. is not of much commercial use ; F. Sd. is best used to cook food or to mind other domestic affairs. M. Sd. is utilised to waste money. In India Sd. is used to demonstrate Ignorance of Everything.

* * * * *

All over a Child's Patriotism

We publish below an account of how the High Court of Parliament has been called upon to pass judgment on so curious a case as that of a school child who wrote, in all innocence, a Jubilee essay which, included the remark that 'England is the finest country in the world.' Whitehall tried in vain to settle the trouble with a dose of the best official language. This had so little effect that appeal was made to Cæsar. The question was raised on the adjournment!

A girl of thirteen, in course of an essay on 'My Native Land' wrote the sentence that 'England is the finest country in the world.' The essay was not apparently an outstanding effort, for it was awarded five marks out of ten. And the inspector who happened to be visiting the school that day observed in a friendly way to the teacher that the remark seemed to savour a little of the old-fashioned imperialism. The teacher vigorously combated the suggestion, the inspector's remarks were reported to the rector, and the rector wrote to the Board of Education in, what his chief supporter in the House of Commons admitted to be, intemperate language. The organs of Lord Rothermere and Lord Beaverbrook soon made the cause their own, the *Daily Mail* published a photograph of the child, a reproduction of the essay in manuscript and a reproduction of the outside of the exercise book in which the essay was written. In the House of Commons the President of the Board of Education had to face a fusilade of questions and then a full-dress debate, and the child and her mother, her class-teacher and her head-mistress were all brought up to Westminster to watch Mr. Oliver Stanley give ground with the same excessive quixotry which proved his undoing in the Ministry of Labour.

All this is less surprising than it looks, for the House of Commons is always subject to strange emotions. And the apathetic majority felt little temptation to bandy argument with the eloquent King's Counsel who demanded from the Minister an assurance that 'no reflection on a child's pure love of country, one of the wholly beautiful things in life, would be tolerated in any school.' The demand was unexceptionable, and the assurance was, of course, and most properly, given.

—*The Spectator.*

* * * * *

A flood of literature has been written on the Italo-Ethiopian question. Everyone has sat in judgment on the Duce's militaristic designs and his minatory attitude. *Sagittarius* has also something to say in his own way; and in the following lines he visualises the war-intoxication of the Strong Man of Italy.

Fee, Fi, Fo, Fum!

When Ethiopians roar to unleash the dogs of war,
And sharpen savage knives,
When woolly-haired slave-traders dare call noble Romans raiders

They must answer with their lives.
 I was born to put in place this swarthy subject race
 Whose conquest fires my veins,
 To swab the Abyssinians as old Rome the Carthaginians . . .
 And I am only waiting for the rains.

We Romans need not blench when supported by the French,
 By Belgium, Spain and Greece,
 When Jugo-Slav and Czecho both applaud us to the echo
 And Britain whimpers "Peace!"
 Imperial states provide war-sinews for my side,
 Free transit for my planes,
 And Suez welcomes shipment of my debited equipment. . . .
 And I am only waiting for the rains.

Our Fascist cause is just but we like our rivals trussed,
 So the powers at my back
 Safeguard my expedition by withholding ammunition
 From the base and menial black,

Though our treaties are not kept that we drafted while we slept
 No blot our honour stains,
 For we understand each other and the black is not our brother,
 And I am only waiting for the rains.

Let the Ethiopie intrigue with the lily-livered League,
 The League his grievance air ;
 By the Ides of this September I'll no longer be a member,
 And he will not be there.
 No force shall me despoil of Abyssinia's soil!
 On conquering compaigns.
 I am Cæsar and Sejanus, Mussolini Africanus
 Advance, *I am not waiting for the rains.*

—*The New Statesman and Nation*,
 August 3, 1935.

* * * * *

We are said to be living in an age of rank scepticism. Religious considerations we are prone to dismiss summarily as bringing in unnecessary complications in the economy of our work-a-day life. We are no longer moved by the scriptures and the prophets have no appeal for us. Recently, however, a writer in the *Quarterly Review*, in an article captioned 'Mussolini's Master-work in Africa,' quotes the following verse from the Book of Ezekiel in the old Testament.

" In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt."

—*Ezekiel, XXX. 9.*

Lo, it cometh. Thus it is fulfilled that which was spoken of by Ezekiel the prophet!

* * * * *

A Peep into the Future

By Dr. R. P. Paranjpye, M.A., D.L., in the Gujarati Punch.
(Proceedings of the Legislative Council, 1940).

Mr. Chenappa asked: Has the attention of the Government been called to the fact that the class lists of the recent M. A. Examination in Pali do not show the proper quota of *Mang-garudis*.

The Hon. Damu Shroff (Minister of Education): The University Registrar reports that no candidate from among the *Mang-garudis* offered himself for examination.

Mr. Chenrappa: Will Government be pleased to stop this examination until such a candidate offers himself, and if the University disobeys the order of Government, to take away the University grant and amend the University Act?

The Hon'ble Minister: Government will be pleased to consider the suggestion favourably. (Cheers).

—*Modern Review*; August, '35.

* * * * *

Some Howlers

Keats is an insect powder.

Waterloo was won on the playing fields of Wellington.

The Royal Mint is what the King puts on his new potatoes.

Acrimony, which is called holy, is another name for marriage.

Shakespeare lived at Windsor with his merry wives.

Two famous Scottish patriots are Robert Bruce and Edgar Wallace.

Sir Walter Scott was called the 'Blizzard of the North.'

When Elijah went up to Heaven his mantel-piece fell on Elisha.

A grass widow is the wife of a vegetarian.

A gasometer is where you put pennies in.

Socrates was poisoned by an overdose of wedlock.

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OURSELVES

COLLEGE UNION NOTES

The Executive Body of the College Union for the current session has been constituted as follows:—

President—Principal B. M. Sen.

Treasurer—Prof. S. C. Majumdar.

Secretaries—Purnendu Kumar Banerjee

(in charge of General Section).

Nirmal Chandra Ganguli

(in charge of Debating Section).

In view of the fact that the Secretaries are responsible for the efficient working of the Union, it has been decided that they will co-opt additional office-bearers for particular purposes, subject to confirmation by the President of the Union.

* * * * *

A meeting of the staff and the students of the College under the auspices of the College Union was held on the 11th August, 1935, to express sorrow at the death of Sir Deva Prasad Sarabandikary. The following resolution moved from the Chair was passed, all standing in silence:—

This meeting of the Presidency College Union desires to place on record its deep sense of loss and grief at the death of Sir Deva Prasad Sarabandikary, one of the oldest and most distinguished ex-students of the College, an ex-Vice-Chancellor of the Calcutta University, and a sitting member of the Governing Body of the College.

A copy of this resolution was sent to the bereaved family.

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A meeting of the staff and students of Presidency College was held under the auspices of the College Union at the Physics Theatre at 4-15 p.m. on Thursday, the 22nd August to bid farewell to Professor Srikumar Banerjee, M.A., Ph.D., on the eve of his transfer to Rajshahi. The gallery was crowded, and members of the staff turned out to a man to do honour to their learned colleague. Principal B. M. Sen, as the President of the College Union, took the chair, and Mrs. Sen graced the occasion with her presence. Professors P. C. Ghosh, U. N. Ghoshal, R. G. Basak, P. Neogi on behalf of the staff, and Messrs. Purnendu Banerjee (Secretary, College Union), Sudhir Ghosh, Ashutosh Banerjee, Debabrata Bhattacharji on behalf of the students, spoke on the many qualities of Professor Banerjee as a scholar, as a teacher, and as a litterateur. Dr. Banerjee spoke at some length in reply, which was highly appreciated.

With a vote of thanks to the Chair and to Mrs. Sen the meeting terminated at about 5.30 p.m.

The Secretaries of the College Union have been entrusted with the celebration of the Autumn Social to be held on the 25th September, 1935. According to the new rule of co-option they have selected Mr. Bidyut Kumar Ghosh of the IVth Year Class to organise the function. A strong committee has also been formed to assist the College Union, so that the function may be a complete success. Mr. Hirendra Nath Bhanja, B.A., one of the old students, has consented to act as our Dramatic Director, and Prof. S. S. Bagchi will be in charge of rehearsals.

In order to ensure the income of the Students' Aid Fund and to promote feelings of mutual assistance amongst the students of the College it has been decided not to sell tickets of the Autumn Social to the general public as was the practice in previous years, but to confine the distribution of tickets to the members of the College who will contribute to the Aid Fund. A certain number of tickets, however, has been set apart for gentlemen not directly connected with the College, who may be specially interested in our activities.

* * * * *

The College Union is also collecting funds to help the Burdwan Flood Relief activities. An influential committee has been formed consisting of the members of the Union and representatives of the different classes to collect subscriptions. We are glad to announce that the response so far has been very satisfactory, particularly from the members of the teaching staff.

* * * * *

The first sitting of the College Union Debating Society was held on Saturday, the 17th August, at the Physics Theatre at 2.15 p.m.

Principal B. M. Sen took the chair and the hall was full with ardent listeners. Profs. C. C. Bhattacharyya, S. C. Majumdar, S. Bhaduri and S. S. Bagchi were present on the occasion.

The subject of the debate was: 'The House is of opinion that the present system of education is doing no good to anybody and it ought to be done away with.'

The President opened the debate with a nice little speech and the subject was proposed by Mr. Nirmal Ganguli. It was supported by Messrs. Ajit Gupta, Asoke Mitra, Devabrata Chakravarty, Sanat Kumar Roy and others.

The opposition was led by Mr. Purnendu Banerjee who was supported by Messrs. Sudhir Ghose, Pranab Sen, Ashutosh Banerjee and others. After the debate the resolution was put to vote and was declared not carried.

PURNENDU KUMAR BANERJI,
NIRMAL CHANDRA GANGULI,
Secretaries.

HISTORICAL SEMINAR

The first general meeting of this session was held on the 13th July last with Prof. R. G. Basak, head of the department of Sanskrit and Pali, in the chair. Mr. Ramesh Kumar Ghoshal of the Fourth Year Class read a paper on "The System of Espionage in Ancient India." It was a very scholarly paper and the writer fully used Indian as well as classical authors on the subjects. In the brief discussion that followed Messrs. Probodh Chandra Banik, Akhtaruz Zaman, and Nirmalkumar Ray Chowdhury took part. The President gave a very learned speech pointing out the different purposes for which the spies were employed in Ancient India.

The second general meeting came off on the 20th July last. Prof. D. N. Sen took the chair. Mr. Krishna Mohon Chatterjee of the Fourth Year Class read a paper entitled "Peter the Great: A Study." A very lively discussion took place, specially on the question of Peter's greatness in which Messrs. Akhtaruz Zaman, Bikash Chand Roy, Rabindra Nath Mitra, Nirmalkumar Ray Chowdhury, Ramesh Kumar Ghoshal and Amarendra Nath Banerjee, took part. Mr. Zaman emphasised the ephemeral character of Peter's works while Mr. Mitra replied that Peter's failings were entirely in agreement with the age and stressed on his policy of westernizing Russia. Prof. S. C. Sarker gave a very interesting speech. While admitting that Peter was a barbarian, he pointed out that a man who makes his country great must be considered to be great, at least historically, if not morally. The President, in conclusion, gave a neat little speech.

At the third general meeting on the 3rd August we held a debate on the motion that the epithet of the great has been applied arbitrarily in Modern European History. We had a large gathering and some non-members as well as Mr. Nikhilnath Chakravarty, one of our recent ex-members and an ex-Editor of our magazine, were present. Prof. D. N. Sen took the chair. Mr. Rabindranath Mitra, moving the motion dwelt on the unreal and spasmodic character of the works of Peter I, Catherine II, and Frederick II. Mr. Ramesh Kumar Ghoshal, in opposing the motion, pointed out the reform-works of the three monarchs and their services to the country. Mr. Bikash Chand Roy supported the mover and pointed out the lack of originality in the three monarchs. The opposition was supported by Mr. Qazi A. T. M. Imam Hosein. The speeches from the floor included those of Messrs. Nirmal Kumar Roy Choudhury, Ajit Kumar Gupta, Akhtaruz Zaman, Nikhilnath Chakravarty, Probodh Chandra Banik, and Bimalendu Narayan Singh Roy. Prof. S. C. Sarkar, in an excellent speech, traced the history of the application of the epithet. In a broader view of history, he admitted that the epithet was applied arbitrarily; but at the same time, he pointed out that in a narrow light the epithet was applied with great justice. The motion was lost. After a short speech from the chair the meeting came to a close.

The fourth general meeting was held on the 31st August with Prof. S. C. Sarkar in the chair. Mr. Sibendra Kumar Bose of the Fourth Year Economics Class read a paper on "The Vienna Settlement: A Defence." He stressed on the fact that liberalism was not very strong in 1815 and that the members were politicians and not prophets. In his

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NIRODEBARAN BAKSI

ED' NCY CO

opinion the settlement was the most satisfactory of its kind. In the brisk discussion that followed Messrs. Akhtaruz Zaman, Rabindra Nath Mitra, Nirmal Kumar Ray Chowdhury and the writer took part. Both Mr. Zaman and Mr. Mitra pointed out the failure of the Congress of Vienna to fulfil its magni-eloquent proclamations. Mr. Ray Chowdhury stressed the difficulties that confront an international agreement. The President in a short interesting speech explained the almost universal condemnation of the settlement in the nineteenth century and the reaction in its favour now. He also stressed the fact that in history there can be no one ideal for all times.

The fifth general meeting came off on the 7th September. Prof. S. C. Sarkar presided on this occasion. Mr. Nihar Ranjan Gosh of the Fifth Year Class read a paper on "A Challenge to Democracy." The writer held that the breakdown of democracy in different countries at present was due to fundamental defects. In his opinion, the democratic assumption that 'man is a political animal,' is wrong. In the brief discussion that followed, Messrs. Akhtaruz Zaman, Sainlen Sen, and Prosad Kumar Bose took part. Mr. Zaman maintained that dictatorships are only passing phases and the four European countries, where they are most prominent, have each got special antecedents for them. Mr. Bose in an eloquent speech maintained that the democratic ideals are utopian. The President, in conclusion, said that with all its defects the greatest argument in favour of democracy is that no better substitute can be suggested in its place. It is inconceivable that in any modern state a great bulk of educated people can be permanently debarred from exercising political rights.

It is with a sense of great satisfaction that the Secretary presents the report of the activities of the above seminar. It can now legitimately claim a very high place of honour among the sister societies of the College. And for this the Secretary gratefully acknowledges the encouragement and active help of the staff and the ungrudging co-operation of the members.

AKHTARUZ ZAMAN,
Secretary.

THE CHEMICAL SOCIETY

The Annual Social of the Society came off on the 8th April last. Dr. P. Neogi, president of the Society, presided and besides the members of the Society there was a large attendance of professors of various colleges of Calcutta and the Mofussil. Sir U. N. Brahmachari, Kt., M.A., M.D., Ph.D. delivered an address on the "Development of the study of Chemistry in the Presidency College" from the very early times to the present day—the various achievements of the workers of the college in the domain of Chemistry and the many great Chemists who have made themselves famous from the College Laboratory, among whom the name of Sir P. C. Ray is the foremost. Principal B. M. Sen, Prof. Fr. Van Neste, Prof. R. N. Sen, and Prof. Dr. P. Neogi also spoke. A souvenir of the Society was distributed among those present. It gives an index of the many research works done in our laboratory during 1934, the names of ex-students who have obtained the doctorate degree of the various universities here and

abroad, and also other distinctions obtained by our research students and professors during the last year.

After the meeting the Society gave an 'at home' to the gentlemen present.

Our grateful thanks to Dr. P. Neogi, our President, and to Prof. N. Chakravarti, hon. treasurer, for their kind help and advice to make the function a great success.

The next meeting of the Society came off on the 31st of August, when Mr. Sudhansu Chandra Guha, M.Sc., an ex-student of the College, read a most interesting and learned paper on "Transmutation" which initiated a great deal of discussion amongst those present. Dr. P. Neogi, M.A., Ph.D., I.E.S., Senior Professor of Chemistry, presided.

The writer began by paying a tribute to the memory of the late Sir William Ramsay, an English Chemist who, in his opinion, was 'the first to make a systematic study in his attempt to convert one element to another, and who for the first time set the ball rolling in this direction and gave the impetus for future scientists towards its realisation.' The writer next pointed out how the present scientists have been successful in disintegrating elements, and how the dream of the alchemists has come to be realised.

The chapter he devoted on the 'preparation of artificial radio-active elements' was the most interesting. He mentioned the pioneering and epoch-making works of Curie, Joliot and Fermi to this end. "It has been the desire of physicists," he concluded, "to produce artificial radio-active products in their laboratory and, thanks to Fermi and his indefatigable band of co-workers, forty new radio-active elements have been prepared only during the last ten months."

The President then thanked the speaker for presenting in a most remarkable way the whole abstruse subject of transmutation.

The meeting then came to a close.

BIRENDRANATH CHAUDHURI,
NIRMAL CHANDRA BRAHMACHARI,
Secretaries.

ECONOMICS SEMINAR

The Seminar entered the new session under a spectre of sorrow, for its energetic Secretary Mr. Nirode Baran Bakshi was no more in the land of the living. In his death, the Seminar has lost one of its most zealous and hardworking secretaries. His simple and amiable manners won all hearts and 'to know him was but to love him.' His was a most brilliant and promising career, and his death has caused an irreparable loss to the College.

The seminar held its first meeting on the 25th August at 2-15 p.m. with Dr. J. C. Sinha in the chair, when Mr. Sudhir Kumar Ghosh of the IV Year Class read a paper on "Economic planning." The writer, in course of his paper, explained the necessity of such a planning and examined its possibilities in the capitalistic states. He cited the case of

Russia and analysed how it was working. The paper ended with a brief reference to India and a brief statement of the outlines of Economic planning in India on the lines suggested by Sir M. Visweswaraya. In the discussion that followed Messrs. Ashutosh Banerjee, Badri Das Khaitan, Nripendra Nath Guha and Bimal Chandra Sinha took part. The President in a nice little speech explained the different meanings of the word "planning" and summed up his views on the difference of opinion between the author and his critics. The meeting ended with a vote of thanks to the chair.

The second meeting of the seminar came off on the 31st August at 2-15 p.m. Dr. J. C. Sinha took the chair. In his well-written paper entitled "The Problem of Jute-Restriction in Bengal," Mr. Bimal Sinha of the 3rd Year Class laid stress on the importance of jute in this province and emphasised the need for the regulation of its production. He cited the example of cotton-restriction in U.S.A. In his paper the author whole-heartedly supported the compulsory restriction scheme and made a fervent appeal to the Government for carrying it out.

Messrs. Badri Das Khaitan, Ashutosh Banerjea, Nripendra Nath Guha, Samarranjan Sen, Mukti Prasad Singh and others took a lively part in the debate that followed.

The President in his illuminating speech emphasised the necessity of jute-restriction and exposed lucidly the difficulties and fallacies of a compulsory restriction scheme. His whole speech regarding this centred round the theme that "It is desirable but not feasible." With vote of thanks to the Chair the meeting terminated after a full deliberation of two hours and a half.

BADRI DAS KHAITAN,
Secretary.

POLITICS SEMINAR

The first meeting of the seminar came off on the 17th August with Prof. D. G. Chattoraj in the chair. Mr. Sudhir Kumar Ghosh of the Fourth Year Economics class read an interesting paper captioned 'Democracy and Dictatorship.' Mr. Ghosh stood as a champion of democracy and idealised it as the best possible form of government. He styled the dictator as 'the child of crisis.' On the troubled waters of a crisis the dictator establishes himself, but he must abdicate his powers as soon as the crisis is over. Powers concentrated in a single hand is apt to be misused and this misuse of power finally leads to the over-throw of 'the powerful one individual.' The writer then dwelt on the present position of the existing dictatorships and analysed their significance. According to him, dictatorship is, by its very nature, bound to be short-lived, and democracy is the ultimate form of political organisation.

Next followed a brisk debate in which many took part among whom Mr. Asutosh Banerjee was the most prominent. The meeting then came to a close after a neat little speech from the chair.

The subject evinced such interest that the topic was presented, in the next meeting held on the 7th September, in the form of a debate. Mr. Sudhir Kumar Ghosh proposed that 'in the opinion of the House Dictatorship is destined to go down to democracy.' Prof. D. G. Chattoraj again presided over the meeting. A lively debate took place after which the motion was carried out.

The Secretary takes this opportunity of thanking the members of the seminar for the interest they have taken in its affairs. Thanks are also due to our President, Prof. Chattoraj for his kind advice.

AMIYA KUMAR DAS GUPTA,
Secretary.

PHILOSOPHY SEMINAR

The first meeting of the current session came off on Saturday, the 6th July with Dr. N. K. Brahma in the chair. Mr. Nirmal Chandra Mazumder read a paper on "God and the absolute."

The essayist observed that God is the "highest consummation of human values," while the Absolute is the "highest synthesis of human experiences." At the first sight an opposition seems inevitable, but further reflection reconciles the two.

Human mind cannot be satisfied with a God who is the "first among His equals." It is the highest synthesis alone that can serve the purpose of the God of religion. Again, the highest synthesis of philosophy is not an "empty form of totality." It must satisfy our heart,—our human values.

The President observed that some philosophers argue that God is finite, but that is untenable. God is Infinite *ex hypothesi*. No finite God can satisfy the infinite cravings of human soul. The only condition of realising God is to be Infinite 'শিবো তুঃ শিবঃ যজেৎ' A religious soul and a philosophic spirit—each finds ultimate satisfaction in one eternal unity—One God—One Absolute—One Substance.

In our second meeting Mr. Haripada Das read a paper on "Evolution."

The essayist first dwelt on the importance of the theory of evolution—its far-reaching influences on almost every department of thought. He also referred to the scientific researches establishing the theory.

Then he criticised the theories of Bergson and Alexander. The conception of a 'growing universe,' has some truth in it. But the romantic conception of the French professor—a present neither determined by past nor conditioned by the future—with this our ardent essayist could not agree. The thesis of Emergent Evolution he summarily dismissed for the exact nature of the 'nisus' or the driving force has not been adequately set forth.

He concluded that the Universe is an expression of the Absolute Spirit. In order to explain evolution we must turn to the underlying idea that has been manifesting itself through a set of changes.

In the third meeting Mr. Radharaman De read a paper on "Pragmatism." The essayist well emphasised the importance of the doctrine of Pragmatism and explained the instrumental character of truth: Truth is what works best. The best way of knowing the truth lies in practical verifications.

The President in his concluding speech pointed out, that though the doctrine has much popular appeal, it cannot be accepted as the criterion of truth. It makes truth conditional, and a set of conditional truths depending on nothing unconditional, leads us into an endless regress. We must have some ultimate standing which is the ground of all truths. But Pragmatism makes no room for this. So it involves a logical inconsistency.

Mr. Ajay Kumar Basu read a paper in the last meeting held on the 31st of August. The subject was, "Determinism and Free Will." The essayist advocated determinism understood in the ordinary sense. He made a distinction between 'freedom as reality' and freedom of will. Though determinism in the Universe is antagonistic to the conception of freedom of will, it is hardly in conflict with the conception of freedom as reality. Freedom as reality is beyond the Universe, outside the bondage in which we live. The much talked of freedom of will is, according to the essayist, a consoling myth.

The President summed up the position with the remark that the expression of freedom must necessarily be through determination. Determination imposed by self, reason or God, is no determination. It is the only way that leads to freedom.

SUDHENDUJYOTI MAJUMDAR,
NIRMAL CHANDRA MAJUMDAR,
Jt. Secretaries.

GEOLOGICAL INSTITUTE

The first special meeting of the above Institute was held on the 13th August, 1935, with Prof. B. N. Maitra in the chair. Dr. C. S. Fox of the Geological Survey of India delivered a lecture on the 'Rift Valley of Abyssinia.' The lecture was attended with lantern slides. Dr. Fox gave a vivid description of the land and the people of Abyssinia and clearly explained the geological importance of the place. The meeting terminated with a vote of thanks to the chair.

The Third Ordinary General Meeting came off on the 20th August, 1935, in the Physics Theatre. Prof. B. N. Maitra took the chair. Mr. W. D. West, M.A. (Cantab.), of the Geological Survey delivered an interesting lecture on the 'Quetta Earthquake.' Dr. West first described the geographical position of Quetta and explained the frequency of earthquakes in that particular area. Then with the help of a short length film, he left a vivid impression of the calamity in the mind of all present. The meeting ended with a vote of thanks to the chair.

In the next meeting which was held on the 27th August, Dr. A. L. Coulson of the Geological Survey delivered a lecture on 'Meteorites.'

Prof. Maitra presiding. The lecturer clearly explained the origin and composition of meteorites, the rate at which they generally travel their paths and their peculiar forms. After his speech, questions were invited from the audience and were satisfactorily explained. The meeting then came to a close with a vote of thanks to the chair, after which afternoon-tea was served to all present.

The 30th Annual General Meeting of the Institute was presided over by Prof. B. N. Maitra. The annual report and accounts were adopted. The office-bearers of the Institute for the next session were elected. The newly elected President and the Joint Secretaries addressed the meeting. A portrait of the late Professor H. C. Das Gupta was unveiled by Sir Lewis Fermor, Kt., F.R.S., Director of the Geological Survey of India. After the meeting, tea and light refreshment were served to all present.

The Assistant Secretary takes this opportunity of thanking all who helped him in various ways. To Lady Fermor and Mrs. B. M. Sen, he is thankful for the kind interest they took in the affairs of the Institute. To Prof. P. C. Mahalanobis, he is grateful for allowing him to use the Physics Theatre for the meetings of the Institute. Finally, he conveys his sincerest thanks to his friends who co-operated with him in his task and made it lighter.

CHITTAPRASANNA BANERJI,
Assistant Secretary.

OUR PLATOON NOTES

University Training Corps is the only organisation through which the students can get a systematic course of military training. This organisation not only trains the body and mind of our young men but infinitely betters their prospects of life.

We have two platoons attached to our College and their numerical strength on paper is about 80. But, unfortunately, we do not get even half the strength of one platoon on parades. This lack of proper enthusiasm on the part of our boys is much to be regretted. This indifference of the students has lowered the unique position of our platoons which they had previously enjoyed as the most numerous and the most active in the whole Battalion. This has compelled the authorities of the Head Quarters to discharge a considerable number of our members from the corps, and this makes our platoons all the poorer. This process of discharge will continue automatically if our members do not fulfil the minimum of obligation by attending at least 50 per cent. of total parades.

It is really a happy sign that even in spite of the drastic dischargement made we have never been in want of the active support of our young enthusiasts who are coming fresh from the school. As in all other years, this year too we have received more than 50 new applications for recruitment into the College Platoons. We do hope that the ardour of our freshers will not damp down when the time of actual enrolment comes.

We feel proud to declare that one of our Ex-Platoon Commanders Mr. Alamgir Kabir, B.A., was admitted into the Indian Police Service last year.

It is really gratifying to note that one of our Cadet Recruits 3452 Adinath Lahiri won the competition prize as the best shot in "A" coy during the Long Range Firing held at Belghurria in March last.

C. Q. M. S., D. N. Chatterjee who is a member of our Platoon has been made the Cadet Company-Sergeant-Major. Three of our Cadet-Lance Corporals have been promoted to be Corporals. All these promotions have been effected from July last.

We are glad to announce the proposed camp at Madhupur to be held towards the middle of October for a fortnight. We expect every member of our Platoons to join the Camp and make it a success. We want to see that ours may be the strongest quota in the Battalion during the camp.

The corps expects every man to do his duty.

AMAL KAR,
Cadet-Corporal.

EDEN HINDU HOSTEL NOTES

BY A HOSTELLER.

While living in the Hindu Hostel, one is constantly reminded of the fact that life is full of joyful surprises. Life seems to be colourless outside this fierce-pulsed hostel. The hostellers live every moment of their lives and therefore existence seems so glad.

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Thus it is that the Eden has such a magnetism all its own. Once inside the Hostel you are not the same man as before. You catch up the spirit and you are stamped with that peculiar 'something' which marks off a Hindu Hosteller from others. The newly-arrived 'freshers' are no exception. They have succumbed to the ways of the Hostel, for they know that they are the inheritors of a great tradition, which it is up to them to maintain.

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The elections are over and true to tradition, the familiar phenomena were not at all missed. Dummies hankering after responsibility, pamphleteers flying in the face of truth, paper gods posing as true ones—all these lent colour to the affair. The canvassing and coercing, the whispered meetings, the pacts and cliques which were as easily formed as broken, were all as they should be. The thirst for applause, after all, is the last infirmity of noble minds though it is the first infirmity of weak ones. The hostellers were not slow to display their talents as election-fighters. May they maintain their enthusiasm in later life!

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The newly formed *Bitarkika* fulfils the want, long felt, of an organisation where all boarders can meet on a common plane and discuss matters of general interest. Though somewhat on a smaller scale, the *Anastika* was

established to that end. It is good to see that it has blossomed into the *Bitarkika*. We must not forget that the *Anastika* showed the way and if it was an exclusive body, it was because all such bodies needs at first be so. It did not give rise to 'sectional' feelings—rather, the *Anastika* was the first to point to a broad, rational outlook surpassing all petty interests. It is a pleasure to see that the promise held out by the *Anastika* has at last been fulfilled.

The inaugural meeting of the *Bitarkika* came off on the 1st September. Many distinguished ex-boarders were present on the occasion. Principal Sen formally opened the Society and the deliberations were presided over by Mr. S. Banerjea, M.A. (Cantab.), I.C.S. The topic for discussion was, 'In the opinion of the House, religion to-day is an exploded dogma.' The debate certainly did not lack in vigour. The intellectual gymnasts (though some came very dangerously near to the physical plane also) afforded the house quite a good time. The motion was lost, when put to vote. Who says after this that young men are giving the go-bye to religion?

We have one thing more to add. In spite of the organisation having grown bigger, we are pained to see that 'thin ears have eaten up the rank and full ears and the lean kine have eaten up the fat kine.' Let us hope that, we shall see greater activity after the Pujas.

We are glad that two new magazines have been placed on the library table. But we wonder why a battle had to be fought over the inclusion of the aristocratic Bengali quarterly. We should have imagined that it would readily appeal to our intellectual aristocrats!

The Sports Committee is determined that the hostellers should not have any dreary moment. Matches are being played both in the morning and evening. Energetic shouts from the supporters of different teams always remove all dullness from the affair. One wonders whether the attention of the Anti-Noise Society of London has been drawn to them. Let us, however, sound a note of warning here. The supporters sometimes work themselves to such a pitch of enthusiasm as to forget the limits of decency and sporting spirit. For example, our neighbours-in-law displayed an amazing flare-up of the fighting passion the other day.

A word about these sports activities. The end of the different tournaments is hardly in view. Won't the stumps ever be drawn?

We are sorry to strike a mournful note at the end. One of our boarders, Mr. Amiyabikash Datta, a student of the Third Year B. Sc. Class is no more with us. He was tired of weaving pale hours. He was not strong enough to encounter the spectre of life-long ill-health, and unable to drag out an weary existence, he made away with himself. May his soul be blessed with that peace for which he made futile efforts in this world.

ANNUAL SOCIAL :—

We celebrated the Annual Social on the 13th September last. Sir B. L. Mitter, K.C.S.I., was our guest-of-honour. Many distinguished ladies

and gentlemen graced the occasion with their presence. Among others the following were present: Lady Mitter, Mr. N. K. Basu M.L.C., Sir B. P. Singh Roy, Khan Bahadur Maulavi Azizul Huq, Principal and Mrs. Sen, Prof. Benoy Kumar Sarkar, Mr. S. M. Banerjee, I.C.S., Mr. J. N. Talukdar, I.C.S., Mr. S. K. Haldar, I.C.S., Mr. S. K. Basu, I.C.S., Mr. Nepal Chandra Sen and many professors of the College and the University.

The drama 'Andhare Alo' by Prof. M. Bose was staged on the occasion. It was a complete success. The guests were then treated to a sumptuous dinner. The hostellers were all attention to them.

The Guest-in-chief narrated his experiences in the College. Prof. Benoy Sarkar and Mr. Nepal Sen spoke of their lives in the hostel. The speeches were much enjoyed and highly appreciated.

The organisers and all concerned should be congratulated on their efficient management of the whole affair. Special mention should be made of our Superintendent who spared no pains in making the function a grand success.

LIBRARY BULLETIN

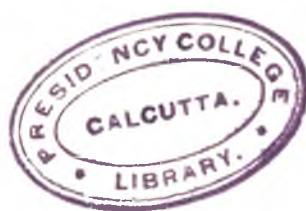
Author.	Title.	Cat. No.
Franks, H. G. Sen, B. R.	Fauna of British India: Reptilia and Amphibia, Vol. 2, Sauria Silver Jubilee Souvenir, 1910-1935 (2 copies)	571-3065(10) 923-0856 923-08561
Cameron, A. T. Chakrabarti, A. C. Chatterji & Dass	University of Illinois Studies in Language and Literature, Vol. 17 (Nos. 1-2) ... British India Agricultural Statistics, 1933-34 (Provisional) ... Recent Advances in Endocrinology ... Cultural Fellowship of India ... Rajat Jayantee ... Bharat Samrajyer Panchis Batsar (1911-1935) ...	771-0894 083-005 673-102 799-0208 829-20662
Saha, N. N. and Saha, N. K. Sahadat Hossein Chhibber, H. L. Chhibber, H. L.	A Treatise on Modern Physics: ... Atoms, Molecules and Nuclei, Vol. I Siree Farhad ... Geology of Burma ... Mineral Resources of Burma ... What do you know? ... Economic Essays and Addresses ... This Money Business ... Credit and International Trade ... The Rate of Interest in a Progressive State ...	531-55a19(a) 827-11492 556-057 556-056 000-1072 339-0622 335-0409 336-0175 335-0867
Johnson, S. C. Pigou & Robertson Ellinger, B. Ellinger, B. Meade, J. E.	Some Relations between Political and Economic Theory ... The Coming American Revolution ... A Short History of the British Working-class Movement, 1789-1927 ... The Devaluation of the Pound ... Economic Development of France and Germany, 1815-1914 ...	339-0147 309-0258 333-0116 335-0467 333-0112
Cole, G. D. H. Soule, G. Cole, G. D. H. Gifford, J. L. K. Clapham, J. H.	The International Trade Balance ... Studies in World Economics ... Text-book of Physiology ... Experimental Physiology ... Experimental Physiology for Medical Students ...	836-0097 339-0149 573-1/164 573-5/018 673-5/013
Boggs, T. H. Cole, G. D. H. Howell, W. H. Schafer, Sir E. S. Harris, D. T.		

Author.	Title.	Cat. No.
Halevy, Elie	Vitamins: A Survey of Present Knowledge	573-45/073
Croce, B.	The Growth of Philosophic Radicalism	140-0137
Mowat, R. B.	History of Europe in the Nineteenth Century	940-0157
Woodward, E. L.	The Age of Reason	940-0677
Muir, R.	French Revolutions	941-064
Wood Leigh, K.	Brief History of Our Own Times	940-0679
Sastri, K. A. Nilkanta.	Studies in Church Life in England Under Edward III	932-15
Piurai, K. N. Sivaraja	The Pandyan Kingdom	921-154
Srivastava, T. S.	Chronology of the Early Tamils	921-1283
Millikan, R. A.	A Manual of General Knowledge and Office Compendium, 2nd Edition	000-1714
Bryan, J. I.	Electrons (+ and -), Protons, Neutrons and Cosmic Rays	537-4M62E14
Fowler, W. W.	Fauna of British India: Odonata, Vol. 2, by Lt.-Col. F. C. Fraser	571-504(15a)
Symons, A.	The Literature of Japan	809-001
Brooke and Paradise	Rome	962-191
Eliot, T. S.	Dramatis Personae	771-1324(B)
Macy, J.	English Drama (1580-1642)	731-0689
Wells, H. G.	Selected Essays	771-0664
Norman, S.	Who's Who in Literature, 1934	070-42
Editor	The Story of the World's Literature	800-0024
Chesterton, G. K.	Short Stories	740-5896
Williams, S. T.	Contemporary Essays, 1933	751-207
Schneider, E.	Criticisms and Appreciations of the Works of Charles Dickens	771-0487
Newman, B.	American Literature	700-2162
Colvin, Sir S.	The Esthetics of William Hazlitt	771-0834
Bransom, J. S. H.	Edmund Burke	911-0745
Leach & Barnard	Memories and Notes of Persons and Places, 1852-1912	771-0442
Grout, E. H.	The Tragedy of King Lear	760-0664
Jayaswal, K. P.	English for Present-day Examinations	435-0365
Quiller-Couch Sir A.	Standard English	435-031
W. Shakespeare	An Imperial History of India	921-0451B
J. W. H. Atkins	The Poet as Citizen and other Papers	771-1118
H. Spencer (Editor)	Hamlet, edited by J. D. Wilson	760-1322
E. De, Selincourt.	Literary Criticism in Antiquity, Vol. 1 & 2	806-0024
Grierson & Bullough (Editors)	The Tragedy of King Lear	731-0087
B. Dobree	Oxford Lectures on Poetry	771-1208
C. Williams	Oxford Book of Seventeenth Century Verse	721-0579
R. Bridges	Modern Prose Style	435-0237
Masefield, Muriel	Reason and Beauty in the Poetic Mind	770-218
Morgan & Strothard	Essays and Studies by Members of the English Association, Vols. 18 & 19	771-071
Bowra, C. M.	Collected Essays, Papers, etc.	771-0162
Drinkwater, J.	Women Novelists from Fanny Burney to George Eliot	771-1023
McCarrison, R.	Modern English	585-0423
Lowry & Sugden	Ancient Greek Literature	806-0044
Palande, M. R.	Patriotism in English Literature	799-0394
Visvesvaraya, Sir M.	Food	573-45/036(a)
Zetland, The Marquis of	Class-book of Physical Chemistry	543-3083
	A Text-book of Indian Administration	352-0705
	Planned Economy for India	932-1095
	Steps Towards Indian Home-Rule	352-093

OUR CONTEMPORARIES

We acknowledge with thanks the receipt of the following contemporaries:—

- The Zamorin's College Magazine, Calicut.
- The Murray College Magazine, Sialkot.
- The Meerut College Magazine, Meerut.
- The Benares Hindu University Magazine, Benares.
- The Allahabad University Magazine, Allahabad.
- The Malabar Christian College Magazine, Calicut.
- The Rajshahi College Magazine, Rajshahi.
- The University Law College Magazine, Calcutta.
- The Ludhiana College Magazine, Ludhiana.
- The American College Magazine, Madura.
- 'Our Chronicle,' Ballygunge Govt. H. E. School, Calcutta.
- The Bangabasi College Magazine, Calcutta.
- The Madaripur H. E. School Magazine, Madaripur.
- The Serajgunge B. L. H. E. School Magazine, Serajgunge.
- The Krishnagar College Magazine, Krishnagar.
- The Scottish Church College Magazine, Calcutta.



Presidency College Magazine



THE LATE PROFESSOR B. V. GUPTA

In Presidency College

As a student : 1874-1877 As a teacher : 1883-1901



THE
PRESIDENCY COLLEGE
MAGAZINE

Vol. XXII. } JANUARY, 1936. } No. 2

Notes and News

TIME seems to move fast in this age of ours. Days, and weeks, and months crowd together and wrangle, and then pass by. Speed is the watchword of the age. The world is, as it were, riding on a *Time Machine* and travelling through time with such a velocity that day follows day like the flapping of a wing ; events overlap each other in a hasty procession ; the eddying murmur of a strange confusedness fills the air. And yet every day is stamped with a distinction of its own, and never a day passes that does not make itself felt.

Every year begins with infinite possibilities, and every day teems with untold prospects. But a retrovision would reveal gaps that yawn untidily, and time's delinquency leaves them unfilled when the year has run its course. Time has an irrevocable way of dealing with things. When Lachesis has turned the spindle, Clotho cannot weave again, nor Atropos recall.

Yet another year has lapsed into the wonted track, and a new one has begun. Old hopes revive and one expectantly looks towards the days that come. But the mists of future ever darken themselves and the *Shape of things to come* appears an unshapely mass

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Every time we appear it is our melancholy duty to record our deep sorrow at the death of some of our distinguished alumni. The late BRAJA-BIDEHI MAHARAJ SANTADAS BABAJEE was a student here, as MR. TARAKISHORE CHOWDHURI, from 1877 to 1880 in which year he took his M. A. degree in Philosophy standing first in order of merit. He graduated in Law in 1884 and entered the Calcutta High Court where he earned a great reputation as a lawyer. He was going to be elevated to the judicial bench, when he renounced the world and turned an ascetic ; and as such he is known all over India and has left an undying fame behind. The late MR. BASANTA COOMAR BASU, who died recently at the ripe old age of 86, was the oldest living ex-student of our College. A student of the College between 1869 and 1871 he took his B. A. and M. A. degrees in the same year in 1871, and, after passing his law examination, he joined the Calcutta High Court as a Vakil in 1872. He was connected in various ways with the public life of the country. He was one of the few delegates from Bengal who attended the first session of the All-India National Congress in Bombay in 1885, and for many years he was the President of the Bengal Provincial Congress Committee. He was the first elected Secretary and the first elected President of the High Court Vakils' Association, and the first President of the All-Bengal Lawyers' Conference. He was also the Vice-President of the National Council of Education ; and, last of all, he was the President of the Old Boys' Association of our College at the time of his death.

We express our deep sorrow at the death of MR. DEEPNARAIN SINGH, who had been a student of this College. MR. SINGH was an eminent political leader of Bihar and was a Member of the Legislative Assembly. The late MR. KIRAN CHANDRA MITRA of the Bengal Civil Service, Judicial, was a student here for seven years and took his M. A. degree in Physics in 1898. It is with a deep sense of regret that we record the death of MR. SUSHIL CHANDRA NEOGI who was a student in this College from 1895 to 1899. He took his M. A. degree in 1900 in Sanskrit as a private student. He then entered the Calcutta High Court as a Solicitor and made his mark there. Our deep condolences to the bereaved families.

We must not forget to mention RAI SAHEB ISHAN CHANDRA GHOSH whose passing away removes a great educationist of Bengal. He began his career as a journalist in the early eighties of the last century, and by dint of industry he rose to eminence in later life as an educationist. He was for many years Headmaster, Hare School, Calcutta ; and he also served the Government Education Department as an Inspecting Officer and then as Assistant Director of Public

Instruction, being the first Bengali to be appointed to that post. A man of versatile talents the late Rai Saheb made an invaluable contribution to Bengali literature by translating into Bengali the various works of the *Pali Jatakas* which will perpetuate his memory.

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Last time we spoke on the results of the Intermediate and Bachelorship examinations. In M. A. and M. Sc., however, our College fared much better. We have secured altogether eleven first classes and our men have stood first in as many as six subjects.

Besides them among the top places were many other students who had graduated from Presidency College but did not prosecute their post-graduate studies through the College. The fee-rate in post-graduate classes in our College far exceeds that which is charged in the Post-Graduate Department of the University, while there are no extra lectures arranged by the College. Thus there has been a steady fall in the number of students reading through the College, and many of our boys, after taking their Bachelorship degree, go over direct to the University for their post-graduate studies.

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On the 7th December last Mr. Justice D. N. Mitter unveiled a portrait of the late Prof. Bepin Vehari Gupta before a meeting of the staff and students of the College in the Physics Theatre. The portrait was presented to the College by some pupils and admirers of the late Professor including the Acting Chief Justice Sir M. N. Mukherjee, Mr. Justice D. N. Mitter, Rai Bahadur Gopal Chandra Ganguly and our professor, Mr. P. C. Ghosh among others. The late Professor Gupta belonged to the golden age of Presidency College and contributed no mean share to its glories. Our grateful thanks are due to the donors of the portrait of this great man.

In this connection we cannot help recalling another figure that looms large in the history of Presidency College. The late Dr. Prasanna Kumar Ray was connected with this College for nearly two decades, serving for many years as a professor of Philosophy and Logic, and finally as the Principal, being the first Indian to have held that post. It was he who first inaugurated the system of seminars in this College, and initiated the organisation of a College union. Apart from his work as Registrar, Calcutta University, and as the first Inspector of Colleges, Presidency College men owe him a deep and abiding debt of gratitude. It is a pity that we have no portrait in our College, of this savant. We draw the attention of our Principal and of

the Philosophy department to this regrettable omission, and we hope that an early initiative will be taken in this matter.

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The Autumn Social of the College was performed with due eclat on the 25th September. On this occasion there was a dramatic performance for the benefit of the Students' Aid Fund, and a sum of Rs. 700/- was collected as the proceeds. Our thanks to the energetic Secretary.

Last time we commented on the inactivity of the College Literary Societies. We are very glad to note, however, that the Rabindra Parishad and the Bengali Literary Society have been revived and amalgamated into a Literary Society which has taken to its work with new vigour. We wish a healthy life to this new society.

On the sports side our Basket-ball team has finished third in the table of the Bengal Intermediate Basket-ball League. The cricket season is now on the run, and we have met with partial success. One of our players, Mr. S. Gupta, scored an unfinished century against the City College. In the Inter-Collegiate tennis tournament for the Duke Cup one of our teams has reached the final stage. We may note in this connection that this team was the holder of the Cup last year and we will very much welcome a repetition of the feat this year.

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There have been a few changes in the staff since we appeared last. Mr. U. C. Bhattacharjee who was here for the last five years as a lecturer in the Philosophy Department has been transferred to Rajsahi. Mr. Bhattacharjee was a much loved figure in the College and will be gratefully remembered by his students. Dr. P. D. Shastri who had been sent on deputation to act as Principal, Rajsahi College, has returned among us after a long absence.

Prof. Bhupendra Chandra Das of the Mathematics Department has gone on leave for medical grounds. We wish him a speedy recovery. Mr. Dwijendra Nath Ray has been appointed to act in the resulting vacancy as Assistant, Astronomical Observatory. Mr. Ray is a familiar figure, being an old boy of the College and having officiated in this vacancy on several previous occasions. Prof. Sivaprasad Bhattacharjee of the Sanskrit Department had been absent for some time on deputation as the Librarian of the Bengal Library, and Mr. Gauri Nath Bhattacharjee officiated in his place.

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The *Eastern Lights*, a recent work of Dr. Mahendranath Sarkar of the Philosophy Department has received wide praise at the hands of eminent oriental scholars. The book is a collection of lectures delivered by Dr. Sarkar in Europe, and it contains, within its short compass, an excellent treatment of Hindu philosophy from the time of the *Upanishadas* down to the present age. Our respectful felicitations to Dr. Sarkar.

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It is with a great sense of satisfaction that we watch our men attaining eminence in life. Sir N. N. Sarkar, the Law Member of the Viceroy's Executive Council, has been elevated to Knight-Commandership of the order of the Star of India. Mr. Satyendra Chandra Ghosh Moulik, the representative of the land-holders of Bengal in the Council of State, has been made a Companion of the Indian Empire. Our congratulations to them. Our congratulations are also due to Sir M. N. Mukherjee who is acting as the Chief Justice of the Calcutta High Court.

In the last issue we congratulated Dr. Meghnad Saha on his receiving the Carnegie Scholarship for researches in Astro-Physics. We are glad to note further that Dr. Saha has recently been made a corresponding member of the Deutsche Akademie, an important centre of scientific culture. Presidency College can well be proud of Dr. Sir U. N. Brahmachari, a former student, and at present the Vice-President of our Governing Body, on his being elected to preside over the Indore session of the Indian Science Congress.

Coming to the later generation we find that on the results of the competitive I. C. S. examination held in London in July last two of our men, Messrs. Sisir Kumar Dutt and Bejoy Krishna Acharyya, came out successful. Both of them had graduated from Presidency College in 1932 with honours in Economics, the former with a first class. Mr. Dutt, who has stood first among the successful Indian candidates, was a well known figure in college social activities and was for one year Secretary of the Rabindra Parishad. Our best wishes to the young civilians.

On the results of the last competitive B. C. S. examination, eight out of the ten recruits to the Executive were Presidency College men, while of the nineteen new recruits to the Bengal Civil Service, Judicial, during the year 1935, as many as ten are former pupils of this College.

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On the invitation of the Calcutta University Professor Yone Noguchi, the eminent Japanese poet and art-critic, came to Calcutta to deliver a series of lectures in our University. Noguchi is a poet of international reputation. He writes English verse with ease and feeling, and handles his adopted language with as much facility as no other non-Englishman, except Rabindranath, has done. His work entitled 'From the Eastern Sea' was highly spoken of by such eminent English litterateurs as George Meredith, Thomas Hardy and Andrew Lang. Prof. Noguchi has a genuine admiration for India. 'I am here in India,' he said, 'more to learn from you than to teach you. There is nothing more audacious, I know, than to think that a child can teach its mother.'

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The Madras University has accepted the recommendations of the Committee appointed by the Syndicate to lay down a course in journalism, and a diploma-course in journalism is shortly going to be introduced in the University. In our University, too, we heard of similar efforts being made sometime last year, and a committee was formed to discuss the matter. But, so far as we know, this committee has not yet reported and no further action has been taken in this direction. The importance and usefulness of journalism as a profession can hardly be gainsaid. In course of the Convocation address in the Mysore University, Mr. C. Y. Chintamani said :

* In our country, more than in lands where education is widely diffused among the people, the press not merely records but instructs public opinion. Should not the instructors themselves be instructed? Courses of lectures to aspiring journalists on politics, economics and sociology, to name the three most important subjects, cannot but prove beneficial, if directly to the journalists indirectly to the state and the community.'

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The eleventh session of the Indian Philosophical Congress was held at the Senate Hall of our University in December last. Dr. A. G. Hogg, Principal of the Christian College, Madras, presided over the session. On this occasion a homage of gratitude and felicitations was offered to Dr. Sir Brajendranath Seal on the completion of his 72nd year. By virtue of his earnest devotion to knowledge and his super-human intellectuality Dr. Seal has won a fame at home and abroad, which will ever be cherished in the hearts of his countrymen. Dr. Rabindranath Tagore has greeted him as 'a pilgrim who is soaring, in supreme majesty, in regions where ridges of self-realisation embrace his far-reaching vision.'

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Our University has decided to establish a Museum and Fine Arts Gallery in connection with the Department of Post-Graduate studies in Ancient Indian History and Culture. The proposed Museum will be named 'The Asutosh Museum of Indian Art.' It will collect and preserve Indian works of Art of all ages with special reference to Bengal. We may note here that our University will be the first among her sisters to possess such a Museum.

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We are glad to know that Mr. P. N. Banerjee, one of the founders and the first editor of our magazine, whose appointment as the Vice-Principal of the Calcutta University Law College we reported in the last issue, has been appointed to act as the Principal of the institution. Dr. Saurindra Kumar Gupta, also an old student of our College, is officiating as the Vice-Principal. Our hearty felicitations to both of them.

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The Doon School at Dehra Dun, the first Public School in India was opened in the last week of October by His Excellency the Viceroy of India. The late Mr. S. R. Das, a former law-member to the Executive Council of the Government of India, was the originator of this idea of establishing Public Schools in India on the model of similar institutions in England. In opening the Doon School H. E. the Viceroy repudiated the idea that the School would creep into the educational system of India as 'a purse-proud parvenu.' It was the desire of the Indian Public Schools Society, as His Excellency said, that the Dehra Dun School would one day take a prominent and well-established place in the educational system of the country.

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The Presidential address delivered by Mr. Syamaprasad Mukherjee, the Vice-Chancellor of our University, at the session of the All-India Federation of Educational Associations at Nagpur, deserves more than a passing notice. The questions dealt by him and his observations in the course of his speech go to the very root of the Indian educational system. The most important criticism that is levelled against university education in India is that it is too much literary in character and devoid of any practical bias. Only the other day Sir Tej Bahadur Sapru, in a Convocation address, referred to the university graduates as 'learned beggars.' There are many who suggest the restriction of university education as a remedy against this evil. To them Mr. Mukherjee has given a hard nut to crack:

'Educational institutions must not regard themselves as factories for the production of clerks and subordinate officers, but they have also to supply the country with leadership and skill in different branches of activity, economic, commercial and industrial; municipal, provincial and national. India stands in urgent need of university men, animated with the ideals of service, imagination, courage, catholicity of outlook and resilience of nature.'

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The Government of India has recently revived the Central Advisory Board on education. The main function of the Board, as Sir G. S. Bajpai, Acting Education Member of the Government of India, observed, 'is to test, sift and cohere the current educational thoughts of the day and impart to what may result from such a creative effort the lasting impulse of a progressive policy.' The first session of the Board was held on the 19th and 20th December last, when the question of educated unemployment was considered. The Board endorsed the opinion that a reconstruction of the secondary education in the country must be effected with a view to providing a system of vocational training. Expert advice on the matter will be consulted before taking a definite step. Our Vice-Chancellor, Mr. Syamaprasad Mukherjee has been admitted into the Board as a member.

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In the last issue we commented on the new educational scheme proposed by the Minister of Education to the Government of Bengal. The scheme has lately been considered by the Calcutta University and the Bengal Education League. The memoranda submitted to the Government of Bengal by the above bodies are representative of the expert opinions on educational questions of the province, and the Government will be much profited by their advice.

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The visit of the Australian Cricket team has created a stir in the sporting circle in India. The utility and importance of this sort of sporting itinerary cannot be denied. It will not perhaps be too much to say that it provides a field for a real understanding and mutual friendship between the nations concerned.

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The Greek plebiscite of November 3rd in which 98 per cent. of qualified voters voted for the restoration of monarchy in Greece had the effect of calling back King George II. from his exile to the throne. St. Paul had discovered, during his visit to Athens, that the Greek people were lovers of change; and changes they have had, perhaps too many. In modern times the history of the five kings of the two

dynasties who ruled over Greece and the Greek people since the time of Otho is not encouraging. Three have been deposed—one of them twice—Otho in 1862, Constantine in 1917 and 1922, and the present king in 1923 ; one, George I., was assassinated in 1913 ; and one only, Alexander died in his bed in Greece in 1920. The general mass of the people do not trouble their heads much on the forms of government, and to them ' whatever is best administered is best.' A stable and sympathetic government is all that they can ask for, and if King George can ensure it he will ensure his position.

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Dr. Thomas Masaryk, the octogenarian statesman of Czechoslovakia has retired from active politics and M. Edouard Benes has been installed in the presidency of the republic in his place. Dr. Masaryk, who is considered as the father of the Czechoslovakian republic, is the most widely loved statesman in modern Europe, and, in the opinion of an eminent journalist, he is the nearest approach to the ' philosopher-statesman.'

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In the death of Prof. Sylvain Levi has passed away a great scholar and a fond lover of Indian culture. Prof. Levi was the greatest of the European indologists after Max Müller. He was the President of the Asiatic Society in France and of Association Francaise des Amis de l'Orient. He was also the organiser and animator of the Paris Institute of Indian Civilisation. He had been for sometime a guest of Dr. Tagore at Santiniketan as a professor in the Viswa-Bharati. The death of the Marquess of Reading brings to a close the remarkable career of one who first visited India at the age of 14 as a cabin-boy, and then after 47 years, returned to this country as the Viceroy. The services which he rendered to England were both versatile and eminent, and a mere enumeration of his records would tell an astonishing story. The late Lord was a lawyer of great repute having served as the Lord Chief Justice of England and later as the Lord High Chancellor. In 1921 the late Sir Asutosh Mukherjee, the then Vice-Chancellor of the Calcutta University, conferred on him a degree of ' Doctor of Law,' *honoris causa*. The late Mr. Arthur Henderson, whose death has been universally mourned, began his political career first as a liberal, but when the Labour Party was formed he joined that party and nursed it to prominence. When Mr. Ramsay Macdonald failed his party in 1931, it was he who kept up the spirit and force of labour-resistance in the Parliament. He is, however, best known as the President of the Disarmament Conference of Geneva ; and though the Conference failed

miserably it did not curb the zeal and ardour of Mr. Henderson as an advocate of world peace. In recognition of his services he was awarded the Carnegie Peace Prize and the Nobel Prize for peace. Mr. Henderson died ignorant of the war in Ethiopia which had already begun, for the news had been carefully concealed from him according to medical instructions.

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The most important of the political events in India during the last few months was the celebration of the Golden Jubilee of the Indian National Congress on the 28th December last. For fifty long years the Congress has been the barometer of Indian political opinion and the framer of political consciousness in this vast sub-continent. It might not have been always on the right, as cannot be said of any political association, but it has always controlled the most dynamic part of the political opinion of India. Its policy has been best explained in the words of the poet Rabindranath Tagore:

'The destiny of India has chosen for its ally the power of soul and not that of muscle. And she is to raise the history of man from the muddy level of physical conflicts to a higher moral altitude.'

* * * * *

In the seventeenth session of the National Liberal Federation at Nagpur, the liberal leaders of India reaffirmed their condemnation of the Government of India Act of 1935 and expressed their dissatisfaction with the new constitution. They, however, proposed to make the best use of what little it has got to offer and suggested an all-party union for a joint effort to 'work the new constitution.' The Liberal party, which was only a section of the broader organisation, the Congress, until the Surat session of the Indian National Congress in 1908, left the main body of the Congress and formed a separate organisation. The proposal of a united front will be much welcome at this stage, and is certain to improve the political situation in India to-day which is torn between numerous contending interests.

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The international political chess-board has been much influenced during these months by the Italian campaign in East Africa. The daily papers are quite full of war-news and the news of power-politics.

The Italo-Ethiopian tangle has reached a much graver situation since we last went to the press. Even while the League of Nations was essaying a settlement of the dispute, and while the Committee of Five was drawing up plans for giving Italian East Africa security against possible aggression from Ethiopia and for bringing about reforms in

Ethiopia itself, including the abolition of the slave trade, the Italian army crossed the Ethiopian frontiers and marched towards Adowa. The imposing procession of Italian war-ships through the Suez Canal had already committed Fascist Italy to this reckoning beyond recall. Three months of war, however, did not prove so easy for Italy. She had thought at the outset that Ethiopia was a stranded whale from which she could cut blubber with impunity. But the stagnation into which the campaign has lapsed makes it evident that the Italian forces found it no easy task to drag their own weight across the country.

Meanwhile, shortly after the outbreak of the war the Council of the League of Nations declared, by unanimous vote, that Italy had violated her obligations under the Covenant. By this resolution Italy was morally outlawed from the comity of civilized nations and the other members of the League were pledged ultimately to the severance of all economic relations with the recalcitrant State ; the League decided on applying economic sanctions against Italy. This has led the League of Nations into a very curious position. The League is an international organisation based on voluntary co-operation between sovereign states, and its influence must always be co-operation and not coercion. But the resistance of a determined Italy has only aggravated the futility of international co-operation which cannot possibly co-exist side by side with militant nationalism ; and coercion is not only necessary but the only way to prevent unwarranted vandalism perpetrated in the name of civilisation. Mussolini is threatening all opposition with his gleaming sword, and the apparent vacillations of M. Laval and the pusillanimity of Sir Samuel Hoare greatly weakened the situation in December. If the League of Nations in any way accepts the Paris peace plan it would mean a definite recognition of defeat, and, in that case, it would never recover from such a collapse ; the collective system would be dead, and the League would be no better than an academic irrelevance.

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The situation in England has been in no mean way influenced by the question of sanctions, and Sir Samuel Hoare has already fallen a victim to some peripatetic diplomacy in which, in conjunction with M. Laval, he was trying to evade the question by a doubtful move for 'peace.'

Y

The general election in Great Britain which came off in November last returned an absolute majority of National Government candidates. The Labour party fought pluckily and partially succeeded in recovering from the position in which it was driven by

the general election of 1931. Mr. Ramsay Macdonald and his son Mr. Malcolm Macdonald, who changed their political colour in 1931 and escaped with impunity, have, this time, succumbed to public indignation. They have, however, both been included in the Cabinet and are seeking by-elections. Mr. Ramsay Macdonald has decided to contest the Scottish University seat left vacant by the death of Mr. Noel Skelton. It is curious to note in this connection that both the Macdonalds voted for the abolition of university representation in 1931!

A Note on the Sanctions

PROF. S. C. SARKAR, M.A. (Cal.), M.A. (Oxon.).

I

INTEREST in international politics this autumn has centred round the question of the Sanctions invoked against Italy for her attack on a fellow-member of the League of Nations. In itself the aggression of a strong power against a weak people is nothing new, but the element of novelty in the present situation arises from the fact that for the first time the provisions of Article 16 of the League Covenant are being applied for the purpose of restraining war. Only a few months ago, the League seemed moribund if not actually dead. But there are uncertainties in political developments as in life or sports and the League is to-day a live and active force though as yet it is too early to say whether this marks the beginning of a period of useful existence or merely the struggle before a final collapse. The failure of the League will be clearer than ever, of course, if the crisis is tided over by any substantial concession to Italy.

In recent discussions, however, a thing of great significance has emerged—the lack of enthusiasm displayed by enlightened public opinion all over the world for the stand taken by the League in the present dispute. There has not been a great deal of open disagreement with Geneva but the general lukewarmness is noticeable. So long as the League was a negligible factor in international affairs, it was universally condemned for its weakness. As soon as it proceeds to assert itself, the response from different quarters (except in the case of obviously interested circles) seems to be inadequate. Analysis would reveal the reasons for this state of things to be—some doubt in the first place as to whether the sanctions are legally applicable to the present case ; a feeling secondly with some that the League has not at all been really exerting itself ; and the opinion of others that the League has already gone too far in the matter and exceeded its proper limits. A discussion of these three questions might help to clarify the issue.

II

The application of the sanctions, of course, rests on the hypothesis that Italy has wantonly attacked Abyssinia. Few non-Italians have

1. This paper was written in the first week of December, 1935.

disputed this proposition in all seriousness, but it may be as well to clear the ground at the outset and to dismiss the possible arguments in justification of Italian conduct. The question of self-defence does not arise if we remember the immense superiority of Italian military power. The alleged violation of treaties by Ethiopia has never been substantiated before any independent tribunal. The argument that Abyssinia has in recent years changed her policy in an anti-Italian direction ignores the undoubted right of any sovereign state to modify its course of action within the bounds of treaty obligations. The crying need of Italy for an outlet for her surplus population does not give her any legal right to seize the territory of another state in disregard of her own plighted word.

The crux of the matter lies in the fact that the League of Nations depends on the assumption that in a dispute like this the interested party is not to be the judge of its own necessity. The decision must lie with some outside authority like the League Council or the World Court. Italy has been unanimously held guilty by the States Members of the League and any reference to the Covenant would show that she has violated two of its fundamental articles. By Article 10, Italy promised to respect "the territorial integrity and existing political independence of all Members of the League." By Article 12, she agreed to submit any dispute likely to lead to a rupture "either to arbitration or judicial settlement or to enquiry by the Council."

But it has been argued that Abyssinia because of her backward condition, absence of organised government and existence of slavery, is not entitled to be in fact a member of the League and that Italian military operations are therefore merely punitive expeditions or defensive actions on the frontier against barbarous tribes. This contention is on a par with the excuses advanced by Japan in 1931 in China. It is however too late to raise objections to the Ethiopian membership of the League which has been for several years a settled fact. The only conditions of membership, it may be added, which are demanded by the Covenant (Art. 1) are self-government and the sincere intention to observe international obligations neither of which has been denied to Abyssinia by any competent observer.

It may therefore be taken as granted that Italy is guilty of aggression against a fellow-member of the League and has thus violated the Covenant. The penalty for such action has been designated by the term Sanctions. The measures to be taken (though not the term itself) occur in Article 16 of the Covenant and may be grouped as follows—(i) severance of all trade or financial relations

with the guilty state ; (ii) prohibition of intercourse between the nationals of the members of the League and the nationals of the Covenant-breaking country ; (iii) joint military action to defend the League Covenant if necessary ; and (iv) prevention of all intercourse between the offenders and even the neutral and outside states. Only the first group of these measures has been invoked up to now and even that in an incomplete manner. But the legal justification for the use of all the sanctions against Italy admits of very little real doubt.

III

The conviction is widespread in many circles that the League is extremely dilatory and that in the Abyssinian crisis it is moving so slowly that no real result can be expected from its intervention. There is much force in such an argument but very often this criticism is merely either a refusal to face facts and real difficulties or a cloak for reluctance to help the League effectively. It is possible to be unduly romantic in politics when one ignores the complexities of a situation and the practical limitations to an ideal policy. It is also not uncommon to hide an actual want of sympathy with a cause under the cover of demanding too high a standard for the movement.

The delay in the League's action is largely due to its constitutional structure which requires practical unanimity for any important action to be taken. This in its turn follows from the deep-rooted idea of sovereignty of the state cherished by every people. The pace of the League's efforts must depend on the attitude adopted by the different governments who after all are the constituent elements of the organisation and so ultimately on the public opinion which may shape the governments in the respective states. Naturally also there is reluctance in League circles to apply coercive pressure too soon as the first efforts to preserve peace ought to be persuasive in nature. There is again the vital fact that to-day three Great Powers are outside the League and they can obviously, if they like, paralyse the efforts of the League by standing on their neutral rights. And within the Society of Nations, France, as everyone knows, is most unwilling to coerce Italy just now. In fairness to the League all these difficulties must be recognised.

The question arises, therefore, as to whether under these circumstances the efforts of the League can ever be efficacious in the Italo-Abyssinian conflict. It must be admitted however that the

successful coercion of Italy is not at all impossible. The resistance of France is gradually weakening and very likely if the choice is between the friendship of Britain and that of Italy, France will have to incline to the former. Japan has her hands full in China and will not hamper the League elsewhere. Germany may yet feel herself too weak to take advantage of the disunion of the other powers. The United States may be persuaded to co-operate with the League in every way except in name.

Moreover the system of economic pressure must tell on Italy if it can be maintained for some time. It is almost impossible to conquer Ethiopia quickly and the lack of coal, iron and oil would prove decisive if Italy can really be cut off from the outside supplies on which she depends. Military action on the part of Italy against the sanctions ought to make matters worse for her. France possibly will have then to stand by Britain and the Suez Canal may easily be blockaded against Italy by an appeal to Article 20 of the Covenant to justify the disregard of Article 1 of the Suez Canal Convention of 1888. If the League diplomacy and the League sanctions be properly handled, Geneva ought to prevail over Italy after all.

The main danger to the prospects of a successful assertion of the collective system in international affairs now lies in the possibility of an understanding between Italy and some of the League Powers. M. Laval is very anxious for such a settlement of the question and his idea seems to be to persuade Italy to stop fighting in return for valuable concessions, as for example, a mandate over Abyssinia. The League will however be shaken to its foundations if Abyssinia, the victim of aggression, be forced to buy off the aggressor. But Geneva is so deeply committed to the theory of Italian guilt that it ought not to be difficult for the smaller states and for public opinion at large to prevent a settlement of this sort. Luckily for the League, the interests of Britain now coincide with the claims of the collective system. And the opponents of such a compromise can firmly contend that this would be entirely against the Covenant. The mandatory system (Art. 22) was expressly established for only the possessions and dependencies of Germany and Turkey and not for any and every territory. A member of the League again cannot lose its membership except through resignation, expulsion or refusal to accept amendments of the Covenant (Arts. 1, 16, 26). Finally any dismemberment of Abyssinia against her wishes would be a glaring violation of Article 10 which guaranteed the territorial integrity of the states members of the League.

IV

Much more surprising than the attitude of mind described above is the belief that the League's action in invoking sanctions against Italy has been in some way or other morally unjustifiable or unwise. The manifestation of this feeling requires a careful scrutiny for many factors here are at work.

Foremost is the argument that the League has acted in a partial manner and the proof that is always cited in support is the inactivity of the League in the parallel case of Manchuria. The meek manner in which Geneva submitted to Japanese highhandedness on that occasion now recoils on its own head and this possibility was carefully pointed out in advance by all critics at that time. But it is absurd to maintain that if the League failed in 1931, it ought not to succeed in 1936. And it is not impossible to account for the difference between the two situations. British interests were involved in 1931 also but not to the same degree as now; while Sir Samuel Hoare as a foreign minister has been so far firmer than Sir John Simon. In 1931, the two Powers nearest the scene of action—Russia and U. S. A.—were both outside the League. To-day the two nearest Powers—Britain and France—are the leaders in the League and interested in maintaining its authority. Geographically and economically, it was a stiff proposition to blockade and coerce Japan. Italy, unfortunately for herself, is bottled up in the Mediterranean with not enough oil, coal or iron to carry her through. If the League has a greater chance of success to-day, why should it not assert itself, specially as it has legal and moral right on its side on the merits of the question? That might mean one rule for the stronger and another for the weaker,—but if both are offenders, why should the latter also escape?

More serious and practical is the objection that support of the League in its efforts to curb Italy would mean the strengthening of other equally selfish Powers and would therefore amount to assisting Imperialism in another form. This is of course largely true but if the League does not interfere effectively, the outcome is bound to be an even greater expansion of imperialistic forces and a tremendous leap forward in the race of armaments on the part of all important states. The victory of the League will also render imperialist adventures more difficult in the future. The existing situation is bad enough but a free hand to Italy will make matters worse—and anti-imperialists ought to ponder over this. The only genuine revolutionary force in the world to-day—the Communist Party—has therefore supported League action against Italy. Its attitude has also been largely

influenced by the fact that the check to Mussolini will inflict a great blow to the rising Fascist movements all over the world—an event which of course will be highly welcome to all progressives.

The point that the imposition of sanctions might mean injury to the economic interests of many members of the League has been raised in this connection. But it stands to reason that war would cause much greater losses and the failure to stop aggressive operations on the part of a member by the League would hasten the coming of many more and greater armed conflicts in the future. The outbreak of war has always meant the sudden infliction of losses on individuals; the defence of the collective system might therefore reasonably entail at least some degree of suffering. The loss is bound to be unequally distributed amongst members by the very nature of things but Article 16 of the Covenant has hinted at possible compensations to be arranged by the League.

There is in the next place the contention that the coercion of a civilised and advanced people like the Italians must create such bitterness in their minds that the good inherent in League action will be outweighed by the unhappy consequences of this intervention. The practical danger of Italy joining Germany and other disgruntled states in a coalition in the near future is obviously the most ominous possibility in the contemporary situation. But this risk unhappily has got to be faced as the alternative of allowing one member of the League to crush another would weaken the barrier against the rising tide of warmindedness to-day. Moreover the League need not be vindictive at all. It is surely possible to insist that Italy must not lose anything she possessed so far, even if military action has to be taken against her. Post-war bitterness has always been mainly due to the ungenerous conduct of the victors or the infliction of material damage on the vanquished. Everyone knows that Italian conduct to-day has not been worse than the behaviour of other states on innumerable past occasions so that there is no justification for anybody assuming too virtuous an air.

The most interesting attitude which has become prominent in connection with the Italo-Ethiopian dispute is the Pacifist standpoint. In England, for example, we find Labour leaders famous for their steady support of the League now setting their face firmly against the coercion of Italy. Sir Stafford Cripps and the I. L. P. justify their position on the ground of the necessity to oppose British Imperialism but one suspects that the real reason is the turn of mind of the pacifist and the conscientious objector prevalent in the circles in

question. But the real problem is whether Pacifism is enough. It is of course impossible to convince one, who on religious grounds adheres to non-violence, of the necessity of sanctions for the maintenance of League authority. To them it can simply be pointed out that a pacifist condones by his very conduct much in the existing system which involves violence and coercion in national or international affairs. Mr. C. E. M. Joad has in a recent article in the "New Statesman" tried to argue with the other type of pacifists who maintain that force is unwise and useless on practical grounds. He contends that Pacifism might be the ideal solution of problems but only if it is widespread and that consequently the second best course of action is to support the coercion of aggressive states by the League. The strengthening of the hands of the League would do more to restrain future wars than the preaching of pacifists and their refusal to render war-services as individuals.

The most fundamental objection to the exercise of coercive pressure by the League might be taken up last. The existing distribution of territories is not perfect or based on justice; why should the League then be allowed to bolster it up? Is not the League trying to do merely what the Holy Alliance did a century ago? The answer to such arguments lies in the urgent necessity for the prevention of world-wars to-day for the sake of civilisation and the hundreds of thousands who will have to perish miserably in the event of a great struggle. And this necessity involves the maintenance of the collective system of security even at the cost of coercing the recalcitrant. Modern wars are much more terrible than former conflicts and the League of Nations was created with the sole object of maintaining international peace. It might be and has been argued that war is a blessing and a tonic for peoples; the advocates of such views may be left to a contemplation of the possible effects of such a catastrophic philosophy. As for establishing a just world-order, the question arises who is to be the judge of such justice. Each country believes its interests to be in accordance with the claims of equity. The result of wars will be the replacement of one unjust state of things by another. Only the most incorrigible optimist believes that military victory means the triumph of right. Is it not better to try to maintain the existing state of things in international affairs rather than to seek the phantom of abstract justice?

This Craze for Planning!

NABAGOPAL DAS, I.C.S.—*Ex-student.*

HERE is an inscrutable charm in any efforts to “plan” and this charm assumes the proportion of a necessity when an economic depression sets in. Our world has been in the grip of a severe depression for the last five or six years and consequently there has been a literal shower of “economic plans” in the literature of all countries and all parties up-to-date.

I do not say that all plans are bad nor do I propound the thesis that there should be no economic planning at all for the betterment of our multifarious economic ills. I, however, feel that many of these so-called “plans” are far too naïve and even the proposers of planned action do not often understand the exact implications of what they advocate.

If our planners are occasionally vague on the question of the end to be attained, they are invariably vague on the crucial questions of means to attain the desired end. And very few of them offer any evidence in proof of the highly disputable suggestion that the means they propose will further the end they desire. They take the movement of forces to be granted and not infrequently they imagine that things will take their shape in the exact manner they desire them to be shaped and that all will be well when the period of planning and of sacrifices is over.

But things do not happen in so simple a fashion. No planners can ever foretell what the future will do exactly and not even the wisest of them can devise practical means of circumventing the primary difficulties.

Let us take only two instances—Soviet Russia and the United States of America. In the former country the present is being ruthlessly sacrificed for a coming brilliant future, but that future is receding every year. On the other hand, the Soviet economic policy is having endless shifts and turns in a desperate effort to achieve at least some tangible results.

President Roosevelt’s country is also faring no better. That very comprehensive and ambitious policy of agricultural and industrial planning with which he began his régime is no longer so comprehensive

and ambitious. The President, like most other economic planners, did not (or could not) devise practical means of circumventing some elementary difficulties.

It seems to me that there is more of intellectual triumph or political objection in most of the economic plans of to-day, and less of serious thinking as to how practical difficulties can and should be met. Of course it sounds very attractive to have Five-Year or Ten-Year plans for the betterment of all our economic ills, but it is much wiser to think less in terms of plans and more in terms of the difficulties that have to be removed.

Some Temporal Aspects of Ancient Indian Life *

PROF. R. G. BASAK, M.A., PH.D.

PEOPLE in general are apt to think that the ancient Indians laid more emphasis on the spiritual aspect of life than on the temporal. This does not appear to be fully true, although it is an undeniable fact that the ancient cultured representatives of Indian society always had in their minds the doctrine that the world was ephemeral and that the highest mission of life should be to get released from the bondage of existence. Generally speaking, the Vedic literature, the different systems of Indian philosophy, the huge volumes of Purana and Smriti literature of the Brahmanic Aryans written in Sanskrit, and the bulk of Pali and Prakrit canonical literature of the Buddhists and the Jains have mainly in their view the spiritual aspect of life. But we must absolve the ancient Indians from the so-called charge of exclusive attention to this aspect alone. On the other hand their conception of life having the four well-known human ends, namely, *dharma* (religious observances), *artha* (wealth and property), *kama* (worldly pleasures and enjoyments) and *moksha* (emancipation from the trial of sufferings and attainment of Brahmanhood or *nirvana* or *kaivalya* or whatever else you may call it), leads us rather to form a different idea. It may only be said that *moksha* is an absolute end and the other group of three (generally known as the *trivarga*) may be called to be relative ends as subsidiary to the former which was the chief end towards which the knowledge of the religious and philosophical learning should lead the learned people of society. In accordance with such conception of life the two aspects of *dharma* and *moksha* had the highest place in the mind of the ancient Indians and even to-day in the twentieth century such a place of honour is given to

*An address delivered by the writer as the Chief Guest in the Annual Social Gathering of the Scottish Church College Sanskrit Literary Society on November 20, 1935.

them by modern Indians also and there is nothing to be ashamed of in holding such views. But in my present discourse I want to remind you, specially the college students, that the old Indians were not as pessimistic as they are often described to have been, but they had also quite an optimistic view of life in the sense in which we moderns understand it. Otherwise they could not speak of the other two temporal ends of human life, viz., *kama* and *artha* in their conception. The general run of the so-called educated people now even think that the modern view of life has been acquired by the East, specially the Indians, only because they have come in contact with the West for the last two centuries and over. If any of the students still cherish such an idea, I should like to ask them to discard it all at once and request them to read either in the original or in translation the different types of temporal or profane literature written mostly in Sanskrit and Prakrit by the ancient Indians, to become convinced that the latter also could enjoy life as we do. Only they recognised that both *kama* and *artha* are to be enjoyed within proper bounds and without the creation of any conflict between themselves, or with the other two spiritual ends, namely *dharma* and *moksha*, and they also knew how to accommodate themselves to this conception of life. To this effect we have the following authoritative declaration by Kautilya:—

“धर्मार्थविरोधेन कामं सेवेत न निःसूखः शाश्वतः । सम् वा त्रिवर्गस्तोत्रामूरकम् । एकोहत्यासेवितो धर्मार्थकामानामात्मानमितरो च पीड्यति” ।

“(A king) should enjoy *kama* without violating *dharma* and *artha*, not that he should deny himself all pleasures of life. Or, he may enjoy, in equal measure, all the three pursuits (the triad) keeping a connecting link or interdependence amongst all of them. For, if only one of the three, viz., *dharma*, *artha* and *kama* is enjoyed in excess, it will injure itself and also the other two.”

So there is absolutely no doubt that the ancient Indians knew how to enjoy life in its two explicitly material or temporal aspects, i.e., *kama* and *artha*. An attempt will now be made to illustrate this fact with some reference only to the two unique and marvellous books, the *Kamasutra* of Vatsyayana and the *Arthashastra* of Kautilya and a few of the salient and attractive features of their contents, by leaving out speaking on the other types of secular literature, e.g., the vast *Kavya* literature, consisting of epics, lyrics

and dramas and their auxiliaries, *viz.*, grammar, lexicography, and poeties and also on history, fables, mathematics, astronomy, medicine and other such branches of learning.

Vatsyayana, the renowned author of the *Kamasutra*, flourished, perhaps in Western India, sometime about the third century A.D. Some scholars think, probably erroneously, that he composed his book at Pataliputra. He refers in his introduction to many previous writers of note on the subject of the science of erotics, *e.g.*, Babhravya, Dattaka, Charayana, Suvarnanabha, Ghotakamukha, Gonardiya, Gonikaputra and Kuchamara, each of whom is credited to have written monographs on particular topics of this science. Vatsyayana based his own book on his study of these previous authors. This shows that this particular branch of Indian literature formed the subject of study by Indian scholars of old. But Vatsyayana's work may be regarded as representing "the concentrated essence of earlier treatises on the *Ars Amoris*." None will deny the fact that Sanskrit poets like Asvaghosha, Sudraka, Bhasa, Kalidasa and others, as also Prakrit poets of later days like Hala, the famous compiler of the anthology of lyric *gathas* mostly of an erotic type, and Rajasekhara and others were thoroughly conversant with the text and matter of Vatsyayana's *Kamasutra*. The importance of the knowledge of this science for authors of *Kavyas* was supreme. A study of this treatise is of very great importance and interest for us also in order to know the Indian society of the time of Vatsyayana, as it throws a flood of light on the manners and social customs of the people of India, specially of the men about town, *i.e.*, persons of culture and refinement belonging to the Indian cities of old, who may also be styled "men of fashion." I will now try to draw a picture of the city-bred man (*nagarika*) skilled in the art of speech and love-making, and of his devoted wife, as we can gather from Vatsyayana's book.

A citizen of any caste, Brahmana, Kshatriya, Vaisya or Sudra, should be a denizen of the town (*nagaraka*) after receiving his education in all the three kinds of *Sastras*, *viz.*, *dharma*, *artha* and *kama* and their allied arts, and live a life there by earning money by means of acceptance of gifts (অতিগ্রহ), conquest of countries and properties (জয়), trade by sale and purchase (কৰ্ত্তব্য), and wages (নির্বেশ) as the case may be. His home must have a garden attached to it (বৃক্ষবাটিকাৰণ), separate bed-rooms with

handsome beds, and other rooms meant to be household offices (कर्मकक्षः) All objects of luxury, e.g., unguents (अच्छेपनः), flowers and garlands (मालाः), a box of wax (सिक्खकरणकः-modern cream-box?), scent boxes (सोगद्विकपृष्ठिका), betel-leaves (ताळाः), a spittoon or waste-paper basket (पतनाशः), a lute (बौणी), a picture-board (चित्रफलकः), a brush-box (बटिका-समूद्रगक्षः), a book for reading (पुस्तकः), a round carpet with cushion (समस्तकं वृत्तास्त्ररणं), a chess-board (द्रूतकलकः) etc., must adorn his sitting chamber, and outside that room there are cages of pet birds (ज्ञाडाश्रुनिपञ्चरापि) and private corners set apart for spinning and carpentry (तक्त-तक्तगस्त्रानं), and there must also remain arrangements of cushioned circling swings (प्रेष्टदोला) and raised seats covered with flowers in the home-garden (स्वामित्रीष्टिका,) The Kamasutra beau (or Baboo) has his daily and occasional duties to perform, including brushing of his teeth, anointing himself with scent and flowers, colouring his lips with a preparation of wax (सिक्ख) and a red lac (अलक्षक), using his looking glass and chewing scented betels and then to devote himself to his usual routine-work. For bodily cleanliness and comforts the man of fashion is enjoined to bathe daily, to get body shampooed (उड्मादनं) every second day, to use his soap or froth-producing substance (फेनकः) every third day, to handle his shaving-blades (आयुश्च) every fourth day and to dress the hair by cutting the same every fifth or tenth day. After each meal he is found teaching his cage-birds to speak, and witnessing the spectacle of ram and cock fights; and he adds to his pleasures by keeping company with associates and hangers-on of the ranks of Vitas, Pithamardas, and Vidusakas. In the afternoon he summons his comrades for play, etc. (गोष्ठीविहार), and in the evening for attending music parties (संगीतकानि), and then at night he may do what the gilded youth in all ages do in respect of love-making.

Concerning the *nagaraka*'s occasional attendance in various functions the Kamasutra describes them as of several forms e.g., (1) assemblies (समाजः) in temples of Sarasvati or other deities of the institutions as well as invited non-members every month or fortnight where they are entertained by musicians and where the local members should honour the invited guests, (2) gatherings (गोष्ठीसम्बायः) held by rotation in the houses of the members themselves, or elsewhere in which men of equal learning, intellect, character, wealth and

age discuss literature (কাব্যসমস্তা) and arts (কলাসমস্তা) and reward persons of higher intellect and excellent artistes or art-appreciators, (3) *drinking parties* (আপনিকানি-পানগোষ্ঠীসমূহাঃ) held in one another's houses where they entertain themselves by drinking various kinds of beverages, (4) *garden parties* (উদ্যানগমনঃ) which they attend even in the company of harlots and from which, after participating in various games and gambling, they return home by carrying with them flowers, leaves and the garden fineries. In this connection it may interest you to know the names of some of the universal games (মাহিমানঃ ক্রীড়াঃ), e.g. কৌমুদীজাগরঃ i.e. keeping awake all through the night of the Lakshmi-purnima day, সুবসন্তুক i.e. the spring-festival in honour of the Love-god, Kama, held in the month of Phalguna, and those of some local games, e.g. মদনোৎসব i.e. a picture procession in honour of the god, Madana, হোলিকা i.e. our *dola*-festival, সহকার্যভঙ্গিকা i.e. the festival of plucking the mango-blossoms, (কদম্বকৃত) i.e. fighting with each other by means of *Kadamba* flowers, etc. In literary discourses the fine culture of the ancient citizens of India can be ascertained by their use of the Sanskrit as well as the vernacular. (দেশভাষা) It may seem somewhat repugnant to the taste of some of the moderns that to the men of fashion in ancient Indian Society courtesans were essential, but these women too must be accomplished in the different fine arts (কলা) including music and poetry. An instance on this point is the most rich and accomplished courtesan, Vasantasena, the heroine of that very early Sanskrit drama, the *Mrichchhakatika*, who was in the love of that great and respectable Brahman merchant, Charudatta, and who was held in very high esteem by the citizens of Ujjayini.

Some of the important and interesting arts may be named here in this connection. The traditional number of them is 64 altogether, as stated not only by the author of the *Kamasutra*, but also in the Buddhist treatise, the *Lalitavistara*, and later Sanskrit works, such as the *Srimadbhagavata*, *Harivamsa* and *Visnupurana*—only the Jaina book, the *Uttaradhyayanasutra* counting the number as 72. From the mention and description of these arts it appears that they were in early days living objects with which the people were very much conversant, and a full knowledge of which, both in theory and practice, was essential for citizens and their wives and mistresses. The important conditions for the cultivation of arts are admitted and

recognised, in all the treatises on the science of erotics; to be youth and beauty. These arts may be classified under different groups, —24 of them forming the कर्माश्रय group i.e. the group of useful arts, 20 as the दृताश्रय group i.e. the group relating to games and pastimes, and 16 as the श्यानोपचारिक group, i.e. the group of arts and arrangements to be practised in private as they concern the women's apartment only. The most important of these arts are the following—
 गीतः (vocal music), वाङ्मयः (instrumental music), नृत्यः (dancing), नाटकाखायिकादर्शनः (dramatic and scenic art including representation on the stage and reading out stories in prose and verse), आलेखः (painting with colour and brush), दशनवसनाद्वरागः (colouring the teeth, dyeing clothes and painting the body with powder, etc.), विशेषक्रेह्यः (tattooing which was in vogue amongst young ladies of fashion) उदकवाङ्मयः (the art of playing on the जलत्रैत्र instrument), नेपथ्यप्रयोगः (dressing and personal decoration), गङ्गयुक्ति (preparation and use of perfumery articles), भूषणयोजनः (art of wearing ornaments), इस्तलाघवः (nimbleness of fingers of the hand called prestidigitation, an amusement shown in fashionable societies by jugglers and funnymen), विचित्रशाक-यूष-भक्ष्यविकार क्रिया (the art of cooking various eatables, soups, vegetables, sweetmeats and other dishes), सूचीवानकर्म (needle-work and tailoring, weaving, etc.), वीणादमरुवाङ्मयः (playing on the Vina and Damaru-drum), अर्हेलिका (solving of riddles), शृङ्खलाचनः (recitation and elocution), काव्यसमस्तापूरणः (solution of verbal puzzles), तक्तगः (carpentry, wood-carving), वास्तविक्या (architecture and engineering, including sculpture), धातुवादः (metallurgy), शृङ्खलावेदनः (the art of gardening and knowledge of botany), वेशमार्जनकेशलः (hair-dressing and cleansing), देशभाषाविज्ञानः (knowledge of vernaculars of different countries), यन्त्रमात्रिका (construction of machines for locomotion, pumping, etc.; according to some commentators, the art of making monograms, logographs and diagrams), अभिधानकोषचलोज्ज्ञानः (lexicography and versification), दृतविशेषः (varieties of gambling), अद्यक्षीड़ा (dice-playing), and वैदिकीनां वैजयिकीनां व्याघ्रविकीनां च विशानां ज्ञानः (the art of good manners and etiquette, the art of warfare, and the art of physical exercises and sports). So from the above list of some of the arts, a group of some may be called "fine arts" and a group of others as "useful and productive arts," some of these are peculiar to men only and others to women only for their cultivation.

ing),

I shall now devote a little time in giving you an idea only of how a married woman should conduct herself, according to Vatsyayana, in her daily life in her husband's house, but shall exclude from my address any references to the other most interesting, though somewhat delicate topics, e.g. betrothal, cultivation of friendship between man and woman, love advances, selection of a groom by a bride and other arcana of love, and also the subjects of illegal love and concubinage. It is extremely strange that the Gandharva form of marriage by mutual consent is largely lauded by Vatsyayana (গান্ধর্বঃ প্রবরোমতঃ) because it can be accomplished very easily, is attended with not much trouble, is free from toils of *varana* (wooing), and is based on each other's affection. The artifice adopted, by some persons even in modern days, in befriending the would-be brides' brothers so that the latter may induce their sisters to woo their friends is referred to in the Kamasutra.

A married girl is enjoined to cultivate deep and genuine love for and confidence in her husband whom she should strive always to propitiate by acting in conformity with his wishes ("দেববৎ পতিমানুসূচন বর্ত্তত") She is to see that her house is kept clean and attractive. She should behave towards her parents-in-law, servants, husband's sisters and other near relatives in a befitting manner. She should have beds of green vegetables, flowers and other plants growing in her home-garden. She is advised to shun the company of ascetic, mendicant, unchaste, juggler and fortune-telling women. Her eyes should always remain directed towards the preparation of food liked by her husband. Toilet and decoration with ornaments should be essential for her while appearing before her husband. The duty of a wife in remonstrating against her husband's spending too much or making improper expenditure stands in the time of the Kamasutra exactly as it does now ("অতিব্যয়মসংবাধং বা কুর্মাণং রহসি বোধয়েৎ") The husband could raise no objection to his wife going on invitation to a marriage party, a sacrifice, a social gathering or a religious festival, and to her attending sports and amusements. She is advised to put up with the offensive conduct of her husband as best as she could, but she has a right to reproach him in strong language on that account, when he is alone, or in the company of his friends. But what she is asked always to avoid are constant use of harsh words, unwarm look, confidential talk with others, standing long at the door, and long stay in secluded places. Scent, silk and flowers should

form prominent parts in her dress. Keeping a good set of utensils, preserving medicinal herbs and seeds of vegetables she has to look to. She is prevented from disclosing to others the nature of the valuable possessions of her husband and his counsels. The most important of her functions is that she should calculate the annual income of her husband and incur expenditure accordingly, i.e., without allowing herself to exceed the home budget. Economy in family life is to be her special look-out. Household purchases and sales and disbursements of servants' wages are also to be looked after by her. She is to honour her husband's friends by offer of flowers, scents and betel leaves. Service to parents-in-law and implicit obedience to their behests, soft and polite speech, non-loud laughter, want of pride in affluence, liberal treatment to menial staff and such other virtues formed the duties of a wife when living with her husband. The Kamasutra does not forget to tell us also how a wife should conduct herself during the absence of her husband from home. Limited decoration by ornaments, sleeping by the side of her mother-in-law, attention to all household articles of furniture, prohibition from going even to parents' house except on festivities and calamities, e.g., bereavements, she is required to observe during that time. In short, women, says Vatsyayana, conducting themselves in compliance with the above directions, are able to secure the three pursuits of life, viz., *dharma artha* and *kama*, with a high status in society.

I now take up for a while the Arthashastra of Kautilya and will try to give a small sketch of the picture of the temporal side of Indian life which is discussed with much details there. This unique, monumental and encyclopaedic work, written by Kautilya (according to some, written by a band of scholars of the Kautilyan school of political philosophy at a later date, but by no means later than the third century, A.D.) is a book which treats of various topics on the economic, political, and social aspects of Indian life. It is not possible to speak adequately within a short compass on the hundreds of important topics discussed in this book, because it "furnishes the means of describing the complete polity existing at the time, its land system, its fiscal system, its administrative system, its law, its social system, with some view of literature and religion." This work Kautilya divides into 15 Books (অধিকরণ) and 180 discourses or topics (অকরণ).

From this book it may be known that the main feature of our country was the village and its internal economy. Land, which may be distinguished as forests, pastures and cultivated fields, belonged, it seems, to the King who was its ultimate owner, and he was entitled to his revenues from it. Some may feel surprised to hear that the surplus population was encouraged by the administration to settle new or abandoned tracts (শূচনিবেশন). Irrigation was under state-supervision. The bulk of Indian population consisted of actual cultivators as now. But in the case of officials a system of assignment of revenue from an estate or a village or a town prevailed. Construction of roads was in charge of state officers. Towns were of several varieties, e.g., মংগ্রহণ (market town) serving villages, থর্টক and দ্রোণমুখ serving 200 or 400 villages respectively, হানীয় (district town) and নগর or পুর (large cities), পত্তন (port-town) and রাজধানী (the royal capital), which was a fortified town. There were forts on the frontiers too. Town-planning and the art of fortification are described by Kautilya in all details. In large cities "royal palaces, workshops, store-houses, arsenals and prisons" were laid. Municipal penalties were inflicted on people misusing city-streets, water-courses, cemeteries by "deposit of rubbish or dead bodies, by loosing animals, by conveyances not under proper charge, by funerals conducted through irregular ways or at unlawful hours." Precautions against fire and nocturnal movements of men on streets, approach to guard-houses and palaces, and music at unseasonable times formed part of the municipal regulations of the City-Mayor (নাগরিক) of Kautilya's description.

Trade activity was predominantly present and one may wonder how minute were the regulations on this subject as prescribed in the Arthashastra, e.g., road-taxes, tolls, octroi at city-gates, pass-ports, etc., declaration of prices of all goods by Government officials, and inspection of all weights and measures. We also read in this book of export and import duties and imports to the capital of several specimens of gold, silver, spices, cosmetics from all parts of India and Ceylon, of skin from Central Asia and China, and of muslin, cotton and silk from China and Further India. It must not be forgotten that "the king himself was a great trader, disposing of the output of his factories, work-shops and prisons, and the produce of

his lands, forests and mines, for which he maintained store-houses (*Koshthagara*) through the country."

Attempt may now be made to give in a nut-shell the idea of the political philosophy of Kautilya and his treatment of the ideal governmental and administrative institutions. We find that this school of political thought bases all discussions on the prevailing form of Hindu State-constitution of the time, which was absolute monarchy, tempered by the advice and counsel of the chief state-functionaries called **মহামাত্র**'s or **মহামাতা**'s or **তীর্থ**'s who assumed the position of healthy checks to the despotic and autocratic actions of the monarch. The old idea also was that the State exists for the preservation of law and order in society and the king as *dandadhara* (the welder of the rod of punishment) should protect it from a state of lawlessness and disorder (which is termed as **ব্যাপ্তিক্ষেত্র** in all treatises on state-craft). The old Indian idea too was that the people formed a body politic by entering into a contract or compact with their king who was to protect their rights and agree to accept taxes from them in return for his royal services. The body politic again consisted, according to Kautilya, of seven limbs or *angas* or *prakritis*, as they are also called. Hence the State (রাজ্য) is called a **সপ্তাঙ্গ** organization. These seven limbs are well-known, (1) **শাস্তি** (the king), (2) **অমাতা** (the ministers, counsellors and the whole host of officials and spies, which formed the bureaucracy of old), (3) **জনপদ** or **রাষ্ট্র** (territory or country), (4) **কুর্গ** (forts and fortified towns), (5) **কোষ** (treasury or exchequer), (6) **দণ্ড** or **বল** (army), and (7) **মিত্র** or **স্মৃহ** (allies). Kautilya's king must be fully competent to decide the use of the six political expedients, namely, **সন্ধি** (peace), **বিশ্বাস** (war), **শান** (march against enemy), (**আসন**) neutrality, **সমান্তর** (alliance) and **বৈদীভাব** (doubtful attitude), and also the four means of success (**সমাচারায়চতুষ্পদ**) and to understand his own position in respect of augmentation (**বৃক্ষি**), stagnation (**হ্রান**) or deterioration (**ক্ষয়**) without a proper knowledge of which he cannot expect to achieve for himself or his people the three human aims of life (**ত্রিবর্গ**)! In order to achieve this purpose a king should possess a thorough knowledge of all subjects dealt with in the Arthashastra, viz., **বিনয়** (discipline and education of royal princes), **অধীক্ষণচার** (duties and functions of all Government officers controlling the bureaucratic administration), **ধর্মস্থায়** (civil laws), **কষ্টকশোধন** (repression of "public enemies" of State and society).

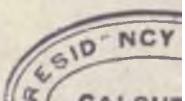
e.g. seditionists, terrorists, revolutionaries, incendiaries, robbers, bandits, etc., by means of police action), **মোগবৃত্ত** (conduct of courtiers, imposition of taxes, extortion of money from people to fill the treasury in times of need, etc.), **মঙ্গলশৈনি** (creation of the Statal circle and inter-state relations), **ষাড়শূণ্য** (six-fold causes of action), **বাসনাধিকার** (vices and calamities of State and society), **অভিযান্যৎকর্ষ** (invasion), **সাম্রাজ্যিক** (war), **সম্বৃত** (cohesion of hostile corporations or aristocracies of warriors), **আবলীয়স** (means of aggrandizement by a weak king against the actions of the strong, and use in this connection of **spies**, agent-provocateurs, bravos, poison-administrators, even of the women class), **দুর্গমস্তোপায়** (capture of forts of enemy kings and attempts to secure the affection and loyalty of a conquered people).

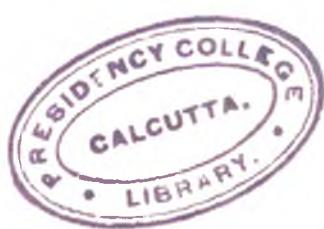
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Stanley Baldwin : The Man and the Statesman

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MANY years ago a middle-aged gentleman was walking through a village in England, when he heard that two philanthropic old ladies were straining their slender means in maintaining an asylum for feeble-minded girls. He walked a good many miles away, collected two hundred pounds, and bribed an urchin to deliver the notes to the old ladies without saying how he had come by them. A curious letter accompanied the parcel. It said that a vagabond wished to do what he could to keep up an establishment, the like of which might one day shelter himself.

The vagabond of this story valued his own estate in 1919 and arrived at a total of about £580,000. He is Mr. Stanley Baldwin, the British Prime Minister, who formed his Third Administration a few months ago.

On June 24, 1919, *The Times* published a remarkable letter signed "F. S. T." The writer emphasised the gravity of the financial crisis through which the country was passing, pointed out that the wealthy classes had at that moment an opportunity of service which could never recur, and announced that he would present £150,000 (20 per cent. of the total value of his estate) to the Government. A few months later the Chancellor of the Exchequer acknowledged the receipt of £15,000 from "F. S. T." Some years later England came to know that the unknown donor was Mr. Stanley Baldwin.

In May 1924 a gentleman who was nearing sixty delivered a speech at a public dinner. That speech contained the following words:

"To me, England is the country, and the country is England. England comes to me through my various senses—through the ear, through the eye, through certain imperishable scents. The sounds of England, the tinkle of the hammer on the anvil of the country smithy, the corncrake on a dewy morning, the sound of the scythe against the whetstone, and the sight of a plough team coming over the brow of a hill, the sight that has been seen in England since England

was a land, and may be seen in England long after the Empire has perished and every works in England has ceased to function, for centuries the one eternal sight of England."

The old gentleman who used these poetic words was a successful ironfounder and hardened politician, Mr. Stanley Baldwin.

It is probably correct to say that in English public life Baldwin the man is much more loved and respected than Baldwin, the statesman. The verdict of History has not yet been passed on the achievements of the latter, but the grateful confidence of his fellowmen has already recognised the worth of the former. Staley Baldwin is a kind, honest and patriotic English gentleman. He is in some respects a medieval knight who loves to help feeble-minded girls and to speak the soft language of poetry. He is in some respects a Bengalee Vaishnav who seldom likes to enforce his authority and does not hesitate to tolerate proud colleagues who regard him as a "half-wit" or "quarter-wit." He saw "human nature bared to the bone," but he did not hesitate to believe that his magnanimous sacrifice of £150,000 would lead others to follow his example. He has neither the robust skill of Peel, nor the wide humanity of Palmerston, nor the religious fervour of Gladstone, nor the cautious wisdom of Salisbury, nor the riotous imagination of Disraeli, nor the intellectual eminence of Balfour, nor the dull ability of Asquith, nor the untrammelled enthusiasm of Lloyd George, nor the inconsistent insight of Curzon. Yet from one point of view he is more interesting than every one of these great men, for he is an anachronism. He is not a true representative of an age which appreciates, but does not imitate, qualities of character.

I prefer the picturesque history of the past to the sordid chronicle of the present. The intrigues of the Court, the romantic episodes of the harem, the adventures of the hunting ground—these give us a glimpse of the actors as they really lived and worked. We approach them as men and women of flesh and blood. We penetrate into their heart, and we understand why and how they act in a particular manner. As we turn over the pages of history we seem to turn over the pages of life itself, and we half-consciously unfold the great drama of human passions. But in these days we approach kings through Speeches from the Throne, Queens through ceremonial dances, ministers through election manifestos and generals through despatches. They open their mouths with caution, and they obey the mandates of necessity rather than those of heart. Instead of men and women we see statues, sphinx-like, unassailable, dull. We see them on the stage, we never see them behind the screen. When they die we imitate them

by speeches, painfully constructed and decorated with as many dazzling phrases as we can collect. Then appear the 'authorised' biographies, which try to perpetuate the memory of the actors at the cost of that of the men.

Stanley Baldwin would have been much more appreciated if he had been born in the age of the Tudors. To-day the better and more interesting aspect of his character is concealed from the electors who invest him with temporary sovereignty.

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Stanley Baldwin is the only son of a rich and respected iron-founder. He was educated at Harrow and at Trinity College, Cambridge. He could not distinguish himself as a student.

On coming of age in 1888, he entered the family business, and for two decades worked as a sympathetic employer. In 1892 he married, and settled down to a peaceful family life. For nine years he served as a member of the Local County Council.

His father was a member of the House of Commons from 1892 to 1908. Stanley stood for election in 1906, and was beaten. On the death of his father he succeeded to the seat which he has since held.

So far Stanley Baldwin had not inspired his friends and well-wishers to prophesy that he would one day be called upon to advise his King. Nor was his early career in the House of Commons promising or fruitful. We are told that he was "never the centre of an admiring circle of friends or political opponents; never the master and guide, if not the dictator, of the conversation." No body welcomed him as "the rising hope of the stern, unbending Tory party."

In 1916 the First Coalition Government was formed, and Baldwin was appointed Parliamentary Private Secretary to Bonar Law, the Conservative Chancellor of the Exchequer. "The choice was not due to any belief in Baldwin's 'cleverness.' It was made on the assumption that he was discreet enough to be 'safe' and 'stupid' enough not to intrigue." This was not a very hopeful beginning.

In 1917 Bonar Law reluctantly appointed Baldwin to be the Financial Secretary to the Treasury. The 'safe' and 'stupid' Private Secretary came to occupy Ministerial rank, but he did little or nothing to make a mark.

In 1921 Baldwin became President of the Board of Trade, and attained Cabinet rank. "He shed no lustre on the Board of Trade." And Mr. Lloyd George said that he seldom opened his mouth in Cabinet meetings.

All on a sudden, however, Mr. Baldwin took a decisive line of action and became a factor to be reckoned with in British politics. In 1922 the bulk of the Conservative Party revolted against the Coalition Government of Mr. Lloyd George. The leader of the malcontents was Mr. Baldwin. In a speech at the Carlton club, he asserted that "if the present association (of the Conservative with Mr. Lloyd George) is continued, the old Conservative Party is smashed to atoms and lost in ruins."

That speech decided the fate of the Lloyd George Government. Mr. Bonar Law formed a purely Conservative Administration, and Baldwin became Chancellor of the Exchequer. He was selected not because he had revealed his capacity, but because no other man with first-hand experience of the Treasury was available. "By the force of circumstances Baldwin, the politician had become Baldwin, the statesman."

As Chancellor of the Exchequer Baldwin's greatest achievement was the American Debt Settlement. It is impossible to enter into that bitter controversy which poisoned the relations between England and America and stood as a barrier to the economic progress of the post-War world. That Baldwin laid upon his country a very heavy permanent burden is certain. That the Balfour Note had made it impossible for him to obtain much better terms seems to be equally certain. Even in 1933 the National Government had to deal with the whole question over again.

In 1923 Bonar Law was compelled by the precarious state of his health to retire, and it was generally expected that Lord Curzon would be called upon to succeed him. But the King decided in favour of Baldwin ; the Labour Party was the official opposition in the House of Commons and was not represented in the House of Lords, so the objections to the choice of a peer as Prime Minister were insuperable. Thus within the seven years of his appointment to a minor post the unsuccessful politician came to occupy the most important position in the British Empire.

The First Baldwin Government enjoyed power for a few months. Questions of foreign policy were dealt with in a half-hearted manner. Mr. Baldwin appeared to be weak in decision and weaker still in execution. The ironfounder was not big enough for his task.

The General Election of November 1923 left the Conservatives in a minority of 96 against the combined strength of the other two parties. The First Labour Government under Mr. Ramsay MacDonald came to office. Labour was dethroned within a few months, for the General

Election of 1924 left the Conservatives in a majority of more than 200 against the combined strength of the other two parties.

The second Baldwin Government remained in office for more than four years (1924-29). Mr. Baldwin declared that he was "in power, in possession of perhaps the greatest majority our party has ever had, and with the general assent of the country." How did he use his huge majority? "He continued to make excellent speeches but showed no power of grappling effectively with the industrial problems that were looming ahead." The result was the general strike, an ill-conceived, ill-directed and dangerous movement unparalleled in the history of the world. "Legally, no less than materially and politically, the general strike ended in a spectacular failure." The credit could not be claimed by the Government, for the general strike "was an attack upon the community which the community vigorously and decisively repulsed." The conduct of the Cabinet justified Mr. MacDonald's remark that it had become "a very efficient, very faithful and very loyal sub-committee of the mine-owners."

In the sphere of foreign policy Mr. Baldwin's achievements were hardly more brilliant. That great department was entrusted to the care of Mr. (now Sir) Austen Chamberlain, one of whose principal qualifications for this high office was an adequate knowledge of French. His first task was to deal with the Geneva Protocol which Mr. MacDonald had brought into being. With Mr. Baldwin's leave he denounced the Protocol as an instrument for the organisation of war. After this "astonishing pronouncement" he prescribed the Locarno Settlement as the sovereign remedy for all the maladies Europe was suffering from, and Baldwin so heartily agreed with him that he (Mr. Baldwin) "himself made a point of signing the main Treaty." After this splendid "work of reconciliation" (for which Mr. Chamberlain received a Knighthood) the Premier and the Foreign Secretary alienated their electors and brought about a crisis at Geneva by trying to give Poland a seat on the League Council. Then came the failure of the Geneva Naval Conference of 1927, a "miserable business" which embittered Anglo-American relations and put a stop to the organisation of peace. Finally, the atmosphere created by the Kellogg Pact was spoiled by the dubious nature of the Anglo-French Compromise of 1928.

The nation pronounced its judgment upon Mr. Baldwin's record in May 1929 by dethroning him. It remains to be seen whether this judgment is endorsed or reversed by the future historian.

Of Mr. Baldwin's part in the construction of the National Government in 1931 we do not know much. Some people think that he rendered a great service to his country by accepting office under a

Labour Premier with the purpose of combating a serious crisis. There are others who think that he found it convenient to pull the wire while the Labour Premier remained responsible for everything. That the National Government was (and is) nothing but a veiled Conservative Government is certain. Whether this state of things was brought about by Mr. Baldwin as a matter of deliberate policy we do not know. In any case, he is surely one of those who must be held primarily responsible for the achievements and the failures of the Government since 1931. Finally, the retirement of Mr. MacDonald from the Premiership last summer led Mr. Baldwin to form his Third Government. The verdict of the nation in the recent General Election has confirmed him in his office.

It is unjust to pass any premature judgment upon Stanley Baldwin, the statesman. From one point of view, however, the significance of his career is of immediate interest. In seeking the verdict of the country on behalf of a 'National' Government he has given a very long lease of life to that system of coalition which is a strange and unpopular factor in British history. "England does not love coalitions," declared Disraeli many years ago, and he was right. The Coalition Government of Lord Aberdeen involved England in the disastrous Crimean War. The coalition of the Conservative and Liberal Unionists could not solve the Irish problem, and brought about the South African War. Coalition derives its only justification from emergency; and yet the Coalition Governments of Asquith and Lloyd George—acting at a time when the nation was desperately fighting for its very existence—could not work in harmony. It is significant that Mr. Baldwin himself took the initiative against Lloyd George's attempt to perpetuate the coalition in the form of a "Middle Party." He thought that the conclusion of the war rendered it necessary to end the coalition which, if continued, was likely to smash the Conservative Party to atoms. Why, then, does he continue the 'National' Government now? Britain is not, and is not likely to be, at war. She is—according to the claim of Mr. Baldwin himself—steadily recovering from the effects of economic depression. Where, then, lies the necessity of perpetuating a coalition under a different name? Does Mr. Baldwin believe that the discontinuance of Party Government will be a blessing for the nation? Does he believe that the establishment of Cabinet dictatorship based on a huge majority is consistent with Conservatism? These are serious questions to which the historian of the future will have to provide answers.

Industrial Revolution : A Misnomer

THE Muse of History is not always fortunate in the choice of happy expressions to denote great happenings of the past. The annals of every land abound with instances in which events and movements have been named arbitrarily, thus giving sometimes a misleading idea about their real character. It is thus that the technical inventions of some kinds of machinery which took place in the period roughly between 1780 and 1815 have gone down in history collectively by the name of the Industrial Revolution. But a careful study of the economic history of the period previous to the Industrial Revolution clearly shows that what took place cannot justify the use of the term, "Industrial Revolution." We, therefore, propose to enquire (i) whether the Industrial Revolution was purely industrial, and (ii) whether the changes which it denotes really give the idea of a revolution.

Supposing, therefore, that it was a revolution we are to examine how far it was industrial. The inventions and improvements which are generally associated with the Industrial Revolution are no doubt mainly concerned with different industries of the time. Kaye, Hargreave, Arkwright, Crompton, Watt, Cartwright and Whitney not only made large-scale production in textile possible, but replaced wool by cotton from the position of the foremost industry of Great Britain. Similarly, Savery and Newcomen together with Watt harnessed steam to the use of industry. Again, the Darbies, Cort and Huntsman helped the cause of iron and steel. Even in pottery, this period was made famous by the appearance of such men as Astbury, Booth and Josiah Wedgwood. But in spite of these inventions, we cannot ignore the fact that changes occurred in other fields of economic life which played no insignificant part in the drama of the Industrial Revolution. Those achievements by themselves could not at all have been effective, had they not been supplemented by other factors. For example, the revolution in transport brought about by the exertions of such men as Bridgewater, Brindley, Telford, Metcalfe and McAdam, created the market, or brought it nearer, for these rising industries.

Moreover, in the domain of agriculture, apart from that of industry, changes took place which are not altogether negligible. Tull's husbandry, Townshend's turnip, Bakewell's breedings, Coke's

model farms and Arthur Young's *Tours* and *Annals* were responsible for far-reaching consequences. At the same time, the movement for enclosures which reached its culminating point in this age, changed entirely the structure of English agrarian society. And it is interesting to note that the displaced peasant from the enclosed field supplied the labour force with which the new machines could be run in the factories. Thus we find that the Industrial Revolution was not wholly industrial. If, however, it is argued that the Industrial Revolution means the transformation of England from an agricultural into an industrial country, it may even then be pointed out that industrial activity of a considerable nature did really exist in the preceding age ; on the other hand, agriculture was not dead and gone with the advent of the "revolution"; even as late as the middle of the nineteenth century, there was a considerable movement for peasant occupiers as reflected in the number of Small Holdings Acts passed, while dairy-farming and market-gardening were still important.

We are to examine next how far the Industrial Revolution really signifies a revolution. It is generally held that the modern system of production dates from the Industrial Revolution. Now, there are two elements in the modern system of production—the capitalist and the factory. If it can be shown that both these elements were actually present long before the Industrial Revolution, our case will then be proved.

The capitalist, we know, was already an important figure in commerce. The Merchant Adventurer was a capitalist, clear and simple. But we are to see how far the capitalist had come to dominate the different industries. Let us take the case of textiles first. In the woollen industry, the west country organisation was controlled by the clothier. He was the pivot of the industrial system and he is compared even with the sun inasmuch as "he scattered life and its supports to everyone around him." He bought the raw material, let them to the actual producers, then got back the finished product and arranged for its market. He thus controlled the workers, though not in the same way, but almost to the same degree, as an entrepreneur would do it to-day. Sometimes, these clothiers had factories where the workers were put under the same roof. The typical instance is that of Jack of Newbury who, flourishing in the early sixteenth century, is described as "the most considerable clothier, England ever beheld"; and his cloth was so reputed that it sometimes served as an international medium of exchange. But that was not all ; he was almost a manufacturer in the modern sense, for he carried

on his business in the lines of a factory. We are told by Delony that

Within one room large and long
There stood two hundred Looms full strong:
Two hundred men the truth is so
Wrought in these Looms all in a row.

But the Newbury merchant was not alone in this enterprise. For example, in 1546, William Stumpe, a Malmesbury clothier, "undertook to receive in his employment two thousand workmen." And Lipson concludes that "a seventeenth century woollen manufacturer might find work for as many as a thousand persons."

The cotton industry from the very beginning seems to have been organised on a capitalist basis. Here, too, we find numerous instances of capitalist manufacturers. Humphrey Chetham who was a manufacturer of fustians, had in 1619 a joint-stock of £10,000 with his brother, and "they divided between them the control of the factory and business in Manchester and London." Such instances may be multiplied for the eighteenth century, and it is significant to observe that cotton operatives were mentioned in the Act of 1749 against combinations—"a further indication of the capitalistic character of the organisation of the industry." In silk manufacture, even machines were in vogue, and in 1718 was granted a patent to one Thomas Lombe for having "discovered and introduced into this kingdom the art of making fine Italian organzine or thrown silk, out of raw silk, by large engines of a most curious and intricate structure." Hosiery industry was revolutionised by the invention of a knitting frame by William Lee, a clergyman, in the second half of the sixteenth century.

Even the evil of child labour was in existence long before the Industrial Revolution. A sixteenth century writer praised the family where no child was idle, and children were put to work as soon as they could render any kind of service according to the nature of their parents' occupation. There is in fact ample evidence that child labour was 'a common feature of industrial society for generations before the rise of the factory system.'

The coal-mining industry by its very nature involved the outlay of considerable capital. Gray writing in 1649 said "many thousand people are employed in this trade of coals one coal merchant employeth five hundred or a thousand in his works of coals." There is an interesting instance of "a provident fund established by the voluntary contributions of workmen at the end of the seventeenth century to meet the contingencies of unemployment,

old age and widowhood." The iron industry likewise was in many of its processes, run on a capitalist basis, and in this connexion we may quote a few words from Lipson about the business of Ambrose Crawley, the greatest iron-master of the seventeenth century: " This establishment was the most remarkable among those of which any record is preserved prior to the Industrial Revolution. The iron 'mills' which Crawley erected exhibit a noteworthy example of capitalist enterprise and indicate the existence even at this early date of entrepreneurs endowed with a talent for organisation, who found scope in the economic system of their day for the exercise of their special gifts. They also disclose a type of employer which was to find its most signal expression in Robert Owen. The iron 'mills' of Ambrose Crawley were an anticipation in spirit, and even in practical details, of the textile mills at New Lanark. There is the same evidence of quixotic benevolence combined with autocratic control of the lives of the workmen. The Crawley iron works still retained some of their characteristic features in the early nineteenth century; and if they were known to Owen, they may prove to be an unsuspected source from which the father of English Socialism derived inspiration."

The relation in those days between the employer and the employee also had a modern flavour. Industrial frictions were not unknown, being bred by the barrier of wealth and social status, which marked down the worker from the master. Dean Tucker writing in the eighteenth century, says: " As the master is placed so high above the condition of the journeyman, both their conditions approach much nearer to that of a planter and slave in our American colonies than might be expected in such a country as England." Combinations among workers were quite common. Though there were no Trade Unions precisely, yet unions and friendly societies could be seen everywhere and labour unrests were frequent.

In the realm of thought also, the age breathes the spirit of a modern industrial society. As early as 1695 we get Cary's description of an industrial society in which 'new projections are everyday set on foot.' " Silk stockings are woven ; tobacco is cut by engines deal boards are sawn with mills ; lead is smelted by wind furnaces ; all which save the labour of many hands, so the wages of those employed need not be fallen. Besides which, there is a cunning crept into trades. The clock-maker hath improved his art to such a degree that labour and materials are the least part the buyer pays for. cranes and blocks help to draw up more for one shilling than men's labour without them would do for five." Already there was the

capitalists' apology for machinery, and he contended that " cheapness creates expense (i.e., spending) and expense gives fresh employment whereby the poor will be still kept at work." Even the phenomenon of trade-cycle was already noticed by Defoe in his book, *A Plan of the English Commerce* published in 1728.

Upon some sudden accident in trade here comes a great unusual demand for goods, the merchants from abroad have sudden and unusual commissions, the call for goods this way or that way increases, this makes the factors send large orders into the country, and the price of goods always rises according to the demand. The country manufacturer looks out sharp, hires more looms, gets more spinners, gives more wages and animated by the advanced price is not content to answer his new orders only, but he continues the excursion he had made into the country for spinners, etc., runs on to an extremity in quantity as far, or perhaps farther, than his stock will allow ; and in a word, gluts the market with the goods. The accident of trade which from abroad filled the merchant's commissions and the factor's orders being over, those demands are also over, and the trade returns to its usual channel; but the manufacturer in the country who had run out to an unusual excess in his business, without regard to the circumstances of it, having not stopped his hand as his orders stopped, falls into the mire, his goods lie on hand, the poor which he called from the plough and the dairy to spin and weave are cast off again, and not finding their way presently back to their old drudgery lie and starve for want of work, and then they cry out trade is decayed, the manufacturers are lost, foreigners encroach upon us, the poor are starved, and the like.

From all these, it is clear that industrial capitalism was not born out of the Industrial Revolution. It was already a grown-up child when the first of the new inventions was made known. The age of Mercantilism and Domestic System was thus not a mere epilogue to the gild stage, but a definite prologue to the factory era. The economic forces never proceed by leaps and jerks thus providing the spectacle of a revolution, but they march along the path of slow and gradual evolution. What we call the Industrial Revolution is, therefore, neither exclusively industrial nor at all a revolution.*

N. C.

*The paper was written originally for a debate, and so it does not claim to present an impartial estimate.

We Talk of War

SAMAR RANJAN SEN—*Third Year, Arts.*

SEVENTEEN winters have passed since the last world war. Seventeen years ago a generation of men in their prime of life was largely destroyed by war. We remember the war they fought but we have forgotten their sufferings. They are to-day as strange to us as the generation who fought the Peloponnesian war. So it is not strange that already there is the talk of another such war in the air. Twenty years ago we talked of carrying on war only in order to end it. We fought it (at least so said President Wilson) to make the world a safer place for democracy. But have we attained our end? We have only dictatorates supplanting democracy; and we are unconsciously drifting to another terrible armageddon. The allies of the last war are enemies to-day. Japan hates America, envies Britain, and attacks China. Russia has bitter enemies on her two flanks. What is more, Italy has already begun a bitter war of conquest with Abyssinia. She fought against German imperialism in 1914-18. To-day she is doing the very same thing for which she condemned Germany in 1914. She does not care for the League of Nations or for the sanctity of International law; she defies them all.

At this juncture when we hear so much about war guilt, war aims, justice, satanism and all that,—when both Italy and Abyssinia are talking loud to confuse our poor brains, we think it would not be uninteresting to note how people used to talk during the last world war. We shall then fully realise the great truth that is in the ancient adage,—“History repeats itself.”

We have all read the various speeches of the Duce and the Negus. They are too recent to be repeated here. Curiously enough both of them seem to be in the right. Both seem to excite our feelings. We feel like a weather-cock uncertain of our own grounds. The case was not at all different in the feverish days of 1914. The truth will be evident if we just compare the speeches of Mussolini and Haile Selassie with those of Grey, Holwegg, Poincaré and others. There is a strange similarity among them. Mussolini, to-day, strikes at the sentimental chord of the Italian people with the same dramatic sense and ardour, as did Kaiser William II, when looking over the surging throng in the Lustgarten on the night of the 29th July, 1914, he said:

A fateful hour has fallen for Germany. Envious people everywhere are compelling us to our just defence.

War would demand of us enormous sacrifices of property and life, but we should show our enemies what it means to provoke Germany.

And now I commend you to God. Go to church and kneel before God and pray for His help and for our gallant army.¹

In the same way the French people also commended themselves to God and craved for divine help. They sung:

L'histoire de France est l'histoire de Dieu
Vive le Christ qui aime les France.²

Are not the Italians and the Ethiopians praying to the same God to-day, in the same manner, for victory? What a fix God must be in!

But they do not stop merely at this. Even verbal deliriums are not rare. We may hear Ethiopian priests repeating it in Amhara and Catholic cardinals exhibiting a similar exuberance in their weekly sermons. We are talking of the credo of France prepared by M. Henri Lavedan in 1914:

I believe in the courage of our soldiers and in the skill and devotion of our leaders. I believe in the power of right, and in the crusade of civilization, in France, the eternal, the imperishable, the essential. I believe in the reward of suffering and the worth of hope. I believe in confidence, in quiet thought, in the humble daily round, in discipline, in charity militant. I believe in the blood of wounds and the water of benediction; in the blaze of artillery and the flame of votive candle; in the beads of the rosary. I believe in the hallowed vows of old, and in the potent innocence of children. I believe in women's prayers, in the sleepless heroism of the wife, in the calm piety of the mother, in the purity of our cause, in the stainless glory of our flag. I believe in our great past, our great present, and in our greater future. I believe in our countrymen, living and dead. I believe in the hands clenched for battle, and in the hands clasped for prayer. I believe in ourselves, I believe in God. I believe, I believe.³

In fact he believed in everything except in his neighbours. But this is not all. The church did move.

To-day we find Catholic priests praying to God in every church of Italy to aid the descendants of ancient Rome. In 1914 Albert de Mun, the venerable Catholic leader, solemnly implored to God to 'aid the sons of Cloris'⁴ and thousands of others followed suit.

1. Strassburger Post. July 30, 1914.

2. The story of France is the story of God
Long live Christ who loves the Franks.

3. Translated in John Buchan, *History of the War*.

4. *La Gaulois*. August 5, 1914.

Indeed it has not been so falsely said that the cross is a great friend of the sword.

To-day we hear of a race war between Italy and Abyssinia. But the last war was also represented as a race war among the white nations themselves. La Croix found that heroic exertions of war are the

ancient élan of the Gauls, the Romans, and French resurging within us. The Germans must be purged from the left bank of the Rhine. These infamous hordes must be thrust back within their own frontiers. The Gauls of France and Belgium must repulse the invader with a decisive blow, once and for all. *The race war appears.*⁵

The Ethiopians and the Italians say almost similar things to-day. In their case also the race war has appeared and vehemence knows no bound.

Perhaps hatred has never been more grossly exposed as is being done by the Italians to-day. According to them Haile Selassie is a cruel relentless monster, the Ethiopians an uncultured savage horde, the British people an envious lot and the League of Nations, the home of jealous hornets. But the case was no better when Lissaner wrote in 1914:

Hate by water and hate by land ;
 Hate of the heart and hate of the hand ;
 We love as one, we hate as one
 We have but one foe alone.—England.⁶

Is it possible to conceive of a greater hatred exposed in a greater pristine nudity? Let us now note what the allies had to say of their enemy.

One of the most subtle tendencies of German character is the hypocritical lie, which appears under the guise of naive sincerity, and justifies itself by the most incredible sophism. . . . The judgment of a Latin historian, Villeins Peterculus has often been quoted. He found the ancient Germans a race of 'born liars.'⁷

Poor Peterculus, an obscure historian, as he was, he could not lie quietly in his grave because of his important observation made many centuries ago which were dug up to be applied against the Germans of the twentieth century. The modern Italians are doing very much the same thing. They are quoting the scriptures to show how bad the Ethiopians are and how their faults are hereditary. Are not these the queerest examples of the sins of the father visiting the son?

5. *La Croix.* August 15, 1914.

6. Lissaner. *Hymn of Hate*

7. M. F. Sartinaux. *Morale Kantienne et morale humaine.*

Again it is very interesting to observe that during the war Italy and her allies represented the Germans as being culturally no better than what the Ethiopians seem to-day to the Italian press. If the Ethiopians are uncultured savages and no good Christians the Germans were also no better. They were represented as quarrelsome, crude and destructive. It was remarked:

Christianity has softened to a certain degree this brutal belligerent ardour of the German, but has been unable to destroy it entirely.⁸

What is more, even Goethe and Schopenhauer were quoted (in a slightly crooked way of course) to show that both the poet and the philosopher believed the Germans to be little short of savages and were ashamed to belong to the Germanic race.

Mussolini has banned the works of all British authors except Shakespeare and Shaw in Italy, the former on the ground that he was a great lover of Roman culture and the latter because 'he is the most anti-British of modern dramatists.' It seems that together with political and economic boycott of Britain, he also aims at cultural boycott. Of course, this has been much ridiculed by the foreign press. But curiously enough we find that the same thing was done by the Britishers and the Americans in the last Great War. Since Germany and England were at war, therefore, everything German must be bad, —even its music and fine arts. British musicians all on a sudden discovered that the war was really a war between British and German music, and that there was nothing on earth so satanic as German music and opera.⁹

Of course some people say that such a sudden outburst of patriotic frenzy brought the British musicians more money than before, but we may believe that they were actuated by purely patriotic feelings only.

In America some educationists took advantage of the war to put their own pet projects of educational reform into action. Schools based on the German Volksschule model were abolished and Junior High Schools were established only because the former smelt of Germany. In Russia names of cities were changed to free the country from German culture. St. Petersburg was rechristened Petrograd only for this reason. In Germany too, the tailors and dressmakers took up the cause of the fatherland in right earnest. Should beautiful Frauleins wrap their elegant frames in those ugly, ridiculous, Parisian

8. MM. Tudesq and J. Dyssord. *Les Allemands peints par eux-mêmes.*

9. 'English music and German masters'—*Fortnightly Review*, 103, pp. 847—853.

dresses? Pure Aryan German dresses must be worn in order to appear lovely.

We often wonder that great Italian savants like Marconi, Pirandello, D'Annunzio support Mussolini so ardently in his campaign of conquest. Generally we think that great scientists, philosophers and litterateurs are above all nationalistic bias. But only a single look at the history of the last world war would show us what a false idea it is. Very few in this world are above patriotism. In Germany men like Ehrlich, Behring, Röntgen, Ostwald, Nernst, Hauptmann, Sudermann, Meyer, Reinhardt, Liebermann carried on vigorous propaganda for Deutschland. Englishmen of letters like Anthony Hope, Hardy, Shaw, Galsworthy, Wells and Kipling did the same thing for their country. Kipling went so far as to say:

However the world pretends to divide itself, there are only two divisions in the world to-day—human beings and Germans.

It will not be perhaps out of place here to note how prophetic the people are inclined to be during a war. The other day the Italians talked of a prophecy in the Bible regarding a punishment which the Ethiopians would receive in future. Their sole purpose was to assure the people that it was a divinely inspired expedition of justice that they were carrying on and that it was sure to succeed. The history of the last world war abounds in such prophecies.

In the issue of November 24th, 1916, *The Liberte* of Paris identified Kaiser William II with the Beast Apocalypse as foreseen by St. John. A famous English scholar, a Doctor of Divinity, carried on an extensive research to show that the number of the beast was 666. *The Liberte* after the following wonderful deduction proved that the Kaiser's number was also this. The word 'Kaiser' contains six letters. They were placed one beneath the other in a column. At the left of each number was recorded the place in the alphabet, which is occupied by each of these letters. Thus K the eleventh letter in the alphabet was placed beside 6 to make 116. The completed columns summed up to 666, the mystic number.¹⁰ And in this case could the Kaiser be anything but the infamous beast?

10.	K	11	6
	A	1	6
	I	9	6
	S	19	6
	E	5	6
	R	18	6

The *Figaro* published another interesting prediction on the 19th of August, 1914. It is about a certain Friar John who foresaw in the 14th century that an Anti-Christ by the name of William the Second would succumb in the same territory where he forged his weapons.

The Germans published a prophecy that victory would rest with three emperors and three kings. They referred to Germany, Austria, Turkey, Bavaria, Saxony and Bulgaria. Curiously enough this prediction worked both ways. The Allies talked of Russia, England, Japan, Belgium, Italy and Serbia.¹¹ Whoever made the prediction was a clever man indeed!

The funniest side of war is, however, exposed when both the belligerents declare that they are fighting for culture and civilisation. But funny as it may seem, it is an ancient custom. We find a striking example of this in the ancient history of Persia. When Alexander attacked Persia he declared that his mission was to conquer Persia in order to civilize the savage inhabitants of the land. Curiously enough when a Persian king attacked Cyprus, a stronghold of Greek civilisation, within a few decades of the invasion of Alexander, his purpose was also declared to be the same.¹²

The same thing happened during the last world war. England shouted "Civilisation at Issue" and France declared "*Guerre contre les barbares*" and both said that they were fighting to protect the endangered civilisation from the Huns. On the other hand, the Germans said that they were fighting for 'Kultur.' It was their task to civilize the world, to spread German 'Kultur' and to save the world from the unholy clutches of the decadent Latins and the sordid British traders. The war was a war between Händler und Helden, Traders and Heroes. The Italians to-day forward a similar plea for their civilising mission in Abyssinia; the question of 'civilisation versus barbarity' is too often a prelude to barbaric acts by civilised states.

The vehemence of the Italian press on British imperialism is merely a repetition of what the Germans said of the British Empire in 1914. The Germans used to think that the Britishers were enjoying undue privileges and were depriving the Germans from their rightful ones. The Italians to-day think just the very same thing.

It is also very interesting to note how the national press supports the cruelties and misdeeds of its own army. The Italian press has

11. Dr. Graux. *L'opinion allemande pendant la guerre, 1914-18.*

12. Sykes History of Persia.

supported the aerial bombing of the Red Cross hospital at Dessie on the ground that in reality it was not a hospital but a concentration camp. Similar tales are not lacking in the annals of the Great War. The Allied press stood aghast at the German zeppelin raids of London, but when the Allied aviators dropped bombs on Karlsruhe and took a toll of several hundred innocent non-combatants, it was exulted beyond limit that the 'whelps and dams of the murderous foe' were no more. Further the Germans said that the British Blockade was much more brutal than their submarines. They alleged that the British Blockade so far disregarded the bounds of international law as to become a weapon of attack against the old and the very young, the women and the children, rather than against fighting men. Italy to-day says the same thing against the economic sanctions.

We have already noticed how a nation is made to appear devilish as soon as there is any hostility and how again, through the machination of the press, an ally is painted as the salt of the earth. The Austrians have been the traditional enemies of the Italians and at the time of the world war they were a degenerate race. But to-day, as an ally, Austria has been extolled by the Italian press as the only European country that is honest and upright. A typical specimen from the annals of the Great War will elucidate the point further. Before the war it was Russia and not Germany which was the traditional enemy of the British empire. Horrible tales of Russian atrocities and Tsarist absolutism froze the blood of the democratic English people even as late as 1912-13. But by a miraculous sleight of hand, a black magic so to say, the whole position was reversed in 1914. Sir Basil Thompson, head of the Scotland Yard, beautifully puts it:

It is strange, now, to think that in March, 1915, Russia was thought in England to be breathing a new inspiration to the West. It was said that the crusader spirit was alive again, that the whole Russian nation was inspired with a determination to rescue Constantinople for Christianity, and to win again the holy sepulchre; vodka was prohibited with the unanimous approval of the nation; crime had almost disappeared among the peasants. . . . If they were successful in the war they were told that there would be a struggle between their religious idealism and their high ethical instincts and the monster of western materialism from which, so far, they had kept themselves clean. All this was honestly believed by the people.¹³

It has been our purpose throughout this article to show the psychological similarity between the world of 1914-1918 and that of to-day.

13. Sir Basil Thompson. *Queer People.*

We have seen how nations used to talk of each other during the feverish days of the Great War. We have noticed how they used to tell lies and misrepresent facts without the least scruple. Count Carlo Sforza, the Italian foreign minister before the advent of Mussolini, has observed:

We too often forget that during the four gruesome years from 1914 and 1918 the flower of European youth fell—the most generous, the purest, the most ardent. What one of us, indeed, does not recall some friend who fell in the trenches, some bright youthful spirit of whom we had thought in the spring of 1914 that he was a hope or a sure promise for the scientific or moral life of to-morrow?¹⁴

A generation of men paid dearly for their foolishness. The war threw the whole machinery of civilisation out of gear ; and before we could recognise any signs of convalescence another relapse is within sight. The nemesis of war pursues the dogged steps of civilisation.

14. Count Carlo Sforza, *European Dictatorships*.

The Source of Solar Energy

SAILENDRA NATH SUR—*Fourth Year, Science.*

SCIENTISTS, after numerous observations and calculations, have come to the conclusion that the stars and the sun must be several billion years old. Throughout the whole of this period the sun has been radiating energy at least as profusely as now. Indeed, it has been proved that a star radiates energy more rapidly in the earlier part of his life than in the later. Our sun, which is also a star, must have been, therefore, giving out energy throughout these billions of years, and its past rate of radiation was greater than at present. It is proper then to investigate the source of this vast energy, which has been supplying heat and light to the whole solar system throughout these billion years without exhausting itself. The present rate of radiation of the sun is such that a power-house burning coal at the rate of several billions of tons a second would just be able to approach it.

Several hypotheses have been put forward to find out this store of energy. Kant imagined that the whole body of the sun was composed of coal, the combustion of which produced this energy. But in that case the whole body of the sun would be reduced to ashes within at most a few thousand years.

A second hypothesis, put forward by Robert Mayer in 1849, suggested that the energy was the result of a continuous fall of shooting-stars into the sun's atmosphere. The objection to this hypothesis is that the rate of the increase of the sun's weight then would give such a figure as would not agree with facts at all.

In 1853, Helmholtz put forward the famous "contraction-hypothesis" which suggested that the shrinkage of the sun supplies this energy. This theory also gave results which did not tally with facts and was consequently abandoned.

Unable to explain the source of energy in the sun in these ways, scientists had had recourse to other hypotheses. It has been found that radiation carries weight with it, and therefore, a radiating body is necessarily losing weight. This is no theoretical conjecture—delicate experiments have proved that light has pressure and consequently weight. Indeed, a sufficiently strong beam of light can

knock down a man, just like a strong jet of water. The relation between the amount of radiation and weight has been worked out, and it has been found that a lamp of 750 watts would carry away weight of one-thousandth of an ounce in 100 years. Radio-activity affords a special case of this. Uranium, a highly radio-active substance, emits gamma-rays and necessarily loses weight.

Some scientists looked to this fact as explaining the supply of the sun's energy. They speculated that the sun contained a high percentage of uranium which, in disintegrating supplied the necessary energy. The difficulty in accepting this theory is that even if the sun were composed of pure uranium, the calculated life of the sun would be about 4000 million years, which is far too short to represent the sun's life.

Eddington and Perrin, however, suggested that the formation of complex atoms from simpler atoms or directly from electrons and protons, would produce a quantity of energy which simple disintegration is unable to supply. Eddington cited the formation of helium nucleus from hydrogen atoms. A hydrogen atom is composed of one proton in the centre and one planetary electron revolving round it, while a helium atom consists of 4 protons and 4 electrons. Thus we should expect that a helium atom would be 4 times as heavy as the hydrogen atom, being formed out of 4 hydrogen atoms. Aston found that in fact the case is not so. The helium atom is only 3.97 times heavier than the hydrogen atom instead of 4 times as expected. Obviously, $\frac{1}{3}$ is the weight of radiation emitted. Thus the formation of one helium atom provides for a much greater amount of energy than the disintegration of an atom of uranium, but even so it hardly provides adequate life for the stars. Thus, we have exhausted, one by one, almost all the causes likely to account for the unlimited supply of energy from the sun and other stellar objects. We are, however, left with the phenomenon of complete annihilation of matter and its consequent transformation into energy. Let us examine whether this can at all account for the sun's supply of energy.

It was Sir James Jeans who at first drew attention to the large amount of energy capable of being liberated by the annihilation of matter. Later, Einstein's theory of relativity showed the way to calculate the amount of energy liberated by the annihilation of a given amount of matter ; it pointed out that 1 gram of matter would set free 9×10^{20} ergs, irrespective of the nature of the substance. An idea of this vast store of energy can be had from the fact that a piece of coal smaller than a pea would furnish so much energy, when annihilated,

as would take a big vessel across the Atlantic and back. The age which this theory permits to the stars is exactly equal to that demanded by the dynamical theory, viz., millions of millions of years. Thus, we see that the annihilation of matter affords a clue to the source of stellar energy.

Let us examine this theory more closely. It has been found that the constituents of stars are not fundamentally different from each other. In fact, the massive stars contain much the same types of atoms and in the same proportions as the lighter ones. Spectroscopic observations tend to disprove this, but it must be noted that the spectra denote the temperature and the pressure of the various stars and not their internal constitution. Thus, the main cause of the difference in the weights of different stars is not that they are composed of different atoms, but that the number of atoms in the heavier one is substantially greater than in the lighter. It has also been found that a heavy star emits more radiation per ton of its weight than a lighter one. According to this theory, therefore, the rate of annihilation of matter is faster in the heavier ones than in the lighter, and we should expect that after a certain time all the stars will have the same weight. In fact, at the present time the stars do not show any great range of variation in weight. Thus, it seems that the annihilation of matter furnishes us with the source of the stellar energy ; and the tendency of modern scientists is to pronounce the "annihilation theory" as presenting the most probable clue to stellar energy.

The physical interpretation as to how this annihilation takes place, although speculative, is very interesting. Earlier physicists held that as time goes on, the planetary electron of a hydrogen atom coalesces with the nucleus, and this coalescence of two opposite charges produces energy which is radiated just like a flash of lightning. The recent Quantum theory put a stop to this unrestrained motion of the electron. It held that as soon as the electron has come within a distance of 53×10^{-8} centimetre from the nucleus, it stops and proceeds no further. Similar arrest of motion happens at distances of 4, 9, 16, 25, etc., times this distance (viz., 53×10^{-8} centimetre), but as time goes on, the electron again moves towards the nucleus. Jeans suggests, on some astronomical evidence, that it is highly improbable that any such final barrier should exist at a distance of 53×10^{-8} centimetre from the nucleus. He opines that after waiting for a long time the electron is allowed to move and consequently coalesces with the nucleus and produces a flash and radiation. This is perhaps the mechanism by which the atom is annihilated and energy is set free.

The nature of the conclusion arrived at in the last paragraphs is almost revolutionary. Physicists of the last century proclaimed in a loud voice that matter could not be destroyed—it was indestructible. They put a bar between energy and matter and thought that there was no relation between them. But lo! the recent physicists find a relation. They say that matter and energy are interconvertible. In fact, "all the energy which makes life possible on earth, the light and heat which keep the earth warm and grow our food, and the stored up sunlight in the coal and wood we burn, if traced far enough back, are found to originate out of the annihilation of electrons and protons in the sun. The sun is destroying its substance in order that we may live"; and, we fear, a day may come when the sun would exhaust itself and life would be impossible on earth. But we should have no fear about that—the physical conceptions and the order of the universe would then certainly change and others take their places and prolong the life of the sun. A relief!

The Place of Philosophy in Life

HARIPADA DAS—Fourth Year, Arts.

THERE is a growing popular misconception about the nature of philosophy and its relation both to life and the scheme of culture in general.

Laymen labour under the impression that philosophy is an effete culture—with the unreal, or at least, the unknowable as its object-matter, with a methodology quite foreign to the principles of human understanding and as such with few practical results that might affect or orient the human life or the human attitude towards life and nature. Long-standing prejudices have been working behind the scene to account for the psychology and it is difficult to convince the laymen that such a view is entirely erroneous.

Nevertheless, it would be our endeavour in the following pages to show that philosophy is not only an important form of culture, but rather the most important one—being the culmination and *raison d'être* of all the sciences that have been, and are yet to be ; and that it is the most practical of all intellectual pursuits.

It would be sufficient for the present purposes if it could be shown that the popular view as indicated above is based on a radical misunderstanding of the problem, scope and function of philosophy.

The first proposition, therefore, that we would try to establish is that philosophy, even in its most abstruse technicality, is rooted in life and that it is inseparably bound up with the satisfaction of practical needs and the solution of practical problems.

Let us, then, undertake an analysis of the concept of LIFE and it would be seen that a life to be lived cannot but lead unto a philosophy. To live implies an organism and an environment and a relation, often hostile, between the two, and in the extent to which the organism can turn this relation in its favour consists the scope and possibility of its growth and development. It is apparent, therefore, that to live means to do something under certain circumstances. But in the human sphere, not only does life mean activity but it means self-conscious activity. Not only do we live but we know that we live. Our knowing is expressed in our living and our living is guided and illuminated by our knowing. This element of self-consciousness or rationality in our

conduct is at once our inconvenience and our glory, but nevertheless it is real.

Thus if life must express itself in intelligent activity, it is apparent that every activity of ours must have a rationale to justify its claim and importance and to foresee the way in which it could most effectively be undertaken. This theoretic aspect of human life subserves the purpose of discovering the means to some end which the life as a whole delimits for its immediate realization and which it tends to realize. But such an end as this is nothing but a relative end ; and as soon as it is achieved, it is turned into a means to subserve some farther and higher end. It is obvious, therefore, that from the first end in our life, there issues a series of minor ends, which form a hierarchy of steps ascending to the highest goal of aspiration. And it is with the discovery of this highest end or the *summum bonum* that philosophy claims to have concerned itself.

It is, no doubt, true that what is the highest in our aspiration is the dimmest in our consciousness. That is due to our inability to visualize, but nevertheless the ideal is present and not only present as one among many but as an organic whole co-ordinating and comprehending all our doing and permeating the whole essence of our will to live.

So far it is clear that life without an ideal for its guidance is an irrational life and that a rationally consistent life must presuppose an ideal to regulate and guide it.

Now, what is the ground of an ideal? The ideal or purpose, whether it is unconsciously accepted or intelligently selected, presupposes philosophy or thinking of the nature of reality to posit it with its driving force and significance. If it is unconsciously accepted, there must at least be a vague philosophy to justify its acceptance and if it is intelligently selected, it is clear that it is philosophically determined.

To draw the logical conclusion, it is equivalent to saying that the ideal must be believed to be rationally grounded in the universe.

Thus the martyr believes in the effectuality of his ideal—that the fundamental order of things sanctions his procedure, that the spiritual world is more abiding than the sensuous aspect of life.

And the Epicurean concieves life to be,

" A moment's halt—a momentary taste
Of Being from the Wall and the Waste
And Lo! the phantom caravan has reached
The nothing that it set out from."

Of course, there is no gainsaying the fact that the bulk of the people are intellectually incompetent to undertake, for themselves, the task of comprehending the nature of reality, but nevertheless, they have some insight into their ideals which constitute for them, severally, the significance of the universe.

Whether the conception of reality is bequeathed to them as a heritage through the media of customs, conventions, institutions and religions is for psychology and sociology to investigate, but the fact remains that a man, with a will-to-live must philosophise and in this fundamental fact of human life is to be found the germ of philosophy.

Hence he who lives is, *ipso facto*, a philosopher. He is not only a potential philosopher, but a partial philosopher. Between the fitful or prudential thinking of some little man of affairs and the sustained thought of a devoted lover of truth, there is indeed a long journey, but a straight journey along the same road.

"Philosophy is neither accidental nor supernatural but inevitable and normal. Philosophy is not properly a vocation but the ground and inspiration of all vocations.....But whether we be numbered among its devotees or their beneficiaries, an equal significance attaches to the truth that philosophy is continuous with life."

There is no denying the fact that philosophy is sometimes too technical and academic to appear to have any connection with life and its problems and that it is led to forget its origin and the source of its problems due, of course, to the force of its inner dialectics and the necessity of concentration.

But this very technicality or logical subtlety is its life-blood and on the strength of this, it can hold its own against a rival claimant in the realm of thought. Now if we have been able to present the nature of philosophy in its true light, it would seem almost a superfluity to undertake refutation of the common-speech denotation of philosophy as a stoical manner of accepting the vicissitudes of life. There is no such implication in philosophy. On the other hand, philosophy would imply that the world is not to be left behind but served with a new sense of proportion, with a peculiar fortitude and reverence which are the proper fruits of philosophy.

Philosophy shows us how "contemplation and action may be more nearly and straightly conjoined together than they have been, a conjunction like unto that of the highest planets:—Saturn, the planet of rest and contemplation and Jupiter, the planet of evil society and action."

In the preamble, it has also been suggested that philosophy is the culmination of all sciences and in the light of the above discussion, it would be found that there is not a jot of exaggeration in the statement. After all, what is the function of sciences? They view Nature in abstraction, from some particular stand-point or perspective and their value is derived, in so far as they can promote human well-being in the several spheres to which they have condescended to confine themselves.

Philosophy, then, as the viewer of reality from the universal perspective must comprehend within itself all the particular perspectives from which sciences view it and it is from philosophy that sciences derive their ultimate significance, if any. To assess sciences at their true worth is to understand them in their relation to philosophy.

Thus, philosophy is like a simmering cauldron into which all the sciences must be plunged in order that they might emerge in their true shapes.

Mussolini and the Ethiopian Question

PROVAT KUMAR SIRCAR—*Third Year, Arts.*

IL DUCE has really created a first rate muddle in European politics by his recent drive against Abyssinia, for it has deflected the attention of the politicians of Europe from the rearmament problem of Hitler's Germany to the Biblical land of the Queen of Sheba. This defiant attitude of Italy against Abyssinia and the cleavage resulting from it between Italy and the other powers of Europe represented by the League of Nations expose the frowning face of Mars under the structure of occidental civilisation ready to rush out at any moment with his brandishing axe.

The fate of Abyssinia is in the crucible but it is not a new problem altogether. During the latter half of the nineteenth century the imperialistic powers—England, France and Italy began to cast their eyes on Abyssinia. Every power tried to make a booty of her—the potentially rich country but was baffled by the heroic resistance offered by the natives. In this connection one cannot forget the abortive military expedition of the British forces against Magdala in Abyssinia under Sir Robert Napier in 1867. Italian penetration began in the eighties of the last century when Abyssinia was still not united under Emperor Menelik. The population of Abyssinia at that time, was not homogeneous either from an ethnic or religious point of view. But the tribes locally united under separate leaders resisted the spirit of expansion of Italy and in 1896 these tribes united under Emperor Menelik effected a heavy defeat over the Italians culminating in the complete annihilation of Italian troops of Adowa. Failing to subjugate Abyssinia by force of arms the imperialistic powers took possession of all the territories surrounding Abyssinia cutting off her link with the sea and tried to dupe her jointly by diplomatic intrigues.

The diplomatic relations of Europe with Abyssinia began in 1906 when England, France and Italy entered into a treaty more with the intention of parcelling out Abyssinia between the signatories than with any motive. This treaty gave England the right over the Lake Tsana,

the source of the Blue Nile, made Italy paramount in Western Abyssinia and gave France control over the railways.

The next chapter of the Abyssinian problem opens with the Great War. Italy was expected to join with Germany against the allies, for a treaty was concluded between those two parties to that effect. But England and France bought her off with a promise of the extension of her East African colonies at the expense of Abyssinia. At the end of the war Italy demanded the fulfilment of that promise which she was refused. The war ended with disillusionment and moral defeat for Italy and she emerged out of the Treaty of Versailles with a sense not of victory but of humiliation. But the problem of Abyssinia was not yet solved, for after the war the British Government began to take a special interest in her. Britain tried to bribe Abyssinia by the offer of a tract of land measuring 6000 sq. miles through British Somaliland right up to the coast. To the surprise of the British diplomats this genuine gesture of friendship (?) was turned down by Abyssinia.

The chapter of the conflict reopens in 1928 when Italy and Abyssinia entered into a pact "providing for arbitration" in all disputes for a period of twenty years. But gradually this attitude of mutual friendship turned into one of hostility, for there was a change in the Abyssinian foreign policy with the result that the Italians were carefully excluded from all administrative affairs. On the other hand the British influence, somehow or other, became more marked there. There was a rumour current that Britain has come to a separate understanding with Abyssinia without the knowledge of approval of Italy. Mussolini as a countermove concluded the Franco-Italian Treaty which gave Italy a free hand in Abyssinia. Such was the course of events through years when the recent WalWal episode flared up Italian indignation and caused the hostility to break out actually.

Now the question naturally arises as to why of all the powers Italy should take a particular interest in Abyssinia as is shown by the recent disturbances. Abyssinia—a country dozing in mediæval feudalism, a land of "dark brutes"—possesses one of the richest soils on earth and various mineral and natural resources while on the other hand Italy wants expansion of territories. Are not these two causes sufficient for Italy to carry on her civilising mission and her ethics of aerial bombing in this country? Let us be more frank. In the general scramble for territories in Africa all the powers except Italy set up their own standards to create vast European

colonial empire in Africa. Italy which was the last of the great powers to achieve unity (1871) was late in the race for colonial expansion and had hitherto had to remain content with what little territory remained after this general tug-of-war between nations for colonies. "While Libya can only be colonised in the coastal oases, the value of Eritrea is confined only to a small district and Italian Somaliland is quite one of the most forbidding places on earth. With the exception of a few localities, the Italian colonies consist of sand and palm trees and in a great many cases only sand."

But her colonial empire, though poor in resources, entitles Italy to be ranked as one of the great powers of Europe and is regarded by the rest of the world as a symbol of her national greatness. Italy is still however handicapped by the relative poverty of her industrial resources. Notwithstanding all her vanities and pretensions she still lags behind other powers in an economic sense. Much of her soil is poor with considerable marshy lands at places. Moreover she lacks the raw materials required for the development of industries. She has hardly any coal, scanty metal supply, little or no cotton. She is also an importer of wheat and other cereals and maize too. On the other hand Abyssinia possesses various mineral resources and one of the richest soils on earth which, if cultivated under modern scientific conditions, may help Italy to be self-sufficing in the near future. "It is estimated—this is not an Italian estimate—that the agricultural areas of Abyssinia cultivated under modern conditions would make Italy self-sufficing in ten years and also produce a surplus for export." Another point to be considered in this expansive spirit of Mussolini is that under the Fascist régime the surplus of births and deaths is at the rate of half a million a year. Before the World War many Italians emigrated to U. S. A., France, Argentine and other parts of South America. After the war the rate of emigration diminished considerably and during the economic depression in the last few years the figures of emigration came down to a minimum. At present the density of Italian population exceeds 340 per sq. mile. This rapid increase of population though welcome from a national and military point of view is alarming from an economic point of view. Italy is now showing signs of incapability to support this surplus population. She seeks after some land to accommodate the increased population and finds Abyssinia best suited to her purpose.

Three other great powers England, France and Japan are interested in this conflict. Britain is concerned because of her interest in the Red Sea and the Suez Canal as a means of communication

with India and the Far East and in Lake Tsana, the head-waters of the Blue Nile, which irrigates the Egyptian and Sudan cotton plantations. British financiers are concerned for their connection with the Bank of Abyssinia. French capitalist-imperialism is affected by the threat to the only railway in Abyssinia—Jibuti-Addis Ababa Railway. Japan takes a keen interest in this drive of Italy against Abyssinia for she owns large tracts of land where cotton is cultivated and Japan has a sole monopoly of cotton goods in the Ethiopian market.

It is curious then that in spite of the presence of all these conflicting interests there has not broken out another world war, this time not on the field of Flanders but in the mountainous regions of Ethiopia. In the months of August and September, the world was within an inch of a second Great War, Abyssinia taking up the place of Belgium. The war was averted not by the threatening suggestions of the League of Nations to Mussolini who declared that "with Geneva, without Geneva and against Geneva" the Abyssinian problem admits but one solution, but it was averted, if not postponed to a later date, by the menace of a rearmed Germany. It is true up to the present time that Hitler is following a pro-British policy, his only objectives being the Eastern and Southern fronts of Europe, viz. Memel, Austria and Czechoslovakia. But many of the British politicians believe that any unnecessary influence of Germany in the eastern and southern European states may invite Britain and France to cross swords again with Germany. In the face of a future crisis of a rearmed Germany, England and France, the two leading members of the League, did not venture to take common action against Italy. The panic of the politicians was intensified by the announcement of Mussolini that if Britain and France interfere with his Abyssinian policy, Italy will completely withdraw from the central European politics giving a free hand to Hitler. In this connection Mr. Baldwin's speech at Bournemouth will certainly make an interesting reading:

" The whole perspective of the continent has been altered in the past year or two by the rearming of Germany. . . . I cannot be blind to the fact that the presence of another great nation armed alters the perspective of Europe in the fulfilment of obligations under the League of Nations."

Thus the rattling of sabres in Germany saved Europe for the present from another plunge into a second Great War.

Failing in their attempt to frighten Mussolini to peace the European powers concerned in this conflict have taken recourse to

negotiations to settle the dispute. The covenants of the League of Nations have been their ægis against this diplomatic fight with Italy. The League was established after the Great War when the world was worn out with these long and drawn out military aspirations of nations. It was established to maintain the peace and security of every individual member-nation by collective action against the aggressor. The League failed in its first attempt in the Far East over the question of Manchuria. Now the second crucial test has confronted the League. It remains yet to be seen whether this concert of Europe comes out of the ordeal successfully or leaves yet another record of the failure of mankind in the direction of united peace efforts. Thus the Ethiopian question has taken a moral turn so to say, and as Bernard Shaw puts it "the issue is not between Haile Selassie (Emperor of Abyssinia) and Benito Mussolini but between super-national law represented by the League of Nations and predatory nationalism, Fascism and the ambition of a would-be Napoleon." The second crisis of the League has come because of the militaristic attitude of Mussolini which is a flat contradiction of the ideals of the League of Nations.

" Fascism (he has said) does not believe in the possibility or utility of perpetual peace. When there are crises it is arms and war which solve them."

These declarations have stunned the world. "They are the frank creed of international anarchy" as one of the ablest politicians of England has put it.

This present problem brings into the forefront another serious issue with far-reaching consequences and which threatens the very existence of the League. This is what has been called the problem of 'dissatisfied powers'—a problem of which the Manchurian dispute, the rearmament of Germany and lastly this present Ethiopian conflict are but offshoots. The dissatisfaction of Japan, Germany and Italy is both spiritual and material—a dissatisfaction arising from wounded national prestige and the problem of the scarcity of the supply of food-stuffs. This flame of dissatisfaction that was blazing so long under the very foundation of modern civilisation has suddenly burst out.

Of the 55 million sq. miles of the earth's surface, about 36 million sq. miles are included in the British and French Empire, U. S. S. R., China (including Manchuria), United States and in the colonies of Holland and Portugal. The dissatisfied powers contend is that if the powers who hold two-thirds of the earth's surface now begin to confine the raw materials and food-supply within their own domain

then how these 90 millions of Japanese, 70 millions of Germans, 40 millions of Italians and 30 millions of Poles to live and prosper. This problem of the imperial 'have-hots' was first pointed out definitely by Sir Samuel Hoare, the British Foreign Secretary, in his memorable "go-in-or-we-get-out" sort of speech at Geneva on 11th September, 1935.

" . . . As regards colonial raw materials it is not unnatural for existing state of affairs to arouse fears of exclusive monopolies at the expense of the countries not possessing colonial empires. It may be, the problem has been exaggerated but we will be foolish to ignore it."

As a consequence of dissatisfaction with the Treaty itself the dissatisfied powers look upon the League of Nations which upholds that treaty as "a convenient and moral fortification round the vast possessions" that the satisfied powers have acquired in the past. In the peace efforts of Geneva they find "the coalition of egoism and plutocracy" as Mussolini puts it in his inauguration address at the New University City of Rome on 31st October, 1935. In fact this international dispute is—in the language of the New Leader of London—"nothing but a case of thieves falling out."

This conflict between the ideals of the League and Italy proceeds from two different sources as has been pointed out before. Italy is dissatisfied with the League because of the unequal distribution of colonies and colonial raw materials. Another reason—and an important one—that may be noted regarding this break-up between the two parties is the lack of legislative power in the constitution of the League. The League is essentially an executive and judiciary body but it cannot make any law that may be enforced on all powers alike. In the words of Sir Herbert Samuel "The Judicial Tribunal at the Hague is a means of determining what is the present law. There is nothing corresponding to a legislature."

The only solution of the problem of 'dissatisfied powers' of which this present conflict is but a local manifestation is the recognition on the part of the 'satisfied powers' of the causes working under it. There must be an equitable distribution of land—'equitable' not in a territorial but in an economic sense. If this crisis confronting the League cannot be resolved, can any one of the instruments of safeguards, those covenants of the League, the Kellogg Pact and the Locarno and Stressa agreements, endure? Will not there be in that case a perpetual ring-dance of international distrust and international anarchy?

Mussolini has suddenly shot up in the firmament of European politics and he looms large in everyone's imagination. He is rising like an Ajax under the very nose of the diplomatic Ulysses of Europe. Will he fall too like the Ajax of Sophocles? Or, will he tower above all political squabbles? These are the questions that haunt any thinking mind. But whatever fate may await him in the future it is certain and more than certain that—as Bernard Shaw points out—"the League will have to be born again and born differently before it can deal with resolute men who know its present importance."

Vergil: A look at him

RAMENDRANATH MAITRA—Fourth Year, Arts.

EVEN to this day, the tomb of Vergil stands at Naples on the road which leads to Puteoli. Upon it is inscribed the famous epitaph:

Mantua me genuit, Calabri rapuere, tenet nunc
Parthenope; cecini pascua, rura, duces.*

The mortal body has perished, but for 2,000 years his verses have rolled down the dim and distant corridors of time and enthralled our ears. The enchanting music and the matchless rhythm of the dactylic hexameter haunt us still, and for generations they have inspired hundreds of poets.

Vergil, indeed, is one of those classic poets whose influence upon the literature of the world has been paramount. The sixth book of the *Aeneid* suggested to Dante the idea of descent to the *Inferno*. And it was not merely due to the popular belief in supernatural powers (which was the medieval tradition with regard to Vergil) that Dante looked upon him as something of a saint and claimed him as his master and guide in the *Inferno*. Dante had a genuine poetic sympathy and admiration for Vergil and considered him as the greatest of Italian singers. Milton, again, depended chiefly on the *Aeneid* as the model for the structure of his epic. Abraham Cowley, the most Vergilian of the epic poets, adores the footsteps of Vergil. Numerous other instances can be cited to show the all-pervading influence of Vergil. As Sir Gilbert Murray puts it: “*Paradise Lost* and *Prometheus Unbound* are the children of Vergil and Homer, of Aeschylus and Plato.” In fact, modern European literature owes a heavy debt to the classic poets, and of them no one (with the exception of Homer) has been more appreciated and imitated than Vergil. Even, in this “machine-ridden” age of ours, the newspaper editor refers to his *Eclogues* in the heat of political campaigns; the echo of a half-forgotten passage learnt in school-days comes back to a soldier in the trenches and an epic poem on the Volsung story is modelled on the structure of the *Aeneid*.

*“Mantua has nurtured me, Calabri has snatched me away, and now Parthenope holds me: (In my life-time), I have sung the songs of pasture-lands, the countries and soldiers—”

This inscription is supposed to refer to the places of his birth, death, and burial, and to the subjects of his three great works.

Among those who adorned the brilliant literary circle of the Emperor Augustus, Vergil was not only the greatest man of genius, but also the most scholarly. His works afford ample evidence of his wide reading, and he certainly merits the epithet of 'doctus' * to which all the poets of his age aspired. A noble passage in the *Georgics* (II vs. 475—492) expresses his deep scientific and philosophic study; while throughout the *Aeneid* and especially in the speeches of the fourth book, there are marked traces of that rhetorical training, which he received at the hands of Epidius. That Vergil was a more learned poet than Homer, none will dispute. Indeed, the Homeric poems and the *Aeneid* are entirely different in spirit. No doubt, they invite comparison by virtue of similarity in form, but they differ as 'Chevy Chase' differs from the 'Idylls of the King.' To quote Mr. T. E. Page, "the one is a natural growth, the others are artistic creation." Who will beat Vergil in sheer artistry and consummate craftsmanship? It is said, that he sometimes devoted an entire day to polish a single line. To use a phrase, attributed to Vergil, he "licked each line into shape like a bear's cub."

It is impossible to reproduce the actual feeling, when one reads the opening lines of the second *Aeneid*:

Conticuere omnes intentique ora tenebant
Inde toro pater, Aeneas, sie orsus ab alto.†

The music of the line enchants us and lingers in our ears long after we have laid the book by. Such examples can be profusely quoted both from the *Georgics* and the *Aeneid* as will show that Vergil was a master of melodious rhythm and literary expression.

Vergil was not only a poet but a poet-laureate. The chilling shadow of the Imperial patronage rested upon Vergil and the 'Race-Ghost' always peeped from time to time behind his lines. In fact, the national appeal is the real message of the *Aeneid*. He was a patriot who loved his country very fervently. It was a love 'far brought from out the storied past,' and his pride in her imperial greatness animates the whole poem and lives in many a majestic line:

"Excudent alii spirantia mollius aera
(Credo equidem), vivos ducent de marmore voltus,
Orabunt causas melius, caelique meatus
Describent radio et surgentia sidera dicent:

*The learned.

†All were hushed, and fixed their gaze in close attention. Then father Aeneas thus began from his lofty couch.

Tu regere imperio populos, Romane, meo mento
 (Haec tibi erunt artes) pacisque imponere morem,
 Parcere subiectis et debellare superbos."

(Aeneid: VI, ll, 847—853).

"Others (I well believe) shall with greater delicacy forge bronzes till they breathe, shall bring living features from marble, shall plead causes better, and shall map out the movements of the heavens with their rod and tell of the rising of the stars. Be it thy care, Roman, to control the nations with thy sway (these shall be thine arts), and to impose the rule of peace ; to spare the humbled and war down the proud."—

(Translated by Alickroft & Hayes).

Here we find that Vergil has become the true mouthpiece of Roman Imperialism. But if he loved his country very dearly, his love for Augustus was greater still. And in the sixth *Aeneid*, Vergil took special care to connect the link between Augustus and 'pius Aeneas.' Here was a handicap against which the poet had to struggle hard. And many a time the natural, 'native,' poet has succumbed to the patriot and the imperialist.

But the poet of humanity did not die. In fact, it is this interest in human weal and woe which is the deepest trait in his character and it survived the artificial atmosphere of the Imperial Court. It is not exactly the plea for a higher patriotism which moves us to-day after twenty centuries have elapsed. It is the expression of the tenderness of a great spirit which we admire. It is the spirit which transcends the narrow barriers of nationalism and strikes a universal tune. There is a direct appeal to the heart and the heart echoes and responds with all the warmth and fervour. Here lies the indefinable Vergilian charm—and the charm is all the more mysterious as it emanates from the stern Roman character and the stately majesty of the verse.

It has been rightly said that if Homer excels in sublimity, Vergil revels in pathos. No other Roman poet is so responsive to every phase of emotion. And as Elizabeth Nitchie points out, the expression of this sense of the pathos is epitomised in the oft-quoted line,

Sunt lacrimae rerum et mentem mortalia tangunt.*

This pathos is expressed at times by a single epithet, by a slight touch or even by an indirect allusion. Let us take an example. Aeneas comes in front of the golden temple of Sibyl and pauses to see the beautiful pictures that are engraved on the door. He begins to reflect

*These are the tears of mortal things, and human sufferings touch the heart.

on the conduct of the familiar figures. Suddenly he thinks of Icarus, and when he finds his picture missing, he says,

Tu, quoque, magnam
Partem opere in tanto, sineret dolar, Icare, haberet.*

No other poet but Vergil can harp on this tender chord of pathos with equally unerring skill.

Turn again to the fourth book of the *Aeneid*, when Dido bursts into an agony of passionate reproaches. In a fiercefeat of emotion, Dido utters: "With black fires, I will pursue you, though I be far away; and when cold death has separated my limbs from my spirit, my shade shall be with you wherever you are. You shall receive your punishment, wicked one!"

Here, Vergil gives free rein to sentiment and anticipates the deep emotional literature of later romantic poetry. With consummate skill, he succeeds in painting a vivid picture of the anger of Dido, and the reader feels with Dido, the pangs of separation from Aeneas.

But we must not forget that like a great classic poet, his chief excellence lies in the art of restraint. It is difficult to conceive how a world of pathos can be concentrated into a single sentence.

Through the 'empty mansions' and 'unsubstantial realms' of Dis, Sibyl guides Aeneas into the gate of the hell. They come near Acharon, the river of the under-world where the hideous Charon acts as a ferryman. There on the banks, crowd the lifeless bodies of the dead. With outstretched hands, they implore a passage from Charon. But the surly boatman admits now these, now those but others he thrusts aside to a distance, and keeps away from the brink. And how living becomes this image, when it is painted by the immortal pen of Vergil:

Stabant orantes primi transmittere cursum
Tendebantque manus ripae ulterioris amoris.†

*Thou, too Icarus, wouldst have filled a large space in this great work, had his grief permitted.

†There they stood, entreating to be the first to pass across, and ever stretched forth their hands with longing desire for the farther shore.

(Aen. VI, 1, 314-315).

Gleanings

The Revival of Heathenism

In these days there is in air a great talk about the political undoing of Christianity. The Christian creed has been found unsuited to the modern concept of the totalitarian state, and a neo-pagan cult is making a serious headway. In this essay by Prof. R. B. Mowat an objective attempt has been made to describe these 'tendencies in the modern world which, of course, will be much more easily discerned and capable of being judged when their processes have been completed and when they can be viewed in retrospect by the historian of a future age.'

In spite of an occasional nostalgia for viking ruthlessness on the part of the writers of 'decadence', nothing occurred for centuries to shake the faith of civilised mankind in the coming, ultimate, though long delayed, triumph of Christianity in Western Civilisation. Every civilised person grew up in the belief that paganism was just the primitive religious belief of barbarous tribes which vanished before the development of knowledge exactly as darkness gives way before the beams of the sun.

To-day, however, in the most scientific age of the world's history, when the earth is yielding up all her secrets, and the cold clear light of science pierces into every human heart, there is not only a revival of heathenish view of life, but also a cult of pagan rites.

The Christian religion on the whole steadily strengthened its position down to the end of the seventeenth century. In the next hundred years its position was undermined by forces of infidelity, represented chiefly by Voltaire. Most of the eighteenth century intellectuals on the Continent, and many in the nineteenth century were 'Voltairean.' Voltaire was sceptical and free-thinking rather than hostile; but Gibbon was frankly antagonistic. In *The Decline and Fall* he says, referring to the early Christian Church and the Roman Empire: 'The clergy successfully preached the doctrines of patience and pusillanimity; the active virtues of society were discouraged; and the last remains of the military spirit was buried in the cloister.' Besides, the fall of the Western Roman Empire, the failure of the Crusades and the Conquest of Constantinople and of South-Eastern Europe by the Mahomedan Turks seemed to justify Gibbon's criticism of Christianity as an unmanly creed. After the infidelity of the eighteenth century there came a revival of faith during the first half of the nineteenth century in Ultramontanism and the Oxford Movement. But the advance of science in the later nineteenth century caused the rise or increase of agnosticism.

All this has been recognised without causing the Christian communities any particular alarm. Periods or waves of indifference, scepticism,

infidelity and anti-clericalism are to be expected with the balance redressed from time to time by religious revivals. It is all part of the perennial curve or oscillation of religious life. But the present attack is something much more serious than this.

For one thing, there is going on now, in certain countries, a glorifying of war, not as a means for the achievement of some aim, but as an end in itself. The celebrated article on Fascism in the *Enciclopedia Italiana* states:

"Fascism, the more it considers and observes the future and the development of humanity, quite apart from political considerations of the moment, believes neither in the possibility nor the utility of perpetual peace.....Thus a doctrine which is founded upon this harmful postulate of peace is hostile to Fascism."

Christian teaching has never denied that wars may have to be undertaken and that good citizens may have a clear duty to take part; but it has also definitely accepted abiding peace among all people as one of its aims; to say that people not merely will, but should, be from time to time at enmity and war with each other is a denial of the Christian faith. It is on the contrary pagan. There is a good deal of this philosophy being put forward in Germany. Whatever it is, it can surely not be called Christian, social, cosmopolitan.

Apart from the Fascist and Nazi views on war, the prevailing view of the state in Italy and Germany appears to be anti-Christian and, indeed, pagan. The State is regarded as an end in itself for which the individuals and the whole people are only means. The State is supreme—omnipotent, omniscient and eternal: that is, it is God. I do not know that this final conclusion—the State is God—has been drawn by the followers of *Etatism*, but in effect they make the State, God. 'Eternal Rome' and 'Eternal Germany' are the modern versions of *Divus Cæsar*; and the apotheosis of the State in Fascist or National Socialist ideology is the Roman Emperor Worship of the first three centuries A. D. resurgent in the twentieth century. Most of the early Christian martyrs suffered because they would not acknowledge the divinity of the Emperor. The modern martyrs suffer because they will not acknowledge the divinity of the State.

It is scarcely necessary to point out that the Soviet policy in Russia has been actively hostile to the Christian religion and that what is known as an anti-God policy appears to be the common object of official domestic regulation. In no other country in Europe has there been an official proscription of religion, although in Germany there is an unofficial Neo-pagan movement which is active and taken seriously by responsible citizens.

All this merely indicates that there is a moral crisis of the twentieth century. Such crises have occurred before, for instance, in the sixth century, after the fall of the Roman Empire, and at the beginning of the sixteenth century when the collapse of the Mediæval Church was accompanied by a flood of pagan ideas and practices. But this time Christianity is being challenged with a vigour probably never equalled before, and in more places than ever rose against it at the same time.

From the political point of view the moral crisis would appear to be as follows: Egotism, vanity and acquisitiveness were until the other day passions of individuals, and as such they were kept in check by society, religion and the law, sufficiently to enable social life to continue. To-day, however, nations have become self-conscious and egotism, vanity and acquisitiveness have become national passions. Moreover, they are not merely national passions, but nations, in adopting these passions, are persuaded or persuade themselves to regard them as virtues. Between sovereign states there is no social or legal control over these national passions, as there is inside the State between individuals. The League of Nations was founded to exercise social and legal control of the national passions, but it has not received sufficient support to enable it yet to carry out this function with certainty.

Social and legal control, reinforced by religion, are just adequate to control individual passions; but as between nations such social and legal control is scarcely recognised, religious control (or religious self-control) is the very strong thing left. But if the present resurgence of paganism were successful, even religious control, never very strong anyhow, would disappear from among the nations. There would be nothing left as between nations but naked force. The issue between Christianity and Neo-Paganism is, of course, far from being yet decided, but no longer can the comfortable belief be held that paganism is a dying survival of antiquity, conceivable only on the extreme frontiers of civilisation, and destined to dwindle and perish before the inevitable march of progress. Hitherto the competitors of Christianity have practically all been outside the Christian community; but now it is being challenged, and apparently powerfully challenged, from within.

—*The Hibbert Journal.*

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Mussolini, a Realist or a Romanticist?

This is a conversation which occurred in a railway carriage between Naples and Syracuse. Of course everybody was discussing the iniquities of Abyssinia and England. Perhaps, said a gentle Sicilian woman, the English would after all understand. They would be made to understand, a businessman answered sternly. The conversation turned naturally on Italy's power to make England understand. A strong, daring-looking young man in civilian clothes announced that he was an airman, belonging to the famous 'Squadron of Death.' The conversation moved to gas and bombs and the distance between Sicily and Malta. From Italy's power it passed to Italy's need; from Italy's need it passed to Italy's rights. The rights expanded rapidly. Italy was the Roman Empire revived, the Mediterranean had once been *mare nostrum*. The conversation moved in the circle of Italy's will, her power, her needs, her dreams. Always it ended in blazing romanticism.

This is the common journey and conclusion of so-called *realpolitik*. The starting point is always will. This for months was the tone of Mussolini's speeches and of the Press. Every morning in Rome the editors go to the Ministry of Propaganda to find out what it is best to say. So in their different way they always say the same thing: Italy's needs,

Italy's will, Italy's power. This is the sequence: Italy's rights follow as the inevitable conclusion. It all sounds extremely hard-headed and realistic. But is it so in reality? Is there not romanticism in the everlasting emphasis on power? In one of his very early speeches Mussolini rhapsodised about 'the great, the beautiful violence of the decisive hour.' Surely there is romantic intoxication in this kind of verbal extravagance, and surely there is the same sort of intoxication in the parades and the mobilisations and the droning of aeroplanes over Rome. A traveller who goes from Italy to Malta will at once notice the contrast between over-dramatised efficiency and unadvertised efficiency. Mussolini once looked forward to the day when Italy's military aeroplanes would blot out the sun above Italian cities. Is not this a romantic vision?

And is there not romanticism even in the arguments of interests? Italians, on the rare occasions when they allow arguments to proceed far, dismiss objective law as 'the interest of the stronger.' This too sounds realistic, but in fact is not; international law and the Geneva institutions are just as much the interest of the weaker. There is admittedly a real danger that the League may become an association of the 'Haves' against the 'Have-nots.' There is also a real problem, in the philosophy of the practical, of finding the true relation between interested action and ethical action. A more subtle Italian than Mussolini, Croce, has examined this problem, and has shown that there is no such thing as disinterested action. Croce has not, however, denied the reality of ethical action. Mussolini's system of thought, on the contrary, obliterates justice in necessity and will. Is it realistic to act on the assumption that goodness is not real? Machiavelli argued that it was sufficient for the Prince to 'seem good'; but as a result he tied himself up in hopeless contradictions. For he needed real goodness, and not merely the show of it, in order to found the national commonwealth of free warriors which was his dream. He needed justice, he needed obligation, he needed devotion. This he had ruled out in advance by accepting the postulate that all men are bad—an assumption which was too much even for Guicciardini. This is the reason why the splendid appeal to devotion which closes Machiavelli's *Prince* comes as a flat contradiction of the whole argument of the book. By his own showing Machiavelli was asking the Italians for impossibilities. He revealed himself in the end as an incurable romantic.

All the same, his realism, so far as it went, was more consistent than Mussolini's. According to the terms of his own day he calculated all the factors of power-collisions with a clarity and precision equal to Mussolini's. But he recognised that his calculations had limits. Not even Cæsar Borgia, the greatest master of *realpolitik* in Renaissance Italy, had been able to calculate everything. God and justice might count for nothing in human affairs, but fortune capriciously ruled. Has Mussolini read Machiavelli's vivid poem to Fortune? This contains the only aspect of Machiavelli's doctrine of which Mussolini's speeches and actions show no trace. Machiavelli never pretended that his chaos of conflicting wills had a general regulating authority equivalent to that which mediæval Christianity had claimed for the rule of right reason. Half power-politics, he said, was luck.

—*The Spectator.*

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Election 2035

The Prime Minister's unfortunate craving for *chutney* profoundly influenced the result of the General Election of 2035. Knowing that he was to broadcast at 9.40 he should have dined moderately and avoided liver-exciting condiments, but when the waiter told him that curried mutton was on the menu, and that a new and peculiarly powerful brand of hot Bengal *chutney* was available he ordered a double portion, and when he rose from the table at 9.2 he was already beginning to think that in the speech which reposed in his pocket he was a great deal too charitable towards the Opposition. To refer to their absurd programme as "a conglomeration of mistaken ideas founded on false premises" was flattery most revolting. Everybody knew that the Opposition was quite incapable of having ideas at all, however mistaken. The Prime Minister decided to refer to their programme as "utter tomfoolery and bally bilge."

Then, as he drove towards the Broadcasting House, it occurred to him that, although the members of the Opposition were a most appalling lot of fat-heads, his own colleagues were infinitely worse. In his speech he had intended to refer to "my good friend the Secretary of State for Foreign Affairs" and "my esteemed colleague the Minister for Museums," and "that tried and trusty statesman the Chancellor of the Exchequer." Such phrases, he now saw, were mere hypocrisy. He grabbed a pencil and ran through his speech again, substituting the phrases "that ghastly little blighter Bunderby" and "that two-faced twister and that double chinned chiseller Snooks," and "that decrepit old humbug with no teeth, Lord Gushington." After all, what had any of the gang ever done for him except to take his character away behind his back and make him do all the work and get into messes that he had to get them out of. It was about time somebody told the truth about them. He hoped they would all be listening in.

Caught in a traffic block, he took the speech out again. It swam a bit in front of his eyes and the paper seemed to be of a peculiar green tint, but he could see it well enough to decide that it needed further drastic alterations. His eyes fell on the opening passage:—

"In speaking once more to the electors of Britain I feel that I may safely lay all my cards on the table, concealing nothing and using neither flattery nor subterfuge. The people of Britain are noted the world over for their strong commonsense and the sagacity of their judgment. They will not have been deceived by the false cries of the partisan Press or the spurious arguments of my opponents. They will examine the facts and weigh the arguments in the light of their native intelligence, and I feel no doubt as to the result."

The Prime Minister laughed sneeringly to himself. Butter. That's what it was, just butter. He was confounded if he was going to stoop to that sort of things. He would tell the electors just what he really did think of them, and if they didn't like it, they could lump it. Who wanted to be Prime Minister, anyway? It was a rotten job, and the bath-water at 10, Downing Street, was never really hot, and . . .

Fifteen million listeners crowded round their television sets that evening and watched the Prime Minister walk to the microphone. They then sat back with smug smiles. Even those who did not agree with the Prime Minister's politics liked him as a man. He was always so smiling and friendly. But to-night they noticed that he did not look quite as cheerful as usual. His face was pale and there was a nasty glint in his eye. He opened his mouth and cleared his throat:

"I am damned if I know why I bother to come out on a night like this and waste my time talking to a lot of calf-heads like the British Public," he said. "If I tell the truth, you won't believe it. You'll just pick up your favourite rag in the morning, and swallow everything that it tells you. And if by bad luck I get returned to power and slave for five years to bring peace at home and abroad, you won't thank me. For Heaven's sake vote for the other side and give me a chance to get a bit rest. I am not going to waste any more time talking to you. I'm going home to bed, and I shall not get up until the Election is over. . . ."

It was this speech that set the seal upon the Prime Minister's reputation as a tactician of the highest quality. And his party's victory at the poll was the most overwhelming in history.

—*The Punch.*

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Tea-drinkers of To-day and Yesterday

Some one has remarked that the annual consumption of tea in Great Britain alone is sufficient to float the British navy. This news may be grossly exaggerated, and, whenever figures grow incredible, it is best to observe Mark Twain's precautions in describing the vastness of St. Peter's. He declined to say outright how many people the church would hold, but knew that it was a large number. And so it is a large quantity of tea that is drunk in England—so large that when Winston Churchill abolished the moderate duty on tea in 1929, the exchequer lost six million pounds annually.

In drawing a list of eminent tea-drinkers of England, one does not know where to begin. September 28, 1660, is, however, an important date in the chequered history of tea, for under that date we read in Pepys' Diary—'I did send for a cup of tea (a China drink) of which I had never drunk before.' Since then tea has ingratiated itself in the hearts of English people and though its course has not been easy, it has now secured a nation-wide affection. Loyalty to tea is said to be woven in the texture of every true Britisher.

No account of tea-drinkers in England can be complete without a mention of Dr. Johnson. He describes himself as "a hardened and shameless tea-drinker, who has for many years diluted his meals with only the infusion of this fascinating plant; whose kettle has scarcely time to cool; who with tea amuses the evening, with tea solaces the midnight and with tea welcomes the morning." The story goes that one night at Mr. Richard Cumberland's, Sir Joshua Reynolds reminded him that he had drunk eleven cups. Johnson who felt much insulted replied, "Sir, I did not

count your glasses of wine; why should you number up my cups of tea?" Then suddenly his good humour returned to him, he laughed and said, "Sir, I should have relieved the lady of any further trouble if it had not been for your words; but you have reminded me that I lack one of the dozen, and I must request Mrs. Cumberland to round up my number." It is his own confession that he once 'swallowed' 'five and twenty cups of tea' at a sitting.

We must skip over Cowper who has been described as the 'tea-table poet of English letters.' His famous line about 'the cup that cheers but not inebriates' has, however, become immortal. Sydney Smith would yield to none in his love for tea which was his 'kindest and most faithful ally.' Tea gave him a much-needed relief and diversion in his moments of depression. His defences against melancholy were a bright fire and the ever ready kettle, 'venturous harbinger of tea simmering on the hob.' Then came Hazlitt, Charles Lamb and De Quincey—prodigal tea-drinkers all. Hartley Coleridge was a tea-drinker *par excellence* who, being asked how many cups he drank, answered scornfully: 'Cups! I don't count by cups. I count by pots.'

Palmerston drank gallons of tea during the night sessions of the Parliament. And it was the modest boast of Gladstone's that he drank more tea between midnight and 4 A.M. than any other member of the House of Commons. Gladstone began at breakfast, and he suffered no pressure of business to interfere with the sacred hour of five. If he had leisure he went to Downing Street and drank his tea in peace; if moments counted it was served to him in his room behind the speaker's chair. He drank it after dinner and before he went to bed, regarding it apparently as a soporific. Carlyle, too, was passionately devoted to the 'Chinese nymph' and here is his recipe for human happiness: 'A room of one's own, a book to read, water to wash in, tea to drink, and—if one were a man—tobacco to smoke.'

It is easy to judge of Dean Stanley's fidelity to his afternoon tea from the fact that it was the only thing in the nature of a meal which he remembered. Says a contemporary: 'He liked travelling in Russia in 1874, because whenever the train halted, hot tea was brought in. There were many halts and many cups of tea and hours went merrily by.'

Lucas describes a cup of tea as the 'pot of peace.' 'The solvent that is tea,' wrote a British editor in 1918, 'accommodated a thousand inter-relationships which threatened friction. The submarine sinking, the convoy system, the munition question, the War Cabinet itself were suspended regularly every afternoon for a few minutes when the little black tea-pot made its peremptory appearance.'

It is a difficult question whether tea has succeeded in ousting alcohol or not, but as a beverage, its well-merited popularity is ever on an increase, not only in the West but also in the East, where it was originally born. We shall all be inclined to endorse the opinion of a clever writer, who says that as an institution it is kindly, and as an incident it is stimulating.

—*The Indian Review*, November.

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This African War

The following is a sonnet by Mr. C. Fraser in the *New Statesman and Nation*. Every line of it has been drawn from a poem that had been written long ago and on a subject that claims little anachronistic reference to the Italo-Ethopian war.

Under the leopard sky of lurid stars, (CHESTERTON: *Nightmare*).
All deadly dangerous, all cruel keen, (SPENSER: *Faerie Queene*).
Like wolves and serpents to their mutual wars,
(SHELLEY: *Revolt of Islam*)

Unnumbered thongs on every side are seen,
(POPE: Rape of the Lock)

With triumph entertained and glorified, (SPENSER: Faerie Queene).
In lacquered panoplies the chiefs parade. (FLECKER: Taoping).

The vestments broidered with barbaric pride.

(WORDSWORTH: *On the Portrait of King Henry VIII.*).

And shadow against shadow is arrayed, (A. E. : Shadows and Lights).
Here friend by friend in bloody channel lies,

(SHAKESPEARE: *Rape of Lucrece*).

Strewn in the saltiness of the desert sand,

(MASEFIELD: Sonnet 'Like bones the ruins,' etc.).

And screams of horror rend th' affrighted skies,

(POPE: *Rape of the Lock*).

While avarice and rapine share the land. (MILTON: Sonnet to Fairfax).

Listen awhile, ye nations, and be dumb, (KEATS: Sonnet to Haydon).

Beneath the maddened rolling of Death's drum,

(NICHOLS: Orestes to the Furies).

* * * *

Charivaria

A new dance, in which the dancers take two steps forward and four back, is said to be the latest craze. There is some talk of its being called civilisation.

The point of the average after-dinner speech is, according to an eminent mathematician, located at the intersection of the highest possible longitude and the lowest possible platitude.

A Swedish professor says races decay through prosperity. In England prosperity decays through races.

' Tar Poured into Pillar-Box,' reads a newspaper headline. Another case of black-mail.

An increase is noted in the number of people who claim to recognise themselves in works of fiction. And even perhaps in autobiographies.

A partial eclipse of the sun is expected in Germany about the end of January. This is, of course, providing Hitler gives his consent.

A horticultural writer reminds us that the real name of the Scarlet Pimpernel is *Agrostemma githago*. We understood it to be *Hedera*.

A farmer complained to the court that his only boy ran away to London as soon as he left school in order to become a boot-blacker. So now he has to make hay while the son shines.

A six-pence was discovered inside a salmon which was recently caught in the Dee. Now we know why Mr. Neville Chamberlain is so keen on fishing in Scotland.

According to a writer a referee is the most important person in a boxing match. At any rate he is the only man who counts.

'What is the correct wear for a tug-of-war team?' asks a village sports club. Pull-overs.

—The Punch.

OURSELVES

UNVEILING OF THE PORTRAIT OF THE LATE PROFESSOR B. V. GUPTA

The portrait of the late Professor B. V. Gupta, the eminent Mathematician, was unveiled in the Physics Theatre at 2-30 p.m. on the 7th December last, by the Hon'ble Justice Dr. D. N. Mitter, an old pupil of the late Professor. The portrait, an oil-painting, the work of Artist Mr. S. C. Roy of Romes Mitter Road, Bhowanipur, has been presented to the College jointly by the Hon'ble Acting Chief Justice Sir Manmatha Nath Mukherjee, Mr. Justice D. N. Mitter, Messrs. U. L. Majumdar, Mohini Kanta Ghatak, J. C. Mitra, retired Accountant-Generals, Messrs. M. K. Mitter and Pramathanath Mukherjee, retired Chief Auditors, Dr. Syamadas Mukherjee, Rai Bahadur Gopal Chandra Ganguli, retired Professors, Dr. A. P. Ghatak, Mr. Ramanikanta Roy and Professor Prabhulla Chandra Ghosh. Contributions to the Fund were received later from Rai Bahadur Amulyacharan Mukherjee, Chief Auditor, E. B. Railway, Mr. Sarat Chandra Sen Gupta, retired Dy. Magistrate and Mr. Beni Madhab Das, retired Head Master, Sanskrit Collegiate School.

The unveiling ceremony was attended by a host of the late Professor's old pupils and admirers, among whom may be mentioned Sir P. C. Ray, Sir Manmatha Nath Mukherjee, Principal G. C. Bose, Mr. S. N. Banerji, Bar-at-Law, Mr. A. K. Chanda, Dr. Nalini Ranjan Sen Gupta, Dr. Satyendra Nath Sen, Rai Bahadur P. N. Mukherjee, Post-Master-General, Mr. J. M. Roy, retired Executive Engineer, Mr. Radha Prosad Mukherjee, retired Dy. Magistrate, Dr. Pramathanath Banerjee, M.L.A., Principal S. N. Maitra, Rai Bahadur Gopal Chandra Ganguli, Amulya Charan Mukherjee, Mallinath Roy, Messrs. Mohini Kanta Ghatak, Satinath Roy, Beni Madhab Das, Sailapati Chatterjee, Dr. Suniti Kumar Chatterjee, Mr. Satyendra Nath Mukherjee, Dr. Santosh Kumar Gupta and Mr. Bimal Chandra Ganguli. The members of the Staff of the College, who were present almost to a man, were all attention to the guests.

The Officiating Principal, Mr. P. C. Mahalanobis, in proposing Mr. Justice Mitter to the chair, made a short reference to the career of the late Prof. Gupta, who was a student of this College from 1874 to 1877, and a Professor here from 1883 to 1901. The President, on being garlanded by Mr. Kalidas Lahiri, Editor of the College Magazine, gave a short address, sketching the distinguished career of the late B. V. Gupta, as a student, as a teacher and as a man, and unveiled the portrait, all present standing. Short speeches were delivered by Principal G. C. Bose, an early friend, Sir P. C. Roy, a former colleague, Mr. S. N. Banerjee and Prof. P. C. Ghosh, old pupils and Rai Bahadur Gopal Chandra Ganguli who worked as a Professor under Principal B. V. Gupta at Ravenshaw College, Cuttack.

Principal G. C. Bose said,—

Bepin Vehari Gupta was my class fellow in the Hoogly College from 1871 to 1872. The Principal, Mr. Robert Thwaytes, used to teach us Mathe-

matics, and many difficult problems which baffled the skill of all of us found easy solution in the hands of Bepin who was then called to the board to work them out for the benefit of his fellow students. Bepin passed the Intermediate Examination then known as F. A. Examination standing second in order of merit. Bepin Vehari then left Hoogly College and joined the Presidency College passing out of it in 1876, heading the list of successful Graduates. He passed his M. A. in Mathematics in 1877 standing first in the First Class. He was then appointed Lecturer in Mathematics in the Presidency College where the Chairman of this meeting Mr. Justice Dwarka Nath Mitter was his pupil. After serving in the Presidency College for a long time he was made Principal in the Hooghly College, his *alma mater* and subsequently transferred to Ravenshaw College as Principal. He retired from there and chose to live in Cuttack in his own nice house which he had built for himself leaving his native village of Halisahar for good. The name of Bepin Vehari Gupta is even now respected and loved by the people of Cuttack in general. When he left Calcutta for good he presented his library to Bangabasi College where it will be his standing memorial."

Rai Bahadur Gopal Chandra Ganguli said,—

" Brothers, Elder and Younger,

" I take the liberty of addressing you so familiarly because genuine admiration for a great man makes us all kin to-day. This meeting has already been addressed by Principal G. C. Bose, an early friend, Sir P. C. Roy, a former colleague, and by the Hon'ble Justice Mitter, the President and Mr. S. N. Banerji, Bar-at-law, old pupils of the late Prof. Gupta. I worked under him for full five years as a Professor of Ravenshaw College, Cuttack, and during the last 15 years of his life after his retirement, he was my "guide, philosopher, friend," and I was a younger brother to him. The President has already given you a sketch of Prof. Gupta's brilliant career as a student, as a professor and principal and as a man. Bepin Babu was one of the most distinguished of the Graduates, Professors, Examiners and Fellows of our University. For his high academic distinctions he was appointed Assistant Professor of Mathematics at Presidency College in 1883. Not long after joining this College he was attacked with asthma and was given nominal work by the Principal, Mr. Tawney, a hard task-master. On enquiry Bepin Babu learnt that because of his own motion he had done extra work for the candidates for the supplementary University Examinations without letting the Principal know as much, the Principal gave him light work in his illness. From my correspondence with Mr. Tawney for nearly 30 years after his retirement, I had occasion to know the high opinion he had of Bepin Babu. When he became Principal of the Ravenshaw College where I served under him he looked upon the members of the College as a large family and upon the Principal as its head. He thus translated into action a grand academic idea of our forefathers. From close personal knowledge extending over a quarter of a century, I can unhesitatingly say that he was a genuine man without an iota of simulacrum in him. Allow me to explain why there has been no portrait of him in this College where for about 2 decades he moulded batches of students some of whom have had the privilege of shaping the

destinies of the nation. Indians cherish their *Gurus* in their hearts and such was the case with Bepin Babu.

This portrait has been presented to their *alma mater* by 2 High Court Judges, 3 retired Accountant-Generals, 2 retired accounts officers, 3 professors, 1 doctor and 1 zemindar and contributions are still being received. Those who have presented this portrait are, like the councillors of king Priam, mostly sexagenarians. Lastly those who are assembled here to-day are performing a *sradh*, literally an offering with devotion, and I can well imagine the spirit of Bepin Vehari Gupta cheerfully accepting this our humble offering with all devotion."

Mr. Bimal Chandra Ganguli then read a short paper in Bengali on the life and career of the illustrious deceased. With a vote of thanks to the chair, proposed by Mr. Sudhir Kumar Ghosh on behalf of the present students of the College, the meeting, which was so successfully organised by Rai Bahadur Gopal Chandra Ganguli and Prof. S. C. Majumdar, dissolved at 4 p.m.

COLLEGE UNION NOTES

AUTUMN SOCIAL

The Autumn Social of the College was performed with great success on the 25th September last in the Calcutta University Institute Hall. After a neat little speech by Mr. Purnendu Kumar Banerjee, the General Secretary of the College Union, Dr. Tagore's *Yogayoga*, successfully dramatised by Mr. Hirentranath Bhanja, was staged by our students and ex-students. The play was a unique success and our artistes acquitted themselves quite creditably in their respective roles. Special mention should be made of Mr. Robi Maitra, in the role of Raja Bahadur Madhusudhan Ghoshal, who kept the audience spell-bound by his masterly characterisation and skilful artistry. Messrs. Hiren Bhanja, Bhupen Dutt, Suvas Mitter, Souren Bhose, Jyoti Burman and Bidyut Ghosh in the respective roles of Nabin, Bhaireb Acharyya, Motir Ma', Kumudini, Shyama and Bipradas left little to be desired. The first two songs of the Baul (Mr. Souren Chowdhury) drew spontaneous applause from the auditorium.

"YOGAYOGA" was followed by a sumptuous laughter catered by the junior student-artistes in Parasuram's "CHIKITSA SANKAT." Special mention must be made of Deben Gupta (Nanda), Jiten Banerji (Marwari), Hiren Chatterji (Tarini Kabiraj) and Shyamal Chakravarty (Gupi). Our jolly friend Benoy Banerji, an ex-student of this College, gave a surprise performance in the role of Miss Bipula Mallick. The lighting arrangements made by Apara Ganguli were excellent, and their effects were highly appreciated by the audience. The Presidency College Orchestra, organised by Ramanath Sengupta and Bidyut Ghose, added to the attractions of the occasion. The volunteers under the leadership of Provas Das were all attention to the guests. The special feature in this year's Social was that although it was not a charity performance, voluntary contributions from the students for the Students' Aid Fund amounted to over Rs. 700/-.

In conclusion, we offer our most respectful thanks to Principal B. M.

Sen and Mrs. Sen for their kind encouragement and patronage, which contributed materially to the success of the function. We are deeply indebted to Prof. S. C. Majumdar, who, in spite of his greatest bereavement in the loss of his beloved son, Master Prasanta, spared no pains to help the students in their work. To Prof. Charu Chandra Bhattacharyya, we are immensely grateful for his kind suggestions in getting up the drama. We shall be failing in our duty if we do not gratefully acknowledge the affectionate guidance and supervision of Professors Sadananda Bhaduri and Sasanka Sekhar Bagchi, all along, for the success of this pleasant function.

BIDYUT GHOSE,
Organising Secretary,
Autumn Social.

DEBATE

The second sitting of the College Union Debating Society was held on Saturday, the 16th November, 1935, at the Physics Theatre at 2-15 p.m.

Principal B. M. Sen took the chair. Dr. S. C. Sen Gupta, and Profs. S. C. Mazumdar and S. C. Sarkar were present on the occasion.

The subject of the debate was. *The house is of opinion that Italy is justified in attacking Abyssinia.*

There was a large assemblage of listeners and speakers to deliberate on the most important topic of the day.

The subject was proposed by Mr. Sudhir Ghose and was supported by Messrs. Durgapada Roy, Nikhil Moitra, Samar Guha and Z. Haque.

A strong opposition was led by Mr. Kalidas Lahiri who was supported by Messrs. Sudhendujyoti Mazumdar, Pranab Sen, Ajit Gupta and Asoke Mitra.

After the debate had continued for more than two hours, the resolution was put to vote and was declared not carried.

NIRMAL CH. GANGULI,
Secretary,
College Union, Debate Section.

HISTORICAL SEMINAR

The First Special Meeting of the current session was held on Saturday, the 14th September last, in the Physics Theatre, Baker Laboratory. Principal B. M. Sen took the chair. Dr. Suniti Kumar Chatterji, of the University of Calcutta, delivered a lecture on "Greek Art." The lecture was illustrated with 50 lantern slides and was delivered in Bengali. Beginning from the Minoan and Aegean periods the speaker described the various forms of Greek art down to the Hellenistic age. He emphasised on the æsthetic nature of the ancient Greeks which can be found in their works of art. Dr. Chatterji, in this connection, recited in original Greek the famous hymn on Man in Sophocles' *Antigone*. Among the various artists he dealt particularly with Myron, Euthydicus, and Pheidias. After the meeting our distinguished guest was treated to light refreshment and tea.

The sixth general meeting was held on Saturday, the 23rd November under the presidency of Professor D. N. Sen. A debate was held, the

motion before the house being that in its opinion Asoka was mistaken in following a pacifist policy. Moving the resolution Mr. Amarendra Nath Banerji of the Fourth Year Class pointed out the failure of Asoka to make provisions against the Yavana menace. Asoka, according to him, was a dreamer and frittered away the morale of the Indian troops. Opposing the motion, Mr. Ajit Kumar Gupta, of the Third Year Class, held that there can be no higher ambition for a monarch than to uplift the spirit of his people. In this Asoka was eminently successful. There was also no rebellion during his long reign. The mover was supported by Mr. Ramesh Kumar Ghosal. The opposer was supported by Mr. Nirmal Kumar Ray Chowdhury who pointed out the wisdom of Asoka in not wasting India's resources in distant campaigns. A very lively discussion followed. Mr. Rabindra Nath Mitra held that Asoka transformed a nation of warriors into a race effeminate. Mr. Debabrata Chakravarty said that had Asoka been a militarist his name would not have been pronounced with veneration now. Messrs. Sailen Sen, Amaresh Banerji and Akhtaruz Zaman joined in the debate, all upholding the view that Asoka was not mistaken in following a pacifist policy. The motion was lost. The President gave a short speech in which he emphasised the hankering for peace in every man.

The seventh general meeting came off on Saturday, the 30th November with Professor S. C. Sarkar in the chair. Mr. Ajit Kumar Gupta, of the Third Year Class, read a paper entitled "France under the Two Cardinals." The writer tackled the mass of facts very ably, pointing out carefully the good points as well as the defects in the administration of Richelieu and Mazarin. A lively discussion followed in which Messrs. Rabindra Sinha, Rabindra Nath Mitra, Nirmal Kumar Ray Chowdhury, Akhtaruz Zaman and the writer took part. Mr. Zaman pointed out the unoriginal character of the policies of the two Cardinals and their inability to introduce any responsible form of government which accounted partly for the excesses of the French Revolution. Mr. Mitra replied that there was no very great demand for popular government at that time. Richelieu's policy of centralisation paved the way for the reforms of Colbert. The speaker pointed out the contributions of Richelieu and Mazarin to the greatness of the French Monarchy. A lively discussion ensued mainly between Mr. Mitra and Mr. Zaman. The writer, in reply to the points raised, observed that the House of Bourbons owes more to the Cardinals than the French nation. The President gave a highly interesting speech in course of which he said that in judging the Cardinals we should take note of the time. About the introduction of popular government the President said that France of that time, unlike contemporary England, had no strong bourgeoisie to run the government.

This note terminates the present Secretary's tenure of office. During his secretaryship ten meetings have been held in all and one remains to be held very soon. Whatever success he has achieved has been due solely to the guidance and help of his teachers and fellow-students. He is particularly thankful to Professors D. N. Sen and S. C. Sarkar. He also takes this opportunity to thank all the members and well wishers of the Seminar.

AKHTARUZ ZAMAN,

Secretary.

ECONOMICS SEMINAR

The third meeting of the above Seminar came off on the 8th of November with Dr. J. C. Sinha in the chair. In his descriptive paper entitled "The Reserve Bank of India" Mr. Sudhir Kumar Ghosh of the Fourth Year Class, traced out the successive stages which led to the passing of the Indian Reserve Bank Act of 1934 and the establishment of the Bank itself. Mr. Ghosh also summarised the constitution of the Bank and concluded by citing the views of both the pessimists and the optimists as regards the future of the institution.

Messrs. Bimal Chandra Sinha and Badri Das Khaitan took part in the discussion that followed.

Dr. Sinha, in his presidential note, exposed the weakness in the arguments of both the pessimists and the optimists, and, though himself possessing somewhat pessimistic views, did not believe in the utter ineffectiveness of the Bank in achieving its objects in the future.

The meeting terminated with a vote of thanks to the chair.

The fourth meeting of the Seminar was held on the 23rd of November under the presidency of Dr. J. C. Sinha when Mr. Bimal Chandra Sinha of the Third Year Class read a paper on "The Problem of Middle Class Unemployment in Bengal." Mr. Sinha threw sufficient light on the importance of the problem and analysed its causes into economic, social and educational factors of which the educational was the most prominent.

The writer of the paper considered the rapid industrialisation of Bengal as the panacea for the evil and made an appeal to the Government to help the cottage industries in their revival.

Thereupon the paper was opened for discussion in which Messrs. Badri Das Khaitan, Nripendra Nath Guha, and Sunil Choudhury were prominent.

Dr. Sinha in concluding the debate pointed out the possible avenues of employment, and endorsed the opinion of the writer of the paper in criticising the present educational system which is alleged to be detrimental to the best interests of Bengal.

Dr. J. C. Sinha presided over the fifth meeting of the Seminar held on the 30th of November when Mr. Badri Das Khaitan read a paper on "Land Mortgage Banks in India." Mr. Khaitan pointed out the necessity of such institutions in India and made a rapid survey of the constitutions of such banks both at home and abroad.

The writer of the paper suggested various reforms in our institutions and concluded with an optimistic view as regards these banks, provided the Government takes a sympathetic attitude.

Messrs. N. N. Guha, Mukti Prasad Sinha, and others took lively part in the debate that followed.

In his presidential note Dr. Sinha explained lucidly how far Land Mortgage Banks were competent to tackle the present problem of indebtedness in Bengal, and was rather pessimistic as to the ability of these banks to give relief to the indebted ryot. The meeting ended with a vote of thanks to the chair.

The Secretary expresses his deep gratitude to Dr. J. C. Sinha who has rendered him immense help by his invaluable advice from time to time in discharging his duty and also in carrying out the deliberations of the Seminar. His thanks are also due to those who have helped the work of the Seminar with their active co-operation.

BADRI DAS KHAITAN,
Secretary.

PHILOSOPHY SEMINAR

On the 14th December a meeting of the above society was held under the presidency of Dr. Mahendranath Sircar. The subject for discussion was "The ultimate validity of morality."

Mr. Nirmal Chandra Majumdar opened the discussion. He maintained that our moral consciousness is not ultimately valid. Firstly, our moral judgments are entirely relative. They are modified to a great extent by the environments. Again, a man who just manages to keep the wolf out of the doors cannot afford to be moral. His discrimination gradually becomes tarnished. Morality presupposes freedom of choice, reason and personality. But the less fortunate brethren of our society do not even get the opportunity of executing these. "Back to nature," says Nietzsche. "Everything good is instinct." The law of life is far more valuable than the laws of morality. Whatever comes within our life-stream is good, and whatever stands in the way is bad.

This position he strengthened by the pantheistic argument. He observed that according to Spinoza, the ultimate causality of all things can be traced to God. Everything in this universe seems to be determined by divine necessity. Man has no freedom; so morality has no meaning. "Morality," as the essayist remarked, "is for the lower level of existence. It is in the lowest stage of imaginative knowledge that we can think of morality. But when we pass beyond that stage and view objects *sub specie aeternitatis*, the distinction between moral and immoral is transcended."

Mr. Ajay Kumar Basu observed that it has been a fashion of late to deprecate morality, and every dilettante repeats the same cant. This depreciation has its origin in the immoral tendencies of our age. Again, this support of what is immoral rather this disbelief in the ultimate minds of morality has grave consequences upon our Society.

Mr. Sudhendujyoti Majumdar in course of his criticism of the original paper questioned the truth of the position of the essayist. He thanked the essayist for his sympathies on the poor. But he observed that a man feeling the throb of moral life is merely an abstraction. Even in the darkest corners of our society there blossom unseen the fairest lilies of our morality. Morality is interwoven with the very tissue of our life. Life does not even allow moral scepticism. Life, if it is to have any meaning, must be organised, and morality is the very principle of such organisation. The unfoldment of life is best possible when there is harmony of a rhythm

at heart. As regards the pantheistic argument, he observed that pantheism is not merely a barren intellectual theory. It must be realised through life; and for this crowning realisation moral discipline is absolutely necessary. The whole course of *Sadhanā*, as we find in Hinduism, leads man to this one goal. But this preliminary discipline, which leads to the attainment of the spiritual experience, is almost analogous to our best moral efforts. When the moral eye opens even in the feeble promptings of the lowliest of the low we notice an expressive effort, a striving, a sprouting of the spirit of the Holy. In its whispers we seem to notice an attempt at seeking its place in the harmony of the Grand Melody.

Not only do we understand that everything follows necessarily but we also resign ourselves joyfully to the divine necessity. This is the fulfilment, the climax of the moral man.

The President summing up the debate observed that man realises his freedom in the freedom of the Absolute. So in one sense he transcends morality, in another sense it is the very fulfilment of his moral life.

SUDHENDUJYOTI MAJUMDAR,

NIRMAL CHANDRA MAJUMDAR,

Joint Secretaries.

GEOLOGICAL INSTITUTE

The First Ordinary General Meeting was held on Monday, the 9th September, at 4-30 p.m. with Dr. A. L. Coulson in the chair. Mr. H. N. Ganguli of the Sixth Year Class read a paper on "MICA WITH SPECIAL REFERENCE TO INDIA."

Several associate members were also elected in the meeting.

The First Special General Meeting was held on Monday, the 16th September, at 4-30 p.m. with Dr. A. L. Coulson in the chair. Mr. J. B. Auden of the Geological Survey of India delivered an illustrated lecture on "THE WORK AND PLAY IN THE HIMALAYAS."

The Executive Committee met on four occasions during the period in connection with the works of the Institute.

INSTITUTE MEDAL: Will be awarded this year and papers are invited in triplicate before the 29th February, 1936, from students of Geology and Geography on any Geological or Geographical topic.

EXCURSION: The members of the Institute visited the Factory at Dum Dum of Messrs. B. K. Paul & Co. (Research Laboratory Ltd.) on Saturday, the 21st September, at 2 p.m.

The Second Excursion was held on Thursday, the 12th December (3-5 p.m.) and the members visited the Factory of Messrs. Bata Shoe Co., Ltd., at Konnagar.

H. N. GANGULI,
J. SEN GUPTA,

Jt. Secretaries.

THE CHEMICAL SOCIETY

An interesting address was delivered by Prof. H. K. Sen, D.Sc., Ghosh Professor of Applied Chemistry in the University College of Science, on "Air-conditioning in Tropical Countries" at a meeting of the Society held in the Physics Lecture Theatre on Saturday, the 7th September. It was attended not only by the members of the Society but also by many members of the College staff and students of the College. Dr. Sen explained with the help of lantern slides the principles involved in the process of air-conditioning Rooms, Public Halls, Theatres, Cinema Halls, and other places. The principles in brief are (1) Cooling the air, (2) Removing carbon dioxide and moisture by freezing and other processes of humidation and (3) Forcing draughts of air. The benefits of air-conditioning are many including the ease and comfort with which work may be carried on in the absence of fans in hot weather. The President of the Society, Dr. P. Neogi, who presided over the meeting suggested that in the interest of public health air-conditioning should be made compulsory in Cinemas, Theatres and other public places where hundreds and thousands of people including ladies and children are confined for hours together within closed doors attending films or theatrical performances. The meeting then terminated with a vote of thanks to the chair and to Dr. Sen.

The Society arranged for an excursion to the Bengal Tanning Institute, The National Tannery, and the Government Industrial Laboratories on Saturday, the 14th December.

BIRENDRANATH CHAUDHURI,
NIRMAL KUMAR BRAHMACHARI,
Jt. Hon. Secretaries.

HINDI LITERARY SOCIETY

A meeting of the above Society was held on the 6th of December, 1935, with Prof. S. N. Lala in the chair when Mr. Badri Das Khaitan read a paper on "Vernacular as a Medium of Education," in the course of which he pointed out the merits and demerits of the system. The essence of his paper was that while it was desirable to have vernacular as a medium of our education, it was not practicable in the present circumstances of India where English predominates in every department of life.

Prof. Lala differed from the view taken by the writer of the paper and gave vernacular the prominent place, from a nationalistic point of view.

The Secretary acknowledges with gratitude the help which he has received from Prof. Lala in carrying out the work of the Society and he is also thankful to his fellow-students for the co-operation they have rendered to him.

BADRI DAS KHAITAN,
Secretary.

OUR PLATOON NOTES

We had a very enjoyable Camp at Madhupur during the Puja vacation. The advance party went to make all arrangements on the 4th of October, 1935 and the main body moved as a Battalion from the Presidency College compound on the evening of the 14th of the same month. A troop special was chartered for the purpose and the train steamed off from the Howrah Station amidst thunderous cheers at 23.45 hours. We were some 300 strong and carried with us all the necessities for a fortnight stay. It was really a thrilling experience.

The next morning as the day dawned we were at Madhupur and the unit encamped there on the forenoon of the 15th October. The next morning our Commander Major N. C. Jackson arrived in camp and our work commenced in right earnest. Under him we had an intensive learning in arms, dull and ceremonial parades. There were various items on the daily programme including bayonet fighting, battle drill and so on. We had mock fights and almost everyday we had to march at least 8 to 10 miles—though strenuous it was really enjoyable. We crossed the Pathro river, climbed the Willcocks, went through thick and thin and all the while they gave us added interests. One day we as the attacking party of the Deoghar force attacked the defending line of the Giridi force. On another occasion we had a night march at the dead of night.

Our enthusiasm ran high when our popular Vice-Chancellor visited the camp to see with his own eyes how students were passing their days in small canvas tents under the canopy of the starry skies and under strict I. T. F. regulations. One evening he treated the unit to tea at his residence in the heart of the town.

Though we missed most of our old comrades this year, our new members were well up to the mark and each individual member of the Platoon exerted his best to keep up the tradition of the College and the Company as well. U/o. P. C. Dutt on Platoon Commander was always very considerate to the members. We were a happy family of brothers and really felt for each other when we came back on the 30th of October, 1935.

Major Jackson's command "instilled in us a feeling of duty and we could do anything on his word. But all the credit of the camp is due to Lt. D. N. Bhattacharya, our Company Commander, but for whose unstinted effort the camp would have been a far cry. We wish that the next camp were held at Kurseong.

We end this with a black note to announce that one of our enthusiastic Cadets 3503, N. Dutt, has passed away from this world. May his soul rest in peace!

AMAL KAR,
Cadet-Sergeant.

INDOOR GAMES NOTES

The College Indoor Games team, as usual, had a successful season this year. In the Bengal Table-Tennis Team Championship Tournament, we had to play without Arun Ghosh and Ashit Mukherjee, two of our best

players, who represented Calcutta University Institute and Y. M. C. A. College Branch respectively. However, our team, represented by Kamal Banerjee, K. Ganguli and M. Das, played well throughout and went up to the semi-final stage. K. Banerjee of our team played a brilliant game to beat Mr. Amar Mukherjee, one of the best players of Bengal. In the individual championship, many of our fellow-students competed of whom Arun Ghosh played a unique game throughout and creditably won the trophy.

Then came the Inter-Collegiate Indoor Games Championship and here our College fared very well and we succeeded in annexing the championship cup for the fourth year in succession.

Our Billiards team, represented by Baidyanath Mullick and Haridas Addy, was the most successful. The former was the champion and the latter reached up to the semi-final stage.

In Table-Tennis, our College, represented by A. Mukherjee, A. Ghosh, K. Ganguli and M. Das, did well to win the championship for the third time. A. Mukherjee and A. Ghosh played well throughout. Our Carrom team, too, fared well. It beat a few strong teams and went up to the final stage where it went down to the Medical College. The Indoor Games team thus winning the championship in Billiards and Table-Tennis and being the Runner-up in Carrom, annexed the Inter-Collegiate Indoor Games Championship Cup.

Among ourselves, we had our Annual Table-Tennis Tournament in which Ashit Mukherjee was the most successful. In the semi-final, he beat Arun Ghosh, who had, by this time, won the Bengal Championship. In the final, he defeated M. Das and won the College Championship for the third year in succession. The function which was organised on this occasion, was well-attended by professors and fellow-students. Principal B. M. Sen took the chair. Mrs. Sen encouraged us with her kind presence and gave away the prizes.

No report would be complete without giving hearty thanks to our Principal and Prof. K. N. Chakrabarty for their kind help and active assistance.

MANORANJAN DAS,
Captain, Indoor Games.

EDEN HINDU HOSTEL NOTES

BY A HOSTELLER

The curtain has fallen on the old year 1935 and a new year has been ushered into existence. While welcoming the new year and ringing out the old, we note that the pious hopes and noble aims which a new year brings in its train are generally found unfulfilled when a retrospective view is taken at the end of the year. We seem to have moved much less than we wished. But let us not lose heart; let us resolve to make the most of the new year 1936 which has been given us.

* * * * *

Winter has visited the Hostel and the ever-glorious Eden has put on a new colour. Is it not a crime against the laws of nature that our boarders

should have to shut themselves up in their room, when nature outside invites them with a thousand beckonings? Do not our hearts cry out that we should have to brood over our table with the table-lamp in front when outside the pale, blue moon was there for us to see and reflect over? But, alas, such is the dispensation of the examinations!

* * * * *

But even the impending examinations could not prevent our boarders from accepting the opportunities for amusement that came their way. Christmas in Calcutta is proverbially enjoyable and our boarders can hardly be expected to let it slip off their hands. Especially, it is not given them every year to see the fireworks of a Macartney or an Oxenham, or, in the field of Tennis, of a Menzel or a Metaxa. And our boarders mustered strong to see these masters and returned home miserable at the failure of their own 'stars.'

* * * * *

The Hostel Common Room seems to be up for improvements. It has been repainted and looks thoroughly delightful. The Radio Set which used to go wrong every other day seems to have been repaired permanently, and the more enthusiastic of our boarders will be glad for not having to go outside to hear the latest about cricket, and reassured, sleep in comfort. All credit for this to our energetic Secretary.

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The Sports Committee hardly lags behind and the want of games in this time of the season has been removed by the introduction of badminton and deck-tennis. The Hostel compound in the evening, thanks to the Secretary, looks hardly dreary, filled as it is with enthusiastic youngsters with their rackets.

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A picnic party of about seventy-five members visited Diamond Harbour on the 5th January last. If one has to judge by the shouts of applause and merriment that were raised when they returned to the Hostel in the evening, there can be little doubt that they enjoyed the party thoroughly.

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A case of that mystery disease, *Jhin-Jhinia, Thartharia*, has been reported in the Hostel. The gentleman attacked has recovered. We, however, hope that the boarders will not be carried away so much by the craze for novelty as to persuade themselves and others to believe that they have been attacked with the disease, when really the shivering is due to the plain fact of having poured too much water on their heads! The disease has been pronounced by an eminent physician to be of more interest to the psychologist than to the pathologist. We hope our boarders will not compel people to inquire into their minds.

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The 'Bitarkika,' for reasons known only to the authorities concerned has held no other meeting. Who among us could guess that the enthusiasm so much in evidence in the beginning would evaporate after only one meeting had been held? The Executive Committee, we hear, cannot get together enough men to form a quorum. It is a sad tale, all through. It is no compliment to the Hostel that its only cultural association should fall

into such plights. But it is not yet too late; the authorities may yet save it from extinction.

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The Saraswati Puja is due to be held within a few days and already evidence is not wanting that the Hindu-Hostellers will not lag behind and the traditions of the Hostel will be maintained. A Committee by the joint methods of election and co-option has been formed and work has begun in right earnest.

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Most of our boarders have the spectre of examinations hanging over their heads, and we wish them every success.

OUR CONTEMPORARIES

The editor acknowledges with thanks the receipt of the following contemporaries:—

The Scottish Churches College Magazine, Calcutta.
 The St. Paul's College Magazine, Calcutta.
 The Bethune College Magazine, Calcutta.
 The American College Magazine, Madura.
 The Chittagong College Magazine, Chittagong.
 The 'Elphinstonian,' Elphinstone College, Bombay.
 The 'Cottonian,' Cotton College, Gauhati.
 The Murray College Magazine, Sialkot (2 copies).
 The Greer Bhumihar Brahman College Magazine, Muzaffarpur.
 The Hare School Magazine, Calcutta.
 The Hindu School Magazine, Calcutta.
 The Cooch Behar College Magazine, Cooch Behar.
 The Bangabasi College Magazine, Calcutta.
 The Vidyasagar College Magazine, Calcutta.
 The Allahabad University Magazine, Allahabad.
 The Presidency College Magazine, Silver Jubilee Number, Madras.
 The Malabar Christian College Magazine, Malabar.
 The Ananda Mohan College Magazine, Mymensingh.
 The City College Magazine, Calcutta.
 The Carmichael College Magazine, Rangpur.
 The Islamia College Magazine, Calcutta.
 The Kishoriraman High School Magazine, Muttra.
 The Brajamohan College Magazine, Barisal.
 The 'Durbar,' Khalsa College, Amritsar.
 The Bankura College Magazine, Bankura.
 The St. Stephens College Magazine, Delhi.
 The Model Academy Magazine, Calcutta.
 The 'Yamuna,' Commercial College, Delhi.
 The D. A. V. College Union Magazine, Lahore.
 The M. C. College Magazine, Sylhet.
 The Anglo-Bengali Intermediate College Magazine, Allahabad.
 The Dayal Singh College Magazine, Lahore.
 The Meerut College Magazine, Meerut.
 The Zamorin's College Magazine, Calicut.



Presidency College Magazine



George R. I.

THE LATE KING-EMPEROR

This man was King in England'

THE death of no sovereign has been mourned more profoundly or more universally than that of King George V. That is a large claim, but it is well justified.

King George is already, in a sense, a memory—a loving memory to his subjects to whom he endeared himself not merely as a ruler, but as an exemplar. He was the very mould and pattern of what a constitutional monarch should be. Till he came to the throne, he was a subject and a citizen ; when he succeeded his father, he remained one with his fellow-citizens still.

The period of King George's reign will go down in history as a momentous one. These twenty-six years witnessed great changes in the face of civilisation, economic as well as political, social as well as cultural. But it is more important to-day to recount a change of immense significance to his subjects. During his reign colonies became dominions, and the Empire became a Commonwealth. The process had begun before King Edward VII died, but it was during King George's reign that the Commonwealth took its final shape. He was the first king of the British Commonwealth of Nations, and the first member of the Royal family who had ever grasped the meaning, from personal experience, of the Greater Britain.

Among the monarchs of his day King George stood solitary in his distinction. The Great War sent his German cousin into exile at Doorn, and his Russian cousin to death at Ekaterinberg. It drove out the Hapsburg from his dual monarchy ; and more remotely it threw the Italian King into oblivion. But it left King George, if anything, more firmly established at the head of his far-flung Empire. No antiquarian or superstitious veneration for kingship is to account for this fact. It has to prove itself in the person of the King. It is no mean achievement of King George V that in an age when monarchy is in eclipse throughout the world, he has set the institution of kingship in his country not only beyond challenge but also beyond criticism.

We pay our humble homage to the memory of this departed great.

THE PRESIDENCY COLLEGE MAGAZINE

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APRIL, 1936.

{ No. 3

Notes and News

THIS Imperial Majesty King Edward VIII was already very familiar with his subjects as the Prince of Wales. A great part of him, however, has still to be revealed, even to himself, for the royal responsibilities that have devolved upon him are likely to bring many of his latent qualities to their full fruition. In his first royal message King Edward gave the promise, which above all others the Empire and the world would desire of him, that in all things he would follow in the footsteps of his father. We offer our loyal felicitations to the new Emperor.

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Since we last went to the press Presidency College has sustained the loss of many of her alumni. In the death of MR. SURENDRANATH MALLIK, who was a student of our College from 1888 to 1893, Bengal has lost one of her very distinguished public men. He took his degree in Law in 1894, and was enrolled a Vakil of the Calcutta High Court. He then began practising at Alipore and earned his reputation as a lawyer. Mr. Mallik, who took a great interest in the civic affairs of Calcutta, was the first non-official Chairman of the Calcutta Corporation. He began his political career as a Congressman, but later broke away from the Congress with other Liberals and sought election to the Bengal Legislative Council. He was appointed Minister for Local Self-Government to the Government of Bengal for a brief period in 1924. Subsequently he was appointed to serve as a member of the India Council in London. In his later years Mr. Mallik devoted himself to social and philanthropic work. He was, at the time of death, a sitting member of the Governing Body of our College. A week before his death he got an invitation from the Government of Bengal to serve

on the Executive Council of the Governor, but he had to decline the offer for reasons of health.

The late MR. KAMINI KUMAR CHANDA was a student here for six years between 1880-1886. He was one of those great public men who were lost to Bengal as a result of her dismemberment effected by Lord Curzon. Mr. Chanda joined the agitation against the first partition of Bengal under the leadership of the late Sir Surendra Nath Banerjee. The partition was unsettled, but it was replaced by another which still shut out Mr. Chanda politically from Bengal. He was a member of Assam Legislative Council, and of the Imperial Legislative Council of India from 1916 till the inauguration of the Reforms. He was the President, Bengal Provincial Conference in 1918, Vice-Chairman, Reception Committee of the Indian National Congress in 1920, and also the Vice-President of the Indian Home Rule League.

The late DR. SIR KEDARNATH DAS was connected with our College for some time as a professor of Sanitary Science. One of the very leading physicians of the province, Sir Kedarnath will be remembered also as an eminent educationist. For over three decades he was intimately connected with the Calcutta University as a Member of the Senate and as a Dean of the Faculty of Medicine. He was one of the founders and the Principal of the Carmichael Medical College, Belgatchia, the only non-official institution of its kind in Bengal.

In the death of MR. NABIN CHANDRA BARDOLAI, who was a student here from 1895 to 1897, Assam has lost a most enthusiastic public man. He led a delegation from Assam in 1918 to urge the inclusion of his province in the Reforms Scheme. He joined the Congress in 1919 and was the Secretary of the Reception Committee of the Indian National Congress, Gauhati Session. He was a member of the Assam Legislative Council, and at the time of his death a Congress-Member in the Indian Legislative Assembly. MR. MOHINI MOHAN CHATTERJEE, who died recently at the old age of 78, took his M. A. degree in English from Presidency College in 1879, and subsequently joined the High Court as an Attorney. He was a very learned scholar, and wrote many books on religious topics ; and he was connected with many philanthropic institutions. The late RAI BAHADUR SARADAKANTA GANGULY got a First Class in Mathematics in his M. A. examination from Presidency College and served in several private colleges as a professor of Mathematics. He then entered the Bihar and Orissa Educational Service as a professor in Ravenshaw College, Cuttack. The late MR. NRITYALAL MUKHERJEE took his M. A. degree with a First Class in English and joined the Bengal Civil Service, Executive. Later,

he resigned his service and joined the B. M. College, Barisal, as its Principal. He served as Principal of several other colleges of Bengal and at the time of his death was a professor of English literature at Ripon College, Calcutta.

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The College Founders' Day celebrations were held on the 20th January, Mr. P. N. Mukherjee, Post-Master-General of Bengal and Assam, presiding. The time-worn question of a College Hall made its usual appearance, and the discussions about it this year rose a little above the academic level. Mr. Pramathanath Banerjee proposed not to pour any more prayers into the reluctant ears of the authorities, and appealed for subscriptions from the old boys of the College to raise a fund for the purpose. The proposal was received rather lukewarmly on the spot, but we have not since heard of any great improvement in this direction.

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The Annual Sports meeting of the College came off on the 18th March last when Maharaja Sir Manmathanath Roy Chowdhury presided. The function was a success in more ways than one. The general standard of performance was appreciably better than in previous years. Mr. Beniprasad Dubey of the Fifth Year Class won the championship prize with 79 points breaking all previous records for a champion. Another remarkable feat was that of Mr. B. P. Roy Chowdhury of the First Year Class who broke his own Bengal Record in Pole Vault clearing full 11 ft. Our congratulations to the energetic Secretary on the success of the function.

On the games side our College has won the Duke Cup in the Inter-Collegiate Tennis Tournament for the second time in succession. In this connection we may note that Mr. C. L. Mehta of the Fourth Year Class has been the winner of this Cup for the fifth time in succession. Our congratulations to him on this remarkable feat. In the Inter-Collegiate Regatta our crew went down in the semi-final to the Post Graduates who ultimately annexed the trophy. The trophy was presented to the University by the Jitendra Memorial Committee of our College in honour of the memory of the late Mr. Jitendranarain Ray who died three years ago while a student of this College. Our hockey team had a fairly good season this year. In the Inter-Collegiate tournament for the Sir Ashutosh Chowdhury Cup we went up to the semi-final stage where we lost to the Medical College who also won the trophy. We played a game with a visiting team from Patna and won by three clear goals.

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Taking stock of the corporate activities of the College one hardly fails to be satisfied with the work of the College Union. The special feature of its organisation this year has been the debates. Although we desired to see a better record of the debates section, it is gratifying that the taper has been kept burning. Our thanks to the energetic secretaries. The Bengali Literary Society is another organisation that easily engages one's attention. It has been specially active these few months and some very interesting papers were read. But the regrettable fact about our literary organisation is that very few boys take any interest in them, and the meetings are very thinly attended. With one or two exceptions the seminars have on the whole done good work, although the Sanskrit and Pali seminar was not heard of this year. Among the societies holding scientific discussions the Geological Institute deserves mention, while the Chemical Society has been maintaining a lean existence. The extinction of the Science Association of the College is much to be regretted. On a previous occasion we commented on its silence this year, but, contrary to our expectation, no move was taken to revive this organisation.

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Some complaints have reached us regarding the College Common Room. The periodicals subscribed by the Common Room are not regularly placed on the table, and the reader may even find a single issue of a magazine being placed all the year round. *The Review of Reviews* and some other periodicals have ceased to be subscribed altogether. We invite the attention of the authorities to this regrettable fact, and hope that an early move will be taken in this direction.

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Principal B. M. Sen had been on medical leave from the end of November to the third week of December last on account of a mild attack of appendicitis. He rejoined the College after the Christmas holidays, but unfortunately he got ill again on the night of the 20th January, presumably as a result of the strain he had to undergo in connection with the Founders' Day celebrations of our College the success of which was, in no small measure, due to his personal supervision of every detail. He had to be away on medical leave again till the end of February. We are delighted to have him back amongst us, and we hope that the present improvement in his health may be maintained in spite of the heavy burden of extra work that has fallen on him in connection with the Committee, now sitting for devising ways and means to ensure better success of our students in the University examinations.

One of the most distinguished scholars that Presidency College has produced, Mr. B. M. Sen, we may be pardoned for saying, has proved equally successful as an administrator who combines firmness with politeness, and dignity with intimacy ; who administers discipline with sympathy and tempers justice with mercy ; who is seldom misunderstood, but always loyally obeyed. In the words of a former Editor of this Magazine. " He is such an asset to the College that we can scarcely afford to miss him long."

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Since we last went to the press there has been one change in the staff. Prof. T. N. Sen of the English department has been transferred to Rajshahi College, and Prof. A. H. House from Oxford has taken his place. Prof. Sen was a brilliant student of our College and he distinguished himself equally as a teacher. The Magazine had in him one of its ablest editors, a regular contributor and a sincere well-wisher. Prof. House was a scholar in Classics at Hertford College, Oxford, and he took his degree with a First Class in *Literæ Humaniores* in 1929 and got a Second Class in Modern History in 1930. He was a Fellow of Wadham College, and was appointed a lecturer in English Literature in 1931. He also served as a lecturer in Classics at the University College, Exeter, in 1933. He is certainly an acquisition to the College and we accord to him a hearty welcome.

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Prof. S. C. Majumdar of the History department, and Profs. S. N. Maitra and S. C. Sen Gupta of the department of English have lately been confirmed in their respective posts in the Bengal Educational Service in the old scale of pay. All the three professors had been acting against I. E. S. vacancies, and their confirmation was being unduly delayed for several years owing, it is understood, to difficulties of a purely technical nature. Our grateful thanks to the Minister of Education, the Hon'ble Khan Bahadur M. Azizul Haque, for removing these difficulties that stood in the way of their formal confirmation. Our respectful felicitations, too, to the professors on their confirmation, belated though it is.

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Dr. Mahendranath Sarkar of the Philosophy department has been invited to attend the World Faith Conference to be held in July next in London. Dr. Sarkar, it will be remembered, went on an invitation to Europe in 1934 and his speeches on Indian philosophy were highly appreciated on the continent. We take pride in the honour done to him. Another Bengali philosopher, Dr. Surendranath Das Gupta, has

also been invited to attend this Conference. Dr. Das Gupta was the other day a professor of Philosophy in this College. Our congratulations to both of them.

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We are glad to note that Mr. H. E. Stapleton, a former Principal of our College, has been granted a D. Litt. degree by the University of Oxford for his researches in the History of Bengal. Mr. Stapleton still takes a keen interest in the affairs of our College. He attended the last Founders' Day celebrations and spoke in feeling words of his deep affection for the College.

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The appointment of the Hon'ble Mr. Bijay Kumar Basu, a Member of the Council of State, as the Revenue Member of the Executive Council of the Governor of Bengal during the absence of Sir Brojendralal Mitter has come as a great satisfaction to us. Mr. Basu is an old boy of our College and a distinguished public man of Bengal. Our congratulations to him.

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The Foundation Day ceremony of our University was performed for the second time on the 30th January last. By an Act of the Indian Legislative Council the University of Calcutta was founded on the 24th January, 1857. 'The ship that was freighted with the enlightenment of the millions', to use the words of the first Vice-Chancellor of the University, was set on voyage; and it was intended to impart a knowledge of the arts and sciences to the Indian students and to create in them 'a taste for the more refined and intellectual pleasures and pursuits of the West'. Since then our University has undergone great changes, and has finally emerged as a true national organisation. But the day when this process first began will ever be regarded as a memorable one; and it was a welcome idea of our youthful Vice-Chancellor, Mr. Syamaprasad Mukherjee, to commemorate this Foundation Day of our University by an imposing ceremony.

The utility of such a function can hardly be denied. It is one of those occasions which make us realise that a university is not merely a machine for holding examinations and registering passes, but an institution of a much deeper significance, a nursery of national culture. The imposing procession marching past presents to our mind the vision of a crusade against ignorance and all that it breeds, against all shackles to a liberal civilisation.

The special feature of this year's function was that not only the Calcutta colleges but quite a number of institutions outside the metropolis also sent their representatives. A procession of students of the different colleges in distinctive uniform started from our College grounds and proceeded towards the Maidan where the vast assemblage was addressed by His Excellency the Chancellor and the Vice-Chancellor of the University.

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The Annual Convocation of the University for conferring degrees was held on the 22nd February at the Senate House with His Excellency the Chancellor as President. On this occasion Sreemati Anurupa Debi, the distinguished litterateur was awarded the Jagattarini Gold Medal for 1935. The University has not been slow in recognising the contributions of our eminent literary men, and the Jagattarini Gold Medal has been awarded in the past, among others, to Dr. Rabindranath Tagore and Sj. Saratchandra Chatterjee.

In his Convocation speech, Mr. Syamaprasad Mukherjee, the Vice-Chancellor, combated the charges brought forward by Sir George Anderson, Commissioner for Education with the Government of India against university education in our country on the grounds that the universities were responsible for wastage and unnecessary duplication of teaching arrangements. We may be pardoned to quote a few lines from Mr. Mukherjee's illuminating speech:

"The whole of British India, with a population of two hundred and sixty-three millions, has only sixteen universities and the number of their students will be one lakh and twenty thousand. The total expenditure on higher education in India is less than four crores of rupees. In the British Isles, the population of which is about forty-five million, the number of universities is as many as sixteen, and fifty-five thousand students receive instruction under their jurisdiction. About six crores and forty lakhs of rupees are spent on higher education only in England and Wales."

Mr. Mukherjee then compared the figures of secondary education in India with those in other countries. While in India for every twenty of those who take secondary education only one goes up to the university standard, the corresponding figures are one in every twelve in the British Isles, one in every three in Canada, one in every nine in Germany, and the proportion in Italy and Japan is one in every ten. With similar illustrations given in reference to educational opportunities existing in other civilized countries, Mr. Mukherjee successfully refuted the charges of Sir George Anderson. What we need to-day in India is not only better education but more education.

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The University of Calcutta has extended an invitation to Sir Brojendralal Mitter to deliver the Tagore Law lectures for 1935. Sir Brojendra is an eminent lawyer of our province having served as the Advocate-General, Bengal, Law Member of the Viceroy's Executive Council, and as the Law Member of the Executive Council of the Governor of Bengal. We congratulate the Vice-Chancellor on this happy selection. The subject of Sir Brojendra's lectures will be 'The position of India in International Law.'

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The centenary of the birth of Paramahamsa Sri Ramakrishna-Deba was celebrated in the last week of February. Sri Ramakrishna was born of poor Brahmin parents in a village in the district of Hooghly and was professionally a priest in a temple. His book-learning was very limited, and he was just literate, so to say, in Bengali. But his spiritual genius was so great that it drew to him many English-educated, city-bred and cultured *bhaktas* belonging to all faiths who would listen to his words for hours together. His *Kathāmṛta* (the nectar of words) turned out to be the most dynamic social philosophy of the age, and gave him a position among the greatest saints of all ages. His God-realisation and God-intoxication was a spiritual marvel. He harmonised and assimilated all faiths in his teachings, and saw little difference between one religion and another. 'As the same sugar,' says he, 'may be made into various figures of birds and beasts, so one sweet Divine Mother is worshipped in various climes and ages under various names and forms. Different creeds are but different paths to reach Her.' In the words of the Poet Rabindranath Tagore, 'diverse courses of worship from varied springs of fulfilment mingled in his meditation, and the manifold revelation of the joy of the Infinite gave form to a shrine of unity in his life.'

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The Bengal Education Week was opened on the 31st January last at the Senate House by His Excellency the Governor of Bengal. The Education Week, the first of its kind in Bengal, was initiated and organised by the Hon'ble Khan Bahadur M. Azizul Haque, Minister of Education to the Government of Bengal. The object of the Week was to focus attention on different aspects of secondary education in Bengal and to suggest the general lines on which an improvement in the present state of circumstances can be brought about. More than 1500 delegates from all over Bengal attended the function.

An exhibition was arranged on this occasion in the Baker Laboratory of our College and in the Hare School, and the collections in different branches were interesting and educative not only to the teachers but also to the public in general. Interesting addresses were delivered during the week, the most important among them being on 'Ideals of Education' delivered by Dr. Rabindranath Tagore, on 'Some Recent Developments in Indian Education' by Sir George Anderson, Educational Commissioner with the Government of India, and another on 'Examinations' by Dr. W. A. Jenkins, the D. P. I. of Bengal. The lectures were highly illuminating and educative.

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The news of the appointment of Sir Sarvapalli Radhakrishnan, as the Spalding Professor of Eastern Religions and Ethics in the University of Oxford has caused great satisfaction to us. This chair has been newly created and Sir Sarvapalli will be its first holder. "Hitherto in Oxford, humanities meant Greek and Latin culture," said Sir S. Radhakrishnan, "Now by this chair and the appointment, they recognise that Asia has a large place in the culture and development of the world." Sir Sarvapalli was connected with our University for many years as King George V Professor of Mental and Moral Philosophy.

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The military *coup* in Japan in February last led to the death of several elderly statesmen who were shot dead by a band of rebels. Those killed included ex-premiers Viscount Saito and Takahashi, and premier, Admiral Okada escaped only through chance. This military rising is, by no means, the first of its kind, and the assassination of statesmen is a periodical event in Japan. In 1921 premier Hara was stabbed to death on the Tokio station, premier Hamaguchi was shot dead at the same spot in 1926, and premier Inukai was shot at his residence by young army officers in 1932. The government in Japan is a military oligarchy, and it is very difficult for an outsider to have an impression of the exact lines of cleavage between the different coteries of political opinion in Japan. But it is a significant fact that almost all Japanese statesmen who rose from outside the army or the navy were either assassinated or had attempts made on their lives.

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The world of letters is distinctly the poorer by the death of Rudyard Kipling. Kipling was born in Bombay, and began his life

as a journalist in India. It was during these years that Kipling earned his first fame as the juvenile author of *Departmental Ditties*, *Soldiers Three* and *The Jungle Book*. He was awarded the Nobel Prize in Literature in 1907. He was an extensive traveller ; he wandered over the length and breadth of the British Empire, and became the literary exponent, the 'bard' of British Imperialism.

In the death of Sir John Woodroffe has passed away an European scholar who had a profound love for Indian culture. Sir John began his career in India as a Barrister-at-Law and later adorned the Judicial Bench of the Calcutta High Court for nearly 20 years. He was for several years a member of the Senate of our University and one of the Tagore Professors of Law. He had a passionate love for the *Tantric* literature of India, and he wrote a voluminous work on this subject.

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The Lucknow session of the All-India National Congress has not materially affected the Congress position *vis-a-vis* the coming constitution. Parliamentarianism as a policy of the National Congress hung for a time in the balance. The fact that the President of the session was no believer in parliamentarianism caused much apprehension, and the talk of an alleged militant programme was in the air. The socialists threatened a cleavage, and the question of office-acceptance caused its share of trouble.

Pandit Jawaharlal Nehru, however, showed a great deal of realism and was able to compromise the dissentient elements. He gave parliamentarianism its due and compromised himself with the realities by recognising that the only path which Congress can now pursue is the one which leads to the legislatures. The council elections are to be contested, but it was decided that Congressmen must not commit themselves to office-acceptance until and unless they qualify for it by success in the election.

Personally, Pandit Nehru will direct his energies on different lines. He is a socialist, and as such to him the economic issues are much more important than the proximate political ones. He will rebuild the economic policy of the Congress in such a way as to create a new Congress, which instead of feebly functioning, as at present, among the upper classes, will be dominated by the mass. Thus the Lucknow session, under the guidance of Pandit Nehru, has brought about a truce between the Congress Parliamentarians and the Congress Socialists.

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Since we last went to the press the focus of attention in international politics has shifted from the affairs in East Africa to the movement of troops in Germany. On March 6, Herr Hitler abruptly decided on violating the German demilitarised zone in the Rhineland, and thus precipitated a crisis in the political situation in Europe. The demilitarisation of the Rhineland, imposed on Germany in 1919, was endorsed by Dr. Stresemann in 1925 and was embodied in the Locarno Treaty of 1926. The immediate plea forwarded by Hitler in defence of his action is that the Franco-Soviet Pact, recently ratified by the French Senate, is inimical to the spirit of Locarno inasmuch as this bi-lateral pact has been solely directed against Germany. Herr Hitler further maintains that his occupation of the Rhineland should be regarded only as symbolic of his protest against the French policy of 'encircling' Germany by a panoply of alliances.

Hitler's action was anticipated in diplomatic circles who were expecting such a move directly the Franco-Soviet Pact began to be seriously talked about. There is certainly a grain of truth in Hitler's contention that the Pact is aimed directly at Germany; Article 4 of the Explanatory Protocol leaves little room for doubt on this question.

However this may be, an ugly pass has been created in European politics during the last few weeks. France denied the allegation regarding her policy of 'encircling' Germany as sanctimonious fudge, and she claimed to have done nothing beyond what was needed for her security. She cried indignantly for strong action against Germany, and the Paris press was pouring petulant attacks on '*L'Albion perfide*' who was trying for a compromise. The French attitude of intransigence darkened the whole situation for a time. But the impasse has since been cleared a little and an international *détente* has been reached; both Germany and France have submitted to negotiations. The political situation in Europe is at present urgently in need of a substitution of the precarious equipoise of alliances and groupings by a real European partnership based on the recognition of equal rights.

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Italy, whose association with the condemnation of Germany for treaty-breaking introduced a manifest element of farce in the proceedings, is considering only how she can utilise the general imbroglio to secure the cancellation of the sanctions imposed on her. The prominence assumed by the relation between Germany and other Locarno Powers has been allowed to overshadow all other international questions. This has left Signor Mussolini almost a free hand to deal the last telling blows on 'poor little Abyssinia.' The sanctions imposed on

Italy have not so far produced their desired effect; and how can they be expected to be successful when countries like the U.S.A., Germany, and others are not participating in them? The question of further sanctions on oil has been studiously shelved by the League of Nations; and, as a result, aggression is paying in East Africa, and Abyssinia is holding her last breath.

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This issue brings the present Editor's period of office to a close. The Editor has no pretensions to any *achievements* during his term; it would be a satisfaction to him if he has left this organ of his *alma mater* to the position where he found it. It gave him no small amount of trouble, but it was a love's labour to him, and nothing would give him greater pleasure than to know that it was not lost.

At the moment when we surrender the seals of office, we recall with a sense of great satisfaction the unstinted help and assistance we got from our friends and well-wishers. We are specially thankful to Profs. S. C. Majumdar and D. G. Chattoraj for their valuable advice and suggestions ungrudgingly rendered to us. Last, but not the least, our thanks are due to the Modern Art Press for their prompt services and timely execution.

Presidency College Magazine



THE LATE MR. S. N. MALLIK

In Presidency College
1888-1893

Shah Jehan

HUMAYUN KABIR.

[The Tajmahal, built by the Emperor Shah Jehan in memory of his queen, Mamtajmahal, is so situated as to be visible from the Emperor's apartments in the Agra fort. It is said that when their son, Aurangzeb, kept him a prisoner in the fort, he used to spend long hours looking at the distant Taj. The princess, Jehanara, willingly chose imprisonment in order to share her old father's life and kept him company on these occasions. The Taj is built of spotless white marble and often, when the moon is full, by some curious trick of light, it seems to become one with the bright moonlight, and is lost to view.]

DRAW nearer to me Jehanara, draw nearer yet
and place your hands upon my fevered brow.
Look at the star which shines upon the eastern sky.
I have gazed at it through the slow evening gloom
till tears came to my eyes with the memory
of the vanished past stirring dimly in my heart.

Look through the evening gloom and see in the distance there
on the slow-moving, blue-watered Jumna's bank
a fadeless picture against the canvas of the sky,
my dream of marble, my Tajmahal.

My heart is oppressed with pain
and my loneliness is full of tears,
for past days live again in my memory.
Once we sat here in the faint twilight,
and watched the Jumna swelled with rains,
watched the lights that one by one
lit up the trellised windows of the fort.

Mamtaj mocked me with her baffling smile,
and half in play and half in pain she said,
" Your realms are wide, my king,
your wealth, it knows no bounds,
how shall I find room in your crowded heart?
I shall be lost like summer dust that's washed away,—
you will remember me never more."

Tears dimmed mine, but I kissed her eyes that shone like stars,
and whispered in her ears,
" If ever you should go from me,
my heart will be a waste of bitter tears
and never shall I know joy again."

Fate hung over us:
Cruel death snatched away my queen from me.
We crown love with costly diadems
and build her a throne in the inmost heart,
but soon the dream is o'er and she is for ever gone.

Tears blinded me,
my heart was oppressed with death,
and when at last I saw the world again,
I saw it hard, lifeless, cold.

Draw nearer yet, my child.
Jehanara, when I look at thee,
I remember thy mother's face,
I see again thy mother's eyes.
Together we had gone through life,
together we faced its weal and woe,
together we shared its sorrow and joy.

But to-day I alone drag my life,
and count the weary days that yet remain to me
in musing o'er the days that are for ever gone.
With weary eyes I gaze at the distant Taj,
washed with the full moon's dreamy glow,
till in the flood of light it is swept away
to some distant shore beyond the sea of pain.

Jehanara, the light is bright but I can no longer see
the symbol of my love and sufferings,—
I can no longer see the Taj.

(Translated from the Bengali.)

The Role of the Vitamin in Nutrition *

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THE number of vitamins has to-day increased to a somewhat alarming extent. At present I am unwilling to make definite statements as to their nutritional significance in India until sufficient data on a number of points has been collected and correlated. To the chemist, however, certain interesting features present themselves. Vitamin A, the fat soluble vitamin, has long been known to be present in certain foodstuffs such as milk and cod-liver oil. Many observers, however, noted that foods rich in this vitamin were often coloured yellow or red. This led to the idea that vitamin A was a red-colouring matter called carotene. We now know that the body can transform carotene into vitamin A. This capacity for transformation is possessed by animals in varying degree and man seems to have the power to do so under favourable circumstances. This is of great practical importance where milk products are not available, as green vegetables, carrot (hence carotene), etc. can supplement the missing factor in the diet. As regards one of the known functions of vitamin A in the body, night vision is effected in the eye by means of a pigment called visual purple. On exposure off the retina to certain kinds of light the visual purple bleaches and is broken down ultimately into a protein substance and vitamin A. This breakdown process stimulates the nerve cells of the eye and vision is effected. This visual purple is then resynthesised again probably by means of the oxygen of the blood. This function of vitamin A would hence explain the presence of night blindness, a disease common in the Punjab which is often found as a symptom of A deficiency. Within the last year or two vitamin B, originally the anti-beri beri factor, has been shown to be a group of substances. Some of the features of this group, which is present in yeast, are their varying stability and the property of fluorescing in ultraviolet light. One of these is a yellow pigment called flavine present in milk and yeast.

Chemically it is not very dissimilar from the anti-beri beri vitamin. It is fluorescent and at one time it was thought to be associated with

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pellagra, a disease which is characterised by a skin eruption on parts of the body exposed to the sun. The reason for such a suspicion was the fact that the injection of fluorescent substances into the body causes a skin eruption on exposure to light. Flavine, however, is not associated with pellagra but it would appear possible that some fluorescent substance of the B group may be involved in this disease which is not unknown in India. Flavine is but one of the half dozen vitamins of this group.

A word of warning should be given in regard to the multiplicity of vitamins which have been isolated. There can be no dubiety of the chemically isolated product. One should remember, however, that the process of analysis means a breaking up of what was or may have been a whole or in the sifting out of the most stable component. The living body does not deal in parts. Evidence is growing which shows that living tissue is above all a unit, a labile complex of no rigidly fixed composition. Much the same is true of food, it is more than a mere analysable mixture. At the present time an animal does not thrive so well even on the most complete synthetic diet including all the known vitamins as on a diet composed of a selection of unsophisticated food-stuffs. The fate of food in the hands of the chemist is one of analysis, a breaking-up; while in the living organism it is subjected to the process of assimilation or a synthesis. Can we draw a practical lesson from this? The modern sophistication of food, e.g., fine milling of wheat, purification of fats, etc. is ultimately one of analysis. Is this not rendering it less ready for assimilation as an integral part of that microcosmos the living cell?

They are dealers in munitions, they thrive on war, on the blood of the people. Horrible though it may seem to the simple layman, they are after all honest businessmen. What's the harm then? If you question the inhuman nature of their business, they would invariably answer: firstly, that they did not invent the passions and cupidities that lead to war; secondly, that if they did not supply the demand for armaments someone else would, and thirdly, that they inherited the business, anyway. So while other businessmen spend in advertisements these men spend in militarist propaganda. At times of peace they lose, so they want war in order to thrive. To attain this common end they all work together and thus most national war industries become internationally connected. That's why they are so dangerous. In the words of Shaw their sole purpose is "to give arms to all who offer an honest price for them without respect of person or principle: to aristocrats and republicans, to Nihilists and Tsar, to capitalist and socialist, to Protestant and Catholic, to Burglar and Policeman, to Blackman, Whiteman and Yellow man, to all sorts of conditions, all nationalities, all faults, all follies, all causes and all crimes." Theirs is a most unscrupulous brotherhood.

The senile old gentleman of whom we spoke before, the French and German gentleman who would, we said, weep at a Chopin ballade are all members of this strange brotherhood. It was these men and their colleagues who did a great deal to bring about the last world war and a score of others. It is the members of the same brotherhood who are trying to bring in another. And they do all this from a purely business point of view.

Just a peep into the life of a few of these gentlemen would convince you of the truth. Let us take the case of Sir Basil at first. He seemed such a dear old man!—But was he really so?

Zaharoff's life is a meteoric one, the strangest of all. Born of very poor Jewish parents, on October 6, 1849, in Mughala, Asia Minor, he led the exciting life of a vagabond up to his 25th year. In 1875 he entered the British Secret Service and in 1877 as an agent for the Nordenfeldt Armament Co. played an important part in bringing about the Balkan Wars. Rapidly he rose to prominence and together with Hiram Maxim, the famous machine gun inventor, figured prominently in the Sino-Japanese and Spanish-American wars. Soon he became an influential man in almost all the royal courts of Europe, and his method of acquiring influence was a very old but successful one;—it was through women. Just before the Spanish-American war Zaharoff wanted to influence the Spanish court. He had a charming

personality and a beautiful appearance. He had not to wait long. Maria del Pilar Antonia Angela, Patrocinio Simona de Muquera y Bernete, Princess of Bourbon, Duchess of Marchena fell in love with the young Jew. And a few months later there was the Spanish-American war, in which Zaharoff and his colleagues reaped a rich harvest. He acquired a great influence in the British and Russian royal courts through the same pleasant channel and the Boer and the Russo-Japanese wars furnished him with very good profits. He now set himself to consolidate his own position and in a short time became the head of the Vickers, Armstrong and Beardmore munition concerns. The royal family and most of the aristocrats of England had interest in these companies ; Chamberlain, Balfour and many other statesmen were either directors or shareholders of these. So Zaharoff had now a great influence over the political circles of Great Britain. In the Continent he became the chief power behind the Société Française Whitehead, a premier French armament firm of which *Princess Bismarck* was also a director ; and the Société le Nickel of which Rothschild was a co-partner. He had great influence over the Schneider-Creusot Works of France ; Krupps, Ludwiglöwe and Stum of German, and the Putilov Works of Russia. Throughout the end of the first decade of the 20th century he travelled extensively in Europe, the Balkans attracting most of his attention. In 1913 there was the Balkan war and Zaharoff supplied arms to both the belligerents most impartially. The mystery man of Europe, as he was called,—it was said of him that wherever he went, war and death followed. But this was nothing compared to what was coming. The mystery man was working for a greater end. He had other colleagues also who worked with him.

M. Charles Prosper Eugene Schneider was one of them. President of the Schneider-Creusot Co., director of the Banque de l'union Parisienne, M. Schneider is to-day the executive head of hundreds of armament firms throughout Europe. Unlike Sir Basil Zaharoff, he comes from a very famous and powerful family of France. Originally German the Schneider dynasty has been armourers of Europe from the days of Louis XVI. With perfect impartiality they supplied first the monarchy, then the Republic, and then Napoleon's Empire with armaments. When the Crimean war broke out the family fortune was made and the family tradition was established. Although the inferior quality of the Schneider cannons was one of the factors of the downfall of Napoleon III, the Franco-Prussian war multiplied the Schneider fortune a hundredfold. It was towards the end of the 19th century that M. Eugene Schneider came into power and began to work upon a world-

wide scale. The Russo-Japanese war came opportunely and while Zaharoff was supplying munitions to Russia, M. Schneider in collaboration with the firm of the Mitsuis armed Japan.

But we should do a great injustice if we ever blame M. Schneider of being one sided. When after the Russo-Japanese war, Russia needed rearming, he was one of the first men to offer his services. Of course the Krupps and the Vickers were also equally eager to arm Russia to the teeth but the genius of M. Schneider made the best of the situation. M. Maurice Paleologue the then French Minister to Imperial Russia was a director in the Schneider Banque de l'union Parisienne. "Buy from us" he whispered to the Russians, "and pay with French money borrowed from our bank." M. Schneider and his colleagues reaped a profit of Rs. 3,000,000,000 in the following years. Obviously he was not satisfied with his petty fortune and was working towards a greater end. But all this would never have been possible, had he not the help, assistance and the guidance of a brighter luminary, a greater genius, the most influential man of Europe.

We are speaking of M. Francais de Wendel, President of the Comité des Forges, regent of the Banque de France, member of the Chamber of Deputies, proprietor of the Agence Havas (the Reuter of France), controller of the leading journals of Paris, namely Le Journal des Débats, Le Temps, Journé Industrielle, Le Matin, L'Echo de Paris and a host of others. He comes from a family which armed most impartially all the great powers of Europe since the French revolution and has been uniquely international. Members of the family were spread over every state of Europe and they worked together to attain the same goal. When they had interest in Berlin some of them would add to their name the title "von" and when they were interested in Paris, they would just alter the adjunct to "de." A curious illustration to the point is that of Herr Humbert von Wendel, a brother of our M. Francois de Wendel, who was one of the most influential members of the German Reichstag in 1914. Directly after the treaty of Versailles 'Von' Wendel became a 'de' Wendel, a very loyal French citizen. With their great international influence 'the de Wendels' were creating a 'favourable atmosphere' in Europe for a big show compared with which the Russo-Japanese and the Balkan wars were but child's plays.

But there were other men also who were helping to prepare the field. In Germany Alfred Krupp, Herr Thyssen, and the directors of the Ludwiglöwe and the Stum were also working to this end. They were the power behind the Government; and in complete friendship with the Zaharoff group, the Schneiders and de Wendels, they profited

in the Franco-Prussian, Sino-Japanese, Russo-Japanese and the Balkan wars. They were now eager to share profits in a bigger one. Through diplomacy, propaganda, bribery and a thousand other ways they prepared for the big haul. And they had not to wait long.

July 1914. The shareholders of the Vickers-Armstrong,—all big men,—were listening to the Annual report of the company. A charming smile illuminated the face of Albert Vickers, one of the directors, as he read. "An era of prosperity is about to begin, thanks to the rapid and continuous growth of our business." The audience clapped their hands in approbation. An era of prosperity was about to begin. Yes, the world-war was to begin within a month. Didn't it mean prosperity to the munition makers? After so many years of waiting, their machinations had succeeded in bringing in the long coveted world-war. Thanks to the genius of old Zaharoff, the influence of Schneider and de Wendel, the power of Krupp and Thyssen. In London, in Paris, and in Berlin gentlemen with interest in armament factories returned home in a jubilant mood. Wasn't the era of prosperity to begin?

So the era of prosperity began. But how was it brought about? When the leaders of the right and the left in Great Britain were also shareholders in armament companies, when the men in power in France were themselves munition makers, when the politicians in Germany and Austria-Hungary were puppets in the hands of the armourers, does it seem a very difficult thing to be brought about?

Out of petty national jealousies fanned by the greedy munition makers originated the last world war, its passage being made the more easy by the ignorance of the people coupled with the foolishness of the politicians and the politico-economic crises, the importance of which was unnecessarily made much of by the interested businessmen of all countries. The inflammable material was thus carefully made ready. Only a pretext and a man were required to begin the conflagration. The pretext was found in the murder at Sarajevo and the man was found in the person of Count Berchtold. The Austrian minister, who had great interest in the Ludwiglöwe and the Krupps, was personally for a small war to serve his own personal end. So he lied to the Emperor Francis Joseph, to the Kaiser and to the world at large to bring about what he thought to be an Austro-Serbian or at best an Austro-Russian war. Poor man, the puppet of others as he was, he did not realise that he had set a world-wide conflagration which would ruin the empire and his own career along with it.

And once when the war had begun it meant heyday to the armourers. The strange brotherhood now worked in unison to reap the

rich harvest of their labour and to prolong the war indefinitely. The war in no way interrupted their cordiality. They were above petty national feelings. Throughout the years from 1914 to 1918 they stayed on jolly terms. They even emerged from the war better friends than they were when they went into it. Even during the war their relations were not interrupted and they helped each other whenever they could to prolong the war. In 1916 when the iron mines and factories of the Briey Basin which were occupied by the Germans and worked out by them to manufacture munitions came under the range of the French artillery, French military officers wanted to bombard them; but curiously enough they had to stop because some big men in the armament industry did not like the idea. Similarly when the Germans could bombard the French ammunition factories and iron mines at Dombasle in Meurthe-et-Moselle, they refrained from doing so in deference to the wish of a big man in the ammunition department. But the war would have come to an end much earlier had these places been destroyed.

The munition makers are full of consideration for the enemy, for a weak enemy means a short war. So when the enemy is in danger of shortage of ammunitions, they supply her with some out of their surplus. This is why the agents of Sir Basil Zaharoff supplied carbide to German submarines, and throughout the war English and French industries maintained to Germany a steady stream of mineral, copper, oil, rubber, glycerine (for explosives) and other chemicals. Germany returned the compliment with iron, steel, magnetoies etc. And thus the splendid war business dragged on. The armament makers opposed strongly whenever any overture for peace was made. So it took four long years to finish a war which otherwise would have taken only a few months.

And what was the result? The munition makers made stupendous profits and Europe paid the price with the blood of 10 million men. The profits of the Zaharoff group alone amounted to 21 billion rupees, not to speak of the others. Blood money poured into their coffers in millions.

At last, however, the big haul was over. The tired nations craved for peace, but these men did not. They eyed the League of Nations with suspicion and took to the task of rearming Europe in all seriousness. Scarcely had three years passed after the armistice when Sir Basil Zaharoff in collaboration with Lloyd George and M. Venizelos launched another war. 300,000 Greek soldiers laid down their lives in the Greko-Turkish war in order to satisfy Sir Basil's whims. Other men too were not sitting idle. Munition manufacturers began to explore

new fields for their activities. The Reef leader Abd-el-Krim was armed by the French and European firms in his fight against France and Spain. The White Guards of Russia, the rebels of Siam, the Asiatic states of Iran, Afghanistan and Iraq, the new European states like Poland, Yugoslavia, Czechoslovakia etc. were all armed by them. They fanned the wars between Bolivia and Paraguay, Peru and Columbia, China and Japan. When in 1931-32 Haile Selassi of Abyssinia wanted ammunitions they all flocked to his aid. But after all, these are petty business to these big firms. So they are now busy in preparing the field for another great world-war.

Quite a long time has passed since the last world-war,—at least the armourers think so. Years are quietly passing away without bringing any big haul to them. Naturally they are getting impatient. We again find our old friends MM. Schneider and de Wendel working behind the scenes in dead earnest. New men are helping them. Thanks to their activities the Comité des Forges which controls hundreds of armament firms, wields tremendous power to-day in European politics. It controls the press and the foreign policy of France and of the Little Entente. A former President, M. Millerand, has been its legal defender, President Lebrun and a former premier, Andre Tardieu, are directors of one or other of its various subsidies. There was no stronger influence upon M. Poincaré in his occupation of the Ruhr than the Comité; the recent agitation over the Saar Basin, the present warlike attitude of France over the German violation of the demilitarised zone, all have sprung from its headquarters. In collaboration with it are working the British firm of Vickers-Armstrong, and the Jap firm of the Mitsui. On the other hand M. Schneider is to-day playing the same game with Hungary, Bulgaria and Turkey that he played with Imperial Russia in the earlier years of the century.

As the president of the Union Europeene Industriale et Financiere, M. Schneider, along with his friends MM. de Wendel and Andre Vicaire, his brother-in-law Armand de Saint-Sauver, the Czechoslovakian foreign minister Edouard Benes, and the two Germans Von Deutschnitz and Von Arthaber, controls the great armament firm of Skoda and 230 other allied enterprises. The Comité, the Union Europeene and the Skoda under the able guidance of these gentlemen are busy in creating a 'favourable atmosphere' in Europe. Their method of procedure is to some extent reflected in the Roumanian arms scandal. In March 1933 the Roumanian Government discovered that the Skoda Works had evaded taxes to the extent of Rs. 2,000,000. It looked into the safe of Bruno Seletski, Skoda's agent in Roumania,

and discovered that he had distributed more than Rs. 30,000,000 among the "right" officials of both the Government and the army, and their wives and mistresses, and that hundreds of thousands had gone to "charity" and "entertainment" because the beneficiaries "will be used by us some day"!

But there are stranger facts than these. Would you believe our words if we tell you that it were some French gentlemen who helped Hitler to power? But that is the truth. It is said that Fritz Thyssen, head of the Vereinigte Stahlwerke A—G, the greatest steel company of Germany, is the angel of Hitler. He spent 3,000,000 marks for the Nazi party in 1932—33 alone, not to speak of his many previous generositys. He is the greatest supporter of Hitler and at the same time he is also a great friend of MM. de Wendel and Schneider. Besides him Von Deutschnitz and Von Arthaber who are colleagues of the French armament magnates are two of the staunchest supporters of the Nazi party. What more, it is an open secret to-day that Skoda, and through Skoda, Schneider-Creusot had contributed French money to the Anti-French campaign expenses of Herr Hitler. Is it not a very puzzling affair apparently? But a second thought will show you that a passive Germany does not suit the requirements of the armament magnates. Hence this strange move. The Nazi press to-day is spreading hatred against France and exhorting the German people to *re-arm*; the de Wendel-controlled newspapers of Paris are denouncing the Hitler regime and calling for *fresh guarantees* of security against the menace of a re-armed Germany. But Schneider, de Wendel, Thyssen, Deutschnitz are as great friends as ever and are happily smiling at the favourable turn of events.

For if they can only succeed in keeping Europe in a constant state of nerves their profits are secured. So it is their policy to publish periodical war scares, impress government officials with the vital necessity of maintaining armaments against the "aggression" of neighbour states, frustrate disarmament conferences, bribe if necessary, and create in every practicable way the suspicion that security is threatened. Only this much and they will be able to say like contented M. Schneider, "The defence of our country has brought us *satisfactions* which cannot be ignored."

And to-day when war clouds have gathered in the East, the West and the South, these gentlemen are growing very optimistic about their future. With their vast capital, immense influence and wily brains they hope to reap a richer harvest in the future. They look bright, and seem to sing to themselves: 'there's a good time coming.'

Rudyard Kipling

PRATAP CHANDRA SEN—*Second Year, Arts.*

KIPLING as a literary artist shone in no fewer than three different spheres—as a poet, as a short-story writer and as a writer of longer stories. As Kipling first entered into literary prominence as the author of *Departmental Ditties* we may fittingly begin our study with an attempt to understand his poetry.

Kipling is first and foremost the poet of the barrack room. Though to the cursory observer British Army life does not seem at all a fit theme for poetry yet the fact remains that the whole fame of one of the leading poets to-day is based on poetry composed on army life.

Kipling has portrayed the average British soldier as something more than an insignificant unit in a great machine, as something more than a mere number in the Army lists. He has shown to us the human being fully equipped with all the merits and foibles of humanity. Kipling has done for the soldier what Dickens did for the cockney in his creation of the inimitable Sam Weller.

The position of 'Tommy' when Kipling began to write of him, was pitiable indeed. He was looked down upon as a blackguard and a butcher. Everywhere he was treated with scorn. Yet, paradoxical though it may seem, on certain occasions Tommy was exalted and praised extravagantly. This was especially true when to adopt Tommy's phrase,—“there was trouble in the wind.” The whole attitude of the soldier has been feelingly portrayed by Kipling—

We aren't no thin red heroes nor we aren't no blackguards too
But single men in barracks remarkable like you
An' sometimes if our conduct isn't all your fancy paints
Why, single men in barracks don't grow into plaster saints.

Or again

For its Tommy this and Tommy that an'
“Chuck him out the brute!
But its saviour of the country when the guns begin to shoot.
An' its Tommy this and Tommy that an'
Anything you please
An' Tommy ain't a bloomin' fool—you bet
That Tommy sees.

It was Kipling's mission to clear the cloud of suspicion that hung over Tommy's head and this the poet did by giving to the world little pen-pictures of barrack life. The cloud has been cleared but the pen-pictures are still read and enjoyed.

Kipling was a supreme master of the soldier's language. This enabled him to describe not only the life but also the philosophy of Tommy.

Consider for a moment—

I've a head like a concertina: I've a tongue like a button stick
I've a mouth like an old potato and I'm more than a little sick.

* * * * *

I left my cap in a public house my boots in the public road.
And Lordo knows where and I don't care my belt and my tunic goed.
They'll stop my pay, they'll cut away the stripes I used to wear
But I've left my mark on Corporal's face and I think he'll keep it there!
My wife she cries on the barrack gate my kid in the barrack yard.
It ain't that I mind the orderly room—its *that* that cuts so hard.
I will take my oath before them both that I will sore abstain
But as soon as I'm in with a mate and gin I know I'll do it again."

A comment on this would be superfluous. To the supreme glory of Kipling it must be said, in his sketches he never exaggerates. He does not attempt to saturate barrack-life with a superfluity of romance. He takes life as he finds it there and out of the very prosaicness he has built poetry and song.

In this connection comment has to be made on two poems which though written around soldiers are far removed from the class of poems represented by *Barrack-room Ballads*. The first is "Gunga Din" and the second "Mandalay." We find in these poems a new element introduced. The Indian element has been brought in. In "Gunga Din" it is relatively passive and secondary.

In Gunga Din we find the purest example of Kipling's rhythm and language. The poem has a swing and a fire that stamps it with the mark of inspiration. In support of our contention we shall merely quote two examples—

So I'll meet him later on
At the place where 'e is gone
Where its always double drill and no canteen
'ee'll be squatting on the coals
Giving drink to poor damned souls
And I'll get a swig in hell from Gunga Din.

And again

You Lazurshian-leather Gunga Din!
 Though I've belted you and flayed you
 By the living Gawd that made you
 You're a better man than I am, Gunga Din.

For sheer rhythmic exuberance this piece stands almost unparalleled in the realm of modern poetry. Kipling has, indeed, added "force to the English literature."

From the rough rhythm of Gunga Din let us pass to the lyric loveliness of "Mandalay."

An' I am learning in London what the ten year soldier tells
 If you've heard the East a callin' you won't never 'ud aught else
 No! you won't 'ud nothing else
 But them spicy garlic smells
 An' the sunshine an' the palm trees and the tinky temple bells
 On the road to Mandalay.

There is something haunting, strangely beautiful in the melody of these lines. It is the nearest that Kipling has approached to the spirit of India in his poems—the spirit that he so brilliantly portrayed in 'Kim.' The magic of the East—the East where there "aren't no ten commandments" and where "a man can raise a thirst"—has been vividly described.

The absence of the Ten Commandments, east of Suez, brings us to another phase in Kipling's poetry. It is indeed the first phase of all.

It was as the author of *Departmental Ditties* that Kipling made his debut. Here we find Kipling the cynic, Kipling the vulgar, Kipling, the critic of life. As in his short stories so in these poems, Kipling has given to the world an amusing and cynical picture of Anglo-Indian life in India. Nothing seems to be sacred to his pen. All the foibles of official life usually covered with the whitewash of convention, are brought out naked into the light of day. Kipling looks on the official world as a strange and unfair world where the most scheming thrive. After going through all the features and phases he arrives at the conclusion that

We are very slightly changed
 From the semi-apes who ranged
 India's pre-historic clay.
 He that drew the longest bow
 Ran his brother down you know
 As we run men down to-day.

Thus the artless songs I sing
 Do not deal with anything
 New or never said before
 As it was in the beginning
 Is to-day official sinning
 And shall be for evermore.

Let us for a moment pass lightly over some of these artless songs—

Careless and lazy is he
 Greatly inferior to me
 What is the spell you managed so well
 Commonplace Potiphar G.?

Lovely Mehitabel Lee
 Let me enquire of thee
 Should I have riz to what Potiphar is
 Hadst thou been mated to me.

This is only one of many. Similar is the rise of Ahaserus Jenkins of the operatic own and many other illustrious mortals.

Of Kipling's jingoism much has been written and said. For this his literary efforts have often been attacked and criticised. These critics should at least recognise that this spirit is natural in one brought up as Kipling was brought up. He lived in the age of imperialism and all his life was spent in an atmosphere calculated to promote that feeling. It is indeed remarkable that Kipling, a man of strong emotions actually retained his mental balance and was sane enough to be able to write those satirical sketches of his countrymen that we find in *Departmental Ditties*. We have only to read such poems as "Pagut M. P." to realise this. Despite all this however, the fact remains that Kipling was an imperialist and the fact also stands that some of his finest poems—' The Flag of England ' for example rose from the fountain of imperialism that was in his soul. It is only in his war-poems that we find his dignified imperialism descending into common journalism. Many poems in "The Five Nations" are full of cheap sentimentality and an insane fury against the Hun.

In this connection we may also remark on that race-hatred which critics have attributed to Kipling. In support of their contention these critics invariably quote those well-known lines—

Oh, East is East and West is West
 and never the twain shall meet
 Till earth and sea stand presently
 at God's great judgment seat.

To dispel this great illusion some day a great critic will arise. Great tasks we leave to great minds. We content ourselves with merely quoting the immediately subsequent lines of the Ballad—

" But there is neither East or West
nor Border nor Breed nor Birth
When two strong men stand face to face
though they come from the ends of the earth."

* * * * *

Kipling the short story writer is in some senses a successor of Kipling the poet. This is true especially of his tales of Anglo-Indian life. His anecdotes of Simla are full of that salty flavour that is such a distinguishing feature of *Departmental Ditties*. The Gadsbys, Mrs. Hauksbee and the other entertaining characters of Kipling's Simla might easily take their places among the Mehitabel Lees and Ahaserus Jenkins of the Ditties. In both there is the same note of cynicism—the same vulgar outlook on life. Kipling has given powerful flashes of life—flashes that are penetrating and revealing. Each story is a little cameo—a thumbnail sketch of life.

In these stories Kipling achieves the highest merit of the short story writer. Many stories that pass to-day as short stories are conspicuous for the total absence of all the qualities of a short story. A short story is not merely a long story made short; it is something more. The art of short-story writing is a separate branch of literary expression and like all other arts it has certain fixed principles, certain canons, certain ideals before it. A dew-drop reflects in itself an image of the vast expanse of heaven—an image that is small but at the same time finished and complete. Symmetrical and artistic, it conveys to us an idea that is sufficient and self-contained; so a short story must give to us within a short compass a finished picture of life. The short story writer must convey to us by a few broad and masterly strokes a comprehensive impression of the world he seeks to describe. Such are the masterpieces of Maupassant, Maugham and the incomparable Galsworthy. Such is also the work of Kipling. Each of his tales is a complete picture of life, rounded, smooth and artistic. The vigour of his style and the terse grandeur of his language are gifts that Kipling displays to the fullest advantage in his short stories investing them thereby with a rugged majesty that is almost Homeric in its simplicity. Oscar Wilde summed the merits (and demerits) of Kipling in the following characteristic phrase—" Kipling reveals life by superb flashes of vulgarity."

The short stories of Kipling have an added interest because of their autobiographical significance. As we read these stories every aspect of

the author's life seems to live before our eyes. The early years spent in India surrounded by faithful servants, strange and fascinating customs, superstitions and beliefs have been brilliantly depicted in "Wee Willie Winkie," "Baa Baa Black Sheep" and "His Majesty the King." Kipling's children are imaginative, impulsive, simple and lovable creatures—little sprightly fairies who sometimes utter most terrible blasphemies imbibed from their faithful servants' dialogues. Kipling must have been just like one of them—full of imagination, wonder and a perpetual astonishment. So we see the childhood years unfold themselves—years of impressions that were to suddenly spring out from nowhere as it were at some distant date.

Then from the happy infancy in India the young Kipling passed on to England and *Westward Ho!* Of the subsequent years we would have no better picture than what Kipling himself has given us in *Stalky and Co.* Those strange tales of school-days so boldly different from the usual public-school-life-stories, give us a glimpse of the secret regions of a young, imaginative and original youth's brain. Of late there has been much controversy as to the originals of Stalky, and M'Turk. Happily this controversy has been amicably settled. The fact that Major-General Dunsterville is the original of Stalky has, however, not added at all appreciably either to the enjoyment or the appreciation of those inimitable anecdotes. Rather it would be much better if Stalky had forever remained Stalky. Literary characters have certain images in our minds that are almost sacred. These images have arisen out of the blending of the author's pictures and our own imagination. Stalky lives in each of our minds in different forms—and to limit this endless variety by identifying him with one single person is to rob us of much emotional enjoyment.

From the joy of those years at a school Kipling was translated rather abruptly to the journalists' desk at Bombay. It was from here that *Departmental Ditties* was written. Of the trials and troubles of this stage of Kipling's life much has been rewritten and much more has been imagined but the sanest and best picture is Kipling's own, depicted in such stories as "The Man who Would be King."

In the course of his wanderings in India Kipling came into contact with many currents, both ordinary and extraordinary. These contacts have been immortalised in many tales. Among these we may include his immortal *Soldiers Three*. Mulvaney, Learoyd and Ontheris are characters that can only compare with Stalky, M'Turk and Beetle. Like the Tommy of Barrack-room Ballads these three (it is impossible to think of them other than collectively) represent the quintessence of Cocknaigne. They are three soldiers—three opportunists tossed about

helplessly on the seas of life but somehow managing to keep alive and smiling. They do not concern themselves with speculations as to the forces that are guiding them. That is to them, "another story." They are content to live in their own world within the barracks—thinking in their strange impulsive way and acting according to their own inexplicable emotions and ideals. Often they are involved in strange circumstances but somehow they manage to escape through the sheer force of quick-wittedness and luck. In this respect it is Mulvaney who is the post master. With the sagacity born of many escapades and the devil-may-care spirit that is natural to him he gets into and escapes from the most unforeseen and unprecedented experiences. Such is his conduct in that escapade, known to all Kiplingians as the episode of Krishna Mulvaney.

Beneath this spirit of daredevilry and blatant dishonesty there is a deeper, tender, side of the soldier's character. It is quiet—full of a grief, a love and a beauty that is most eloquent in its silence. Such is Mulvaney's love for Dinah Shadd and his affection for the little one who fell under the grip of cholera during a route march, long ago. Such is the love that tied a certain hard-living 'private' to Garm—that made him shed tears for a mere dog.

* * * * *

From the short stories of Kipling we can pass to his longer tales. It is in this department that Kipling proved to be at once a failure and a success. Paradoxical though this may sound it is, nevertheless, perfectly true. Kipling's single novel—*The Light that Failed* is best described by its title—it was a light but it failed. For once the master artist, the artful juggler with words had failed indeed.

It was in his other efforts in this department that Kipling displayed to the best advantage the peculiar gifts of his genius. To this side of his literary work belong the two books that have earned him undying fame—the two contributions that may be justly as the highest examples of Kipling's art. The first is the *Jungle Book* and the second is *Kim*.

Though *The Jungle Book* consists of separate anecdotes that belong by reason of their length to the short story, we cannot class *The Jungle Book* as a collection of short stories. Through the whole book there runs an unifying strain—a common motif that makes the seemingly separate tales, parts of an artistic whole. Of the book itself much has been written and said; but even then it is impossible to just pass over it without any mention. The sheer beauty of the piece strikes us into dumb amazement. Like an audience to whom a master musician has been playing, we are hushed—the silence seems too sacred to be profaned by any critical appreciations. But as the silence dies

and our first amazement fades away, we struggle to analyse, criticise and dissect. The most that can be said about this incomparable work of art in a single expression is that it is a lyric of the jungle, a symphony of forest life. Here we are brought face to face with the beasts, and birds that throng the universe. To the master artist the key to this hidden world is known—he has entered there. We peep through the key-hole and at once the whole secret is revealed unto us. But when the traveller returns we realise how little we know. What we have seen is but the shadow, merely the outer forest—the traveller tells us of the inner secrets, the real secrets of the whole affair. Begheera, the Bandar-log, the seconce wolf-pack, Akela, the Red dogs—they pass before us in a ceaseless procession. Like Mowgli we watch and draw our breath in wonder and joy. The teeming life of the forest is being displayed unto us—the Jungle Law is ours too. We feel in our hearts the great struggle, as old as the world, that these beasts are waging against the relentless forces of nature—the panting drought and the shivering rains. The whole struggle of life against the lifeless, of the living against the inexorably fixed laws of Nature—we learn it in a flash. We learn it and feel in our hearts—the joy, the sorrow, the pathos, and the overwhelming glory of it all.

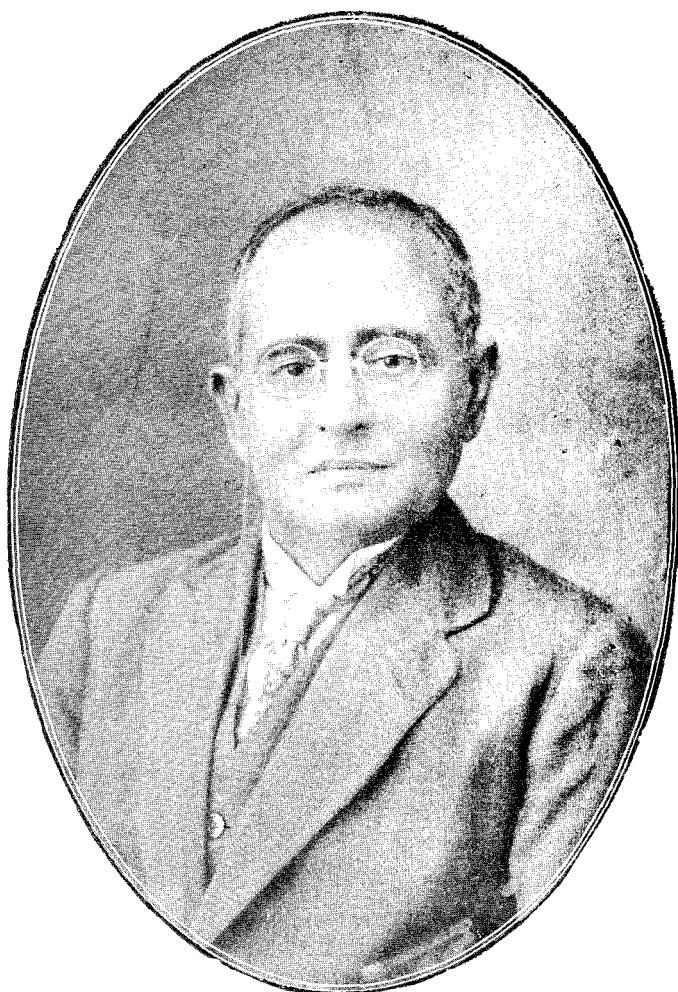
Kim represents the top of Kipling's genius. It is a magnificent saga of life—an unparalleled epic of adventures. To describe in a single book all the various sides of Indian life is a gigantic venture. To the undying glory of Kipling it must be said that he accomplished it with the highest degree of success. The life of the Indian bazaars—teeming, crowded, colourful, adventurous, strange and exquisitely romantic—has been made to live before our eyes. The figures of Mahbubali, the old woman, the secret service man, the Lucknow women, the strange, oily youngmen who used to pay Kim for acting as their messenger flit briskly through the pages. For a minute we live with them, be with them and think with them. A moment later we separate—we go floating away down the eddying currents of life; but the rich memories of those intimate contacts creates a fine feeling of joy in our hearts. Here and there in this Indian epic flits the foreigner—the strange curio-dealer of Simla, the museum-keeper at Lahore, the boys at the school—how truly and vividly they have been pictured—and the regimental lads. They however, represent a world apart—a world that knows little and understands less of the greater, more complex life of the bazaars. The line between these two separate spheres of life has been surely and boldly drawn. On this border-line flits the shadowy figure of Kim. He is 'Little Friend of All the World'—by birth he belongs to one world, by inclination and upbringing his proper place is in the other.

His mind is a complex, inexplicable thing born of the strange contact and conflict between the two worlds that were his life. That is why we cannot understand Kim though we read of him from the beginning to the end. We meet him sitting straddle-legged on the Zam Zamah. He flits through the book,—shadowy and vague. We love him and grow interested in him, but we can never fully understand him.

Of the many incidents and events recorded in this book the most vivid and interesting is the description of the journey along the Grand Trunk Road. Here we have the spirit of the road—the cresting bullock carts, the conversation, the sunset, the evening and the night—the glowing cooking fires and above all the easy swing of the immemorial bullock-cart.

Here, at the summit of his glory, let us have the poet, the incomparable teller of tales. Though he is dead he will live for ever in the hearts of those who know and appreciate beauty and art. He came to the world full of joy, and as life unfolded itself he gave more and more of this joy unto us. Throughout his life he remained faithful to his ideal—to his conception of life and art. He was a traveller like Kim, journeying through life. All that he saw he has handed down to us faithfully and well. To him life was wonderful and this wonder he communicated to us. Of destiny he had a fixed idea. An unseeing force, call it Fate, call it destiny, is for ever drivnig us on—filling our hearts with knowledge while it fills our eyes with tears. Kipling saw the fun of the world—all the singing, the dancing and the joy, the palm trees and the moonlight, the sunrise and the snows, he saw his fellow-men—their sorrows, and their joys, their laughter and their tears, the strange chequered pattern that is their life; and through it and above it all he saw, perhaps, shining transcendant the glory that is God.

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THE LATE MR. K. K. CHANDA

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Bengal Peasant in Debt

BIMAL CHANDRA SINHA—*Third Year, Arts.*

THE problem of agricultural indebtedness has loomed large before the public recently. This evil, inherent in almost all the agricultural countries, has been of special intensity in India. In India, the agricultural system and the social structure combine together and offer greater scope for the money-lenders than in any other country. Specially, the seasonal character of the main vocation, demanding short-term loan without any security has deterred the growth of credit institutions and has left free scope for the money-lender to lord supreme over the poor raiyats. Thus, in fact, the system of usury and the institution of money-lending have become almost inextricably associated with the agricultural economy of our country. The present depression and the helpless condition of the raiyats have brought, as never before, the issue to public attention.

I

At the outset, we would try to ascertain why the Bengalee peasant incurs debt at all. Perhaps, the greatest cause of rural indebtedness is the ancestral debt of the Bengalee peasant, and it forms the largest percentage of the existing agricultural debts. To quote from the recent note on Economic Enquiry in the Rangpur District by the Settlement Department, “ It is well-known that many loans, or rather acknowledgments of debts, are not new money, but only renewal of old loans. For loans totalling about one-eighth of the present value, no cause was given, or the reason was ‘ to pay off old loans.’ ”* It is needless to emphasise more upon the importance of removing ancentral debt.

The Bengal Banking Enquiry Committee in its careful study mentioned some other causes, which it is worthwhile to recount. The very first cause of rural indebtedness, pointed out in the report is excessive love of litigation. The second cause is the exorbitantly high rate of interest which the mahajans charge from the raiyats for the easy credit facilities they provide. The rate of interest in Bengal has sometimes been as high as 300 per cent. The low-credit of the borrower, the precariousness of the securities, the shortness of capital of the

*Supplement to the *Calcutta Gazette*, January 24, 1935, page 135.

money-lender in relation to the demand, absence of rival financing agencies, the failure of co-operative societies and loan offices to meet all the requirements of the borrowers of the locality, and tradition and custom—all combine in forcing up the rate higher and higher, thus increasing the burden of debt of the peasantry.

Sometimes social ceremonies and improvident expenditure on luxury-goods are cited as causes of indebtedness. In the note, referred to before, more than a fifth is said to have been borrowed because of marriages only. But Mr. S. C. Mitter in his Recovery Plan sternly opposes this view and maintains that the Bengalee peasants are not improvident by nature. The main cause of indebtedness is, according to Mr. S. C. Mitter, the difficulty in paying up the landlords' rent. He quotes the figures from the enquiries at Karimpur conducted by the Bengal Banking Enquiry Committee, in support of his statement.

But the learned author of the Recovery Plan makes too great an assumption in thinking that what is true of a particular village in the Dacca District is true of the whole of Bengal. There are plenty of facts and figures for proving that it is *not* for the payment of land-revenue and rent that the greatest amount of debt is incurred. We would present here the figures showing the amount of land-revenue and its percentage to the total income of a peasant in Bengal and compare them with the figures of other provinces: —

	Average rent per acre	Price of the produce of 1 acre in normal times*
Bengal	... Rs. 3 2 as.	Rs. 59/-
Meerut		
Statutory	... Rs. 13 8 as.	Rs. 75/-
Occupancy	... Rs. 6 0 as.	
Jhansi		
Statutory	... Rs. 3 0 as.	Rs. 27/-
Occupancy	... Rs. 2 8 as.	
Lucknow		
Statutory	... Rs. 7 0 as.	Rs. 63/-

The above figures ostensibly give a lie to the statement that the greatest portion of the debt is incurred for paying the rent. In fact,

*We also hold ready the figures given in the bulletins, issued by the Bengal Board of Economic Enquiry. The total income of a peasant in the Bankura District—(Average of column 13 Table p (IV) Bulletin Bankura) is Rs. 626 while his rent is Rs. 24.33 (Average of column 5, Table p V).

what appears to us *the cause* of rural indebtedness is the rights of the peasants over land—rights, which are of a permanent character.

In many cases, it has been discovered that absence of permanent right to the land also saves the raiyat from indebtedness. Enquiries have revealed that a peasant in Chotanagpur (who has no right to property) is by no means economically worse off than a Bengalee peasant. His income almost equals that of a Bengalee peasant; yet he is free from the terrible clutches of the money-lender. This is so because he has got no permanent right over land—a fact which, however, does not prevent, in any way, his cultivating the land and enjoying its produce.

Now after considering the more permanent causes, we would now proceed to consider the recent causes, which have aggravated the evil.

II

The Bengal Banking Enquiry Committee in 1929 came to the conclusion, after a careful examination of a huge mass of data, that the total amount of agricultural indebtedness was 100 crores or Rs. 160 per every average agriculturist family comprising of 5.15 members. But after 1929 such momentous changes have occurred that the same point cannot be maintained at the present moment. The position before 1929 was completely reversed in subsequent years, and the statements of the Bengal Banking Enquiry Committee are to be examined afresh.

In the first place, the Sarda Act passed in 1929 has, in an indirect way, acted unfavourably upon the indebted peasantry. The charge for marrying off the girls before the Act would come into operation became widespread and this compelled the poor parents to borrow from the village money-lenders huge sums at very high rates of interest on the understanding that the debt would be paid off through their profit, especially in the jute-business. But a fall in the price of jute robbed them of all powers of repayment and the burden of debt, incurred by the peasantry before the Sarda Act has been a permanent one. Thus “a large contributing factor,” to quote the words of the Census authorities “was the reckless borrowing in connection with the early marriages undertaken to forestall the operation of the Child Marriages Restraint Act.”

Not less important were the factors due to the rise in the value of money, which followed the trade-depression in 1929. In spite of some checks provided by the financial policy of the government of England upon India, the value of the rupee has gone up greatly.

This fall in the price-level implies that the same amount of debt would compel the raiyat to give up a much greater quantity of his agricultural products. But unfortunately, the productive power of land seems to be deteriorating day by day. Thus while on the one hand, the produce of the land is growing smaller and smaller, the purchasing power of the currency is growing higher and higher thus hopelessly increasing the burden of debt. Another cause has been the diminution of the raiyats' power for repayment of debts. Though his income has been less, still there has been no proportionate fall in his expenditure.*

These facts clearly reveal that Bengal is rushing headlong towards her ruin and the total amount of debt is fast increasing day by day. It can hardly be maintained any more that the total amount of agricultural debt ranges between 97 and 100 crores. In fact the Bengal Government itself is of opinion that the total amount has increased by at least 33 per cent. But we believe that the total amount is much more and there are good reasons to agree with Dr. Naresh Sen Gupta that the total amount of indebtedness is about 200 to 300 crores.†

III

Thus the problem before us is three-fold—(1) The old accumulated debts of the agriculturist is to be altogether wiped off or considerably reduced, (2) he is to be given such assistance that he may not be compelled to borrow again to meet his ordinary requirements and, (3) facilities are to be extended to him so that by utilising them properly he may produce more than he consumes, or in other words have some surplus. Let us in this section concentrate on the first aspect and enquire about the steps, that are being taken to achieve this end.

If we look around, we would find that there has been a regular craze for regulating the money-lending business through legislation. The process began as early as 1772, when the rule for adjustment of debt was accepted. Two comparatively recent All-India acts of such a type are the Usurious Loans Act of 1918 and Usurious Loans (Amendment) Act of 1926. The former empowers a court, where there are reasonable grounds to believe that the rate of interest was excessive and the transaction was substantially unfair, to reopen the transaction and relieve the debtor of excessive interest even though there is an agreement to close previous dealings and open a new account. After

*Vide supplement to the *Calcutta Gazette*, January 24, 1935, page 115.

†Census Vol. V, Part I, page 14 and supplement to the *Calcutta Gazette*, January 24, 1935.

the amendment of 1926, this Act further empowers suits by debtors and for redemption of securities. In Bengal the Money-lender ^{Act} of 1933 has been enacted on the principle of *Damdupat*, preventing excessively high rates of interest and especially the piling up of interest.

A critical observer will perceive that regulations of a negative sort cannot suffice on such occasions. Mere prevention of high rates would not result in complete eradication of the evil. As long as the money-lender continues to be a 'dangerous necessity' and his influence continues in the village, it is almost impossible to provide some such legislation against the money-lender as would be able to redress the wrongs done to the raiyats. For this reason unless there is some legislation granting the agriculturists special privilege this evil of agricultural indebtedness can hardly be checked.

Attention has already been diverted to this aspect and perhaps the best example of such legislation is the Punjab Land Alienation Act of 1900. Its main object was to prevent the small peasant-proprietor being expropriated by the village money-lender who has no bona-fide interest in agriculture. By it the non-agriculturist classes have been shut out from acquiring land; they are not allowed to buy land from a member of the agriculturist tribe nor may they take it in mortgage from the latter for more than twenty years. The U.P. Agriculturists' Relief Act of 1934, however, has gone further by providing for (a) the fixing of instalments by courts, when passing decrees, extending over a period of four years, in the case of small agriculturists and twenty years in the case of others; (b) limiting the rates of interest on loans taken after the passing of the Bill to rates notified by the Provincial Government as the prevailing rates; (c) facilitating the redemption of mortgages; and (d) the maintenance by creditors of a correct account for each agriculturist debtor for each loan separately and supplying the same to the debtor every year.

Legislation of this type in Bengal began with the Money-lender's Act, mainly applicable to non-Bengalee money-lenders. The recent Bengal Agricultural Debtor's Bill, which, after a protracted discussion has been passed by the Legislative Council, is now awaiting the assent of the Governor. It was drawn up by the Board of Economic Enquiry on the lines of the Central Provinces and the Punjab Act and provides for the following:—

(a) The Local Government will establish one or more Debt Settlement Boards for any local area specified in the notification. Each board shall consist of a chairman and four other members to be appointed by the Local Government.

(b) The Local Government would empower the Boards to—

(i) receive applications for debt-adjustment from the debtor and the creditor, and try at first to settle the debt amicably; (ii) force the remaining creditors to whom not less than 40 per cent. of the total debt, secured or unsecured, is owing, to accept the reasonable offer of the debtor for the amicable settlement of all debts, (iii) pass orders regarding the terms on which the debts shall be settled, when creditors, holding 60 per cent. or more of the total debt, agree to an amicable settlement with the debtor, (iv) grant a certificate to the debtor, when any creditor does not accept an offer made by the debtor, which in the opinion of the Board is fair and such as the creditor ought reasonably to accept. After the grant of such a certificate, no civil court shall allow to the plaintiff any suit for the recovery of such debts.

While welcoming any legislation, which has for its aim freedom of the raiyat from the moneylender's clutches, we would still be justified in making an attempt to scrutinise the provisions of the Bill. In fact, even the stoutest defenders of the Bill will find it difficult to contend that the Bill does not strike at the very root of the sanctity of contract and does not smack of the doctrine of repudiation. There is, again, a very strong case against such a bill from the point of view of the hopeless creditor who will be repaid only in instalments distributed over a period of fifteen to twenty years. Then again, as has been the actual fact—creditors who had so long provided loans undertaking considerable risks, will naturally restrict the issue of any further credit ; and yet sufficient credit-institutions have not grown up. The working of the Decan Agriculturist's Relief Act shows that the more are restraints placed on the money-lender, the worse becomes the position of the borrower. Thus unless such legislative measures are accompanied by a growth of co-operative credit societies and other financing institutions, no good results can be expected. Then again, compulsion by boards can only succeed to the extent to which popular enthusiasm and support can be rallied round them. Lastly, even if such legislative measures are adopted, they will hardly be of any value, because, as Dr. Radhakamal Mukherji points out—" it is the money-lender and not the cultivator who knows the law and can exploit its processes."

The debt-liquidation scheme adopted by the Bhavanagar State organised on the basis of voluntary co-operation of the *Sahukars* and *Kheduts*, is a commendable endeavour as a positive measure. The success of the Bhavanagar scheme lies in the fact that the sum to be paid is advanced originally by the Government, the advances being

repayable in instalments by the addition of 4 per cent., to the annual land-tax. One awaits a similar move by the Bengal Government.

IV

In this section, we propose to consider the second phase of the problem, viz., how the raiyat can be given such assistance through financing agencies that he may not be compelled to borrow again to meet the ordinary requirements of life.

The Bengal Banking Enquiry Committee pointed out that in Bengal, there are four possible credit agencies besides the money-lender viz., (i) landlords and other rent receivers (ii) loan offices (iii) Government and (iv) co-operative societies for short-term credit and land-mortgage banks for comparatively long term loans. We would consider them one by one.

To take the case of the landholders first, in present times it is hardly possible any more to have any money for the improvement of the condition of the raiyats from the landlords. "The existing tenancy law" to quote from the Bengal Banking Enquiry Committee Report, "takes away the incentive of the landlord to spend money on the improvement of his raiyats' holdings." Also the recent depression, financial stringency and various other factors have combined together to make the landlord unable to render any help to the raiyat.

The Bengal Government also is not in a mind to provide any help to the raiyats. It can but appease the hungry people with radio-music, can fritter away the grant from the Central Government on 'luxury schemes,' can silently bear the gross injustice done by the Meston Award, but it cannot spend any farthing in rural welfare activities in the real sense of the term. Though it is essentially a duty of the Government, still it will not initiate the examples set by other provincial Governments for reasons only known to the authorities.

The real corrective to this evil, however, lies mainly in the growth of co-operative credit institutions. The Royal Commission on Agriculture opined that 'the greatest hope for the salvation of rural masses from their crushing burden of debt rested in the growth and spread of a healthy and well-organised co-operative movement based on the careful education and systematic training of the villagers themselves.' In fact, nothing can meet the wants of the raiyats better. Unfortunately, however, the number of co-operative societies is much too few for our purposes. Thus what we need at the present moment for providing assistance to the raiyat so that he may not be compelled to borrow again to meet the ordinary requirements, can be nothing but a steady

growth of co-operation in Bengal. Such co-operation should not only proceed on the lines, indicated in the Acts of 1904 and 1912, but as Sir John Anderson pointed out, should also approach new spheres of activity, so that it can meet the requirements of the raiyat in all the waves of their life.

If we next turn towards the land-mortgage banks, we would find that for the supply of long term credit, nobody can deny the serviceability of the land-mortgage banks—at least in theory. But the land mortgage banks in their present experimental stage in Bengal have not been able to arouse much enthusiasm, perhaps because they suffer from some grave defects, which, unless remedied, may defeat the very purpose of these institutions. First of all these land-mortgage banks are meant to supply credit for a period not longer than 15 to 20 years. Then again, as these banks themselves have borrowed their capital from 'Central Banks' at a pretty high rates, they themselves cannot but issue loans at a still higher and almost prohibitive rate of interest. For example, the Land-mortgage Bank at Bhola charges $12\frac{1}{2}$ per cent., per annum and the Bank at Naogaon 10, 15 and 16 per cent. The new scheme provides only for a small reduction in the rate. There is an undeniable grain of truth in the words of V. Ramdas Pantulu who opines that the interest which it is proposed to charge on the ultimate borrower in Bengal seems to be excessive. Thirdly again, the present peculiar relation of the land-mortgage banks with co-operative central banks is an obstacle, for under such a system the land-mortgage banks have really become nothing but an indirect instrument of the co-operative central banks for securing the otherwise unredeemable debts of the raiyat. Unless these defects are remedied, the land-mortgage banks have every chance of degenerating into a source of legalised tyranny.

In this connection, we should mention that there is a strong case for a Central Land-mortgage Bank in Bengal. Such a bank, constituted specially for financing land-mortgage banks, would be able to grant loans to the banks for a long time at a low rate of interest and thus remove some of the glaring defects of the present banks.

V

We now come to the last aspect of the problem viz., how the raiyat can produce more than he consumes, and thus can have some surplus to draw upon in times of emergency. In fact the real solution of the problem of indebtedness lies not in the temporary remedial measures such as debt-liquidation but in increasing the income of the peasant so that he may not be compelled to borrow again.

As India is an agricultural country and Bengal still more, all the remedial measures should be adopted with special reference to agriculture. Even in industrialisation, we should proceed not on the lines of the West, but on a smaller scale, so that the rural areas may benefit. But what we think of at the present moment is not so much of industrialisation as of improving our agriculture. As Dr. Radhakamal Mukherji points out, our country is now passing through an agricultural revolution. The progress in industry, trade and commerce—all these merge themselves in the greater panorama of a big agricultural revolution. Thus what we should emphasise at this moment is the development of villages on rural and indigenous and popular lines, for *red-tapism* can hardly provide any real help on such occasions.

The Village Improvement Associations, as proposed by the Linlithgow Commission can be of immense help in this direction. As Sir M. Visvesvaraya has recently pointed out in a scheme, there should be a Village Improvement Association and Council in every village. Such Village Associations should consist of the headmen of the families and should have a elected chairman and a vice-chairman. Taking 85 families per village, the Association would have roughly 85 members. These members again would select a smaller executive body viz., the Council, which will be doing active work for rural uplift. It will compel every adult member of the family to work for the improvement of the village. Thus the Council can easily undertake irrigation, propaganda for better seeds, more profitable crop, better seed and manure, in short, all the items of scientific agriculture. It can better organise the subsidiary occupations and minor industries and can find market for the finished products of these industries. Moreover, it can educate the people in rural economies and teach steady work, industry and thrift and thus bring about a regeneration of our country. In fact, such village councils have been actually working in Japan and have proved to be of immense benefit to the country. We would suggest an early introduction of such associations in Bengal, and if necessary, they should have a statutory basis for organisation and finance.

In our attempt to study the methods of increasing the income of the raiyat, we should point out the immediate necessity of some remedy for the tragedy of the low prices of agricultural commodities. During the last two decades agricultural prices had been continually rising and rents and revenues had gone up accordingly. But now that the pendulum has swung in the opposite direction, it is essential that we must have a re-assessment of the rent and revenue—based on scheduled prices. The same plea which calls for a regulation of the rate of interest, due to the slump of prices, also calls for a revision of

the rents fixed in more prosperous times. A careful revision should also be made about the figures of economic and uneconomic holdings, cultivable and uncultivable wastes, so that the peasant may not suffer from any iniquitous levy.

Lastly, at this time, what is of paramount importance is that the Government should adopt a policy of agricultural protectionism, as initiated for Imperial farmery by Chancellor Von Bülow. In fact, as Dr. Radhakamal Mukerji points out, through protective and revenue tariff, manufactures have gained, but agriculture has lost more. A country which is so very much dependent on agriculture should pay proportionate attention to the interest of the agricultural producer and the agriculturist consumer instead of the contrary policy now being followed. Following British precedents we have now a manipulation of the customs tariff, the exchange policy and Government expenditure on economic development, however meagre that may be, in favour of industries run on capitalistic lines. India's aptitude for industry as well as agriculture and the peculiarities of Indian economic life make a policy of agricultural protectionism imperative. Such a policy must include not merely the encouragement of crops and cultivation but also the healthy corrective of some of the communal features of Indian village life as well as a planned development according to the potentialities of reforms of small and middle-sized industries—whole time as well as seasonal. In order to make the policy effective, the removal of obstacles in the way of rational marketing and producing arrangements should be undertaken.

Before conclusion, we must point out that the problem of indebtedness is a great problem and needs a careful yet powerful handling. Eradication of the evil would not only include a better life for the tillers of the soil but also of 'comfort' classes and even of landlords. The remark of the Indian Famine Commission still holds true 'landlords are more indebted than tenants with occupancy rights, and tenants with rights than tenants at will.' * Therefore the problem includes within it not only the better life for the tillers of the soil but of a large number of classes. So if this problem is to be tackled and solved, Government and people should co-operate and rally all their resources against the evil.

*In his economic enquiry in Faridpur district, Major Jack found that nearly half of the total debt had been incurred by cultivation in 'comfortable circumstances,' and that 48 per cent. of the poorest class had no debt at all. The Board of Economic Enquiry also in one of their bulletins express the same opinion: "The people in comfort run into debt more heavily than their poorer neighbours."

The Religion We Need

SUDHENDUJYOTI MAJUMDAR—*Fourth Year, Arts.*

ACERTAIN American tourist during his stay in England once stepped into a church just to witness the fun of it. He found, it is said, a group of credulous people listening to a certain 'aristocratic-looking gentleman,' believing in the same things as the congregation, speaking devoutly and listened to in all sincerity.

And outside the same church a girl was listening to the church-bells. She heard voices in them, she said. As the sound of the bells rolled in waves over the neighbouring landscape and touched the distant hills, distinct voices were audible. She received messages concerning various things; and they were revelations, they say.

The tourist is just a matter-of-fact man of sound commonsense; the girl is rather crazy, walking into the trap so skilfully set for her. And what surprises us most is so many sensible souls falling into just the same snare. So universal a phenomenon can hardly be ignored. In fact, throughout the whole course of history, religion has been the central fact; and in the history of religion we may read the entire history of human civilization and culture. This centrality of religion in history can hardly be accidental; for history is a scrutiny of the ideals of men. Why should this ideal of religion be so universal? What is that abiding want of man that religion seeks to fulfil?

I

Man is an infinitely needy creature. He wants endlessly numerous things—food, sleep, fellowship, power in all its Protean shapes, peace in all its elusive forms, love in its endless disguises—in short, all the objects of desire. But nothing seems to satisfy him. Nothing is permanent; and a sense of the temporary, shifting, evanescent character of the scene troubles him at heart. When in this world of finite he finds nothing that may satisfy him, naturally he looks up to that which is infinite and absolute. When all is said and done, there still remains some hidden want hardly fulfilled. Hence the question, 'What is that knowing to which nothing remains unknown?' 'What is that that satisfies the infinite yearnings of our soul? If all we see and all we hear, in short, all we are, are phantoms, what is that which will give us immortality? The quest is येनाऽममृतः स्याम् !

Religion arises because of this deeply felt need. Indeed without intense and intimate personal feeling, no valuable truths whatever about life, about its ideal, or about its problems can be fully learnt. Religion satisfies this heart-felt yearning of man, and every man, thoughtfully alive, feels this at a certain stage of development in his life, and in fact, the whole history of religious life is an attempt at answering that eternal question.

The cry of humanity for salvation is not a matter of any one time or faith. The pathos of that cry will become all the deeper when we learn how by widely-sundered paths the wanderers in the darkness of the world have sought for the saving light. All the great religions of the world speak of man's salvation—the redemption of his soul. Salvation means that there is some end or aim of human life more important than all other aims and by comparison with which all else is relatively unimportant or even vain and empty. It further implies that man, as he is, is in a great danger of missing this highest end ; and his whole life becomes a meaningless failure having fallen short of his true goal. Among his infinite needs, the need of salvation stands out paramount. It is, in fact, like a pearl of great price for the sake of which one would be ready to sell all that he had.

I am the resurrection and life, said the Lord, he that saveth his life shall lose it, and he that loseth his life for my sake shall find it. Religion is a call to life ; and we must sacrifice our all in order to be worthy of that ; and thus does the Son of Man rise in the glory of his Father.

II

So far we have studied only one aspect of human nature ; let us now turn to another—perhaps a more important feature of human character.

We all have our ideals ; nowhere is our perspective limited to the bare "is" of our actual possessions. Thus in our moral life the ideal is nowhere completely realised. There is always a better than the best. Our life is as it were an endless process of approximation to some distant goal.

This receding ideal is nevertheless a part of our concrete experience just like the actual. Take the life of an artist. In fact, throughout his life, he endeavours to express some ideal radiantly present before his mind. This is what he is always labouring to give shape to, and without doing it he dies at last. It seems to hover in his mind, it haunts his dreams. An echo of the music rings in his ear. In a piece of canvas

he seeks to portray the wealth and beauty of the fairy land, that shines brilliantly in his mind. Throughout his life that is his one goal, the one object of his *Sādhanā*. But the colours of this earth are too frail to catch a note of the glorious music and the divine glow of it. Raphael, for example, throughout his life sought to portray the divine mother so vividly present before his mind's eye like a holy flame of truth. Even in the budding of a rose there seems to be this urge, this striving towards expression, but how little of the beauty is actually manifest. The same is true of our life in general. We are always becoming, but never are, what lies in our power to be. Thus our ideal is the force that shapes us from within. Our life is an urge—a movement ; and the moving force is the ideal. We are pierced as it were by a sense of our unworthiness and this is what eternally urges us on. Man is no mere creature of this earth, is not a 'clod of earth untroubled by a spark.' Man is in tune with the infinite. This is the divinity in man,—his greatness and glory. "This presence of the 'Ideal' is the presence of God in man."

III

Let us now dive into deeper waters. We have our ideals of truth, of beauty and of goodness. We follow them in every step of our lives. The moments when we fall away from their standard we always regard as moments of relapse ; their memory always makes us feel inwardly guilty. Such moments speak of the greatest humiliation done to the man residing in every heart. They are the darkest hours in our life—the hours of sin.

Now arises the momentous question,—'Are those ideals right?' 'Are they mere dreams of a feverish night forgotten in the morning?' Are we only superstitious when we are overwhelmed by a sense of guilt? —Or do these ideals reveal the real nature of the universe and in going against them we violate the highest law? Such questions have to be answered ; for they are, in fact, the most fundamental questions concerning the problem of our life. The whole worth and character of our being depend on these issues.

Religion believes in the reality of such values—in their conservation. God is the embodiment of truth, He is the fulfilment of beauty and goodness. Religion believes in this ideal. The foundation of religion is the faith that these ideals of ours, constituting the real greatness of man, are objectively valid.

We believe that man is organic to nature. He is a member of the universe, and not a stranger somehow stumbling into his world. In a word, we believe in man's rootedness in nature.

As life inevitably points towards certain ideals, the realization of which is, in fact, life's task, we are impelled to conclude that such ideals are not exotic. And religion says that these ideals of ours concerning truth, beauty and goodness possess the highest reality. You do not so much touch the threshold of religion as long as these ideals seem to be mere dreams of your imagination nowhere realised. The moment of conversion into the religious life is when you perceptibly visualize that these gleaming ideals are the ultimate reality. Truth is manifest in the entire scheme of things ; and a living sense of this is the dawn of religion in man.

IV

We would now endeavour to show that man has a sympathetic universe at his back. Our ideals have a real existence—that is what we are going to establish. We would prove it indirectly by showing the essential inadequacy of the opposite to account for the movement of life.

Let us take one of these ideals viz. the ideal of goodness. Let us state the proposition once more. We would attempt to prove that morality is objectively valid i.e. religion is true. The objective groundedness of our moral ideal is the very assumption on which our moral life moves. In the primitive society morality was identical with religion. Kings were believed to be the anointed of gods. So whatever they commanded were divinely willed. Later on, a difference was marked between morality and religion. Gods were looked upon as guardians of all that was believed to be noble and good. Still, religion claimed a higher authority and in this claim lay the seeds of a future dispute.

Religion in history acquired a conservative character ; while morality had an ever-widening field. Again, priests were the official expounders of the divine will. But these authorized expounders too, easily confounded the interest of their own class with the will of God.

And, above all, there arose a sort of Pharisaic morality ; it was a morality of slaves, hence the protest was heard again. " Unless thy righteousness shall exceed that of the scribes and the Pharisees ye shall in no wise enter into the Kingdom of Heaven."

Against such unnaturalness secular morality rightfully rebelled. Hence arose the Voltairean radicalism believing in the autonomy of morality. An attempt was made to emancipate morality from all connections with religion. It was a crusade declaring the freedom of the individual's moral consciousness. This tendency in history worked in two distinct lines:—(1) Hedonism and (2) Rigorism.

Hedonists asserted that the fundamental impulse of man is the striving after pleasure. Pleasure is the ultimate object of choice. That is good which helps man to the greatest possible pleasure. Since individual is so closely connected with society, the end was social good. Hence the famous principle,—‘the greatest good to the greatest number.’

But hedonism failed to supply a satisfactory standard for morality, firstly, because an individual's happiness may cross the good of the society. If by an appeal to sanctions we seek to force the individual to respect the claims of society, morality loses its meaning. Morality unlike legality understands the inner man. But such a morality exacted by sanctions is external in character. Further a prudent criminal who may understand how to escape punishment would not be to blame from the hedonistic point of view.

Secondly, hedonism cannot make a qualitative distinction between our actions. If a man be once told that the striving after pleasure is the supreme determining principle of action, he cannot be prevented from seeking his happiness in the satisfaction of those impulses which he finds to be the strongest. If such impulses happen to be the selfish ones he may indeed be pitied on account of his bad taste but cannot be blamed for the violation of any moral principle. After all, we cannot gather grapes from thistles.

Hedonism was thus essentially inadequate. The question of morality is not what pleases us, but what ought to please. To be pleased is easy; but so to regulate the choice of our pleasures as to be pleased in the right moment and in the right way by performing right actions—that is, in fact, the look-out of a moral man. We do not search for the maximum pleasure. That maximum may be piled up from ugly pursuits. The question here is the *summum bonum* or the highest good. Hedonism, naively put, is offensive to the moral sense of ordinary men though excellent men have argued themselves into it.

Let us now consider the second tendency, viz. Rigorism. Hedonism holds that pleasure makes all actions right; the more the utility, the better it is. Rigorism maintains that what is good has an intrinsic

worth. Pleasure does not make it good. Rigorism scrupulously rules out impulses. No question of pleasure should be permitted to enter in. 'Duty for duty's sake'—that is the central doctrine. Man must be moral for morality is in itself valuable ; and further, he must not be guided by any hope of reward or fear of punishment. The moral law must inspire in the individual an unquestioning allegiance without regard to any prudential considerations. This, in short, is the Kantian ethics. It is indeed one of the most brilliant systems of idealistic ethics. Certainly that man is to be most respected who is moral out of a pure respect for moral law. He does not look forward for any reward either from God or from man. He obeys the moral law as if God existed not.

But Schiller is right when he points out that such a morality is morality for slaves. Was the gospel not right when it showed us in the heartful love for the divine ideal of the good, a higher, because freer and gladder, morality than that of the law? In order to secure the dignity of man as a moral personality, Kant believed that it was necessary to set him entirely upon himself, upon his reason and autonomy. That is why he does not look up either to God or to society. So far, Kant is partially right. But he fails to notice the joy in morality. Morality is indeed the blossoming of the divine in man ; and such a blossoming is with the brightest happiness.

Every moral action implies a secret preparation in the shrine of our heart. Silently do we rise up to such a level of existence. Every moment brings us nearer the goal. We are through every action attaining that glory and power, that strength, manifested through each single act of self-sacrifice. Such performances are not accidents falling into our ways. Every moment we are moving towards that height, and such preparation is through the ease and joy of a budding lily.

Kant himself admitted this ; and that is why he introduces in his philosophy the conception of God rewarding a man's moral endeavours, bringing together virtue and happiness.

Hence in ethical philosophy coming in after Kant the ideal was defined as beauty, love or humanity. It was simply idealism carried to a deeper basis. Thus from a belief in a moral world-order Fichte rose to a belief in God as the principle of all that is right and true. It was in fact religious morality though it did not accept the ecclesiastical dogmas.

If Kant be understood as a champion of secular morality, his account of morality is essentially inadequate. Thus both hedonism and rigorism are inadequate to support our moral enthusiasm.

Take the religious ground away and morality is at once truncated.

An upright man must attribute to the good the highest right in the world. He must demand its victorious accomplishment in reality. He must have the courage to believe in the truth of his ideal ; and such a living faith is in fact religion.

The question at stake is, whether the simple deliverances of our moral reason are valid. If they are ultravires then we obey the dictates only when it pleases us. If what I find around me every moment is selfishness sporting in various shapes and working under various disguises, why should not my self-seeking have as much right as any other man's?

If, on the other hand, we believe in the truth of such deliverances, the character of our moral will is at once transformed. In going against the dictates of our moral nature we transgress the divine law. The moral law will be able to assert its absolute validity, if it springs not out of the thinking of individual men, but if it is the revelation of a higher will, above all individual wills.

Thus ethics must perfect itself into religion ; else it degenerates into hedonism.

V

We have in the previous section attempted to show that the full development of our moral life, and, in fact, a complete unfoldment of our inner being, invariably marks a transition from mere morality into religion. Religion is the fulfilment of morality, for here we believe in the moral principle to be objectively valid.

Huxley pointed out that the cosmic process is antagonistic to our moral endeavours. There is a struggle against nature in order to preserve our morality. A moralist is like a gardener, eternally vigilant, labouring hard to save his shrubs from the destructive forces of nature. Our morality is an exotic plant nurtured in a hot-house. At the heart of things there is a heartless indifference to all our values. Huxley grimly points out the deep injustice essentially involved in the nature of things. Morality, says he, is pitted against a death-like callousness. Huxley ends with a call to arms. We are not to surrender our moral nature, neither are we to fly away from the world. We must take a heroic view of life. We are all warriors in this world, fighting hard for the sake of all we believe in.

Such an outlook takes away the very life of morality. We need not here enter into a criticism of his views. Let us only point out that we may well admire its power of defying the world but we can

hardly trust its power to overcome the world. The very hardness it uses to protect and steel itself against the world shuts a man's entrance into the heart of his fellowbeing. The rough severity of a man's virtues too easily produces a pessimistic bitterness and a haughtiness towards men and things. The moral person is too much self-centred—cut away from his fellowmen and their society. We actually meet such stoical characters who without loving men, and, in fact, with expressed contempt for them, keep firm and unmoved to duty for the sake of duty. They respect the law of reason because otherwise they must lose respect for themselves. Such a morality is naturally wintered up in its dark gloom.

Compare it with the freedom of a religious soul ; his expressions are all through freedom. His is indeed a flowering up in peace.

With the opening up of heavens a great redemption comes. Right is recognised to be the divine in man. Truth is the rule governing the universe. A religious soul earnestly believes that "there is not one good lost." Even the stars in their courses flight for the things we cherish. Thus Dante, in his beatific vision, observed that the Love that sways our heart moves the sun and the stars.

This is the real sanctification of our life ; Grace inwardly working silently brings about this transfiguration in our outlook. We recognise the truth of our lives. And it is attested by the witness at heart.

Morality is limited in the arena of human efforts ; but religion is an anticipated attainment. Morality is a principle ruling the universe and hence our wanton life is to be organised accordingly—this is what religion declares. The battle itself is victory. Morality is a cosmic patriotism—indeed it is patriotism in its truest sense. It is the allegiance to the cosmos in its deepest meaning—to the ultimate goodness that is the ultimate reality. Religion teaches loyalty ;—loyalty of our heart, intellect and will—in fact of the total man.

Thus the disciple declared "It is no longer I that live but it is Christ that liveth in me." This is a transformation of the entire manhood. Unfoldment of the divinity in man is the task of religion. Man is divine and hence the Need.

A Study in Henrik Ibsen

PROVAT KUMAR SIRCAR—*Third Year, Arts.*

GREAT, not as a hewn obelisk; but as an Alpine mountain,' said Carlyle of Luther. The same is true of Henrik Ibsen also. Whenever I think of him the vision of a mighty mountain against a dark back-ground, rugged and remote, passes before my mind. Such an aristocratic loneliness is his, such a sense of isolation pervades his entire life and works. It is the solitude of the distant star. He is as if a few boundary steps ahead of his contemporary world.

Life is a comedy to him who thinks and a tragedy to him who feels. Judged by this axiom, Ibsen is the man who feels. He is like an elderly spinster, coming to a house turned topsy-turvy by a group of boisterous children whose stupidity proceeds from their wickedness. He has a passion for order and with his waspish tongue and withering gibes he sets himself to rebuild the whole foundation of the society. He is an iconoclast in this sense, a literary Bazarov. His frankness clears the air. It tears away the cloak of sham and shows the truth in all its nakedness. He flings gibes against love "the compact majority, the Doll's house-marriage—the worm-eaten society on rotten pillars, in fact, against all the conventionalism of modern society.

Ibsen is polemic by nature and his first poetical outburst "Catiline" was a declaration of war. From that time onward he has carried his combative spirit through all his works. "What is wanted is a revolting of the human spirit," he wrote to his friend and this is Ibsen. This simple sentence embodies his whole poetical programme, an admirable programme for a poet to work out. Ibsen shows with Kirkegaard that in every human being there slumbers a warrior soul. This idea of the warrior soul lies at the very depth of his "Brand". Then "all or nothing" becomes Brand's motto and the motto of its author too. The "spirit of compromise" is to Ibsen, as portrayed in Brand, nothing but a siren leading the warrior astray. The same "spirit of compromise" returns in "Peer Gynt" as "Bögen," the incarnation of all that is cowardly in man, and that is pliable. Ibsen's idea is to get rid of this "spirit of compromise" altogether, to pack it up and hurl it into the sea. Some critics hold that he has taken up a quite different standpoint in "The Wild Duck" where Gregers Werle wrecks a whole family in his "demand for the

ideal.' But to me Ibsen is a man of the Chesterton-type who can laugh at himself and I think that the Wild Duck is a satire against the Ibsenites and himself, against his own uncompromising attitude and some of his idiosyncrasies.

'Is it truly great, this greatness?'—wrote Ibsen in his "Letter in Rhyme to a Swedish Lady". This inquisitive spirit is present in all his social dramas. He became keenly alive to all the egotism of man. He sees through the falsity of human relations, through the wretched bungling of bunkum phrases and he becomes all the more dauntless in his investigations, only to find gall in what seemed to be idyllic happiness or an ideal on a false basis. But he is not a sceptic; he is more an optimist than people think him to be. He only believes in a "change of heart" in his effort to reform muddled society. Herein lies the apparent conservatism of Ibsen. He does not hold with the Danish Bredhal that a reformation of the exterior tyranny or hypocrisy will cure the social malady. He penetrates far deeper, into the hidden recesses of the human soul for the spiritual revolution which he expects to come.

Ibsen, like Voltaire, has never found a kindred spirit to rely upon in times of despondency and this sense of isolation of his is reflected in most of the famous characters of his plays. With Nora and with Mrs. Alving as well as with the less known characters Catiline, Falk, Ellida, Brand there is the same craving for a spiritual comrade. The whole plot of "The Enemy of the People" revolves about this only theme. In fact the last words of the play, "the strongest man in the world is he who stands alone" are but the echoes of the feeling of the man Ibsen. The modern name for this sort of attitude towards the world is pessimism. Yes, it is pessimism in a sense. But it is not the pessimism of Schopenhauer according to whom birth itself is an evil. Schopenhauer is an intellectual pessimist, Ibsen a moral one. Ibsen, in contrast with the ordinary pessimists, thinks that happiness is attainable, that enjoyment slips through our fingers. Even Mrs. Alving whose life is ruined believes that under other conditions she might have been happy. With this same belief Nora comes out into the great wide world.

The sense of isolation perhaps gave birth to the spirit of cheerless despondency which lingers over whatever he creates. It is perhaps the mental reaction of a poet who in his youth saw the sinless side of life. Recall the poem "On the mountain plains" where the poet sees from a lofty mountain his cottage surrounded by dancing flame and his mother burnt alive while he stands in utter despair; think of the scene where Brand consigns his mother to hell, call to memory the

last words of Oswald, "the sun, the sun" or the whole play of the Doll's House where Nora, the gay butterfly, is picked through the first three acts only to be pierced in the last or the grim tragedy of "Rosmersholm" and you will find that in the background of all these creations lies a deep and overwhelming gloom, a gloom which reminds one of Dostoevsky. Even the writer of "Lear" wrote "A Midsummer Night's Dream" but here was one who delved only in darkness.

In the dramas of Schiller as well as in the Russian novels the struggle for political and religious emancipation plays a prominent role. Gradually the political problem has given way to the social one in literature and Ibsen was one of those few writers who first brought about the change. He wrote *Catiline* and it was a grand failure for Ibsen's genius was then too immature to grasp the problem aright. Many years later he took up the same subject and out came his "Pillars of Society." The play has altogether a socialistic tendency though the writer was no socialist. "The Pillars of Society" like "The League of Youth," suffers from an overdominance of the story.

The relation between man and woman is a subject which interests Ibsen most and which he has examined in various dramas from different standpoints. He takes up the subject first in the "Feast at Solhang" and then in "Catiline" and "Love's Comedy." But these are more or less traditional dramas except perhaps "Love's Comedy." Here we find Ibsen coming to his own. The true Ibsen expresses himself in "A Doll's House." The book raised a storm in the literary circles of Europe by its bold conception and grim satire. Nora is the development of Selma of the "League of Youth" and a true daughter of Ibsen. She lost herself for long eight years and she has found herself back. Her whole structure of domestic happiness tumbles down like a house of cards. She places herself against society, against conventional marriage. As friendship may sometimes be a hindrance to the individual so may be marriage. Therefore it is that to Helmer's "Before all you are a wife and mother," she replies—

"I don't believe that I am a reasonable human being or at all events I shall try to become one." The lark has found its sky, the squirrel has scented the free air. It is the spirit of Brand that is working through Nora. For centuries society had conceived a marriage which was a sure haven of bliss. Ibsen discovered that the haven is full of rocks and shoals. It seemed as though Ibsen had shaken the very basis of society.

"Ghosts" followed. Here again a marriage was analysed as in "A Doll's House." In "A Doll's House" Ibsen had conceded so much

to the husband, Torvald Helmer. If Helmer for once could forget his proprietary rights the tragedy of the play would have been averted. Herein lies the delicacy of the plot. The man into whose marriage we gain an insight in "Ghosts" is a person of totally opposite character; and out of this marriage a son is born whose life is darkened by no fault of his own. "Ghosts" is a family drama and a drama of lies. The truth is muzzled everywhere, the false ideal triumphs over realities, Pastor Manders lies to Mrs. Alving, Mrs. Alving to her son Oswald. This is the pathos of the play, the same pathos which terrified the Philistine world more than "A Doll's House" had done. It convulsed the professional critics who went into a delirium and hailed it as a play of "unsexed females.....muck ferreting dogs.....effeminate men and male women.....mallow inghosts." The play is Grecian in its inevitable tragedy. It is a drama of the same gaunt and relentless type of which "Oedipus the King" is but another outburst. Grim, severe and unrelenting, the play goes upon the stage from the first murmur of Regina to the last whisper of Oswald. "Not a blink of sunshine anywhere."

The genesis of "Ghosts" can be traced to "A Doll's House". In the last-named play Doctor Rank refers to his hereditary disease and the same subject is dwelt upon in "Ghosts." The thought of heredity, the product of modern science has a peculiar fascination for Ibsen. It is prominent in "A Doll's House" and "Ghosts", conspicuous in "Peer Gynt" and not altogether absent from "The Pillars of Society." "Ghosts" also exhibits Ibsen's genius in the development of the story and conflict of characters, the astonishing cleverness with which the back-ground of the story is made more prominent ; the self-analysis of Mrs. Alving showing herself and her relations with other characters in their true light ; the master-mind behind the play. The same genius is evident in "Rosmersholm" in the unfoldment of the Mephistophelian machinations of Rebecca veil after veil. The later Ibsenites have taken up this technique of play-writing and the perfection we find in Shaw's "Mrs. Warren's Profession."

Themes that revolve round the transition period in a country's history have occupied Ibsen during his first period (The Warriors at Helgeland, Pretenders) and during the first phase of his second period (the League of Youth). But the strength lies neither in his historical impartiality and historical insight. "The Warriors at Helgeland" is a historical drama inasmuch as it has for its background the Saga period of Scandinavian history. But its presentation is quite modern, its characters vibrate with the same passions and emotions of ours. "Pretenders" is more historical than "The Warriors at Helgeland"

for it has for its plot a slice of the historical struggle of Haakon' and Skule for the crown. But here too the playwright does not proceed from a historical standpoint ; he uses history simply as a pretext. The main interest of the play lies not so much in a series of pictures of the past as in a contrast between the two characters Haakon and Skule, one who is confident of himself and the other with a struggling spirit whose ambition is greater than will, whose aspiration is greater than his ability to rise. It is a tragedy of doubt. The psychological interest completely routs the historic. The relation between two successive generations is again taken up by Ibsen in "The League of Youth." It is a parody at the cost of the younger generation who efforts without any justification. It is a pure and simple witty work with none of the sympathy of Turgenev and the tenderness of Tolstoy.

There runs through Ibsen's works a silent and increasing faith in women and a tendency to glorify them. At first this appears in a dogmatic way as when Solveig in Peer Gynt saves the soul of her lover, an altogether unworthy sort of person after the traditional style of "Faust". But this dogmatic presentation of his faith in women has gradually given way to a series of true and beautiful female characterizations. He is no feminist nor a Hyde-Park-orator clamorously giving vent to his half-understood dogmas. This faith in women is in the very nature of Ibsen ; perhaps it counterbalances his distrust of men. His Maigrete is a redeeming factor in that grim struggle for power ; Loha Hessel persuades Bernick to face truth ; Mrs. Alving sees through the rotten ideal ; Nora sacrifices her domestic happiness in her quest of freedom. Ibsen's men are selfish and coward ; they shun truth. His women live for the freedom of spirit and conscience. The only two exceptions in his wonderful portrait gallery are Hedda Gabler and Doctor Stockmann.

The development of Ibsen's genius makes an interesting study in literary history . It is from the symbolical drama to the character-play ; from "Peer Gynt" to "A Doll's House." The later characters of Ibsen are essentially human, as human as Shakespeare's. They are not cold-blooded animals ; they are no abstractions. They live and suffer and break into mad joys and violent cries. They are everyone a distinct personality. The propagandist in Galsworthy peeps through his "Justice," the artist in Ibsen creates "A Doll's House." We live in, not look at, a play by Ibsen.

Gleanings

Peace—is it possible?

Must men always wage war to prove the righteousness of their cause?—is the question that every civilised man asks himself to-day. Here are the opinions of some of those who are helping to mould world thought. Truth, we believe, comes out of a multiplicity of counsels.

J. M. Keynes, the noted English Economist:

World peace requires two conditions. Those nations which have a real and abiding will to peace must combine to preserve it; their joint action must be sufficiently imposing to make the risk of war too great to be undertaken except by a gambler or a madman. The League of Nations as constituted heretofore has been based on the false assumption that all nations alike are equally desirous of peace and justice. It has aimed therefore at including all nations and not those only which are genuinely peace-loving.

Until recently all nations at least pretended to ensue peace. But there are certain nations to-day which openly and avowedly ensue war. This is causing a gradual evolution of the League by which it may come to embrace only the genuine peace-lovers. This line of development is to be welcomed and will be a source of increased strength, not of weakness.

It is useless to discuss disarmament to-day. On the contrary the League of Nations must possess greater military and economic strength, and, if possible, much greater strength than the law-breakers.

Dr. W. R. Inge, former Dean of St. Paul's:

We should have been spared much disappointment since 1918 if we had remembered Herbert Spencer's wise words: 'There is no political alchemy by which you can produce golden conduct out of leaden instincts.' Man and nations are saved by good will, not by political machinery.

War between civilised nations is a crime and a blunder. The Great War was a civil war between nations which shared the same culture, and had no irreconcilable differences of interests. It was an immeasurable calamity to all concerned. A repetition of the experiment might plunge Europe into another dark age, like that which interrupted the progress of civilisation between A. D. 500 and 1100.

The causes of this disease—we can call it nothing else—are, I think:

i. Ingrained pugnacity. Man has been a predatory carnivore for several thousands years, and it is not easy to let the ape and tiger die.

2. Fear, and the fear is too often well-founded.
3. Survival of the old desire of territorial aggrandisement.

Hopeful signs are:

1. Better knowledge of other countries. No Englishman who has visited France, or Germany, or Italy, or America can hate, or wish to injure, the inhabitants of those countries, and we hope that our visitors do not find us altogether odious.
2. Wars have usually been made by those who have something to lose. But if there is another war, all who have anything to lose will certainly lose it. War loans will be repudiated and the civil population will suffer unspeakable horrors.
3. Wars between nations is an obvious anachronism. I wish I were sure they will not be followed by civil wars between classes.

Of course, Christianity would provide a cure, but we have known about Christianity nearly two thousand years and have never tried it yet.

Ugo D'Annunzio, President of Italian League in America:

Military warfare has received universal moral disapproval, while economic warfare—which history has taught to be the fundamental cause of international violence—is the avowed coalising and dismembering force which establishes alliances and creates dissensions. If economic peace were the aim of theoretical pacifists as well as militant politicians, it would not be necessary to agree that such and such a nation may have so many tons of naval units and just so many submarines, any more than in a prosperous community of peace-abiding citizens you would stipulate an agreement with your neighbour as to how many pistols each may have.

Oswald Spengler, the famous German Philosopher:

Peace is a wish; war a fact. And human history has never fulfilled human wishes and ideals. Among both beasts and men, life is a battle—among men a battle between individuals, classes of society, peoples and states, depending on whether it spends itself in commercial, social, political or military forms. It is a battle for might, profit or justice, and if other means fail, men will always turn, as a last resort, to the use of force.

It is an ominous fact that to-day only the white peoples are talking of world-peace—not the far more numerous coloured peoples. So long as individual thinkers and idealists alone do it—they have done it in every age—it has not any effect. But when whole peoples become pacifistic, it is a symptom of decadence. Strong and unsophisticated races are not so inclined. It is an act of resignation to the future, for the pacifistic ideal means a final state of affairs which is contradictory to the very meaning of life.

So long as there is human development, there will be wars. Pacifism means to resign the control of the world to those who are not pacifists, among those there will be white men who will find a following as soon as they meet with success.

If there were to take place in Asia to-day a great uprising against the white race, countless white people would join in it, because they are tired of the peaceful life. Pacifism will remain an ideal, war a fact, and if the white peoples are determined to lead no more, the coloured races will, and they will become the rulers of the world.

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Condemned to Death : A Pacifist Looks at Re-armament.

'Of course, we are all pacifists now, but business is business'—this is the official colour of the pacifism that prevails in Europe to-day, pacifism as a slogan, and re-armament as a policy. In the following words the honest English citizen addresses an warrior who died in 1917 and explains to him the political situation of the present day.

I am one of many thousands soon to be known as class 1902 and, for all I know, I may be your unfortunate son. My mother was killed in one of those 1917 air raids whilst I was at school, and you were at Passchendaele or some less suicidal section. Family history cannot matter to you, so blissfully out of this fear-mad world, but it matters to me that I should be the third useless sacrifice; for I am, I believe, usefully happy in my career. I do not want my name to be carved a little on stone or become a mute part of the four minutes' silence (two minutes per war), whilst the otherwise estimable statesman lives in lucrative security (writing memoirs); whilst the generals are the first to retreat and the churches are first to forget their true mission of Peace on Earth.

Were these positions reversed,—if the statesman and the General and the Bishops led me to battle I would follow (a long way behind, because I am determined to have no hand in killing total strangers), because I should know that they believe what they are asking me to believe; I should be fortified by their own eagerness for self-sacrifice. I would do it also, if the Tribunal of just-too-old men, that will eventually decide whether I am a heroic cannonfodder or another cowardly conscientious objector, suddenly said, 'Come my son! We believe that this war will purge the world of wickedness, and therefore we will lead you!' If highly-strung intellectuals are compelled to stand the strain of front line, sea-battle and aerial warfare, is it not reasonable to suggest that the not-so-old men (and I saw many Tribunals at work in the last war) should be proud to stand by their sons and the youth of the country. Lip service and the filial tear over casualty list are so easy.

You never reasoned like that, dear warrior. You went! But we of this cynical age know why wars are made, and we know the criminal uselessness of it all. We know all the inevitable aftermath of war the cancer of unemployment that only war, and the preparation for war, will cut away.

When they buried you, the delirium of peace was hushed, and the holy spirit of love blessed the speeches that sounded so mournfully sincere

above your dead body. You seemed a worthy sacrifice! But actually as these twenty bickering years prove, you were only the prelude to an armageddon, and I, with many millions mere, dutifully believing that 1914-18 was not sufficient to plant peace in the hearts of men and statesmen, am asked, and then forced to try again in some yet to be decided cause.

I shall, of course have to hate many more nations, but the statesmen have not quite settled who they shall be.

The reason for this coming war is so simple that no one thinks twice about it. Italy is attacking 'brave little Abyssinia', (perhaps, you vaguely remember brave little Belgium?), and Great Britain must see fair play. Also, but this point is so trivial as to escape public notice, Britain must protect her colonies against the wicked Italians—the colonies which were given to her "at heaven's command" some little time after *Rule Britannia* was written.

Another reason, and a more likely one, is that France and Germany (according to the statesmen and the press), still detest each other. When I mentioned this to my German friend, (I mean the one I may have to hate), he dared to suggest that the statesmen were wrong, and, I am afraid, he is going to be another mean, cowardly person who thinks for himself, and who will refuse to kill the beastly Frenchman merely because he does not dislike him—not having met him.

Russia, too, is incorrigible. Imagine the impertinence of a notoriously backward country trying to line up in power and culture with the other European nations. But you do not know about Russia, dead warrior. When you were killed to end wars, the Russians were still our brave allies, the Russian steam-roller was still rolling its millions of peasants pancake-flat across Europe to stop the beastly Hun.

And then, simply because they had no food, no rifles, and little clothes, these never-to-be-trusted Russians not only ran away, but actually refused to go on being killed for their little Father, and the freedom they were going to enjoy if they ever came back. Then, to cap their infamy, dreadful people like Lenin and Trotsky said every one must be equal and killed everyone who disagreed. Winston Churchill (following up his notable Dardanelles success) tried to stop them, sacrificing a lot more like you in an attempt which, like the bigger war, was doomed to chaotic failure.

Some of us have sworn that we will not desecrate your holy tomb with new brawlings (new money changing in the temple!), but who are we to say No, when the statesman, who is omnipotent demands otherwise for our own and, naturally, his safety? There are students who say they will not fight for their king and country. War, with its million babel cries for blood will outbellow thought. O, dead warrior, who are we to say No! when young ladies offer us the white feather of cowardice, when the enemy is at our gate, when women and children are being crucified by expert fake photographers, when corpses are being boiled down and Red Cross ships with a teeny-weeny bit of ammunition on board are barbarously torpedoed?

A Government, whose fear for our safety demands our death, has several times in the last few years been asked to think of the two million unemployed created by the last war; ungrateful people have bitterly suggested that it was forgetful of the pledges left over by deposed governments. But it knew, dead warrior, it knew what it was about. It was saving them all for a job in the ammunition factories and the fighting forces, to make this a land fit for heroes to live in!

—*The Review of Reviews*, January.

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Give Youth a Chance

'You might ask, and you have a right to ask, why young men of my age should have a problem at all,' said Mr. D. F. Karaka, formerly President of the Oxford Union, in a talk on 'The Problem of the Younger Generation' at the Rotary Club, Bombay.

"We have problems because we are essentially a post-war generation, disillusioned, sceptical, and blasé. The age we live in is hard-boiled and feelingless and we are the children of it.

"The phase of the problem with which I wish to deal is to show how a young man of my years, after a reasonably wide education feels when he returns to his country, how he reacts to the various situations in which he finds himself, what obstacles there are in his way, and how the condition of youth in India compares with youth anywhere else.

"There has been in England a marked tendency to encourage the young idea. There have been sweeping changes in the personnel of the Cabinet. Mr. Anthony Eden, at 38, looks on the Horse Guards Parade from his room at the Foreign Office, while his old chief, Sir Austen Chamberlain, is left in the cold without office, without portfolio, with only a rimless monocle to play about with. Mr. J. H. Thomas, the venerable statesman, is shunted down to the Colonial office to make way for a younger mind in Mr. Malcolm MacDonald. And in every sphere of life the voice of youth is being heard. It has spoken with vigour which borders on authority.

"What is your attitude to the young man who has come to the end of his University career here and shown the slightest promise? The first thought in your mind is that he should be sent to England for the Civil Service—the noble Indian Civil Service, the be-all and end-all of every brilliant young man, the hall mark of the perfect gentleman, and a gilt-edged security for prospective mothers-in-law.

"But for a man of my years, ever to dream of entering politics is considered a ludicrous idea, while at the same time four of my contemporaries at Oxford have already contested general elections. It is a fact not to be passed over lightly—the right of my generation to make itself heard in the political arena of its country. For two months now, since returning to India, I have followed with close care recent political happenings.

" I have seen leading men of the Liberal Party casting deceptive shadows in the darkness of our political faiths and always playing for safety first, the most pestilent of all heresies. I watch their attitude on vital questions and find, first that they don't vote at all; *laissez faire* has always been one of the fundamental principles of the Liberal creed. In England, liberalism is only an affectionate term for Mr. Lloyd George and his family; in Germany it is a passport to the concentration camp; in Italy and in Russia it is taken clean out of the political vocabulary. Only here, in our country, the Old Guard, decrepit with age and such senile decay as old age brings with it, talks glibly about the golden mean in politics, clingings to the fetishes which have outlived the generation in which they were born and to the dogmas and shibboleths of a past that is long since dead. My generation has no desire to appear in the political costumes of the playboys of the "Naughty Nineties".

" Our home education is bad, even in the best of our families. From earliest youth it is driven into us that ours (whichever it may be) is the best community in the whole of India. Our association with members of the other communities is therefore not to be encouraged and inter-communal marriage is a blasphemy in the eyes of the more orthodox. I take great pride in saying that these petty-minded people, these isolationists, these conventional prudes, will find little sympathy amongst us. For if my generation were to stoop to such pettiness, it would be good-bye to any hopes we may have of building round us a united India.

" And so the struggle goes on between the former generation and ours. It is a pathetic picture, but I would like you to visualize it. It is the picture of a young man standing at the cross roads of his life. The night is dark and the storm in its fury has blown down the only sign-post over the way. The trouble is he cannot even remember by which road he originally came.

" I have seen this happen time and again. I have seen young men in the prime of their lives, bristling with ideas, charged with all the soul-force of his generation, come out here with hope of great futures and of the great things they are going to do. I have seen these same young men, still in the prime of their youth, walking with their head bent low, their spirits crushed and their efforts at creation frustrated, their individually killed.

" And is there one word of regret in your faces? No, you chuckle as you see this grim procession pass and say: 'I told you so. You should have tried for the Civil Service.' And having passed judgment you sit back in your chairs.

" I often wonder how long it will all go on. It is said that one of the most touching things in human nature is an Indian son's respect for his father. It is the theme of the most powerful drama that could ever be. But a time will come when even the worm will turn and youth will break out in open revolt—revolt against the older generation, revolt against orthodoxy, revolt against all the institutions that have frustrated it in its efforts. I ask you why do you drive us to this desperation. Would it not be better if you could see our point of view? Then you could go out to the world and say: 'We are fathers of the New India,'

and that would be the most glorious thing that older India could ever say."

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Thinking Machines

"If an army of monkeys were strumming on typewriters, they might write all the books in the British Museum."

—SIR ARTHUR EDDINGTON.

In the imagined situation the monkeys may be regarded as so many forces of the environment, like sunshine and rain. Indeed, a prolonged fall of hailstones whose masses were sufficient to depress the keys without demolishing the typewriter mechanism should do just as well as the monkey-strumming. Thus it might happen that non-living matter provided the actuating control of the typewriter. Logically we could say that the typewriter itself composed "Hamlet" in response to the changing configuration of its environment. We might even describe that changing configuration as the stimulus or inspiration of the writing.

From such "nonsense" we are led to the presumption of the thinking mind as the reacting mechanism in a perpetual give-and-take between itself and outside forces.

The biochemist proceeds on the hypothesis that mechanism is the basic principle of nature. Biological behaviour includes many properties, such as circulation, respiration, digestion, irritability, growth, and reproduction which have been imitated quite successfully in the laboratory by non-living models. But biological behaviour includes also certain other processes, such as thinking, which seem to belong to a different category. Are these mental phenomena different—are they outside the rule of chemical formulæ, beyond dominion of its "great, eternal, iron laws"?

The psychologists are less unified than the biochemists, both in method of approach to mental phenomena and in the variety of their interpretations; but their outlooks are predominantly mechanistic. One leading school, the psycho-analysis, infer a subjective mechanism in which certain subconscious desires and impulses are the mainspring of conscious thinking. The reality of mind is not denied, but its rational elements are everywhere under the drive of its irrational forces, leaving very little if anything to the free-will of the individual.

Wholly objective is the technic of another group of psychologists, sometimes known as the behaviorists. Their ideal is the modern physicist's attitude of considering only "observables;" and since thoughts can not be seen, they confine their analysis to the behavior of the individual. How does he act, how does he react to certain events, how does his reaction change when stimuli change—in a word, how does he behave? When a button is pushed and the automatic elevator stops at the floor indicated by the button, we do not say that the elevator thinks out the problem. It stops because its mechanism is set to stop. Similarly, says the objective psychologist, with human behavior: a certain sound, a certain odor, a certain sight are so many push-buttons to the living mechanism, and the response of the man is as mechanical as the response of the elevator.

But the elevator's response is completely standardized; it never varies from a fixed pattern, whereas human behavior exhibits the concept of choice. Pushing button No. 16 always results in a stop at the 16th floor, but waving a red flag within sight of a human being does not always produce the same effect. The red signal may cause him to stop short and loose and listen, sensing danger ahead. Or, it may cause him to run forward joyously and welcome the "comradely" symbol of communism. Can the mechanists build a machine that will not only respond to red, but learn the different meanings of red, and respond appropriately according to the significance of the symbol?

Yes, I believe we could—answers' the behaviorist. Call it what you will—say the behaviorists—we'd be inclined to call it a habit machine, a mechanism operating according to the laws of the 'conditioned reflex.'

"I write best while wearing a checkered waist-coat," confesses a certain popular author. But don't call it artistic temperament, say the behaviorists; the gentleman has simply been conditioned to the plaid vest—it might just as well have been a helmet and buckler or silk pyjamas.

And not only idiosyncrasies, but also such faculties as reasoning, insight, purpose are resolved by this same hypothesis into 'conditioned reflexes.' Since the 'conditioned reflexes' appear to be mechanical, the objective psychologist argues that man's more complicated intellectual and emotional activities similarly are mechanical.

"It is only a question how the material is organized that determines how it will behave," explained Clark L. Hull, professor of psychology at Yale University, "If the material is organized in a certain way, it will fly like an eagle; if it is organized in another way, it will fly like an airplane. There was a time when the property of aerial locomotion was associated only with organic life. Suppose there had been a system of philosophy which asserted that aerial locomotion must necessarily be associated with a mysterious something called life? Such an attitude is comparable to that of the vitalist who holds that it is impossible for a thing to think unless it is alive. Leonardo da Vinci doubted the first supposition; the Wright brothers also doubted it—and to-day airplanes fly automatically under the control of gyroscopic mechanisms. Equally, some of us doubt the second supposition. In experimental support of our doubt we can point to certain man-made machines which reproduce some of the rudimentary behaviours of the conditioned reflex":

Robots are said to respond to very complicated stimuli and some are said to have solved difficult differential equations. Within the present decade Nicholas Rashevsky, mathematical biophysicist at the University of Chicago, has published the general specification for a machine which he claims will exhibit 'purpose', and in particular "will tell a lie" which "may be described as 'purposeful'."

"But we are not deceiving ourselves", said Dr. Hull. "The models provide a test for the internal logic of our theory, but it does not absolutely prove the truth of the theory. If we have a mechanical hypothesis of thinking, and if we build a mechanical model following this hypothesis, and if our model executes behavior of a kind analogous to that which in the living animal we call mental behavior, then we can

fairly claim that a machine can think—though we may be sure that the living organism is not the same kind of machine. Thus models check the reasonableness, though they can not prove the truth, of the theory."

Questions of biological mechanism came up for discussion at a meeting of the American Philosophical Society held at Philadelphia five years ago. After hearing various arguments, pro and con, Dr. Cyrus Adler threw out his challenge:

"If the mechanistic theory were carried to the extreme and there were produced, as I understand there can be produced in the laboratory, a robot that could in every way duplicate the acts of what we call man, it has been suggested, and I regret that I cannot take credit for this suggestion, that the acid test as to the identicalness of the real man and the mechanistic man is whether the latter would ever engage in the search after truth."

What say the psychologists, the biochemists, the biophysicists, the model-makers? "Stands Scotland where it did?"

—*The Harper's.*

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Look before you leap

"The time for some step to be taken could not be fixed now the Government were, however, not aware of the importance of the matter and preliminary examination of the problem had now been begun." —Viscount Cenborne in reply to a question in House of Commons, February 5th, on Economic Conference, or more briefly, Government answer to almost everything.

"We who the course of England keep,
we hold it true whate'r befall,
Look long enough, you need not leap
at all.

We weigh the pro against the con,
count consequence on consequence,
perched imperturbably upon
the fence.

Green governments in fragments fly
by break-neck action undermined,
strong words pass by us like the i-
dle wind.

Encrusted on the ship of state
perpetual barnacles are we.....
they longest serve who only wait
and see."

Sagittarius

in the *New Statesman and Nation*.

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Wit and Humour**Education Note**

Solicitude for the ignorant
Reaches its peak
In the book I see advertised today.
How To EAT, it tells them,
How To EXERCISE and How To BREATHE,
How To SLEEP, How To THINK
And How To SPEAK,

The illogical publishers assume, I notice,
That they already know
How To READ.

—*Punch.*

Time-lag

Nature
Moves slowly in the provinces,
Where she is still plagiarising
Last year's Art.

—*Ibid.*

A visitor from South Africa complains that the English weather does not agree with him. Several meteorological experts have also a similar grievance.

—*Ibid.*

Britain's wealth is estimated to be £40,000,000,000. The last ten figures represent the average man's share.

Unction is a flattering thing that is laid to one's soul. (Where there is too much unction, there might result a junction).

OURSELVES

COLLEGE UNION

One of the great functions, the College Union has every year the proud privilege of organising, is the celebration of the College Founders' Day, and this year the Union had to face rather unusual circumstances.

In the absence of Principal B. M. Sen on medical leave, some resolutions were adopted at a meeting of the staff proposing to take over the function from the hands of the students, though the students pay a considerable part of the expenses. This was naturally resented by the students. But the difficulties were smoothed over by the timely advent of Principal Sen in the field, whose health permitted him to re-join the College before the Founders' Day. Under him all went as usual and well: the Union, as before, took the main part in organising the function, and made the Founders' Day celebrations as great a success as in previous years.

The Founders' Day celebrations took place on Monday, the 20th January last. There was the usual Tea party on the College grounds at 4.45 p.m. and there was the usual meeting in the Physics Theatre at 6. Sir Brojendra Lal Mitter, K.C.S.I., who was invited to preside over the functions, could not unfortunately attend owing to sudden indisposition, and Rai Bahadur P. N. Mukherjee, C.B.E., Postmaster-General, Bengal and Assam, on being approached at the last moment, very kindly consented to take the chair.

About 300 guests attended, most prominent among those present being Lady Protima Mitter, Mr. Rajendra Prosad, Hon'ble Khan Bahadur M. Azizul Haque, Mr. S. P. Mukherjee, Sir Manmathanath Mukherjee, Mr. Justice D. N. Mitter, Mr. Justice and Mrs. S. K. Ghose, Mr. Justice and Mrs. M. C. Ghosh, Mr. Justice R. C. Mitter, Maharaja Sris Chandra Nandy of Cossimbazar, Raja Bhupendranarayan Sinha Bahadur of Nashipur, Mr. Taraknath Mukherjee of Uttarpara, Sir Hassan Suhrawardy, Mr. W. C. Wordsworth, Mr. and Mrs. H. E. Stapleton, Dr. W. A. Jenkins, Messrs. Jogesh Chandra Ray, Satyananda Bose, Mohini Kanta Ghatak, Bisweswar Bhattacharyya, Jyotis chandra Mitra, Jotindra Mohon Ray, Amulyadhan Addy, Dr. P. N. Bannerjee, M.L.A., Messrs N. K. Basu, S. M. Bose, Nares Chandra Sen-Gupta, Mukunda Behary Mallik, H. S. Suhrawardy, Rai Haridhan Dutt Bahadur, Messrs. S. K. Sen, J. C. Gupta, P. N. Bannerjee, P. N. Chatterjee, P. K. Chakravarti, Dr. S. K. Gupta, Dr. Sarat Chandra Basak, Messrs. Biraj Mohan Majumdar, Charu Chandra Biswas, Manmathanath Ray, Satinath Ray, Rama Prasad Mookerjee, Messrs B. K. Basu, I.C.S., S. K. Gupta, I.C.S., S. Basu, I.C.S., J. N. Talukdar, I.C.S., A. B. Ganguli, I.C.S., Rai S. K. Raha Bahadur, Rai Mallinath Ray Bahadur, Khan Bahadur Ataur Rahaman, Khan Bahadur K. M. Ashadullah, Rai Saheb Harisadhan Mukherjee, Principals K. Zachariah, A. K. Chanda, Bijay Gopal Mukherjee, R. N. Sen, S. N. Maitra, S. N. Das Gupta, Professor J. R. Bannerjea, Dr.

Syamadas Mukherjee, Rai Hem Chandra De Bahadur, Professors Harihar Vidyabhusan, Nripendra Chandra Banerjee, Nibaran Chandra Ray, Narendranath Chakravarti, Akshay Kumar Sarkar, Hem Chandra Sen Gupta, Devendranath Ray, Benoy Kumar Sarkar, Drs. D. M. Bose, P. C. Mitter, P. N. Ghose, J. N. Mukherjee, D. R. Bhandarkar, S. P. Agharkar, Professor Shahid Suhrawardy, Dr. Suniti Kumar Chatterjee, Surendranath Sen, Beni Madhab Barua, Himadri Kumar Mukherjee.

The Tea party over, the guests assembled in the Physics Theatre where Mr. P. K. Banerjee, General Secretary, College Union, in a short address welcomed the ladies and gentlemen present, and referred to the great importance of the day of nativity of this premier institution to those who were and who are its *alumni*. Principal B. M. Sen then read his report detailing the activities of the College during the previous year and made special reference to two of our pressing needs, viz., the erection of an Assembly Hall and the provision for a number of full free-studentships for our poor meritorious scholars. Mr. S. K. Sen, B.A. (Cantab.), Barrister-at-law, gave some reminiscences of his college days. Mr. P. N. Banerjee, M.A., B.L., P.R.S., Barrister-at-law and Member of the Senate and Syndicate, in the course of his speech pointed out the proud position Presidency College occupied in the history of education in this province, and suggested to the Principal that a very practical way of raising funds for the purpose of the Assembly Hall would be to approach all former students who are now well-placed in life. This suggestion was promptly supported by the offer of fifty rupees at the meeting by Professor Nripendra Chandra Banerjee, M.A., a former student and a past member of the teaching staff. Mr. H. E. Stapleton, I.E.S. (retired), who had revived the Founders' Day celebrations while Principal here in 1924, gave an interesting account of his early career in the Indian Educational Service and of his association with the Presidency College, which was very much appreciated, especially by the present students who had not the privilege of coming in contact with him. After the presidential speech and a vote of thanks proposed by Mr. N. C. Ganguli, Debates Secretary, College Union, the meeting came to an end.

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The Union met soon after this occasion, to record its sense of profound sorrow on the demise of His Majesty King George V. An appropriate condolence resolution was passed and forwarded to His Majesty King Edward VIII and the Queen Mother.

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Early in March, Mr. Tarak Nath Sen, M.A., Professor of English, was transferred to the Rajshahi College, and the Union, under the presidency of Professor P. C. Ghosh, accorded a farewell to him. Professor Tarapada Mukherjee, Professor Asoke Nath Bhattacharyya, Mr. Gauri Nath Bhattacharyya and Mr. P. K. Banerjee, General Secretary of the Union, spoke on this occasion, and the President paid a glowing tribute to Prof. Sen's scholarship.

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In March the Union met again, to record its sense of deep sorrow at the death of Dr. Sir Kedarnath Das, C.I.E. Professor P. Neogi, M.A.,

Ph.D., P.R.S., presided. A copy of the condolence resolution was sent to the bereaved family.

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On the 15th of March, the Union organised a happy steamer excursion, which was joined by about 260 students and 30 members of the staff. The ferry steamer "Howrah" left Chandpal ghat at 12.30 p.m., proceeded downstream as far as Uluberia, and returned at dusk. Mrs. B. M. Sen, Mrs. N. M. Basu, Mrs. J. C. Sen Gupta and Mrs. M. Chatterjee graced the occasion with their presence. Tea and light refreshments were served on board; enthusiastic student-photographers took a number of snap-shots; and a number of artistes made the excursion very enjoyable indeed by vocal and instrumental music.

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The General Secretary, College Union, desires to take this opportunity to thank most heartily and gratefully ladies and gentlemen, his professors and fellow-students, for all they have done to help the Union to a bright and useful life during the past few months. It has been his constant endeavour to prove himself worthy of the trust reposed on him to maintain the best traditions of the Union, and he has spared no pains, to discharge his responsibilities to the best of his light and ability.

PURNENDU KUMAR BANERJEE,
General Secretary.

ANNUAL SPORTS

After encountering difficulties which at one time seemed almost insurmountable, we were able to stage our Athletic meeting on Wednesday, the 18th May, 1936. Maharaja Sir M. N. Roy Chowdhury, Kt., of Santosh, in spite of his multifarious activities, was kind enough to preside over the function. Mrs. B. M. Sen gave away the prizes. The élite of Calcutta—ladies and gentlemen—graced the occasion with their presence.

In view of our belated meeting, the number of competitors fell down to some extent but the standard of athletic feats was pretty high and the keenness evinced by the boys was a revelation to many. Mr. B. P. Roy Chowdhury of the Bengal Olympic fame and a student of our 1st Year Class created a new record for Bengal in Pole vault when he cleared "pucca" 11 ft. amidst a storm of cheers. Mr. Beni Prosad Dubey of the 5th Year Class won the Championship prize with an aggregate of 79 points. Our heartiest congratulations to both of them. The function came to a close at 6.30 P.M. with the event "Go as you like." This enlivened the onlookers and caused a lot of fun. After a good deal of deliberation, the Hon'ble President decided in favour of the "Panwallah," who was closely followed by the "Milkman" and the "Oriya who had missed his uncle on a railway platform."

EVENTS

1. 100 Yards Run

1st—Beniprosad, 2nd—A. Chowdhury, 3rd—B. Das.
Time: 10.4/5 secs.

2. *Javelin Throw*
1st—D. Chatterji, 2nd—S. Mitra, 3rd—Souren De.
Distance: 138 ft. 2 ins.
3. *220 Yards Run*
1st—Beniprosad, 2nd—A. Mirza, 3rd—B. Das.
Time: 27 secs.
4. *Putting the Shot*
1st—Suhas Mitra, 2nd—D. Chatterjee, 3rd—A. G. E. Prins.
Distance: 26 ft. 6 ins.
5. *Sack Race*
1st—A. Mirza, 2nd—P. Mazumdar, 3rd—D. Das.
6. *High Jump*
1st—A. De Purkayastha, 2nd—D. Ghose, 3rd—D. Chatterjee.
Height: 5 ft. 4 ins.
7. *220 Yards Run (Ex-students)*
1st—M. Huq, 2nd—Abu Yusoof, 3rd—S. Khan.
Time: 28 secs.
8. *440 Yards Run*
1st—Beniprosad, 2nd—A. G. E. Prins, 3rd—A. Chowdhury.
Time: 58 secs.
9. *Cycle Race (one mile)*
1st—R. Bhattacharji, 2nd—B. Khaitan, 3rd—B. Datta.
Time: 3 min. 30-4/5 secs.
10. *Pole Vault*
1st—B. P. Roychowdhury, 2nd—A. De Purkayastha,
Height: 11 ft.
11. *Relay Race (220 yds. x 4)*
Second Year.
12. *Tug-of-War*
Third Year.
13. *Go as you like*
Won by D. Das (*Panwallah*).
14. *880 Yards Run*
1st—Beniprosad, 2nd—A. G. E. Prins, 3rd—A. De Purkayastha.
Time: 2 min. 20 secs.
15. *Hop, Step and Jump*
1st—B. P. Roychowdhury, 2nd—Beniprosad, 3rd—G. Banerjee.
Distance: 38 ft. 8 ins.
16. *Throwing the Cricket Ball*
1st—Beniprosad, 2nd—D. Mitra, 3rd—N. Ghose.
Distance: 88 yards.
17. *Long Jump*
1st—Beniprosad, 2nd—B. Roychowdhury, 3rd—A. Chowdhury.
Distance: 19 ft. 11½ ins.

Mrs. B. M. Sen Cup awarded to the 'Bestman.'

Principal B. M. Sen Medal presented by Babu Dhirendra Nath Dutt to the winner of the Ex-students' Race.

College Blues for 1935 awarded to
Mr. B. Das—Football.

Mr. D. Mitter, Mr. Rashid Ahmed, Mr. Abbas Mirza, Mr. Sushen Gupta—Hockey.

Mr. Ashit Mukherji, Mr. D. Neogy—Basket Ball.

Mr. B. Das—Athletics.

Caps have been awarded to the following of the Cricket Team:—

Mr. Bidyut Ghose	Mr. E. Glancey
„ Sailesh Bhattacharyya	„ Ritin Ghosh
„ Santosh Gupta	„ D. Mitra
„ Anil Sarkara	„ Sushen Gupta
„ Ashit Mukherji	„ Dhruba Das
	„ Amiya Chowdhury

I shall be failing in my duty if I do not avail myself of this opportunity of conveying my sincerest thanks and gratitude to our beloved Principal, who, in spite of his bad health, graced the occasion with his presence and to Mrs. B. M. Sen who mothers all our activities.

In conclusion I acknowledge my grateful debts to the judges, to Mr. S. C. Sen, our Physical Instructor, and last, but not the least, to the volunteers to whose active help and co-operation the function owes its success.

ANIL SARKARA,
Hon. Secretary.

GEOLOGICAL INSTITUTE

2ND ORDINARY GENERAL MEETING was held on Monday, the 4th February, 1936, at 4-30 P.M., in the Geology Lecture Theatre of the College with Prof. M. Chatterji in the chair. Before the day's normal business was taken up the Chairman moved a resolution, condoling the death of His Majesty King George V. A copy of the resolution was forwarded to H. E. The Governor of Bengal.

After the confirmation of the proceedings of previous general meetings several gentlemen were elected as Associate Members and then Mr. K. L. Das, B.Sc., of the 6th Year Class spoke on "*Brahmini Valley and its people.*" With votes of thanks to the lecturer and to the chair the meeting terminated.

3RD ORDINARY GENERAL MEETING took place on the 12th February, 1936, at 4-30 P.M., in the Geology Lecture Theatre of the College. Dr. Manomohan Chatterjee was in the Chair. After the confirmation of the proceedings of the previous meeting the rules of the Institute as altered by the Executive Committee were taken up for discussion. Certain additions and alterations having been made the changed rules were adopted. With a vote of thanks to the Chair the meeting terminated.

30TH ANNIVERSARY was celebrated on Saturday, the 14th December, 1935, at 3-30 P.M., in the Geological Laboratory of the College. On the

occasion a group photograph of the members of the Institute was taken. Dr. A. L. Coulson, D.Sc. (Melb.), presided over the function. The day's proceedings opened with a welcome song by a friend of the 3rd. Year Class. Dr. A. M. Heron, of the Geological Survey of India then gave us an account of the land and people of Tibet, the land of the Lamas, with the help of numerous lantern slides. The President then spoke a few words on the activities of the Institute and then all present were treated to light refreshment in Indian style in the Laboratory. After this we moved again to the Lecture Theatre and witnessed two interesting cine-films—(1) Mexican oil fields, (2) Laurel & Hardy in "Flying Elephants." The films were appreciated by all present. The function came to an end late in the evening with votes of thanks.

EXECUTIVE COMMITTEE met on three occasions, in connection with the internal working of the Institute.

EXCURSIONS: Since we last went to the press the following excursions to places of interest in and near Calcutta took place. A good number of members joined each of these—

(1) Oriental Gas Co., Ltd.'s Works, at 1A, Canal West Road, was visited on Tuesday, the 14th January, 1936, at 3 P.M. The members were taken through the different departments of the works by the Works Manager who carefully explained the technical points in the manufacture of gas.

(2) The management of the Statesman Printing Press at Chowringhee Square permitted a batch of 15 members to visit the Press on Friday, the 21st February, 1936, at 5 P.M.

(3) On Saturday, the 22nd February, at 1 P.M., a batch of 23 members left the College by bus for Panihati. At Panihati we first visited the Factory of the Bengal Chemical & Pharmaceutical Works Ltd. and saw the Sulphuric Acid chambers, tar distillation and soap plants, manufacture of Nitric Acid, antiseptic cotton and alum and other chemicals. After this the members were very kindly treated to light refreshments by the management.

Next we crossed the Barrackpore Trunk Road to visit the works of Messrs. Basanti Cotton Mills Ltd. where we were taken through the different departments and got an idea of how finished cloth is obtained from raw cotton. The day's excursions were arranged by the Manager of the Journal "India To-morrow" to whom we are really grateful for the arrangement.

H. N. GANGULI,
Joint Secretary.

ROWING CLUB

I am afraid very few members of the College are alive to the unique facilities offered by the Calcutta University Rowing Club at the Dhakuria lakes to the University students of Calcutta. For the paltry sum of Rupee one a month, any student can avail himself of the manifold advantages of the Club, e.g.:

(1) Rowing is considered to be one of the best forms of exercise, involving as it does the development of whole musculature of the body.

(2) It can be taken throughout the year, morning and evening.

(3) Rowing in "fours" has moreover a definite educative value in cultivating discipline and team work of the crew.

(4) The healthy atmosphere of the locality is a welcome change to our students, who are forced to live in a congested city like Calcutta in not very congenial surroundings. Its rural settings are the best sedative to our ruffled nerves and jaded sensations.

I invite the attention of our students to this Club and hope they would avail themselves of the opportunities offered in greater numbers. They should become active and enthusiastic members of the Club and utilise the facilities to the fullest extent. I may add that the Club has recently got 5 new boats from England—all the very best; and will shortly shift to its new Club house of imposing appearance. Regarding the activities of our boys during the current session, there are 26 members (including one of the teaching staff) from our College to the C. U. R. C. But I regret to say that the majority failed to make full use of the Club. Only about 8 or 10 attend irregularly and the formation of a crew to take part in the Inter-Collegiate Regatta was a problem indeed. Our Captain, D. Chatterji, who was one of the University crew that did very well in the Inter-Club Regatta held sometime ago, was an examinee. Of the 5 finally selected as our crew, 2 were examinees and 2 lived at a distance of 6 or 7 miles from the Club. So, though our material was splendid and our crew was individually brilliant, they could not meet and regularly practise and rowing is as much a game of skill and power as of team work and discipline. Our result in the Inter-College Competition was therefore not satisfactory. Still we could beat the Asutosh College, a very strong side and the Law College, who got the better of the Vidyasagar College. The final was between St. Xavier's and the Post-Graduate and the latter won. They thus annexed the beautiful trophy, presented by the Presidency College in memory of our late lamented friend, Jitendra Narayan Ray.

Our Principal and Mrs. Sen are very keen on our boys doing the very best in rowing as elsewhere and of course our College should lead everywhere. Let us, therefore, hope that our boys will take to rowing more seriously. It is a new game and it takes time to get used to new things—and we will yet shine.

S. M. BANERJI,
Professor in Charge.

CHEMICAL SOCIETY

The Annual General Meeting of the society came off on the 19th March last under the presidency of Dr. P. Neogi, the President of the Society.

Mr. Durgadas Majumdar of the Sixth Year Class read a very interesting and learned paper on "Structure of Molecules." There was a lively discussion in which Prof. N. Chakravarti and others took part.

The meeting was attended by a large number of members besides a few of the Post-Graduate students of Physics.

The following office-bearers among others were elected:—

President—

Dr. P. Neogi.

Secretary—

Mr. Bibudha Sen, Fifth Year Class.

Asst. Secretary—

Mr. Anjali Kumar Bose, Third Year Class.

The number of members of the society increased to 40 during the year under review owing to the great impetus given by our President, Dr. P. Neogi and also owing to the earnestness of the students.

During the year several meetings were arranged when some chemists as well as a few of our ex-students and students gave interesting discourses on Chemistry.

A few excursions including one to the Tanning Institute and to the National Tannery were arranged.

Several meetings of the Executive Committee also held during the year.

A sum of about thirty rupees was collected for the " Gopal Memorial Fund " and it has been proposed to remit the amount to the old mother of the departed scholar for the education of his younger brother.

I would fail in my duty if I do not express my sincere gratitude to the President Dr. Neogi and to the Treasurer Prof. N. Chakravarty for their kind help and advice.

BIRENDRANATH CHAUDHURI,
Jt. Secretary.

JITENDRA NARAYAN RAY MEMORIAL COMMITTEE

A Committee was formed to perpetuate the memory of the late Jitendranarain Ray who died when a student of this College; and a suitable fund was raised to enable the Committee to materialise this idea. It was further resolved in a meeting held on the 8th March, 1935, to present a silver trophy in the name of the departed to the Calcutta University for the Annual Inter-Collegiate Regatta.

A formal request was sent to the University to accept the trophy on conditions dictated by the Committee. The Vice-Chancellor and the Syndicate graciously consented to our terms (Vide Art. 58, meeting of the Syndicate, dated the 29th March, 1935) and the trophy was accepted.

A trophy was accordingly ordered and made. Its design consists of an antique 'mayurpankhi' silver boat oared by two boatmen and a man at the helm. A gilded banner shone over-head with a motto inscribed thereon. The trophy was then made over to the University authorities and it was awarded to the winner of the Annual Regatta held in March last.

I take this opportunity of thanking all those who assisted me by their active help and suggestion, and we gratefully acknowledge and appreciate the generous contributions made by our donors.

An audited report of the account is published below:

RECEIPTS:

DONATIONS:

		Rs. As. P.
In cash (as certified by Asst. Secretary)	...	362 0 0
In kind (as per contra) ...	...	27 3 9
		<hr/>
Interest on Post Office Savings Bank deposit	...	389 3 9
		<hr/>
	TOTAL	396 10 9

DISBURSEMENTS:

Cost of the Trophy (including the show case and the duster )	...	...	...	338 0 0
SUNDRY EXPENSES (as per contra):				
Paper, Printing and Binding charges	...	...	15 0 0	
Telephone charges	...	...	5 0 0	
Conveyance charges	...	...	4 9 6	
Postage	...	...	2 10 3	
			<hr/>	
Closing balance	...	...	...	27 3 9
				<hr/>
	TOTAL		396 10 9	

SUBODH CHANDRA SEN,
General Secretary.

EDEN HINDU HOSTEL NOTES

BY A HOSTELLER

Looking at the Hostel in this sultry season, one really wonders whether this is the same hostel—'the joyous, noisy Eden.' Nowhere is there the half-halting hilarity of the opening months nor the hushed silence of the pre-examination days. A kind of dull stupor seems to have settled upon the hostellers as on Nature outside.

* * * * *

For, indeed, this summer, however glorious, brings in its train a dull monotony. Looking up at the ceiling in the long April noon, with Nature staring outside in an unrelenting gaze, wild athirst, one feels the zest for life ebbing so low. Returning from an evening stroll on a dark, moonless night, one is sometimes struck by the strange beauty of the old familiar hostel and stoops a moment over it. In the darkness, all the holes and cracks, all its ugliness blend in a profound skylight serenity, the lights streaking from the windows like so many stars. But we have sacrificed ourselves to a dull monotonous existence. The daily life of the hostellers

to-day is a tale of unrelieved monotony, broken only by the merrymaking of a band of youthful enthusiasts over the 'brown, round piece of leather' or the frenzied whispers (often too loud!) of the few who have their whole year's fulfilment in store.

* * * * *

The Saraswati Puja came off, as usual, with great eclat. The goddess this year engaged more of our attention, she having stayed full four days. Might we not therefore in all fairness expect that she would lend her hand and pull us up to better results. That would, at any rate, be very welcome.

The examinations are almost over except, of course, for those who have to pour red liquid into a blue one and would make it all green but would most often make a mistake in it. The Second Year students, who now live only in one or two benign memories, were the pioneers; and close on them followed the B.A. aspirants. We are assured of the maintenance of the hostel traditions but let us not forget the popular maxim and be wise by it.

* * * * *

A temporary slumber prevails everywhere and the 'ever glorious Eden' seems to be passing through a stage of suspended animation, out of which it can hope to emerge only after the holidays. There is no activity worth the name. The Library and Common Room have, of course, their erstwhile devotees, but everywhere is noticeable that dullness—a heavy, leaden dullness that oppresses within the breast. A lull is noticeable in the sporting activities also.

* * * * *

While we are talking of sports, we can 'hardly do worse' than note our neighbour's comments but may we be pardoned for pointing out to our indulgent, dreamily-graceful, above all gentlemanly(!)—but for all that 'self-appointed'—'dada's that their shoes would be rather too big for our young feet! We have somewhat old-fangled ideas of sportsmanship, it seems, and how could we keep pace with our big brothers who have caught the latest tips from Fascism and who are well-trained in methods certainly more effective than ours! At best, we may admire them, but to get near them—oh, never!

* * * * *

The knell has sounded and the Hostel will be closed within a few days. The shadow of their impending departure has cast a gloom over the hostellers and it is not difficult to find the young men loitering on the corridors, their jovial faces pulled too long. Some of them perhaps will never return while to others the three months' separation proves too painful. But whether they return or not, all of them will certainly sing 'Three cheers for the Glorious Eden.'

—

OUR CONTEMPORARIES

The editor acknowledges with thanks the receipt of the following contemporaries :—

- The Scottish Churches College Magazine, Calcutta.
- The Bethune College Magazine, Calcutta.
- The American College Magazine, Madura.
- The 'Elphinstonian,' Elphinstone College, Bombay.
- The 'Cottonian,' Cotton College Magazine, Gauhati.
- The Murray College Magazine, Sialkot (2 copies).
- The Vidyasagar College Magazine, Calcutta.
- The Allahabad University Magazine, Allahabad.
- The Malabar Christian College Magazine, Malabar.
- The Carmichael College Magazine, Rangoon.
- The Islamia College Magazine, Calcutta.
- The Brajamohan College Magazine, Barisal.
- The 'Durbar,' Khalsa College, Amritsar.
- The St. Stephens College Magazine, Delhi.
- The 'Yamuna,' Commercial College, Delhi.
- The D. A. V. College Union Magazine, Lahore.
- The Anglo-Bengali Intermediate College Magazine, Allahabad.
- The Dayal Singh College Magazine, Lahore.
- The Meerut College Magazine, Meerut.
- The Victoria College Magazine, Comilla.
- The Chittagong College Magazine, Chittagong.
- The Hindu University Magazine, Benares.
- The Hindu School Magazine, Calcutta.
- The M. C. College Magazine, Sylhet.
- The Bagabasi College Magazine, Calcutta.
- The Ripon College Magazine, Calcutta.
- The University Law College Magazine, Calcutta.
- The Mangalore Government College Miscellany.
- The Nagpur Science College Magazine, Nagpur.
- The St. Thomas College Magazine, Trichur.
- The Anand Parbat, Delhi.
- The Rajendra College Magazine, Faridpur.
- The Krishnagar College Magazine, Krishnagar.
- The Rajshahi College Magazine, Rajshahi.
- The 'Sindhu,' Dehra Ismail Khan.
- The Ravenshaw College Magazine, Cuttack.
- The Ferguson College Magazine, Poona.

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ବନେର ଫୁଲ

ଶ୍ରୀ —————

ମାଲିନୀ ଗୋ,

ତୋର ବାଗାନ ଭରି' ଫୁଲ ଫୁଟେଛେ କତ
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 ସୀର-ସକାଳେ ଫୁଲେର ଆସନ ମେଲି' ?
 କନକ-ଚାପାଯ ଦୁଇର ଗେଛେ ଛେପେ,
 ବସନ୍ତ ତୋର ଏଲୋ କାନନ ବ୍ୟେପେ ;
 ଘରେଛେ ତୋର କୁଟିର ଆଲୋକଲତା
 ଭୋର ପୂର୍ବାଲି ଆଲୋଯ ଦୋହଳ ହୁଲି',
 ଅବୁଝ ହାଓୟାର ବ୍ୟନ୍ତ ବ୍ୟାକୁଲତା
 ଫୁଲେର ସକଳ ସରମ ଦିଲୋ ଥୁଲି' ।

ସବୁଜ ଘନ ବସି' ଗାଛେର ଡାଳେ
 କୋକିଲ ଡାକେ ବିରାମ-ବିହିନ ଶୁରେ,
 ମୌମାଛିଦେର ମୁଖର ମୁଖ ତାଳେ
 ନେଶା ଲାଗାଯ ତୋର ଓ-ବିଜନ ପୁରେ ।
 ପ୍ରଭାତ ଆସେ ତୋର ଆଜିନା 'ପରେ
 ମଞ୍ଜରୀତେ ସୋନାର ଥାଳା ଭ'ରେ ;
 ରାଜପୁରୀତେ ବାଜାଯ ସଥନ ବାଁଶି
 ତୁଇ ଯେ ଦେଖି ଭରିସ ଫୁଲେର ଡାଳା,
 ତୋର ବିହାନେ ଫୁଲେର ମୁଖେର ହାସି
 ରାପେର ଛଟାଯ ତୁଇ ତୋ କରିସ ଆଲା ।

প্রেসিডেন্সী কলেজ ম্যাগাজিন

কনক-চূড়ায় রোদ যে বিলিক মারে,
 আসছে ভেসে উৎসবের তান—
 ফুলের বেসাত করিস্ দ্বারে দ্বারে,
 অন্তরে তোর বয় কি ফুলের বান ?
 দূর দখিনা পুলক ভারে ভারে
 অঞ্চলে তোর লুটায় বারে বারে ;
 মনের পরে কি কথা তোর জাগে,
 কেন ঘুরিস্ কথার পিছে পিছে,
 একলা ঘরে ব্যথা কি তোর লাগে,
 ফুলের বাঁধন লাগে বিফল, মিছে ?

সঙ্ক্ষা-ছায়ায় উদাস করি' দিয়া
 হতাশ বায়ু বহে যখন বনে,
 দুয়ার ধরি' স্তৰ দাঁড়াইয়া
 অশ্রু কেন ফেলিস্ অকারণে ?
 বলনা মোরে মুখ ফুটে তুই বল,
 চোখের কোণে কেন বা তোর জল ;
 হায় মালিনী, তুই কি 'বনের ফুল'
 বুঝাই ফুটিস্ গন্ধ তরঙ্গিয়া,
 ব্যথার ভারে ক্লান্ত সমাকুল
 আপনি বারিস্ অলঙ্কয় রং নিয়া !

শরৎ-সাহিত্যে শিশু

অধ্যাপক ডাঃ সুবোধচন্দ্র সেনগুপ্ত, এম-এ, পি-আর-এস, পি-এইচ ডি

শিশুদের নিভৃতম কথার অভিযক্তি বর্তমান যুগের সাহিত্যের একটি প্রধান লক্ষণ। বাঙ্গলা সাহিত্যেও এই বৈশিষ্ট্য পরিলক্ষিত হয়। রবীন্দ্রনাথ শিশুচিত্তের অভ্যন্তরে প্রবেশ করিতে চেষ্টা করিয়াছেন, তাঁহার ‘তাকঘর’, ‘শিশু’, ‘শিশু ভোলানাথ’ প্রভৃতি এই প্রয়াসের নির্দর্শন। শিশুমনের আশা, আকাঙ্ক্ষা ও বেদনাকে শরৎচন্দ্র রূপ দিয়াছেন একাধিক গ্রন্থে। এই প্রচেষ্টা রবীন্দ্রনাথ ও শরৎচন্দ্রেই পর্যবসিত হইয়া যায় নাই। ইহাদের গরে বাঙ্গলা দেশে যে সাহিত্য রচিত হইয়াছে, তন্মধ্যে সর্বাপেক্ষা উল্লেখযোগ্য হইতেছে শ্রীযুক্ত বিভূতিভূষণ বন্দ্যোপাধ্যায়ের ‘পথের পাঁচালি’। ‘পথের পাঁচালি’র অপূর্ব স্মৃতি।

শিশুচিত্তের নির্দিষ্টতা, সুন্দরের জন্য তাঁহার আকাঙ্ক্ষা, প্রকৃতির ও রূপকথার সঙ্গে তাঁহার সংযোগ—রবীন্দ্রনাথ বিশেষ করিয়া ইহারই কথা লিপিবন্ধ করিয়াছেন। যেখানে শিশু খুব সাধারণ জিনিষ চাহিয়াছে, সেইখানেও দেখিতে পাই সামাজিক মধ্য দিয়া শিশুচিত্ত বিস্তীর্ণের আকাঙ্ক্ষা করিয়াছে। ‘পথের পাঁচালি’তে শ্রীযুক্ত বিভূতিভূষণ বন্দ্যোপাধ্যায় বাঙ্গালার পঞ্জীয় চিত্র আঁকিয়াছেন, এই চিত্র অপূর্বে কেবল করিয়া গড়িয়া উঠিলেও, অপূর্ব পারিপার্শ্বিক অবস্থা অপূর্ব অপেক্ষা প্রাধান্ত লাভ করিয়াছে। অবশ্য অপূর্ব প্রবর্দ্ধনান মন, শিশুর কোতুহল, তাঁহার বিষয়—ইহারও অতি সুন্দর চিত্র অঙ্কিত হইয়াছে।

শরৎচন্দ্র শিশুমনের অন্তর্মত অন্তঃস্থলে প্রবেশ করিয়া তাঁহার বিচির প্রতিক্রিয়া বিচির রূপ দিয়াছেন। শিশুদের যে বৈশিষ্ট্য সর্বত্রথমে তাঁহার চোখে পড়িয়াছে, তাহা হইতেছে তাঁহার তন্ময়তা। শিশু আমাদের জগৎসম্পর্কে শুধু যে উদাসীন তাঁহাই নহে, সে তাঁহার ক্ষুদ্রাতিক্ষুদ্র জগতের মধ্যে এমনভাবে নিমগ্ন আছে যে, বাহিরের কোন বিষয় তাঁহাকে আকৃষ্ণ করিতে পারেন। বিজয়ার মনের কথা ছিল অগ্রকাণ্ড, বয়স্কদের কাছে কোন কথা বলিতে পারিতনা বলিয়াই সে মাঝে মাঝে পরেশের সাহায্য লইত। প্রলোভন দেখাইয়া পরেশকে সে তাঁহার কাজে নিযুক্ত করিতে চেষ্টা করিত, কিন্তু পরেশের কাছে উপলক্ষই মুখ্য হইয়া গিয়াছে। বিজয়া নরেন্দ্রনাথের সংবাদ শইতে তাঁহাকে পাঠাইয়াছিল তুই পরদার বাতাসা কিনিবার উপলক্ষে, কিন্তু এই বাতাসা কেনাই তাঁহার কাছে এত প্রধান হইয়া গেল, ইহার মধ্যে সে এমন তন্ময় হইয়া পড়িল যে, অপরদিকে বিজয়া যে কি লইয়া তন্ময় হইয়া রহিয়াছে তাঁহার কোন সংবাদই সে রাখিল না। আর একবার ইঞ্জিনের বেগে ধাবিত হইয়া ঘাঠ বাহিয়া

যাইয়া সে নরেন্দ্রনাথকে ধরিয়া আনিয়াছিল, কিন্তু ইহাও নাটাই পাইবার মোতে। নাটাই পূর্বে পাইলে সে নিশ্চয় ঘূড়ি উড়াইতে যাইয়া নরেন্দ্রনাথের কথা ভুলিয়া যাইত। রামের প্রিয় হই রোহিত মৎস্যের মধ্যে কোন্টা কার্তিক, কোন্টা গণেশ, ইহা অন্ত কেহই বলিতে পারিত না, এমন কি তাহার একান্ত অসুগত ভোলাও নহে। কিন্তু রাম ইহাদিগকে ঠিক চিনিত, কারণ ইহাদের বৈশিষ্ট্যের মধ্যে সে তন্ময় হইয়া থাকিত। যেমন করিয়া জ্যোতির্বিদ্ব নিবিষ্টিচিত্তে দুইটি মন্ত্রের বৈশিষ্ট্য ও বৈচিত্র্য পর্যবেক্ষণ করে, আপাতঃদৃষ্টিতে যে সব পদার্থ একজাতীয় বৈজ্ঞানিক যেমন করিয়া তাহাদের পার্থক্য নির্ণয় করে, রাম তেমনি করিয়া এই দুইটি মৎস্যের লক্ষণ পূজ্ঞারূপুজ্ঞারপে পর্যালোচনা করিয়াছে। আমাদের কাছে মৎস্য ভক্ষ্য বস্তু, দুইটি মৎস্যের গুভেদ যদি কিছু থাকে তাহা স্বাদের বা মাপের। রামের নিকট কার্তিক ও গণেশ পরম আচার্য অথচ পরম বিশ্বারের বস্তু; তাহাদিগকে সে ঘনিষ্ঠভাবে পর্যবেক্ষণ করিয়াছে।

এইখানে শিশুচরিত্রের একটি বৈশিষ্ট্য লক্ষ্য করিতে হইবে। শিশুর কার্যকলাপের সঙ্গে পরিণতবয়স্ক লোকের কার্যকলাপের পার্থক্য আছে, আবার মৌলিক সঙ্গতিও আছে। শিশুর চিন্তাধারা পরিণত লোকের চিন্তাধারারই মত; কেবল তাহার পথ বিভিন্ন। শিশুর অনুভূতিশূলি বয়স্ক মানবের অনুভূতির মতই; শুধু তাহার বিষয়গুলি আমাদের কাছে তুচ্ছ। পরেশকে যখন বিজয়া নরেন্দ্রনাথের সংবাদ লইতে পার্টাইয়াছিল, তখন তাহারা উভয়েই তন্ময় হইয়া ছিল, কিন্তু তন্ময়তার কারণ এক নহে। রমেশের স্ত্রী শৈল ও হরিশের স্ত্রী নয়নতারা কলহ করিত টাকাকড়ি লইয়া, সংসারের গ্রন্থ লইয়া। বাড়ীর ছেলেরাও বাগড়া করিত, কিন্তু তাহাদের লক্ষ্য বড়োর বিচানায় শোওয়া। বীরবের প্রশংসা করা মাঝের ধর্ম; অৰিকান্ত বড় হইয়া আদেক-জাগুর, নেপোলিয়ন প্রভৃতির শৈর্যের প্রশংসা করিয়া থাকিবে, কিন্তু শৈশবে তাহার চিত্ত মুঠ হইয়াছিল সেই বীরের শক্তিতে যে ষ্টেজের উপর শুধু তীর দিয়াই যুদ্ধ করিয়াছিল এবং সেই যুদ্ধে অপর পক্ষকে পরাস্তও করিয়াছিল। শিশু সব জিনিষকেই সরল অকপট চিন্তে দেখে, তাই সে ষ্টেজের বীরবের তুচ্ছতা, সারহীনতা বৃঞ্জিতে পারে না। শিশুর সন্ত্রমবোধ ও আত্মাভিমান বয়স্কলোকদের অপেক্ষা ক্ষীণ নহে, যদিও তাহার অভিব্যক্তি হয় খুব নগণ্য পদার্থকে আশ্রয় করিয়া। পাঁজিতে মে লেখা আছে যে, মঙ্গলবার অশ্বথগাছ পুঁতিতে নাই, এবং মঙ্গলবারদিনে যে পাঁজি দেখিতে নাই একবাৰ রাম কিছুতেই মানিতে চাহিল না; কিন্তু যখন শোনা গেল যে, ভোলাও ইহা জানে তখনই ইহা লইয়া সে আৱ কোন বাগ্বিতণ্ডা কৰিল না, কারণ ভোলাৰ কাছে তাহার অজ্ঞতা ধৰা পড়িবে, ইহার সন্তানাও সে কিছুতেই সহ কৰিতে পারে না। প্রিয়জনের সঙ্গে বিচ্ছেদ হইলে, মাঝের মনে নানাপ্রকার ভাবের ক্রিয়া-অতিক্রিয়া হষ—

আত্মাভিমান, অরুশোচনা, লজ্জা, ক্ষেত্র, বিরক্তি এমনি কর কি ।, তখন প্রত্যেকেই মনে মনে বিগত কাহিনীর পুনরাবৃত্তি করে এবং নানাদিক হইতে একটি ব্যাপারকেই ঘূরাইয়া ফিরাইয়া দেখে ;—এই পর্যালোচনার মধ্যে অনেক মিথ্যা, অনেক স্নোকবাক্য, অনেক যুক্তিহীন তর্ক ছিলো ধার্য । বৌদ্ধিকে কাঁচা পিয়ারা দিয়া আঘাত করার পর তাহার যে ভীষণ পরিণতি হইল, তাহাতে গ্রথমটা রাম অভিভূত হইয়া গেল । একটু পরেই এই ব্যাপারটা সে নানাভাবে পর্যালোচনা করিয়া দেখিল । তাহার যুক্তি সরল, যে মিথ্যার দ্বারা সে নিজেকে ও পরকে ভুলাইতে চেষ্টা করিল তাহা অতিশয় স্পষ্ট ; তাহার অভিমানও ক্ষণস্থায়ী, কিন্তু তবুও তাহার মনে নানাভাবের সেই অভিনয়ই হইয়া গেল, যে অভিনয় পরিণতব্যক লোকের মনে অনুরূপ অবস্থায় হইয়া থাকে । শুধু শিশুর মনে তাবের যে ক্রিয়া-প্রতিক্রিয়া হয় তাহা স্বচ্ছ ও ঋজু ; এবং এই সারলয়ই শিশুজীবনের সমস্ত তুচ্ছতার মধ্যে মহত্বের আলোকসম্পাত করে ।

রামের চরিত্রে শিশুর আর একটি বৈশিষ্ট্য ফুটিয়া উঠিয়াছে । ইহা হইতেছে তাহার চঞ্চলতা । শিশু কোন জিনিষকেই আঁকড়াইয়া ধরিয়া থাকিতে পারে না । তাহার উন্মুক্ত মন কোন কিছুরই দাসত্ব করে না ; আবার যাহা একবার ধরে তাহার মধ্যেই ক্ষণেকের জন্য একেবারে নিবিষ্ট হইয়া পড়ে । ক্ষণিকতা ও তন্ময়তার অপূর্ব সম্মিলন শিশুজরিত্বের একটি প্রধান লক্ষণ । রাম কখনও পরের বাড়ীর শশা কাটিতেছে, কখনও অশথ গাছ পুঁতিতেছে আবার তনুহৃতেই তাহার কথা ভুলিয়া কাঁচা পিয়ারা পাঢ়িতেছে । ইঙ্গুলে যাইয়া রক্ষা কালীর ও শাশান কালীর জিনের দৈর্ঘ্য ও প্রশস্ততা লইয়া শারামারি করিয়াছে, তৎপরই সেই কথা বিস্মৃত হইতেছে । রামলালের জীবনের যে কয়েকটি কাহিনী লিপিবদ্ধ করা হইয়াছে তাহাদের মধ্যে কোন সংশ্লব নাই, বৌদ্ধিদির কাছে সে যাহা অঙ্গীকার করিতেছে পরমুহূর্তে তাহারই বিরক্ততা করিতেছে, বিরক্ততা করিয়াই পুনরায় গ্রতিজ্ঞ করিতেছে এবং অন্তিকাল পরেই তাহা ভাঙ্গিতেছে । গঞ্জের শেষভাগে দেখি রাম অহুতপ্ত হইয়া বলিতেছে যে, তাহার স্মরণ হইয়াছে এবং সে আর গোল বাধাইবে না ; আমাদের বিশ্বাস যে, এই প্রতিজ্ঞা অন্ত প্রতিজ্ঞা অপেক্ষা দীর্ঘকাল স্থায়ী হ্য নাই । যতদিন রামের বালস্মূলভ চপলতা থাকিবে ততদিন সে শাস্ত, স্বরোধ হইতে পারিবে না । শিশুর এই চিরচপলতার সঙ্গে জড়িত হইয়া আছে তাহার অবাধ উন্মুক্ততা । রামকে কড়া শাসনে শৃঙ্খলিত করিবার বহু চেষ্টা হইয়াছে, কিন্তু তাহার স্বাধীনচারী মন সমস্ত বাঁধন ছিঁড়িয়া আপনার উন্মুক্ততা যোঁগণা করিয়াছে । মুক্তি যে শিশুর কাছে কর বড় জিনিষ তাহার খুব একটি ছেটি অথচ অতি স্বন্দর দৃষ্টিতে দেখিতে পাই ‘শ্রীকান্ত’র প্রথম পর্বে । মেজদার শাসন ও অত্যাচার হইতে মুক্তির সংবাদ পাইয়া, ছোড়দা’ ও যতীনদা’ আনন্দের উল্লাসে আঞ্চল্যের হইয়া

পড়িয়াছিল এবং এই স্বাধীনতা অর্জনে যতীনদাৰ হাত থাকাৰ ছোড়া' তাহাকে সেই কলেজ লাটিমটি অনায়াসে দান কৰিয়া ফেলিল, যাহা পূৰ্ব মুহূৰ্তে সে বিখ্সংয়াৰে পৱিবৰ্ত্তেও দিতে প্ৰস্তুত হইত না।

(২)

ইন্দ্ৰনাথ শৰৎচন্দ্ৰের অপৰাপ স্থষ্টি। তাহাকে ঠিক শিশু বলা যাব কিনা সদেহ। শ্ৰীকান্তৰ সঙ্গে তাহার যথন পৱিচয় হইল তখন সে শৈশব অতিক্ৰম কৰিয়া কৈশোৱে পদার্পণ কৰিয়াছে। কিন্তু তবুও তাহার মধ্যে যে সকল বৃত্তি সমাধিক্রম বিকাশ লাভ কৰিয়াছে, তাহারা বিশেষভাৱে শৈশবসুলভ; পৱিণত বয়সেৰ পৱিপক্ষতা তাহাদেৱ মধ্যে নাই। শিশুহৃদয়েৰ সাহস, নিৰ্লিপ্ততা, চক্ষুতা, পৱোপচিকীৰ্ণ গ্ৰহণ বৈশিষ্ট্যেৰ যত চিত্ৰ আছে তমধ্যে ইন্দ্ৰনাথ অতুলনীয় এই কথা বলিলে অত্যুক্তি হয় না। এক ব্যাবিৰ পিটাৰ প্যানেৰ কথা এই সম্পর্কে মনে আসিতে পাৰে। কিন্তু পিটাৰ প্যানেৰ জন্য ব্যাবি যে পৱমণ্ডল স্থষ্টি কৰিয়াছেন তাহা রূপকথাৰ ইন্দ্ৰজালে যেৱা। তাহার গ্ৰিখৰ্য্য অবিসংবাদিত; তাহার সাক্ষেত্কৃততা কল্পনাকে দোলা দেয়। কিন্তু তবুও বস্তুজগতেৰ সঙ্গে তাহার সংস্কৰণ ক্ষীণ এবং তাহার রূপে আমৰা মুঞ্চ হইলেও আমাদেৱ সন্দেহপৱায়ণ বুদ্ধি সম্পূৰ্ণজৰুপে নিৱৰ্ণ হয় না। কিন্তু ইন্দ্ৰনাথ রূপকথাৰ রাজ্যে বাস কৰে না, সে ইঙ্গিতেৰ সাহায্যে আমাদিগকে চকিত কৰে না। তাহার কাৰবাৰ কঠিন বাস্তৱেৰ সঙ্গে। অথচ ইন্দ্ৰনাথেৰ কাৰ্য্যকলাপেৰ মধ্যে এমন একটা শ্ৰেষ্ঠত্বেৰ ছাপ আছে যাহা অতিমানবেৰ আচৰণে পাওয়া যাব; কোন সময়ই তাহাকে আপামৰ সাধাৱণেৰ গঙ্গীভূক্ত বলিয়া মনে কৰা যাব না। রোমান্সেৰ ধৰ্ম হইতেছে যে সে বিশ্বেৰ উদ্বেক কৱিবে; ইন্দ্ৰনাথেৰ সব কিছুই বিশ্বয়কৰ। তাহার কাহিনীতে বাস্তৱেৰ প্ৰত্যক্ষতা আছে; আবাৰ রোমান্সেৰ পৱমাণ্ডল্যময় স্বন্দৰতাও আছে।

ইন্দ্ৰনাথেৰ যে বৈশিষ্ট্যটি সৰ্বপ্ৰথমে আমাদেৱ দৃষ্টি আকৰ্ষণ কৰে তাহা হইতেছে এই যে, সে একজন সত্যিকাৰ মহামানৰ। নানা প্ৰতিকূল অবস্থাৰ মধ্যে সে পড়িয়াছে; খেলাৰ মাঠে মাৰামারি, গঙ্গাৰ উজান বাহিয়া মাছ চুৱি, জেলদেৱ সতৰ্কতাৰ মধ্য দিয়া মাছ লইয়া পলায়ন, সাপ, বুনো শূঘ্ৰাৰ গ্ৰহণ বন্ধুজন্মসুলুল পথে সঞ্চৱণ—ইহা তাহার অভাস্ত জীবন যাত্ৰাৰ অঙ্গ। সমস্ত বিপদেৰ উপৰ দিয়া সে তাহার বিজয়কেতন উভাইয়া চলিয়া গিয়াছে; জীবনসংগ্ৰামে উপকৰণ, ক্ষতিবিক্ষত, পৱাজিত মানবেৰ পক্ষে তাহার সহজ শ্ৰেষ্ঠত্ব, তাহার অনিৰ্বাশ তেজ, তাহার অম্লান গৌৱব লোভেৰ বস্তু, স্বপ্নেৰ সামগ্ৰী। ইন্দ্ৰনাথ কঠিন প্ৰতিকূলতাৰ বিৱৰণে সংগ্ৰাম কৰিয়াছে, কিন্তু সে এম্বিনি সহজে, এম্বিনি অনায়াসে বিপদেৰ মধ্য দিয়া অক্ষত অবস্থায় বাহিৰ হইয়া গিয়াছে যে মনে হয় যে, যাহা অপৱেৱ কাছে প্ৰতিকূল, তাহার কাছে তাহাই অহুকূল; যে পথকে অপৱেৱ কণ্ঠকাৰী

মনে করিবে, সেই পথই তাহার পক্ষে কুম্ভমাস্তীর্ণ । মাছ চুরি করিয়া ফিরিবার সময় জেলেরা আক্রমণ করিলে, খরপ্রেতা গঙ্গার পক্ষে আত্মরক্ষা করিবার সহজ উপায়। তাহার জানা ছিল এবং তাহাই অতি সরল, সহজভাবে শ্রীকান্তকে সে বুঝাইয়া ছিল, “আর টের পেলেই বা কি? ধরা কি মুখের কথা । শাখ, শ্রীকান্ত, কিছু ভয় নেই—ব্যাটাদের চারথানা ডিডি আছে বটে—কিন্তু যদি দেখিস ঘিরে ফেললে ব'লে—আর পালাবার যো নেই, তখন ঝুপ করে লাফিয়ে প'ড়ে এক ডুবে যতদূর পারিস গিয়ে তেসে উঠলেই হলো । এই অন্ধকারে আর দেখবার জোট নেই—তারপর সতুরার চড়ায় উঠে ভোরবেলায় সাঁতরে এপারে গঙ্গার ধারে ধারে বাড়ী ফিরে গেলেই বাস ।” শ্রীকান্ত এই প্রস্তাবে বিস্মিত, অভিভূত হইয়াছে, কিন্তু ইন্দ্রনাথের পক্ষে ইহা পরম উপভোগ্য অভিষান ।

ইন্দ্রনাথের চরিত্রের প্রধান লক্ষণ তাহার নিঃশক্ত সাহস । আর এই সাহসই শিশুচরিত্রের প্রধান বৈশিষ্ট্য । মাঝুম ভয় করিতে শিখে অগ্রপশ্চাত বিবেচনা করিতে শিখিয়া, লাভ-ক্ষতির সন্তান পরিমাপ করিতে আরম্ভ করিয়া । শিশুর এই বালাই নাই ; সাভলোকসান সম্পর্কে সে নির্ণিপ্ত । স্তুতৰাং বিপদকে সে বিপদ বলিয়া মনে করে না ; অনিশ্চিতকে সন্দেহ করিয়া সে সার্বধান হয় না, বরং অনিশ্চিত সম্পর্কে কোতুহলী হইয়া সে তাহার রহস্য উদ্ঘাটন করিতে অগ্রসর হয় । বেকন বলিয়াছেন, মাঝুমের মৃত্যুভূষণ শিশুর অন্ধকারভীতির অনুরূপ । পরিণত বয়সে মৃত্যুভূষণ স্বাভাবিক কিনা বলিতে পারিনা, কিন্তু শিশুর অন্ধকারভীতি যে তাহার সহজাত হৃতি নহে, ইহা নিঃসন্দেহে বলা যাইতে পারে । অজানা অন্ধকারের মধ্যে কি আছে, ইহা জানিতে তাহার অদ্য কোতুহল এবং এই জিজ্ঞাসার নিরুত্তি করা হয় ভূতের গল্লের ধারা, জুজুর ভয় দেখাইয়া । জুজু কি সে জানে না, ভূত সে দেখে নাই ; কিন্তু হাদের সম্পর্কে সে যে গল্ল শুনিয়াছে তাহা হইতে এই ধারণা তাহার মনে বদ্ধমূল হইয়াছে যে, অন্ধকারে বাহির হওয়া নিরাপদ নহে, অজ্ঞাত রাজ্যে যাহারা বাস করে তাহারা মাঝুমের পক্ষে অহুকুল নহে । ইন্দ্রনাথের মন এই সংক্ষার ও মিথ্যা শিক্ষার ধারা পঙ্কু হয় নাই । তাই সে কোন বিপদ্কেই গ্রাহ করে না, কোন অবস্থাবিপর্যয়ে সে সঙ্গুচিত হয় না । শুশানের পাশ দিয়া গভীর রাত্রিতে অনায়াসে সে নৌকা চালাইয়া লইয়া যায়, জেলেরা সন্ধান পাইয়াছে মনে করিলে ভুট্টাগাছের মধ্যে লুকায়, সেইখান হইতে ঠেলিয়া নৌকা বাহির করিতে অবলীলাক্রমে নামিয়া পড়ে, ক্ষারণ অদুরে নিতান্ত নিরীহ বুনো শূয়ার টুয়ার এবং অতি নিকটে কিছু না—সাপ ! গঙ্গার জল আবর্ত রচিয়া ভীম বেগে চলিতেছে, বালুর পাড় ভাঙ্গা পড়িতেছে ; যদি জেলেরা ধরিয়াই ফেলে তাহা হইলেও তরের কোন কারণ নাই, খোঁশ ভাসিয়া গেলেই চলিবে । নতুনদা’ যত অন্তায়ই করুক, যে বাধ তাহাকে লইয়া গিয়াছে সেই বাধকে আক্রমণ করিতে হইবে এবং সন্তব হইলে নতুনদাকে

রক্ষা করিতে হইবে। ইহা অঙ্গমের আক্ষালন নহে, শুরুর আক্ষয়কুম্ভ নহে; ইহা বীরের সহজ, সরল সংকলন। অশান্ত প্রকৃতি ও হিংস্র জানোয়ারের সম্মুখীন হইতে যে অশ্যাত্ম বিচলিত হয় না, ক্ষুদ্র মানুষ তাহার কাছে নগণ্য হইবে ইহাতে আর বিশ্বায়ের কি আছে? উন্মত্ত শাহজী বর্ষা দিয়া তাহাকে আঁবাত করিয়াছিল, ফুটবল ম্যাচের মারামারিতে বিপক্ষীয় ছেলেরা তাহাকে ঘিরিয়া দাঁড়াইয়াছিল। বিনুমুক্ত বিচলিত হইলে সে সহজে নিষ্কৃতি পাইত না; ক্ষিপ্রগতিতে সে শক্তপক্ষকে পরাজিত করিয়াছে, অথচ ইহার মধ্যে সে প্রেশান্ত, অবিচলিত; আত্মরক্ষা অপেক্ষা অপরের রক্ষার প্রতিহ তাহার বেশী দৃষ্টি।

বড় বড় ব্যাপার অপেক্ষা তুচ্ছ ব্যাপারেই অনেক সময় মানুষের সত্যিকার পরিচয় পাওয়া যায়। খেলার মাঠে ও শাহজীর সঙ্গে মন্তব্যক্ষে, মাছ ধরিবার অভিযানে সাহসের প্রয়োজন ছিল; এইসব কার্যে সাহস না দেখাইলে অভীষ্ট সিদ্ধ হইত না অথবা বিপক্ষীয়ের নিকট হইতে আত্মরক্ষা করা যাইত না। ছিদ্রাম বউরূপীর কাহিনীটি কৌতুকাবহ; কিন্তু ইহার মধ্যে ইন্দ্রনাথের সাহসের প্রকৃষ্ট পরিচয় পাওয়া যায়। ইন্দ্রনাথ রাত্রিতেও চলাফেরা করিত গোসাই বাগানের জঙ্গলের মধ্য দিয়া। এই জঙ্গল স্পর্শ ব্যাঘসঙ্কলন, এই পথ দিয়া রাত্রিতে আসার প্রয়োজনও ছিল না; কিন্তু এইটি সোজা পথ; কাজেই সে এই পথেই যাতায়াত করিত, যদিও সাপ ও বায়ের ভয়ে এই পথে অন্ত কেহ বাহির হইতে সাহস পাইত না। একদিন রাত্রিতে শ্রীকাস্ত্রের বাড়ীতে এক হৈ হৈ ব্যাপার; উঠনের কোণে ডালিমতলায় এক বিরাট জানোয়ার—কেহ বলে বাঘ, কেহ বলে ভাল্লুক, কেহ বলে দি রংগেল বেঙ্গল টাইগার। ভয়ে সকলে অস্থির, ছেলে ঝুঁড়ো, দরওয়ান, মনিব—সবাই আতঙ্কে চীৎকার করিতেছে, কেহ রক্ষা পাইবার পথ দেখিতেছে না। এমন সময় ইন্দ্রনাথ আসিয়া উপস্থিত হইল; সমস্ত ব্যাপারটা শুনিয়া তাহার শুধু কৌতুহলের উদ্দেক হইল। সে পলাইল না, মেঝেদের আর্তনাদে বিচলিত হইল না, পুরুষদের চীৎকার অক্ষেপ করিল না। সে ধীর শান্তভাবে খোঁজ করিতে গেল ডালিমগাছের কোণে কি আছে এবং খুব শান্ত, সংযত উপায়ে তাহার অশুমান ব্যক্ত করিল। ‘ছিদ্রাম বউরূপী’কে আবিক্ষার করিবার পূর্বে যে ত্যার্তি কোলাহল হইয়াছিল তাহার সঙ্গে তাহার কোন সংস্কর ছিল না, পরে যে উল্লিখিত কলরব উঠিল তাহার সঙ্গেও সে মোগদান করিল না। সে যে শুধু নির্ভীক তাহাই নহে, সে নির্লিপ্ত। তাহার এই নির্লিপ্ত নির্ভীকতার অস্তরালে ছিল তাহার সহজ, সরল জ্ঞান—মরিতে তো একদিন হইবেই। এই জ্ঞান সে দর্শনশাস্ত্র হইতে পায় নাই, ইহা তাহার অভিজ্ঞতার ও আন্তরিক অন্তরুতির ফল। ইহা তাহার কাছে প্রত্যক্ষ সত্য। বারংবার মৃত্যুর সম্মুখীন হইয়া সে ইহাকে সহজ করিয়া লইয়াছে; যাহা অবগুণ্যবী তাহাকে সে ফাঁকি দিতে চাহে নাই। তাই তাহার বীরত্বের মধ্যে আক্ষালন নাই,

আড়ম্বর নাই ; ইহার মধ্যেও রহিয়াছে শৈশবসুলভ নিঃশক্তি ও শৈশবসুলভ সরলতা ।

ইন্দ্রনাথের সাহস তাহার চরিত্রের প্রধান গুণ, কিন্তু সে সাহসের প্রতীকমাত্র নহে । যদি সে শুধু একটিমাত্র গুণের আধারই হইত, তাহা হইলে তাহার মধ্যে পরিপূর্ণ মানবতার অভাব হইত । শিশুর নির্ভীকতা, নির্লিপ্ততার সঙ্গে জড়াইয়া আছে তাহার সরল, সহজ বিশ্বাসপ্রবণতা । ইন্দ্রনাথ ত্যহীন, কিন্তু শিশুসুলভ বহু অন্ধবিশ্বাস তাহার আছে । শাহজীর সমস্ত আজগুবি, গল্লে সে বিশ্বাস করিত, তাহার মন্ত্র সংগ্রহ করিবার জন্য তাহার আগ্রহের সীমা নাই, যে বিষপাথরে তিনদিনের মরা বাঁচান যায় তাহা আয়ত্ত করিয়া লইবার জন্য শাহজী ও অন্দাদিদিকে সে বহু অহরোধ, উপরোধ করিয়াছে । তাহার ধারণা কালী প্রত্যক্ষ দেবতা, তাহাকে জ্বাহুল দিয়া সন্তুষ্ট রাখিতে পারিলে, সমস্ত বিপদ—(গুরুজনের ভৎসনা এমন কি শারীরিক অস্থুতা) হইতে নিঙ্কতি পাওয়া যায় । যে মহামানব নৈসর্গিক ও অনৈসর্গিক কোন বিপদকেই তৃণাধিক জ্ঞান করে নাই, তাহার হৃদয়ে নিঃশক্ত আত্মনির্ভরশীলতার সঙ্গে এই সরল সহজ বিশ্বাসের ধারা প্রবাহিত হইত । বহু কষ্টে, বহু বাধা অতিক্রম করিয়া সে মাছ সংগ্রহ করিয়া আনিয়াছে, কোন পার্থিব বিপত্তি তাহাকে সহৃচিত করিতে পারে নাই ; কিন্তু অপার্থিব ভূতপ্রেত সম্পর্কে সে নিশ্চিন্ত হইতে পারে না । তবে একটি তরসা এই যে, যদিও তাহারা বহুক্লী তবুও তাহারা নিজেরা মাছ তুলিয়া লইতে পারে না । সংক্ষারে অন্ধ-বিশ্বাস মাল্লীয়ের আত্মনির্ভরশীলতাকে দুর্বল করে ; কিন্তু ইন্দ্রনাথের মন তাহার যুক্তিহীন বিশ্বাসের দ্বারা খণ্ডিত হয় নাই । তিনবার রামনাম করিলে ত্বর থাকে না—ইহা খুব সরল সংক্ষার ; কিন্তু ত্বর করিয়া রামনাম করিলে রক্ষা হয় না, কারণ তাহারা টের পায় । এই ধারণা আরও সরল এবং ইহা তাহার চিন্তকে দুর্বল তো করেই নাই বরং তাহার স্বাভাবিক শক্তিকে বিশ্বাসের অবলম্বন দিয়া সংক্ষীবিত ও পরিপুষ্ট করিয়াছে ।

ইন্দ্রনাথ নির্ভীক, নির্লিপ্ত, কিন্তু সর্বোপরি সে পরোপচিকীষ্য । পরোপচিকীষ্যায় তাহার চরিত্রের যে দৃঢ় সংস্কৃতির পরিচয় পাওয়া যায় তাহা যে কোন লোকের পক্ষেই বিস্ময়কর । তরঙ্গের চিন্তে পরের উপকার করিবার ক্ষণিক উভেজনা হওয়া স্বাভাবিক, কিন্তু এই প্রবৃত্তিকে সতেজ ও সক্রিয় রাখিতে ইন্দ্রনাথ যে নিষ্ঠার পরিচয় দিয়াছে তাহা চপলমতি শিশুর নিকট প্রত্যাশা করা যায় না । মৎস্ত ধরিতে সে বিরাট অভিযান করিয়াছে, বিপদসঙ্কল পথ বাহিয়া চৌর্যের পর্যন্ত আশ্রয় লইয়াছে । ইহাতে তাহার নিজের কোন স্বার্থ নাই ; বিপদকে সে স্তর করে না, বিপদের সম্মুখীন হইতে সে বিচলিত হয় না, অথচ বিপদ বরণ করিতে সে কোন আগ্রহ দেখায় নাই । দারিদ্র্যনিপীড়িতা, শ্রদ্ধালু অন্দা দিদিকে সাহায্য করিতে, যুগিত-চরিত্র নতুনদা'কে

রক্ষা করিতে, অসহায় বালককে অত্যাচারীর হাত হইতে আগ করিতে, প্রতিবেশীর বাড়ীর সোকন্দিগকে নেকড়েবাথের উৎপাত হইতে মুক্ত করিতে—সে অঘানবদনে, অগ্রপশ্চাত বিবেচনা না করিয়া প্রস্তুত হইয়াছে। তাহার কার্যকলাপ অবিমৃষ্যকারিতায় ভরা ; কিন্তু ইংসাইসিক অবিমৃষ্যকারিতার অন্তরালে রহিয়াছে স্বগতীর পরোপচিকীর্ষা ; যাহা কিছু সে করিয়াছে তাহার সঙ্গেই পরের মঙ্গল জড়িত হইয়া আছে। সে সৈনিক নহে, দরিদ্রের সন্তান নহে। বিপদবরণ করা, অর্থের জন্য কায়রোশ সহ করা তাহার দৈনন্দিনের প্রয়োজন নহে। অথচ যেখানে পরের কষ্ট দেখিয়াছে, সেইখানেই তিনির্বাচনে অপেক্ষা না করিয়া সে বিপদের মধ্যে, কষ্টের মধ্যে ঝাঁপাইয়া পড়িয়াছে।

ইন্দনাথের পরোপচিকীর্ষা এত বিশ্বব্যাপী যে, ইহা শুধু ভীবিতদের মধ্যেই সীমাবদ্ধ নহে, অজানা শিশুর ভাসমান মৃত দেহও তাহাকে আকৃষ্ট করিয়াছে। সেই শিশুটিকে বন্ধুগাল প্রভৃতির হাত হইতে রক্ষা করিয়া সম্মেহে নৌকায় তুলিয়া শহিয়াছে আবার তেমনি সম্মেহে জলের উপর শোয়াইয়া দিয়াছে। সত্যত শিশুকে দেখিয়া তাহার বলিষ্ঠ হৃদয় মেহে, করুণায় দ্রব্যভূত হইয়াছে, যে অভিযান হইতে সে সাপ, বুনো শূর, ততোধিক হিংস্য জেলে প্রভৃতির তরে নিরস্ত হয় নাই, তাহার প্রতিও ক্ষণেকের জন্য স্পৃহা চলিয়া গিয়াছে। এইখানেও আবার শিশুস্থলত অনুবিশ্বাসের পরিচয় পাই। ইন্দ্রের ধারণা ত্রি মৃতদেহটিকে জলে শোয়াইয়া দেওয়ার সময় সে ‘তেহয়া’ বলিয়া কাঁদিয়া উঠিয়াছিল এবং তাহার প্রেতাত্মা ইন্দ্র ঠিক পিছনেই বসিয়া আছে। ইন্দনাথের চরিত্রের গ্রাহন বৈশিষ্ট্য এই যে, তাহার মধ্যে মহামানবের বলিষ্ঠতা ও শিশুর চঞ্চলতা ও সারল্য একই সময়ে পাশাপাশি বিরাজ করিতেছে। কালীর জবাফুলে আসতি, রামনাথের মাহাত্ম্য, ভূতপ্রেতের অস্তিত্ব—ইন্দ্রের সমস্ত সংক্ষারে তাহার অচল বিশেষ। অথচ যখন তাহার পরোপচিকীর্ষা জাগিয়া উঠে তখন সে অতি সহজে এই সব সংক্ষার হইতে মুক্ত হইয়া পড়ে। যে মৃতদেহ সে তুলিয়া লইল তাহা কোন ছোট জাতীয় লোকের হইতে পাবে, এই বলিয়া শ্রীকান্ত আপন্তি তুলিয়াছিল, কিন্তু অম্নি ইন্দনাথ বলিয়া উঠিল, “আরে এয়ে মড়া। মড়ার আবার জাত কি? এই যেমন আমাদের ডিঙ্গি—এর কি জাত আছে? আমগাছ জামগাছ যে কাঠেরই তৈরী হোক—এখন ডিঙ্গি ছাড়া কেউ বলবেনা আমগাছ জামগাছ—বুঝলি না? এও তেমনি।” তাহার যুক্তির মধ্যে শিশুর সরলতা, অকপটতা ও তর্কশাস্ত্রে অনভিজ্ঞতার পরিচয় আছে; কিন্তু তৎসঙ্গে সত্যের অন্তরতম প্রদেশে প্রবেশ করিবার যে অনায়াসলুক শক্তির পরিচয় আছে তাহা শুধু মহামানবেই সম্ভব। অয়দা দিদির সঙ্গে সংস্কৃতের মধ্যেও শৈশবোচিত চঞ্চলতা মাঝে মাঝে উকি দিয়া উঠিয়াছে। সে অয়দা দিদিকে গভীরভাবে ভালবাসে, তাহার জন্য যে কোন কষ্ট করিতে প্রস্তুত আছে, অথচ সামাজিক কারণে

সে শিশুর মত রাগিয়া উঠে। অন্নদা দিদির গোপন ইতিহাস সম্পর্কে সে শিশুর মতই অজ্ঞ। তাহার দিদি মুসলমান, ইহা তাহার ভাল লাগে নাই, এবং কুন্দ হইয়া ইহা লইয়া সে তাহাকে গালি দিয়াছে। অর্থচ কেমন করিয়া সে ইহাও অহুত্ব করিয়াছে যে যাহা বাহিরে প্রকাশ পাইতেছে তাহাই একমাত্র সত্য নহে, ইহার অন্তরালে গভীরতর বহুত লুকাইত রহিয়াছে; তাহার অহুভূতির এই অস্পষ্টতাও একান্তভাবে শিশুস্মৃত। অন্নদা দিদিকে সে কত ভালবাসিয়াছে তাহা সে জানিয়াও জানিত না। তাই যথন তখন রাগিয়া উঠিয়া শাহ-জী ও দিদিকে সে গালাগালি দিয়াছে; সাপের মন্ত্র, শিকড় ও বিষপাথরের বিষয়ে সত্য কথা জানিতে পারায় তাহার বহুদিনের আশা ধূলিসাধ হইয়া গিয়াছে এবং এই আশাভঙ্গে সে শিশুর মত রাগিয়া উঠিয়াছে। দিদির শীকারোভিন্নের অন্তরালে যে কতখানি বেদনা, সত্যনির্তা ও স্বার্থত্যাগ ছিল তাহা না বুঝিয়া সে তাহাকেই অজ্ঞ কর্তৃত্ব করিয়াছে; আবার ক্ষণেক পরেই দিদির পক্ষ হইয়া শাহ-জীর সঙ্গে মারামারি করিয়াছে; কিন্তু শাহ-জীর প্রতি দিদির পক্ষপাতিষ্ঠ সন্দেহ করিয়া আবার রাগিয়া উঠিয়াছে। তাহার হৃদয়ের স্বচ্ছতা, সরলতা ও বলিষ্ঠতা, তাহার অজ্ঞতা অর্থচ সত্যের অন্তর্শ্লে প্রবেশ করিবার অনায়াসলক্ষ ক্ষমতা—তাহার সকল প্রবৃত্তিই অতিশয় বিশ্বাসকর আবার একান্তভাবে শিশুস্মৃত।

ইন্দ্রনাথের চরিত্রে বলিষ্ঠতা ও কোমলতা, দৃঢ়তা ও চক্ষুর উদারতা ও বুদ্ধির সঙ্গীর্ণতার যে সমাবেশ হইয়াছে তাহার কথা পূর্বেই উল্লিখিত হইয়াছে। আরও হইটি আপাততঃবিকল বৈশিষ্ট্যের যে সমন্বয় হইয়াছে তাহার কথা উল্লেখ করা গুরোজন। পরের উপকার করিতে সে সদাজ্ঞাগ্রত, তজ্জ্ঞ যে কোন কষ্ট স্বীকার করিতে সদা প্রস্তুত, অর্থচ নিজের সম্পর্কে সে সম্পূর্ণ উদাসীন। সেই যে হেড-মাষ্টারের পিঠের উপর অসন্তুষ্টচক কি একটা করিয়া ইস্কুল হইতে পলায়ন করিয়াছিল আর সেখানে ঘায় নাই, “এটা সে ঠিক বুঝিয়াছিল যে, ইস্কুল হইতে রেলিংডিঙাইয়া বাঁড়ী আসিবার পথ প্রস্তুত করিয়া লইলে তথায় ফিরিয়া যাইবার পথ গেটের ভিতর দিয়া আর প্রায়ই খোলা থাকে না।” কিন্তু সেইজন্ত তাহার কোন আক্ষেপ নাই, সেইখানে ফিরিয়া যাইবার জন্য আগ্রহ নাই। “আর এমনি ভাবেই একদিন প্রত্যেক প্রত্যেক ঘরবাড়ী, বিষয় আশয়, আচ্ছায়সজ্জন সমস্ত পরিত্যাগ করিয়া সেই যে এক বন্ধে সংসার পরিত্যাগ করিয়া গেল, আর আসিল না। এইখানেও আক্ষেপ নাই, বিজ্ঞাপন নাই, আড়ম্বর নাই। যে কয়দিন সে সমাজে, সংসারে ছিল, সেই কয়দিন বিজয়ী বীরের মত সমস্ত প্রচলিত শিক্ষা সংস্কারকে অগ্রাহ করিয়া পর্বতপ্রমাণ বাধাবিপন্তিকে তুচ্ছ করিয়া চলিয়াছে। যাহাদের সংশ্লেষে আসিয়াছে তাহাদিগকে আকর্ষণ করিয়াছে আবার তাহাদের প্রতি আকৃষ্টও হইয়াছে। কিন্তু যেদিন সে চলিয়া গেল, সেইদিন অতিথির মত নির্দিষ্টভাবে চলিয়া গেল, কোন আকর্ষণ, কোন বন্ধন, কোন প্রলোভন তাহাকে ধরিয়া রাখিতে পারিল না।

নৈতিক সমস্যা

শ্রীহিরণ্য বন্দ্যোপাধ্যায়, আই-সি-এস
(ভূতপূর্ব ছাত্র)

নৈতিক সমস্যা যে মানুষের একটা আছে, এ কথা ধরে নিতে গেলেই গোড়ার কথা মেনে নিতে হবে এই যে মানুষের কতকগুলি ক্ষেত্রে সাধীনভাবে কাজ করা সম্ভব। নীতিশাস্ত্রের এটা প্রতিপাদ্ধ জিনিষ নয়, এটিকে অবলম্বন করে নিয়েই নীতিশাস্ত্রের অবতারণা। যদি এটা ধরে নেওয়া যায় যে, মানুষ দুইভাবে তিনভাবে একটা কাজ করতে পারে, তখন অশ্ব এসে পড়ে কোন্ পথটা সে অবলম্বন করবে। সেটা নির্ভর করে তার ইচ্ছাশক্তির ওপর। ইচ্ছাটা কি রকম হওয়া উচিত, সেটা আবার নির্ভর করে তার অভীষ্ট কি, তার বাসনা কি, তার ওপর। কাজেই মূলে এসে পড়ে অভীষ্ট কি এই কথাটাই।

মানুষ তার জীবনে অনেক বিভিন্ন জিনিষ লাভ করতে পারে। স্বৰ্থ, শান্তি, সন্তোষ, তৃপ্তি—তার যা খুসী। সেই অহুসারেই তার জীবনের প্রতিদিনকার কাজ তাকে নিয়ন্ত্রিত করতে হবে, যাতে তার অভীষ্ট সিদ্ধ হয়। কাজেই মানুষের জীবনের কাম্য বা অভীষ্ট কি, তার পরমার্থ কি, সেই হ'ল নীতিশাস্ত্রের মূল কথা, এবং সেইটাই নৈতিক সমস্যা।

মানুষের পরমার্থ কি সেই প্রশ্নের উত্তর, নানা দেশের নানা মনীয়ী, নানা কালে, নানা ভাবেই দিয়ে গেছেন। কোন্ মতাটি ঠিক সে কথা জানতে হলে আমাদের সব মতগুলির সঙ্গেই প্রথমে বিশেষ রকম পরিচয় হওয়া আবশ্যক। মানুষের পরমার্থ কি সেই প্রশ্নের উত্তরে, যে সমস্ত বিরক্ত মতগুলি সম্ভব সেগুলি প্রধানতঃ দুই জোড়া বিরক্ত মতে ভাগ করা যায়। প্রথমতঃ মানুষ গাঠিত দুইটি জিনিষ দিয়ে, এক মন এবং দুই মেহে। এই দুটি পরম্পরার বিরোধী। দেহ মনকে দেখতে পারে না এবং মন দেহকে করে যাগ। এদিকে মানুষ আবার সামাজিক জীবন বটে এবং সেই অহুসারে, তার মনে আর এক জোড়া বিরোধী প্রযুক্তি লুকিয়ে আছে। প্রতি বিভিন্ন মানুষ তার ব্যক্তিগত স্বার্থ খুঁজ্বে, না সে খুঁজ্বে সমগ্র সমাজের স্বার্থকে? কোন্টা হল বড়, দুইএর মধ্যে বিরোধ বাধ লে কোনাটির নির্দেশ মানতে হবে, সেইটাই হল সমস্যা।

আবার, দেহ যা চায় তা হল প্রতিমূহর্ত্তের ইন্দ্রিয়স্থ উপত্যোগ। স্বতরাং ইন্দ্রিয়স্থ হ'তে হ'লেই সেটা হওয়া চাই ব্যক্তিবিশেষের ইন্দ্রিয়স্থ। কাজেই ব্যক্তিগত স্বার্থ খোঁজা এবং ইন্দ্রিয়স্থ খোঁজা ছটাই এক জিনিষ হয়ে দাঢ়ায়। এই

হইট মতের সংযোগে যে নৃতন মতটি সম্ভব, তাকে আমরা শ্রেয়াহুসন্ধীবাদ বলে নামকরণ কর্তে পারি। কারণ, যা আপাতমধুর ও ইঙ্গিয়স্থকর, তাই হল প্রেয়। অপর দিকে মন দেহকে ঘৃণা করে, দৈহিক যা কিছু, তাই তার অবজ্ঞার বিষয়, সে চায় ইঙ্গিয় বিরোধ, সংযম। পরার্থবাদও চায় পরার্থে আত্মত্যাগ, ব্যক্তিগত স্থথের বলিদান। কাজেই এই হইট মতকেও আমরা একত্র সম্মিলিত কর্তে পারি। তারা বলে মানুষের পরমার্থ মানসিক আনন্দ সকানে, যা ইঙ্গিয়স্থে নাই, ব্যক্তিগত স্থথে নাই। তার কাম্য হল প্রেয় নয়, শ্রেয়। কাজেই এই মতটিকে আমরা শ্রেয়াহুসন্ধী এই নামকরণ কর্তে পারি।

এখন আমরা যে কথাগুলি বল্লাম সেগুলি বিরোধ অবস্থার কথা। মানুষের ইতিহাসে এমন একদিন ছিল যখন নৈতিক ক্ষেত্রে এ বিরোধ দেখা দেয় নি। সেই নির্বিরোধের অবস্থাই আমাদের প্রথম আলোচনার বিষয়।

এই নির্বিরোধের অবস্থা আমরা পাই শিশুস্থুলভ বে-নীতির অবস্থার। শিশু যখন বড় হয় নি, কোনটা করা উচিত, কোনটা করা উচিত নয়, এ প্রশ্ন যখন তার মনে জাগে নি, তখন সে কাজ করে যায় যা খুঁটী তাই। হই বিরোধী পথের কোন্ পথে তার যাওয়া উচিত প্রশ্ন জাগাবার মত বুদ্ধি তার পরিপক্ষ হয় নি। মানবসভ্যতার ইতিহাসেও ঠিক এই রকম একটি অবস্থা খুঁজে পাওয়া যায়। আমরা এমন একটি অবস্থা তার কল্পনা করে নিতে পারি, যখন স্বদ্বয় অতীতে তার সমাজ ছিল না, তার দল ছিল না। আরপর তার দায়িত্ববোধ জাগ্ল, তার কর্তব্যবুদ্ধির উদ্বেক হল। এর পর হতে সে ভালমন্দ বিচার ক'রে কাজ ক'রতে স্কুল করল, সে নীতিপরামর্শ জীব হল।

এই দায়িত্ববোধ জাগার সঙ্গে সঙ্গেই আমরা নৈতিক সমস্তার বিকাশের ইতিহাসের দ্বিতীয় অধ্যায়ে এসে পড়ি। এই দ্বিতীয় অধ্যায়ের বিষয়-বস্তু হল বিরোধের অবস্থা। এখানে মানুষের বুদ্ধিমত্তি বিকাশলাভ করেছে, সে ভাবত্তে শিখেছে। এই অবস্থায় কোনটা ভাল, কোনটা মন্দ, এ প্রশ্নের উত্তর ভেবে ভেবে নানা ব্যক্তি নানা মত জাহির করলেন। বিভিন্ন মতের উৎপত্তি হল, নৈতিক সমস্তার সর্বাধানে তুমুল বিরোধ দেখা দিল।

প্রথমেই আমরা দেখতে পাই, হই দলে বিরোধ লেগেছে। একদল বলেন, মানুষের পুরুষার্থ বা পরমার্থ হল দৈহিক স্থথ সক্ষান এবং অপর দল বলেন, পুরুষার্থ হল তা নয়, মানসিক স্থথাহুসন্ধান। যে মত বলে দৈহিক স্থথই মানুষের পরমার্থ তার আদিমতম রূপটি আমরা পাই এরিষ্টিপাস স্থাপিত সীরিনেইকদের মতে। তাঁদের মতে মানুষের পরমার্থ হ'ল সব চেয়ে বেশী পরিমাণ স্থথসন্তোগ। যা ইঙ্গিয়ের দ্বারা ভোগ করা যায়, তাই ভাল,

এবং তাতে লজ্জার কিছু নেই। প্রতিমুহূর্তটিকে ইন্দ্রিয় স্বাধীনভূতিতে নিরোগ করতে হবে। ইন্দ্রিয়স্থখের মধ্যে জাতিভেদ নাই, সকল প্রকারের ইন্দ্রিয়স্থই সমান। মানসিক স্বাধীন আছে, কিন্তু তা দৈহিক স্বাধীনের তুলনায় অতি নিকৃষ্ট। ভবিষ্যতের ভাবনার দরকার নাই। প্রতিমুহূর্তের স্বাধীনটিকে আমরা আদায় করে নেব, ইন্দ্রিয়স্থানভূতিতে আমরা গা ঢেলে দেব, তাই হল আমাদের কাম্য, তাতেই জীবনের সার্থকতা।

ভারতীয় নীতির ইতিহাসে এরই সম্বন্ধীয় মত হল চার্বাকদের মত। তাঁদের নেতা হ'লেন স্বয়ং দেবগুরু বৃহস্পতি। তাঁরা প্রজন্মও মানেন না কর্মফলও মানেন না। প্রসিদ্ধ পারশু কবি ওমর খায়ামের মতটি ঠিক এইরূপ হ'লেও তাঁর মতের মধ্যে একটুখানি পার্থক্য আছে। তিনি অবশ্য একই সিদ্ধান্তে উপনীত হ'য়েছেন। কিন্তু তাঁর কারণ স্বতন্ত্র। তিনি লক্ষ্য করেছেন যে, মানুষের জ্ঞান তাকে বড় বেশী দূর নিয়ে যেতে পারে না। জগতে শৃঙ্খলা যেন বড় নাই, তাঁর অচ্ছায়ের বিচার যেন নাই। জগতের বিদি অষ্টা কেউ থাকেন, তিনি মানুষের স্বাধীনের প্রতি বড় নজর দেন না। তিনি অঙ্গ নিয়তির মত চলেন। ইন্দ্রিয়স্থ ও বর্তমানের স্বাধীনের স্বাধীন চার্বাকদের মত এঁরও কামনার বস্ত। কিন্তু তাঁর এ মত হতাশা-জাত।

এপিক্রিটোরাস্ এসে এই ইন্দ্রিয়স্থবাদ বা হেডনিজ্মকে আরও পরিবর্কিত করেন। তিনি বলেন, মানুষের পুরুষার্থ হল তাঁর প্রকৃতিগত অভিলাষের চরিতার্থতাৰ। তাঁর প্রকৃতিগত কামনা হল অহুকুল অহুভূতিৰ সম্ভোগ। অহুভূতি—হয় স্বাধীন নয় দুঃখপ্রদ। দুঃখপ্রদ অহুভূতিকে আমাদের এড়িয়ে যেতে হবে এবং স্বাধীন অহুভূতিৰ সংঘটন শাতে অনবচ্ছিন্নভাবে সন্তুষ্ট হয়, তাঁর চেষ্টা দেখতে হবে। যে অহুভূতি আপাত-মধুর, কিন্তু পরে দুঃখপ্রদ তাকে ত্যাগ করতে হবে। যে অহুভূতি ভবিষ্যতে আমাদের দুঃখ আনবে না, সেই অহুভূতিই আমাদের কাম্য হবে। মনকে ও দেহের কাজে লাগাতে হবে।

কাজেই আমরা দেখতে পাচ্ছি যে, অবিশ্বাস ইন্দ্রিয়স্থভোগ এঁদের আদর্শ নয়। প্রথম অবস্থার একান্ত একপেশে আদর্শ পরিবর্তিত হতে আরম্ভ করেছে। এপিক্রিটোরাসের শিশ্যরা পরে তাঁর মতকে আরও পরিবর্তিত করেছিলেন। তাঁরা বললেন, অবিশ্বাস স্বাধীনের মানুষের তাগে বড় একটা ঘটে না। কাজেই আমাদের উদ্দেশ্য হওয়া উচিত দুঃখপ্রদ অহুভূতিকে এড়ান গাঁত্ব।

এই ইন্দ্রিয়স্থবাদ পরবর্তীকালে, বেন্থায় এবং মিলের হাতে আরও অনেক পরিবর্তিত হয়ে যায়। এই নীতিৰ মূল লক্ষ্য হ'ল স্বাধীন অহুভূতি লাভ। সব থেকে সুন্দরতম অহুভূতি, মানুষের পক্ষে যা সন্তুষ্ট, সে হ'ল প্রেম বা ভালবাসা। ইন্দ্রিয়স্থবাদীদের পরে এই দিকে লক্ষ্য পড়ল। তাঁরা দেখলেন মানুষের চরিতার্থতা ইন্দ্রিয়-

সুখসন্তোগে নয়, প্রণয়ন্ত্রির বিকাশ সাতে। এই বৃত্তি এক বা দ্বিতীয় মানুষকে অবস্থন ক'রে বিকশিত হবে না, এ বিকাশ লাভ করবে সমস্ত মানুষ সমাজের প্রতি মমতার সংশ্লেষণ। তার ব্যক্তিগত ইন্দ্রিয়স্থিত তখন তার লক্ষ্য হবে না, সমগ্র মানুষ সমাজের সুখসন্তুতিই হবে তার কামনার বস্তু। একে সমাজকল্যাণবাদ (utilitarianism) এই নাম দেওয়া যেতে পারে।

এই হল এক পক্ষ। এখন অপর পক্ষ বা যে দল বলেন মানসিক সুখসন্ধানই মানুষের পরমার্থ তাঁদের মতটা কি দেখতে হবে।

প্রথমেই আরস্ত কৃত্ব মানসিক সুখবাদের আদিমতম রূপটি নিয়ে। তার প্রথম অভিযন্তি সিনিকদের (Cynic) ছাতে, তাদের নীতিশাস্ত্রের মধ্যে। এদের মত হল টিক সীরিনেইকদের উটে। তাঁরা বলেন মানুষের পক্ষে সেই জিনিষটাই ভাল যা হ'ল তার সম্পূর্ণ নিজস্ব জিনিষ, এবং যে জিনিষটা তার সম্পূর্ণ নিজস্ব সেটা হ'ল তার মন বা জ্ঞান। নিজের মনের মধ্যেই, নিজেকে সীমাবদ্ধ রাখার একটা মস্ত বড় গুণ আছে। মন আমাদের নিজস্ব, কাজেই তাকে ইচ্ছামত নিয়ন্ত্রিত করতে পারি। কিন্তু বাহিরের জগতের জিনিষকে আমরা পারি না। কাজেই বুদ্ধিমানের কাজ হল বাহিরের জগত থেকে নিজেকে বিছিন্ন করে ফেলা এবং স্থখের জন্য নিজের মনের উপরেই সম্পূর্ণ নির্ভর করা। তার মানেই আমাদের দৈহিক সুখসন্তোগের ওপর দৃষ্টি ত্যাগ করতে হবে এবং আত্মত্যাগ ও সংবর্ধ অভ্যাস করতে হবে।

তাঁদের পরবর্তী যুগে ষ্টোইকরা (Stoic) সিনিকদের মতটিকে আরও পরিবর্দ্ধিত করেছিলেন। তাঁদেরও মত হ'ল এই যে, মনের রাজ্যের গঁণির মধ্যে নিজেকে সীমাবদ্ধ রাখা বিচক্ষণতার পরিচয়। তাঁদের মতে জগতের যা কিছু আছে সবই ক্ষণস্থায়ী এবং অস্তঃসারণ্য। এই বাহিরের মায়ার জগতের সঙ্গে আমাদের সমন্বের মূলে অনুভূতি-শক্তি। এই অনুভূতিশক্তিকে বিনাশ করতে হবে এবং বাহিরের জগৎ হতে মনকে বিছিন্ন ক'রতে হবে। তাঁদের মত সাধারণ ভারতীয় দার্শনিকদের মতেরই অনুরূপ। মায়ার জগত এবং ইন্দ্রিয়ভোগবহুল জীবন তাঁদের মতই ষ্টোইকদের কাছে ঘৃণার এবং অবজ্ঞার বিষয়। ক্রিশ্চানদের ত্যাগধর্মবাদ ঠিক এই মতেরই অনুবর্ত্তী। তাঁরা বলেন ইন্দ্রিয়-ভোগের জীবন মানুষের পারমার্থিক সাধনায় বাধা দেয়, কাজেই তা' হ'তে নিজেকে দূরে রাখতে হবে। মুসলিমদের মধ্যে সুফী সম্প্রদায় এই ধরণের মত প্রটার করেছিলেন এবং ত্যাগ ও সংবর্ধকে ভগবদ্দ দর্শনের সহায় বলে নির্দেশ করেছিলেন।

ভারতীয় ত্যাগধর্মবাদীদের মধ্যে জৈনরা চান পরিপূর্ণতম নির্বাণ, কারণ তাঁদের বিশ্বাস হ'ল এই যে, যতক্ষণ জীবন থাকে ততক্ষণই মানুষের ভাগ্য থাকে দুঃখ, কাজেই দুঃখ এড়ানোর একমাত্র উপায় হ'ল জীবনের বিনাশ। “পঞ্চাস্তিকায়

সময়সার” নির্দেশ করেন যে, নির্বাণ লাভ হয় “ত্রিপ্লের” চিন্তার। তা হ’ল সত্ত্ব জ্ঞান, সত্য বিশ্বাস এবং সত্য আচরণ। “সত্য ধৰ্ম হ’ল স্পৃহা এবং স্থপা নির্বিশেষে বাহু জগতের প্রতি নিরপেক্ষ আচরণ।” জগতের থেকে নিজেকে বিচ্ছিন্ন করতে হ’লে পুনর্জন্মের হাত এড়াতে হ’লে চাই পুণ্য সংগ্রহ। তা হয়—(১) অঙ্গসা (২) সত্যকথন এবং দান (৩) অনবন্ধ আচরণ (৪) বাকেয় চিন্তায় এবং মনে পবিত্রতা এবং (৫) ইন্দ্রিয়-স্মৃত্যুত্ত্বাগে। এই সব কাজেই মনে শান্তি আসে এবং মন কামনায় তাড়নায় বিচলিত হয় না।

হিন্দুদের যত্নদৰ্শনের মধ্যেও এই ত্যাগধর্মের প্রভাব খুবই বেশী। তাঁরা সকলেই বলেন, মুক্তি, অর্থাৎ পরজন্ম হতে নিষ্ঠার, লাভহই হ’ল মানুষের পরমার্থ। কারণ, সকলের কাছেই এই ধারণা বলবতী যে, পার্থিব জীবন মানুষের ভাগ্যে আনে কেবল কষ্ট ও দুঃখ। তাঁরা জানেন ম’রলেও জন্মাতে হবে। পরজন্মকে জয় করা যায় তত্ত্বজ্ঞানের দ্বারা, এই তাঁদের বিশ্বাস। তাই তাঁরা সকলেই বলেন যে, মানুষের কর্তব্য হ’ল ইন্দ্রিয়বিলাসপূর্ণ ভোগের জীবনকে পায়ে ঠেলে তত্ত্বজ্ঞানের সঙ্গানে মনোনিয়োগ করতে হবে। এই তত্ত্বজ্ঞান সহজে হয় না, সাধনার জিনিষ। এর জন্য চাই কর্তৃর ইন্দ্রিয়সংযম। তবেই মানুষ তত্ত্বজ্ঞানে মনোনিবেশ করতে পারবে, ব্রহ্মজ্ঞানের অধিকারী হবে। শক্র তাঁর ব্রহ্মসূত্রের ভাষ্যের গোড়াতেই এই ইন্দ্রিয়সংযম অভ্যাসের প্রয়োজনীয়তা সম্বন্ধে স্বীকৃত আলোচনা করেছেন।

উপনিষদের মতটাও এই সম্পর্কে আলোচনা করে গেলে আমাদের স্ববিধা হবে। মোটামুটি উপনিষদ মানসিক স্মৃতের পক্ষপাতী, দৈহিক স্মৃতের প্রতি তাঁর গভীর বিচৃষ্টি। শুধু তাই নয়, এর বিধান হ’ল, ইন্দ্রিয় স্মৃত সর্বপ্রকারে পরিহার্য। ছান্দোগ্য উপনিষদ বলেন, এই জগতের পার্থিব স্মৃত দেয় আমাদের অল্প ; যে স্মৃত অল্প এবং ক্ষণসংস্থানী তাতে স্মৃত নাই। অনন্ত যে আনন্দ তাই হ’ল আসল স্মৃত, সেই অশেষ আনন্দের আধাৰ হ’ল ভূমা, এই ভূমার মাঝেই আসল স্মৃতের সঙ্গান মেলে। এই ভূমার আস্থা পাওয়া যায় ব্রহ্মজ্ঞানের মধ্যে, যেখানে জীবাত্মা ও পরমাত্মার ভেদ থাকে না। ইন্দ্রিয়সূত্রস্পৃহা এই ব্রহ্মজ্ঞান লাভের অন্তরায়, তাই জন্য তাকে দমন করতে হবে। তাই কঠোপনিষদ বলেন, “আত্মাকে জান্তে হবে রথী ব’লে, এবং বুদ্ধিকে সারথি ব’লে, মনকে গ্রাগ্হ ব’লে, ইন্দ্রিয়-সমূহকে অশ্ব বলে এবং ভোগ্য বস্তুকে রাষ্ট্রা বলে। যে মানুষের মনের বল কম তাঁর মনের বৃক্ষগুলি হুই অশের মত এধার ওধার ছুটে বেড়ায়।” ইন্দ্রিয়সংযম অভ্যাস কাজেই বিশেষ প্রয়োজনীয় জিনিষ।

ইউরোপীয় নীতিশাস্ত্রের ইতিহাসে কাণ্টের মতের মধ্যেই মানসিক স্মৃতিবাদ এবং ত্যাগধর্মবাদ সব থেকে পরিবর্দিত আকারে দেখা দিয়েছিল। সকল মানসিক স্মৃতিবাদীদের মতন তাঁরও দৈহিক ভোগ স্মৃতের প্রতি ঐকান্তিক বিচৃষ্টি ছিল। তিনি বলেন,

সাধারণ জন্মের হল সম্পূর্ণরূপে ইঞ্জিয়ুন্সি পরিচালিত জীব। কিন্তু মানুষ ত জন্ম নয়, তার বিশেষত্ব হল যে তার মধ্যে জ্ঞান শক্তির বিকাশ হয়েছে। এর নির্দেশই হল এই যে, মানুষ জন্মের জীবনকে একেবারে নির্বাসিত ক'রে জানের জীবনকেই অসম্ভব তাবে গ্রহণ করুক। তাঁর “ক্রিটিক অব প্রাকৃটিকাল রীজন্স”-এ (Critique of practical reason) তিনি বলেন যে, বুদ্ধিমত্তার অধিকারী হওয়া সম্বেদ যদি মানুষ সেই বুদ্ধিমত্তাকে ইঙ্গিয়েস্থানেই ইতর প্রাণীর মত নিয়ন্ত করে, তাহলে জন্মের থেকে তার উচ্চতার প্রমাণ রইল কোথায়?”

এই হই দলে রেশারেশন কথা এখন শেষ ক'রে ফেলেছি। এখন দেখা থাক, এ দুয়ের মধ্যে শান্তি স্থাপনের কোন সম্ভাবনা আছে কিনা।

একটা জিনিষ আমাদের সহজেই চোখে পড়ে এই যে, মানসিক স্থিতিকান্দ এবং দৈহিক স্থিতিকান্দ হইএরই যেন মানুষের প্রাকৃতি সম্বন্ধে ধারণাটা সত্যের উপর ভিত্তি করে গঠিত হয়নি। যেহেতু মানুষের বিশেষত্ব হ'ল যে তার বুদ্ধি শক্তি আছে, সেই হেতু একদল লোক ঠিক করে নিলেন যে, ‘মানুষের সম্পর্ক সম্পূর্ণরূপে কেবল বুদ্ধির সঙ্গেই, আর কিছুর সঙ্গে নয়। কিন্তু আমরা কি দেখকে এবং তাকে অবলম্বন করে যে অনুভূতি শক্তি আছে তাকে বাদ দিতে পারি? মানুষের যে কেবলমাত্র ইচ্ছাবৃত্তি এবং চিন্তাবৃত্তি দিয়েই মনখানি গঠিত তা ত' নয়, অনুভূতি বৃত্তিও তার আছে। এই তিনটি নিয়েই তার মন। এই তিনটি পরম্পরার সহায়ক এবং ওভিয়োভিভাবে জড়িত।

মানসিক স্থিতিকান্দের যে গোড়ায় এক মন্ত গলদ র'ঁয়ে গিয়েছে, তা এই মতাবলম্বী করেককটি দার্শনিকের নিজের চোখেই ধরা পড়ে গিয়েছিল। স্কট দার্শনিক শাফ্টসবৈরি (Shaftesbury) বলেন যে, আর্থারীয়েণ এবং পরার্থার্থেণ হইই হল মানুষের অতি স্বাভাবিক ধর্ম। কাজেই নীতিপরায়ণ লোকের কর্তব্য হ'ল, একটার সম্পূর্ণ উচ্ছেদ সাধন ক'রে, অন্তাটকে গ্রহণ করা নয়, তুইটাটকেই বজায় রেখে দুয়ের মধ্যে সামঞ্জস্য স্থাপন করা।

এই সম্পর্কে আমাদের গীতার নীতি সম্বন্ধে মতের কথা আপনি এসে পড়ে। হিন্দুর ধড় দর্শনের মত গীতার মতে মানুষের পরমার্থ হ'ল মোক্ষলাভ অর্থাৎ পুনর্জন্ম হ'তে মুক্তি লাভ। যখন মানুষের মন মতি, চিন্তা এবং অনুভূতি এই তিনটি উপকরণ নিয়ে গঠিত, গীতার মতে এই তিনটার যে কোন বুদ্ধিটি অবলম্বন ক'রেই আমরা মুক্তির সাধনা করতে পারি। মানসিক স্থিতিকান্দের মত গীতা একথাও বলেন যে, পরাহিত ব্রহ্মের দ্বারাও মোক্ষলাভ হয়। আবার দৈহিক স্থিতিকান্দের কাছ হতে, দৈহিক অনুভূতির যা চরম বিকাশ, প্রেম—তাকেও গ্রহণ করতে গীতা ঝুঁটিত নয়। ভগবদ্ভক্তির দ্বারাও মুক্তি অর্জন করা যায়, গীতা নির্দেশ

করেছেন। এই ভাবে গীতার মতের মধ্যে একটা উদারতা এবং ব্যাপকতা আমরা লক্ষ্য করতে পারি। গীতার মতে সংক্ষেপে পরমার্থ লাভ, চিন্তার দ্বারা, কর্মের দ্বারা এবং ভক্তির দ্বারা, তিনি উপায়েই সার্থিত হয়। এই তিনটি উপায়কে যথাক্রমে জ্ঞানমার্গ, কর্মমার্গ, এবং ভক্তিমার্গ বলা হয়ে থাকে। গীতার মতে তগবানের প্রকাশ, সৎ, চিৎ এবং আনন্দ এই তিনি রূপে। সেই কারণে যিনি মনীষী, যিনি চিন্তাশীল, তাঁর কাছে তিনি প্রকাশ হন অজ্ঞান আধার বিনাশকারী পরম সত্যরূপে, যিনি পরার্থপর তাঁর কাছে তিনি প্রকাশ হন দরিদ্র নারায়ণরূপে তাঁর সেবা গ্রহণের জন্য এবং যিনি হৃদয়বান, তাঁর কাছে তিনি প্রকাশ হন সকল প্রেমের আধার, পরম ভক্তিভাজন, শ্রীতগবানরূপে।

জ্ঞানমার্গ জিনিষটা দর্শনের রাজেই গিয়ে পড়ে বেশী। ঠিক সেই রকম, ভক্তিমার্গটা ধর্মরাজ্যেরই জিনিষ। গীতা কর্মবিহীন অলস জীবন পছন্দ করে না। কৃচ্ছসাধনও গীতার অনুমোদিত নয়। সন্ধ্যাস মানে গীতার মতে সংসারভ্যাগ এবং যোগাভ্যাস নয়। কর্মসন্ধ্যাসই গীতার মতে আসল সন্ধ্যাস। এই সন্ধ্যাসের শিক্ষা এই যে, মাহুষের কল্যাণ সাধনের জন্য মাহুষের উচিত অবিরাম কর্ম ক'রে পাওয়া। নিঃস্থার্থ পরোপকার সাধনই গীতার নৈতিক জীবনের আদর্শ। এ বিষয়ে ফ্রাসী দার্শনিক কোংতের মতের সঙ্গে গীতার বেশ মিল আছে।

কাজ ক'রে যাব পরার্থে। কিন্তু সেটা কি ভাবে সম্পাদিত হবে? সে সম্পর্কে গীতার আদেশ হ'ল এই যে, এমনভাবে কাজ করবে যাতে পরজন্মের কারণ তা না হয়ে দাঢ়ায়। কর্ম ফলের আশা না ক'রে, নিষ্কাম হয়ে যদি আমরা কাজ করি, সে কাজ আমাদের পরজন্ম আববে না। গীতার মতে “যোগ” হ'ল দেহের উপর নানা উপায়ে প্রত্যাব বিস্তার নয়, যোগের অর্থ হ'ল কর্ম কৌশল বা নিপুণতা (যোগঃ কর্মমূলকৌশলম্)। অর্থাৎ কামনাহীন কর্মে আত্মনিরোগ। আমরা যদি নিঃস্থার্থভাবে কাজ করে যাই এবং কর্মফলের প্রতি মনোযোগ না দিই তাহ'লে আমাদের মুক্তিলাভ অবশ্যন্তাবী।

গীতা কিন্তু এখানে একটা ভুল ক'রলেন কর্মফল ত্যাগ ক'রতে আদেশ দিয়ে বিধান ক'রলেন এই যে, আমাদের অন্তর্ভুতি শক্তিকে নির্বাসন দিতে হবে। কারণ উদ্দেশ্য নিয়ে ত আমরা কোন কাজ ক'রতে পাব না। পরের ভাল ক'রে যে আমরা তৃপ্তি পাব, তাহ'লে চ'লবে না, তাহ'লে ত কর্মফলের আশা নিয়ে কাজ করা হয়। কান্ট-এর মতো এখানে গীতার আদেশ হ'ল যে, আমরা কেবলমাত্র যন্ত্রচালিতের মত কাজ ক'রে যাব, কাজ করাই আমাদের একমাত্র লক্ষ্য হওয়া উচিত, তৃপ্তি পাওয়া যা ইথ পাওয়া নয়। এ মতটির আমরা পূর্বেই সমালোচনা করেছি এবং নৈতিক জীবনে অন্তর্ভুতির যে স্থান আছে সেটা স্থাপন করতে চেষ্টা করেছি।

ভগবান বুদ্ধ নীতি সম্বন্ধে তাঁর যে মত প্রচার করেছিলেন, সে মতটি আরও পূর্ণতর এবং সামঞ্জস্যপূর্ণ। বুদ্ধ বলেন না যে, সম্রাস গ্রহণ করতে হবে এবং ক্ষমতাধন ক'রতে হবে, শরীরকে শুকিয়ে শুকিয়ে নিষেজ ক'রে ফেলতে হবে। তিনি আবার এমন কথাও বলেন না যে, ইন্দ্রিয়স্থৰ্থভোগে গা ঢেলে দিতে হবে। পূর্ণ ইন্দ্রিয়স্থৰ্থকে তিনি পরিহার করেন আবার কঠোর সংযোগকেও তিনি অমুমোদন করেন না। বৌদ্ধদের নিজের ভাষায়ই বলি—“ছইটি বিপরীত জিনিষ আছে যা কারণ করা উচিত নয়, এক হ'ল অত্যধিক ইন্দ্রিয়স্থৰ্থপরায়ণতা” এবং ভোগলালসা এবং অন্তর্টি হ'ল কষ্টকর, হীন, এবং অর্থহীন আত্মনিষ্ঠ। তথাগত একটি মধ্যপথ আবিষ্কার করেছেন,—যে পথ চক্ষু খুলে দেয়, মনকে বোধশক্তি দেয়, শাস্তি আনে এবং পরামুক্তি দেয়, নির্বাগের পথ দেখায়।” বুদ্ধের নৈতিক অভিযন্তাটির নাম “মধ্যপথ” অর্থের অনুরূপই হয়েছে।

একদিকে বুদ্ধ যেমন জ্ঞান্যনিষ্ঠ পছন্দ করেন না, অন্যদিকে তিনি তেমন অনুভূতিশক্তির বিনাশ সাধনেরও পক্ষপাতী নন। বাণার্ট এবং গীতার ভূল তিনি করেন নি। নৈতিক জীবনে তিনি প্রেরণার, রসোগলাকির প্রয়োজনীয়তা দেখেছিলেন। কেবল যন্ত্রচালিতের মত কর্ম ক'রে যাওয়াই তাঁর মতে নীতির আদর্শ নয়। তিনি বৌদ্ধের পরমার্থ “নির্বাগকে” “সুখ” ব'লে কলনা করেছেন, নির্বাগ অন্তঃসারহীন শৃঙ্খলামাত্র নয়। পরজন্মের বন্ধন কাটাতে পার্লেই নির্বাগ আমাদের হাতে। তার জন্য প্রয়োজন, যে কাজের জন্য কর্মফল তোগ করতে হয় না এমন কাজ করা। যে কাজ পবিত্র সে কাজে কর্মফল নেই। বুদ্ধদর্শনের চারিটি মহাসত্ত্বের অভূক্তীলন হ'ল পবিত্র কাজ। সেই মত অন্তের কল্যাণ সাধনও ভাল কাজ, কারণ সেখানে স্বার্থাবেষণ নেই। শুধু তাই নয়, বুদ্ধ বলেন যে, মানুষের ভালবাসা বৃত্তিটিকে বিকশিত করে তুলতে হবে। জীবে দয়া এবং সর্ব জীবে প্রেম বুদ্ধের যে কত আকাঙ্ক্ষার জিনিষ, তার জাতকের গল্পগুলি অতি সুন্দরভাবে পরিচয় দেয়। “মৰ্ব বিমনিকার” বলেন—“আমাদের মন বিচলিত হবে না, হিংসাপূর্ণ কথা আমরা ব্যবহার করব না, আমরা হব কোমল, আমরা হব সহানুভূতিপরায়ণ, আমরা হৃদয়ে বহন করব দ্বেষহীন অক্ষতিম ভালবাসা, তথাগতের অন্য আমরা প্রতিদ্বিদ্ধ চিন্তা পোষণ করব এবং তাঁর কাছ হতে গিয়ে আমরা সমগ্র জগতকে প্রেমমন্ত্রে দীক্ষিত করব, যে প্রেম বহুবিস্তারী, অক্ষুরন্ত এবং অনন্ত, যে প্রেমে হিংসা, দ্বেষ, জালা নাই।” সমগ্র বিশ্বাসীকে ভালবেসে, আপন ভেবে তাদের কাজে আত্মনিরোগ ক'ব্ব, এই হল ভগবান বুদ্ধের শিক্ষা।

আমরা নৈতিক সমস্যার সমালোচনার শেষ ভাগে এসে পড়েছি। নৈতিক সমস্যার সমাধান সেই মতেই করবে, যে মত মন ও দেহ ছইটির প্রতিই স্ববিচার করবে,

যে মত স্বার্থ এবং পরার্থ ছইএর মধ্যে সামঞ্জস্য আন্বে। একদিকে সম্যাচীর মত দেহকে নিপীড়ন কর্তৃতে তা শিক্ষা দেবে না, অন্তদিকে কেবল মানসিক সঙ্কুলকেই নৈতিক জীবনের উদ্দেশ্য বলে নির্দেশ কর্বে না। অনুভূতি-শক্তিকে তা নির্বাসনে পাঠাবে না। বলবে নীতির বাজে অনুভূতি-শক্তি থাকুক, রসোপনক্তি আমাদের বজায় থাকুক, প্রেরণা আমাদের থাকুক। কামনা আমাদের থাকবে, কিন্তু সে কামনায় আমাদের স্বার্থ সাধনাই বড় জিনিয় হবে না। স্বার্থকে আমাদের কুকুর গণ্ডিতে রাখ্ব না, তাকে বিশ্বার করে পরার্থের সঙ্গে এক কয়ে দিতে হবে। নিজের স্বার্থ এবং পরের স্বার্থ যেখানে একই জিনিয় হয়ে থাবে সেখানে স্বার্থ এবং পরার্থে দ্বন্দ্ব রইল কোথায়? সকল মানুষের স্বার্থকে যদি নিজের স্বার্থের সামিল করে নিই, তাহলে পরার্থে কাজ কর্তৃতে আর কষ্ট বোধ হবে না, সেও আমাদের প্রিয় কাজই হয়ে দাঢ়াবে। সেটা তখন কেবলমাত্র কর্তৃব্যের তাত্ত্বায় সম্পাদিত হবে না, নিজের প্রাণের টানেই সম্পাদিত হবে। তখন আর আন্ত্যাগে কষ্টব্যে থাকবে না, আম্বে পরিষ্কৃষ্টি। তখন শ্রেয় এবং প্রেমে বিরোধ থাকবে না, যা শ্রেয়, যা নিজের এবং সকলের কল্যাণকর, তাই হবে বাহ্নীয়, তাই হবে প্রেম। চাই আমাদের প্রাণভরা ভালবাসা, সর্বজীবের জন্ত, এবং চাই আমাদের স্বার্থের বিস্তার লাভ। তাহলেই সকল সমস্তার সমাধান হয়ে গেল। যে অনুভূতি নিজের এবং সকলের কল্যাণকর, সেই অনুভূতিই ভাল, তাই কর্তব্য, তা সে 'দৈহিক হ'ক, বা মানসিক হ'ক।

জিজ্ঞাসা

শ্রীসরোজ কুমার বাগচী
(চতুর্থ বর্ষ, বিজ্ঞান)

তরণ তরলতা আমারে চায় কেন,
আমারে চায় কেন কাজল মেঘ,
আমারে হেরি' নদী নিরালা রাতে কেন
রোধিতে নাহি পারে উচ্ছল বেগ ?
কানন-পথে কেন ফুলেরা চেয়ে থাকে
আমার তরে তারা নীরবে নিশি জাগে,
আবেশ-ভরা চোখে সাঁওয়ারি তারা কেন
পরম কুতুহলে প্রাণেরই ভাষা মাগে ?
ধরার বুকে আজি চপল আঁখি যত
নীরবে কেন মোরে ডাকে যে অবিরত,
পারিনা যেতে তবু, ওরা কী বোঝে কভু
আমি যে ধরা মাঝে চ'লতি কাজে রত ?
আমার ছবি দেখি আঁকা যে দিকে দিকে,
আমার গান উঠে বিশ্বিয়া থেকে,
ওদেরই বুক-ভরা মৌন ব্যথা শত,
আমারে তাই আজি উদাস করে এত ?
বিরহ-দীপ জালি' যোগিনী কেন সে-যে,
লগন লাগি' থাকে অসীম পথ চেয়ে,
তাই দিবস-শেষে কী গো নয়নে মেঘ নামে,
শ্রান্ত-দেহটীরে শান্তি ফেলে হেয়ে ?
মরণে কেন মোরা মাটির সাথে মিশি,
প্রাণেরই ভাষা বুঝি শুনিতে দিবানিশি ?

ମିଷ୍ଟିକ ରବୀନ୍ଦ୍ରନାଥ *

ଶ୍ରୀଶେଳଜାନନ୍ଦ ଭଟ୍ଟାଚାର୍ଯ୍ୟ

ସତି ବଲତେ ଗେଲେ ମିଷ୍ଟିସିଜ୍ମଟା ସୋଜା ଓ ବାକା ହଇଇ । ମିଷ୍ଟିକେର ବକମକେ ବେଶୀ—କୋନ ଧରାବାଧୀ ନିୟମ ଥାଡା କ'ରେ ସେଣ୍ଟଲୋ ସବ ମିଷ୍ଟିକେର ଥାଡେ ଗୁଜେ ଦିତେ ଚେଷ୍ଟା କରଲେ ଭୁଲ ହବାର ସନ୍ତାବନା ; ତା'ତେ ନିଜକେଇ ହସତ ଠକାନେ ହବେ । ଏକଜନେର ଭେତର ସେ ଭାବ ଦେଖତେ ପାଇ ଅହୁଜନେର ଭେତର ଠିକ ତେମନଟି ହସତ ମେଲେ ନା । ତଥୁ ଏକଜନକେ ବ୍ରାନ୍ଧନ ଅପରକେ ଶୁଦ୍ଧେର ପର୍ଯ୍ୟାଯେ ଫେଲା ଠିକ ହବେ ନା । ହ'ଏକ ଜନ ସମାଲୋଚକ ଏ'ଚେଷ୍ଟା କରେଚେନ ବଲେଇ ଏ କଥା ବଲଚି । ଭାର୍ତ୍ତେନ ରବୀନ୍ଦ୍ରନାଥେ, ବା କବିର ବ୍ରାଟିନିଂ-ଏ ତକ୍ଷାଂ ମେହାଂ ମନ୍ଦ ନୟ କିନ୍ତୁ ଏକ ଧରଣେର ନା ହ'ଲେଓ ମିଷ୍ଟିସିଜ୍ମେର ହସତ ସବାର ଭେତରି ଆଛେ । ତବେ ପର୍ଯ୍ୟାୟାବ୍ଦେ ସନ୍ତେଷ ଏମନ କତକଣ୍ଠଲୋ ସୃଧାରଣଶ୍ଵର ବେ'ର କରା ଯାଏ, ଯେଣ୍ଟଲୋ ଅନେକ ମିଷ୍ଟିକେର ମଧ୍ୟେଇ କିଛୁ ପରିମାଣ ଆଛେ ।

ମିଷ୍ଟିର ଆଦିମ ଥେକେ ପାରାତ୍ରିକ ପ୍ରେରଣା ମାନୁଷେର ହାଡ଼ମାସେ ଜଡ଼ାନୋ ରସେଚେ—ବହୁଜନେର ସେ ଧାରାବାହିକତା ତା'ତେ ଏହି ଅନୈହିକ ପ୍ରେରଣା ଲୁକାନୋ ଆଛେ । ଏ ପୃଥିବୀ ତା'ର କ୍ରପରଦ୍ଵାରକେ ଡାଲି ଆର ଛର ଖୁତୁର ସ୍ଵଧାରାଣ୍ଡ ନିଷେ ମାନୁଷେର ମନେର ହୟାରେ ମେହିକୋମଳ କରାଯାତ କରେ । ବିଶେର ବହୁଧ ପ୍ରକାଶର ସାଥେ ଭାବାଭାବକ ମୋଗ ଘଟିଲେ ସେଇ ଅନ୍ତର୍ନିହିତ ପ୍ରେରଣାର ମୁଖ ଖୁଲେ ଯାଏ, ଆର 'cosmic unity'-ର ବହସେର ଦ୍ୱାର ଧ୍ଲୋଇ ଲୁଟୋଇ । ମିଷ୍ଟିସିଜ୍ମ ଏହି ତର୍ଭେରି ସମ୍ପ୍ରଦାରଣ । ସେ ସତ୍ୟ ଅନ୍ଧକାରେ ଅବଗୁଣ୍ଠିତ, ହିରଥାର ପାତ୍ରଦ୍ଵାରା ସତ୍ୟର ଅପିହିତ ସେ ମୁଖ, ମିଷ୍ଟିକ୍ ତା' ଅପାବୃତ କରେନ । ତା'ର ତୁରୀୟ ଦୃଷ୍ଟି ମିଷ୍ଟିର ବହୁନ୍ଦରିନିକା ଭେଦ କ'ରେ ଭୂମାତେ ଗିଯେ ଆଛାଡ଼ ଖାବାର ଜଟେ ଆକୁଲି-ବିକୁଲି କରେ । ତିନି ସମୀକ୍ଷକେ ଅନ୍ତର ଇଦିତେ, ଭକ୍ତେର ଅଭିବ୍ୟକ୍ତନାମ ଦେଖାର ଜଟେ ଉଗ୍ର । ଏ ଜଗଂଟା ସେ ଅବାକ୍ ଇସାରାର ପଦାବଳୀ, ତା'କେ ତିନି ଉତ୍ୱାତ୍ ଦେଖତେ ଇଚ୍ଛୁକ । ବ୍ୟବହାରିକ ଜଗତେର ଧୂଲିମଲିନ କ୍ରପକେ ତିନି ଆପନାର କ'ରେ ନିତେ ପାରେନ ନା—ସାଧାରଣ ଜୀବନେର ସହଜ ପ୍ରାନିତେ ତିନି ହାପିଯେ ଓଠେନେ ; ଦୈନିନି ବ୍ୟାପାରେର ନିରବଚିନ୍ତା କୁଣ୍ଡିତାର ତାଁର ଅନ୍ତର କାଳେ ହ'ୟେ ଓଠେ । ଆକାଶ-ପାତାଳ ଜୋଡ଼ା ନୈରାଶ ଓ ଆଶକ୍ତା ଆଶାର ଶେଷ ରଖିଟାକେ ଗିଲେ ଫେଲିଚେ, ଭୟଭାବନାୟ ମାନୁଷେର ଶକ୍ତି ବୁକ କାଠ ହୟେ ଯାଚେ—ଏ ସବ ଠିକ ତିନି ଅନ୍ତରେର ସଙ୍ଗେ ଗ୍ରହଣ କରତେ ପାରେନ ନା । ତିନି କଥନତ୍ତ୍ଵ ଭୋଲେନ ନା ସେ, 'ଆନନ୍ଦାଦ୍ୟେବ ଥିରିବାନି ଭୃତାନି ଜାଗନ୍ତେ' ଏବଂ ଆନନ୍ଦେର ଜଟେଇ ମାନ୍ୟ ବେଁଚେ ଥାକେ ପାରଚେ । ସ୍ତଳ କାଜ ଥେକେ ତିନି ଦୂରେ ଥାକେନ । ଏଟା ରବୀନ୍ଦ୍ରନାଥ ସନ୍ଦର୍ଭେ ବିଶେଷଭାବେ

* ରବୀନ୍ଦ୍ର-ପରିବହନେ ଅଧିବେଶନେ ପାଠିତ ।

প্রযোজ্য। তিনি যে সময় রাজনীতিতে আপনাকে হারিয়ে ফেলছিলেন, তখন 'যোগটা-পরা ছাঁয়া' তা'কে ডাকল। তিনি তাই ব'লে গেলেন,
 'পেরেছি ছাঁটি বিদ্যায় দেহ ভাই,
 সবারে আমি অণাম ক'রে যাই।
 কিরায়ে দিন্মু দ্বারের চাবি
 রাখিনা আর ঘরের দাবী,
 সবার আজ প্রসাদবণি চাই,
 সবারে আমি প্রণাম ক'রে যাই।'

প্রাক্তজনের হনয়ে আঘাত-অভিযাত, বিচির তরঙ্গলীলা মিষ্টিককে প্রেরণ করতে পারে না—তিনি ভাবের স্থল্লোকে আপনাকে প্রতিষ্ঠিত করেন। জগতের রসলোকই তা'কে মুঝ করে বেশী।

উপনিষদের মতে, এ জগত্টা 'কারণার্থবে'রই পরিণতি। এই 'কারণার্থ' সাংখ্যদর্শনের 'প্রকৃতি' আর বিজ্ঞানের 'প্রোটাইল'। 'প্রকৃতি'ই এ বিশ্বের অমূল মূল উপাদান। এই উপাদানের বিবর্তের ফলেই জগতের প্রকাশ। এই সিদ্ধান্ত থেকে বোঝা যায়, মাঝুমের মন বস্তবাছলে পীড়িত হ'য়ে একটা একত্র থেঁজে, যাতে বহুচন্টাকে একবচনে নিঃশেষ ক'রে স্পন্দন নিঃস্থান ফেলতে পারে। দৰ্শনিক বা বৈজ্ঞানিক বুদ্ধির রাজ্যে যা' করেন, মিষ্টিক অনুভূতির রাজ্যে তা'-ই করেন। তিনি পৃথিবীর অসংখ্য বস্তুর ভেতর ক্রিয়স্তু খুঁজে বে'র করেন আর সেই স্থৰকে যিনের তা'র বিবিধ অনুভাবনার পরিমণ্ডল গড়ে উঠে। নানা পদার্থের ভেতর তিনি একটা হার্ষেনি দেখতে পান। রকমারি শক্তি বিভিন্ন দিকে অসম্ভব গতিতে ছুটে চলেচে—এদের ঘাত-প্রতিঘাতে বিশ্ব চূর্ণ বিচূর্ণ হওয়া দূরে থাকুক, বরং দেখতে পাই এই সব শক্তির অন্তরালে নিঃশব্দ শান্তি মাধুর্য যোগাচে। এই হার্ষেনি-বোধ সকল মিষ্টিকেরই মূলমূল—তবে মূলমূলের পৌছনোর পথ ভিন্ন হ'তে পারে। যেমন, ওয়ার্ডস্যুয়ার্থ এই তরের সাক্ষাৎ পেয়েছিলেন প্রকৃতির সাথে গভীর যোগের ফল হিসেবে আর ব্লেক করনার আশ্রয় গ্রহণ ক'রে। এই হার্ষেনি-অনুভূতির দরুণ মিষ্টিকা আকাশের অঞ্জে রক্ষে সন্তীতের যে অবারিত শ্রেত বয়ে যায় তাতে কান পেতে থাকেন। এই সন্তীতকে প্রাচীন গ্রীকরা বলত Sphere-harmonies, আর বেদাস্তে বলেচে 'শব্দব্রক্ষ'। রবীন্দ্রনাথ এটাকে একটু অন্তভূতে বলেচেন,

'হুরের আলো তুবন ফেলে ছেয়ে,
 হুরের হাওয়া চলে গগন বেয়ে,
 পাখাগ টুটে ব্যাকুল বেগে ধেয়ে
 বহিয়া যায় হুরের মুরধূনি।'

পদার্থ যে বিশ্লিষ্ট না হ'য়ে পরমাণুর সংহনলে থাকতে পারচে তা'র কারণও হার্মোনি। স্থষ্টি-ঐক্য মিষ্টিসিজ মের অন্তরের কথা।

মিষ্টিক এ বিশ্বের রহস্য তেদ ক'রে অনৈহিকতার শাখত অঙ্গনে এসে উপনীত হন। নানারঙের পদার্থ সততই 'অয়মহং তোঃ' ব'লে আমাদের দৃষ্টি-আকর্ষণের প্রয়াস পাচে আর তাদের স্বরূপন রহস্য অস্ফুট ভাষায় মর্যাদিত করচে। এই রহস্যকেই গোটে বলেচেন, 'Open secret' আর দার্শনিক-ফিক্সে বলেচেন, 'the Divine Idea of the world, that which lies at the bottom of Appearance'। একটা ভাগবত রহস্য অণুপরমাণুগুলিতে অনুস্ময়ত—কিন্তু সে রহস্যটা রক্তমাংসের দেহের মতো সজীব বন্দিচ তা'র আর্টিলাইনগুলো মোটেই স্পষ্ট নয়। তা'র অনুভূতি মিষ্টিকের শিরায় শিরায় প্রবহমান। সে অনাদিরহস্য মাঝের অন্তরে অচেনা পথেরথা অঙ্গিত করচে। সাধাৰণ চেতনার কাছে তা' প্রকাশিত নয়, কিন্তু মিষ্টিকের কাছে তা' স্মর্ণের আলোৱ মতন চিৰপৰিচিত।

মিষ্টিসিজ্ম একটা তীব্র অনুভূতি। এই অনুভূতির আবশ্যে মিষ্টিক আপনার দৈহিক পরিবেষ্টনকে তুচ্ছ ক'রে অন্য একটা ভাবলোকে গিয়ে উপস্থিত হন। আঘাত এ মহৎ জয়বাত্রা—গ্লাঁচুসের কথায় 'flight of the Alone to the Alone'। ইন্দ্রিয়গত পরিবেষ্টনী তেদ ক'রে নিরিখিমের পরিচয়, মিষ্টিক কবি তা'র কবিতায় উৎসারিত করেন। কবিদের এ অনুভূতিজননের সঙ্গে প্রকৃতি নিবিড়ভাবে সংশ্লিষ্ট। আকাশে বাতাসে রহস্যের আনাগোনা কবির হৃদয়কে স্বর দেয়—প্রাণপুরুষের অন্দর মহলে তা' যাতায়াত ক'রে কবিকে উদ্বেল ক'রে তোলে।

‘এ কী গভীৰ, এ কী মধুৱ

এ কী হাসি, পৰাগবৰ্ধুৱ

এ কী নীৱ চাহনি;

এ কী ঘন গহন-মায়া

এ কী মিষ্টি শামল ছায়া

নয়ন-অবগাহনি।’

অবিশ্বিক কালিদাস যথন বলেন,

‘কলমগ্নুত্তম ভাষিতঃ কলহসীয় মদালসঃ গতম্।

প্রযতীয় বিলোল-ইঙ্গিতঃ পক্ষাধূতলতামু বিভ্রামঃ।’

তথন তা'কে রোমান্টিক বলব, মিষ্টিক কিছুতেই বলবোনা। কিন্তু যথন তিনি বলেন,

‘রম্যাপি বীক্ষ্য মধুৱাংশ নিশ্চয় শব্দান্

পূর্ণহৃকো ভবতি যৎ হৃথিতোহপি জন্মঃ।

তচ্ছেতসা স্মরসি নূরমৰোধপূর্বব্ৰহ্ম
ভাবস্থিতিমি জননাস্ত্রসৌহৃদামি ॥'

তখন আমরা বলতে পারি যে মিষ্টিসিঙ্গম তাঁর ভেতর অমুরণম তুলচে । এগুমিয়নের কথিকে আমরা মিষ্টিক বলিনে ;—কিন্তু যখন তিনি তাঁর স্বভাবগত ইন্দ্রিয়সর্বস্ব রসচেতনা ত্যাগ ক'রে ব'লে ওঠেন,

' Heard melodies are sweet, but those unheard
Are sweeter ; therefore, ye soft pipes, play on ;
Not to the sensual ear, but more endeared
Pipe to the spirit ditties of no tone.'

তখন এতে মিষ্টিক ভাববৈদ্যন্তের সন্ধান পাই । সকল কবির ভেতরই এটা কিছু পরিমাণ আছে—কোনো বিশেষ স্মৃয়োগে তা' সাধারণের স্মৃতে আবিভূত হয় । তখন গীত সঙ্গীত থেকে অগীত গানই কানে এসে বাজে ; যে কুল কোনোদিন ফোটেনি সে কুল হৃষাতে সৌরভ ছড়াতে থাকে ; যে তারা আগে কোনোদিন ওঠেনি, তা'রি আগোতে জগৎ ভেসে যায় । এ ভাবটা মোটেই স্পষ্টবেশ নয়, অথচ সত্যের ছোঁয়ায় প্রাণবান । এ আইডিয়া মনের ভেতর নীরব ক্রিয়া সম্পাদন করে । পরম নৈংশব্দ্যের মধ্যে এ আইডিয়ার পরিবর্দ্ধন—ভাবুকের অতীন্দ্রিয় নীরবতায় এর জাগরণ-গান ।

মিষ্টিকের চেতনা পরিপূর্ণভাবে ছায়া-নিবিড়—তিনি তাঁর ভাবটাকে কুহেলীয়ন অনুভূতি দিয়ে আড়াল ক'রে রাখেন । মিষ্টিকের গৃহ কেবল পথপ্রাণ্টে নয়, পথের দু'ধারেও তা'র দেবালয় সাজানো রয়েচে । তিনি একটা পরিণতিতে এসে পৌছেচেন অথচ অপরিণতির পরিণতিও তাঁর রসের প্লাবন বইয়ে দিচে । তাঁর প্রাণে অগমের জন্যে মর্মান্বান ব্যাকুলতা—পথ চলার এই ছন্দই তাঁর প্রাণের স্বর । পথের শেষে কী আছে তা'র জগ্নেই তাঁর অভিযান—আবার চলার পথে যে বিশ্বতোমুখী রসধারা তিনি তা'তেও লীলা করার অভ্যর্গী । সাধক অনন্তে বিশীন হ'তে চান, কিন্তু মিষ্টিক সান্ত ও অনন্তর অভেদ বুঝে, ও সান্ত্বন অনন্তঃ ব্যবহারিক সংস্থা (phenomenal reality) স্বীকার ক'রে সেই ভেদজ্ঞানের কাঠামোকে আপনার অনুভূতির রঙচঙে সাজান । তাঁরা যদি সত্যিই সম্পূর্ণরূপে অনন্তে অভিলীন হ'তেন, তবে অনন্তর কথা কথনই এমন ভঙ্গীতে বলতে পারতেন না । তাঁর অনুভূতি কোনো নির্দিষ্টতার ভেতর উপস্থিত হয়নি ব'লেই তা' এত রসগর্ভ । তা'তে এমন একটা সচল গতিবেগ আছে যার অভাবে শুক্নো দর্শনত্বের মতো তা'র কাটিখেটা চেহারা দেখা যেতো । একথা বলচিনে যে, তিনি সফলতা লাভ করতে পারেন নি । কিন্তু অনন্তর সঙ্গে মিলনের

সাথেই আশঙ্কা, উর্বেগ সব জড়িত আছে। ওটা ঠিক দৈনন্দিন সত্ত্বে পরিণত হয়নি। অনুভূতির সচলতার জগতেই মানুষের মনে এমন রসের আবর্ত সৃষ্টি হতে পেরেচে। যে বিচিত্র অনুভূতির পথ দিয়ে মানুষ অনন্তর দিকে অগ্রসর হতে থাকে, মিষ্টিসিজ্ম তা'র ইতিহাস। এটাতে অত্থপ্রির উচ্ছ্বাস ফুটে পড়েচে। পাচ্চি-পাচ্চিমে ভাবটাই এতে প্রেৰণ। বাস্তবিক হারাই-হারাই ভাবটা না থাকলে কোনো জিনিষই সত্ত্ব ক'রে পাওয়া যাব না। এটা বুঝেই বিষ্টাপতি ব'লেছিলেন, 'লাখ লাখ যুগ হিয়ে হিয়ে রাখছু, তবু হিয়ে জুড়ন না গেল।' যে শিলিৰবিন্দু যাদের ওপৰ টুল টুল করতে থাকে তা'কে যদি হাতে ক'রে পেতে যাওয়া যাব, তবে সে শিশিৰের সৌন্দর্য তাসের ঘরের মতোই ভেঙে পড়ে, নামা ফলী ফিকিৰ ক'রেও তা'থেকে এক ফেঁটা রস নিঙ'রে বে'র কৰা যাব না—কিন্তু যখন ওটাকে পাওয়া-না-পাওয়াৰ ভেতৱে দেখি তখনই তাৰ অঞ্চলৈহী ক্লগ আমাদেৱ মনেৱ চোখে ধৰা পড়ে। তৃপ্তি মানেই হচ্ছে সান্ততা। আমাদেৱ কিদে পেলে দক্ষিণহিস্তেৱ ব্যাপার শেষ কৰা মাত্ৰ তা'ৰ পৱিত্রত্ব হয়। ভগবানকে পাওয়া কী সেই রকম তৃপ্তিৰ ব্যাপার? তা' নয় ব'লেই মানুষেৱ ভগবান হাত-পা-আলা ঠাকুৰ থেকে অনন্ত ব্রক্ষে চলেচে। এখানে মানুষেৱ সাধনাৰ বাতি একটুতেই থাবি খেলে হবে না। সান্ত অনন্তৰ সঙ্গে যখন সায়জ্যলাভ পৱি-পূৰ্ণকৰণে কৱবে তখন এই পাওয়া-না-পাওয়াৰ প্ৰশ্নটা অবাস্তৱ হৰে দাঢ়াবে। সে সময়কাৰ কৈবল্যদশা মানুষেৱ কাম্য। এই সাধুজ্য এবং সাধুজ্যেৱ কাছাকাছি চেতনাই মিষ্টিকেৱ জীৱাক্ষেত্ৰ।

মিষ্টিক তাঁৰ বাণী কেমন ক'ৰে প্ৰকাশ কৱবেন? কেমন ক'ৰে তা'কে কলা-লক্ষ্মীৰ সামগ্ৰী ক'ৰে তুলবেন? তাৰ মাত্ৰকেই অন্ত হৃদয়ে সঞ্চাৰিত কৱা হৱহ। মিষ্টিসিজ্মকে কৃপায়িত কৱা আৱো কঠিন, কেননা প্ৰথমতঃ, অতীন্দ্ৰিয় অভিজ্ঞতা ও যে ভাষা উপযুক্তৰূপে তা'কে প্ৰকাশ কৱবে এই ছটোৱ ভেতৱ একটা বিশেষ ব্যবহাৰ আছে। দ্বিতীয়তঃ, মিষ্টিক এবং জাগতিক মনেৱ ভেতৱ তফাঁ মোটেই স্থল নৰ। কাজেই মিষ্টিসিজ্মকে সাহিত্যিক রূপ দিতে গেলে পাঠককে মুঞ্চ কৱতে হবে এবং সেই স্থূলগো আপনাৰ ইতিহাসটি জানিয়ে দিতে হবে। দেখা যাব, মিষ্টিক সাহিত্যিক এই জগতে ছটো জিনিষেৱ সাহায্য গ্ৰহণ কৱেন, বৰ্ণনা ও ইঙ্গিত। যেখানে ও ছটোই স্থূলভাৱে শিলিত হৱেচে, সেখানে শৰ্ষা সব চেৱে সফলতা লাভ কৱেচেন। মিষ্টিক-সাহিত্যেৱ ক্ষেত্ৰ বিৱৰণ। হয়ত কোনো সাধক তাঁৰ অভিজ্ঞতা সামা অৰ্থচ ব্যঞ্জনা-বহুল ভাষায় বৰ্ণনা কৱেচেন, কেউ বা সেটাকে চিত্ৰমৰ ও রঞ্জিন ক'ৰে তুলেচেন। সব জায়গায় সেটা সাহিত্য হৱে গঠনি। বেশীৰ ভাগেই, হয়ত, সে বৰ্ণনাৰ ইতিহাসিক মূল্য ছাড়া আৱ কিছুই নেই। এ হিসেবে বৰীক্ষনাথেৱ সংফল্য অসীম।

তাঁর কাব্য একদিকে যেমন একটা সচল মনের আবেগ ও ইতিহাস জানাচ্ছে,
তেমনি তা' আমাদের মনের নিখৃত প্রদেশ চথগ্ন ক'রে তুলচে।

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রবীন্দ্রনাথের অতীন্দ্রিয়তা কোন্ ভঙ্গীর? তাঁর কাব্যজীবনের ক্রমবিকাশ লক্ষ্য করলে দেখা যায় যে, নিখৃত প্রকৃতিপ্রেমকে ধিরে তাঁর অস্থান ভাব দানা বেঁধেচে। তিনি এ বিশে একটা অকুরাণ রসের উৎস পেরেচেন। বহুলোকের প্রেম দিয়ে ঘেরা সঙ্গীতময় বিশ্ব তাঁকে ভাববিহীন করেচে।

'শামলা বিশ্বলা এ ধরার পানে
চেয়ে দেখি আমি মুঝ নয়ানে
সমস্ত প্রাণে কেন যে কে জানে
ভ'রে আসে আঘিজল।
বহু মানবের প্রেম দিয়ে চাক
বহু দিবসের হৃথে হৃথে আকা
লক্ষ যুগের সঙ্গীত মাথা
হৃদয় ধরাতল।'

বিশ্বব্রহ্মাণ্ডের সাথে তাঁর চিত্তের যোগ, আত্মার যোগ, বোধের যোগ, ইন্টাইশনের যোগ। সমস্ত বস্তুজগৎকে আপনার ক্ষুদ্র আবেষ্টনীর ভেতর পাবার, অথঙ্কে খণ্ডতার অসম্পূর্ণতার ভেতর স্মৃদ্রবৃত্তমনুপে দেখার, বিন্দুর ভেতরে সিদ্ধবোধ করবার জন্যে আকুল আকাঙ্ক্ষা কবিত্ব মনে দোলা দিচে। প্রকৃতিবৈচিত্র্য তাঁর জীবনের পাত্র কানায় কানায় পূর্ণ করেচে। আকাশে স্রষ্ট্যাস্ত্বকিরণের স্বর্ণবীণা বেদনার মুর্ছন্মায় অলোকশ্রুত সঙ্গীতে বাস্তুত হ'য়ে বিস্তীর্ণ বালুতটে বর্ণচূটার ইন্দ্রজাল রচনা ক'রচে, ভাঙ্গনের ধারে হৃচারটে আমর্কাঠাল গাছের শেকড় দেখা দিয়েচে, যেন নিরূপায় মৃষ্টির প্রসারিত আঙ্গুলগুলো শৃঙ্গে একটা কিছু অস্তিম অবলম্বন আকড়ে ধরার চেষ্টা করচে; জ্যোৎস্নামদবিহীন নিঞ্জন রাতের আধখানা চাঁদ মায়ামন্ত্র বিকীরণ ক'রচে; মুচুকুল ফুলের গন্ধ আকাশে নিবিড় নেশা ধরিয়ে দিচে; পাথর দিয়ে বাঁধানো রাস্তাতে ফাঁক পেয়ে প্রকৃতি তা'র মধ্য হ'তে প্রাণশক্তির সবুজ জয়পতাকা তুলে বসেচে; সন্ধ্যার কুলে দিনের চিতা জলে উঠেচে; মনীর ঘাটের মেদিনগু ভেঙে আঁচাবক্রের মতো বেঁকেচুরে গেচে, গভীর ত্রিবলিরেখার মতন তা'র সহস্র জ্যোগায় ফাটল ধরেচে; গ্রামের গোয়ালবর থেকে খড়জালানো ধোঁয়া বায়ুহীন শীতরাত্রে হিমতারাঙ্গন হ'য়ে স্তরে স্তরে বাঁশবাঁড়ের মধ্যে আবদ্ধ হ'য়ে আছে; আকাশবীণার রবিরশ্মিতরীগুলো সুরবালিকার চম্পক অঙ্গুলিধাতে সঙ্গীতবঙ্কারে কেঁদে উঠেচে; বসন্তের মাধবীমঞ্জরী

মালখের চঞ্চল অঞ্চল ভরে দিচ্ছে ; কালো রাতের কালীটাঙা ভয়ের বিষম বিষে আকাশ মুক্তি হ'য়ে পড়ে যাচ্ছে ; প্রভাত-আলোয় গ্রামপথ হ'তে গোথুরধুলি উড়চে ; সন্ধা-আকাশের স্বর্ণালোক চেকে ফেলে আঁধার-রজনী পাখা মেলে আসচে ; বর্ষার নদী ফুলে, ফেঁপে, পাকিয়ে, সুলিয়ে ছুটে, মাথা খুঁড়ে পাথরগুলোর ওপর আছড়ে বিছড়ে কী একটা কাণ্ড করতে লেগচে—এ সবি কবির নিষ্ঠুর হৃদয়-উপকূলের নিকট এসে ভেঙে ভেঙে পড়চে । যে ইঙ্গিত, ভঙ্গী, সঙ্গীত, ক্রনন ও দীর্ঘনিঃশ্বাস পৃথিবী জুড়ে উন্মিথিত হচ্ছে, তা'রি অমৃত তিনি আকৃষ্ণ পান করেচেন । কিন্তু কখনো তিনি বস্তর নিছক বাইরের রূপটাকে একান্ত ক'রে নেমনি ; পরম রহশ্য-নিবিড় রূপ আৱ তা'রি সঙ্গে সম্পৃক্ত নির্জলারসের সশ্মিলনটাকেই তিনি একান্ত ক'রে নিয়েচেন । বস্তর সঙ্গে অভেদটাই সত্য আৱ ভেদটা একেবারেই মিথ্যে, এমন ভুল তিনি কখনো কৰেননি । ভেদাভেদের সমৰ্থই তিনি কৰেচেন ।* যে প্রশ্নবন্ধ বয়ে অনন্ত সৌন্দর্য ঝরে পড়চে, তা'র সন্ধান তিনি থগু সৌন্দর্যে গেয়েচেন । এই হার্মোনির অনুভূতিটা কবির পক্ষে কী বুকম সহজ ও সাবলীল, তা' বুৰাবাৰ জন্মে একটা চিঠিৰ ছিল অংশ উদ্বার কৰচি ।

“বাংলা দেশের ধূ ধূ জনহীন মাঠ এবং তা'র প্রাপ্তবর্তী গাছপালার মধ্যে হৃদ্যান্ত—কী একটা বিশাল শান্তি এবং কোমল কৱণা ! আমাদের এই পৃথিবীর সঙ্গে আৱ ঐ বহু দূৰবর্তী আকাশের সঙ্গে কী একটা শ্রেহভাৱিত মৌন ম্লান মিলন ! অনন্তৰ মধ্যে যে একটা চিৱিৱহবিষাদ আছে সে এই সন্ধাবেলাকাৰ পৰিতাঙ্গ পৃথিবীৰ উপৰে কী একটা উদাস আলোকে আপনাকে হৃষৎ আকাশ ক'রে দেয়, সমস্ত জলে স্থলে আকাশে কী একটা ভাবাপিৱিপূৰ্ণ নীৱৰতা ! অনেকক্ষণ চুপ ক'রে অনিমেষ নেত্ৰে চেয়ে দেখতে দেখতে মনে হয়, যদি এই চৰাচৰব্যাপ্ত নীৱৰতা আপনাকে আৱ ধাৰণ কৰতে না পাৱে, সহসা তা'র অনাদি ভাষা যদি বিদীৰ্ঘ হয়ে প্ৰকাশ পাৱ তাহ'লে কী একটা গভীৰ গভীৰ শান্ত সুন্দৰ সকৰণ সঙ্গীত পৃথিবী থেকে নষ্টহৰোক পৰ্যান্তে বেজে ওঠে ! আসলে তাই হচ্ছে । আমৰা একটু নিবিহিচিতে স্থিৰ হয়ে চেষ্টা কৰলে জগতেৰ সমস্ত সম্প্রিলিত আলোক ও বৰ্গেৰ বৃহৎ harmony-কে মনে মনে একটা বিপুল সঙ্গীতে তৰ্জমা ক'রে নিতে পাৰি । এই জগৎব্যাপী দৃঢ়াৰাহৰে অবিমান কল্পনাকৰিকে কৰেল একবাৰ চোখ বুজে মনেৰ কাণ নিয়ে শুনতে হয় ।”

যাকে আমৰা জড় ব'লে উপহিত কৰি তা'র সাথে যথার্থ গোত্রভেদ থাকুক আৱ না থাকুক, এটা ঠিক ষে, যে সত্য জীবজগতে কাজ কৰচে, সেই সত্যই জড়জগতে অন্তর্নিঃগং ; আৱ এইজন্মেই জীবজডেৰ একান্ততা মিষ্টিকৰা ধাৰণা কৰতে পাৱেন ।

বাস্তুবিক যতটুকু আমৰা অন্তৰ দিয়ে অনুভূত কৰতে পাৰি, ততটুকুতেই আমাদেৱ অধিকাৰ । মানুষ গায়েৰ জোৱে জিনিয় নিজেৰ এলাকায় আনে—কিন্তু তা'কে অধিকাৰ বলেনা । অন্তৰেৰ সহানুভূতি দিয়ে নিজৰ কৰাকেই বলে অধিকাৰ ।

* At one pole of my being I am one with stocks and stones
but at the other pole of my being I am separate from all.
—Sadhana : Tagore.

আর্টে এই অধিকারেরই জয়যোগ্যণা দেখতে পাই।* কবির ধর্মই এই। এই ধর্মটা জীবনের সাথে গড়ে উঠে কবির জীবনের উৎস থেকে আপনার বস সংগ্রহ করেচে। জীবনের ব্যাপ্তি ও বিকাশের সাথে তা'র পরিবর্দ্ধন। জীবনটা যখন জোয়ারের জলে উপচে পড়ে, তখন ধর্মটাও জেগে ওঠে। রবীন্দ্রনাথের ধর্ম তা'র স্বকীয়তার ওপর ভিত্তি গ'ড়েচে—পূর্ব-প্রতিষ্ঠিত কোনো মত তাঁর যাত্রাকে শৈবালকুক করেনি। তথা-কথিত ডগমার বিষাক্ত নিঃস্থাস থেকে তিনি মুক্ত। পর্বত থেকে বেড়িয়ে নদী ধেমন আপন পথ আপনি খুঁজে নেয়, তাঁর ধর্মও সেই রকম কোনো বৈধন না মেনে আপনার স্বাধীন রাস্তা বেছে নিয়েচে। কোনো কৃতিম উপায়ে ধর্মের বড়টা কারুর গলা দিয়ে চোকানো যায়না, মাহুমের বিকাশের সাথে সাথেই এই ধর্মের পরিণতি। রবীন্দ্রনাথের কবিধর্ম শিশুকাল থেকে বেড়ে উঠেচে—তা'র বহু কবিতায় ছুড়ি ছড়িয়ে আপনার পথরেখা এঁকে গেচে। ছোটোকাল থেকে তাঁর রসপিগাম্ব হন্দয় নানাপদার্থের ভেতর শেকড় চালিয়েচে—সেই নেশার আবেশ সমস্ত কবিতায় প্রেগাচ ছাঁপ মেরেচে।

আমাদের ভেতর ব্যক্তিজীবন আর বিশ্বজীবন উপনিষদের হৃটো পাথীর মতো বাস করেচে। বিশ্বজীবনটা আমাদের উপ-মনে—অন্তরের অবচেতন রাজ্যে অজানার ঝাঁধারে আস্তাগোপন করেচে। ব্যক্তিজীবনের সাথে মিলনেই তা'র সার্থকতা। উষর ভূমির পদতলে অদৃশ্য শ্রোতোধারা নির্বাক গতিতে চলে—হঠাৎ কোনো এক ফাটল দিয়ে নিঃস্ত হ'য়ে ভূমিকে উর্বর ক'রে তোলে। তেমনি বিশ্বজীবনটা কোনো এক শুভমুহূর্তে দেখা দিয়ে ব্যক্তিজীবনের শুক মরতে রসনিয়েক করে। যখন ব্যবহারিক জগতের বেড়া ভেতে ব্যক্তিজীবন বিশ্বজীবনের সাথে মেশে, তা'র অতীলিয়াহৃতি রবীন্দ্রনাথের কবিতায় দেখতে পাই।

‘নীলিমা আজ বিলীন হ'লো
আমার চেতনায়।
সোনার আভা জড়িয়ে গেলো
মনের কামনায়।’

নির্বারের বে দিন স্থগতঙ্গ হোলো সে দিন এই কথাটাই বেজে উঠেছিলো যে, তা'র আস্তা মানসোৎসুক বলাকার মতো চঞ্চল হয়ে উঠেচে, তা'কে আর কিছুতেই ধ'রে রাখা যাবেনা। ঠিক এমি একটা সময়ে ব্রেক বলেছিলেন যে, তিনি আঙ্গুল দিয়ে আকাশ ছুঁতে পারচেন। এক অসীম সম্মুখ বিশ্বজীবনে অমূল্যত রয়েচে। সেই সম্ভাকে অগ্রভব

* What is Art? It is the response of Man's creative soul to the call of the Real. —*The Religion of Man*: Tagore.

করাই বিশ্বজীবনকে অনুভব করা। কবি সেই সত্ত্বাকে নামা ছলে ও নানা ভঙ্গীতে প্রকাশ করেচেন।

অসীম বিশ্ববস্তুর ভেতর সুরের বাক্সার তুলচে—কবি উৎকর্ষ হয়ে আছেন। রবীন্দ্রনাথ যে অসীমের কলনা করেচেন, সে অসীম ‘নেতি নেতি’র অসীম নয়, ‘ইতি ইতি’র অসীম, নওঁ এর বিরাট গহবরে লীলাবিলাস তিনি ভালোবাসেননি—তাঁর অসীম অনুভূতির বিষয় ও বিষয়ী। সীমা অসীমের ভেতর বাসা খুঁজচে আর অসীম সীমার নিবিড় সন্দের জন্যে উন্মুখ। কবি এই জগ্নেই বক্ষ্যমান কর্থাঞ্চলে বলেচেন।

‘সীমার মাবে, অসীম তুমি

বাজাও আপন শুরু।

আমার মধ্যে তোমার প্রকাশ

তাই এত মধুর।

কত বর্ষে, কত গক্ষে

কত গানে, কত ছলে

অরূপ তোমার ঝুঁপের লীলায়

জাগে হৃদয়পুর।’

যুগ্মগান্ত ধরে সসীম-অসীমের মিলনাকাজ্জল শোনা যাচে—সেই জগ্নেই আকাশ আলোময়, ফুল গঞ্জভরা। এই ভাবটা কবির মিষ্টিসজ্জ্বের একটা প্রধান ধারা—এই কথাটা আমরা সহজেই বলতে পারি। আর এই চেতনার মধ্যে যে পরম সৌন্দর্য আছে, তা’ আমাদের খুব আনন্দ দেয়। মানুষের সাধনার অর্থ অনেক বিস্তৃত; কেননা মানুষ কেবল ভগবানকে খুঁজচেন, ভগবানও যে মানুষকে পাবার জন্যে কেঁদে মরচেন। কেবল তাই নয়, তিনি মানুষকে নিজের অসীমতার ক্ষেত্রে নিয়ে যেতে উৎসুক।

‘আমারে তুমি অশেষ করেচো

এমনি লীলা তব।

ফুরায়ে দিয়ে আবাস ভরেচো

জীবন নব নব।’

তাই দেখি সংসার-বিমুখ সন্ধ্যাসী যখন সান্তকে অঙ্গীকার ক’রে সাধনায় সফল হ’তে চাইল, তখন সে হ’ল সম্পূর্ণরূপে ব্যর্থ। এক ‘বালিকা অবশ্যে তা’কে ওদাসীতের শৃঙ্খল থেকে বাঁচাল। সন্ধ্যাসী দেখল, সীমা-অসীমের ভেতর যে একটা সেতু আছে, তা’ প্রেমের। সীমা অসীমের সৌন্দর্যে আঁঘাহারা। ভগবানও ত’ মানুষের ঝুঁপে আকুল। রাজা তাই সুদর্শনাকে বলচেন, ‘দেখতে পাই যেন অনন্ত আকাশের অন্ধকার আমার আনন্দের টানে ঘূরতে ঘূরতে কত নক্ষত্রের আলো নিয়ে এসে একটি জ্বারগায় ঝুঁপ ধ’রে

দাঢ়িয়েচে। তা'র মধ্যে কত যুগের ধ্যান, কত আকাশের আবেগ, কত ঝুর উপহার ত'। এই যে প্রেমের আবেগ এটা মিষ্টিকদের ভেতর প্রচুর দেখতে পাই। Julian Norwich বলচেন, 'আমি তা'কে দেখলুম ও আমি তা'কে খুঁজলুম। আমি তা'কে পেলুম এবং আমি তা'কে চাইলুম।' এটাকে প্রেমের উচ্চতম স্তর বলব না কী? এই জগ্নেই একজন বিদ্বন্দ্ব ব্যক্তি St. John of the Cross সংস্কৰণে ব'লেছিলেন, 'এ সাধক প্রেমিকদের অনেক কিছু শিখিয়ে দিতে পারেন।' রবীন্ননাথিত্যে এ প্রেম নানাভাবে প্রকাশ পেয়েচে। তাঁর কাব্যে ভাব হ'তে রূপে এবং ক্রপ হ'তে ভাবে অবিরাম যাওয়া-আসা চলচে। তিনি বাসনা, কামনা দিয়ে দেবতার স্মৃথি আরতি দিচ্ছেন। ঘূপের ধোঁয়ায় আকাশ গোচে ত'রে।

‘তুব দিয়ে এই আগ-সাগরে
নিতেছি আগ বক্ষ ত'রে—’

কবির সারস্ত-প্রতিভা সমস্ত ইঙ্গিয়গ্রাম দিয়ে জগতের রূপ উপলক্ষ করেচে এবং তা'কে একটি রস-চেতনার পরিণত ক'রে নিয়েচে। 'বৈরাগ্যসাধনে মৃত্তি সে আমার নয়' এ কথাটা রবীন্ননাথের মিষ্টিসজ্জ্বল আলোচনা করবার সময়ও ভুলে চলবে না। তিনি বাস্তবকে কাব্যলোকে স্মৃতিত্ত্ব ক'রে 'ব্রহ্মসাদসহোদর' রসের আবাহন করেচেন। এখানে তাঁর কবি-মানসের সহস্রদল পঞ্চ ফুটে উঠেচে। রূপের জগৎকে তিনি ভাবের সঙ্গে অচেন্ত যোগসূত্রে গ্রথিত করেচেন। রবীন্ননাথের মানস-ধর্ম এখানেই বৈশিষ্ট্য দেখিয়েচে। ইঙ্গিয়-গোচর পৃথিবীর তিরক্ষরণীর অন্তরালেই একটা সজ্জা বিরাজ করচে এবং তা' এই বিশে রসসঞ্চার করচে।

মিষ্টিকের প্রকাশ-ভঙ্গীর সাথে মিষ্টিকেতর কবির প্রকাশভঙ্গীর তফাঁৎ আকাশ-পাতাল। রবীন্ননাথের প্রকাশ-ভঙ্গী তাঁর অহুভূতির ছাঁচেই গড়ে উঠেচে, তা' আর-এক জগতের দিকে দৃষ্টিক্ষেপ করচে, কাঁটা-ছাঁটা তোল-করা বস্ত ছেড়ে অসীম অনন্তর ব্যঙ্গনারাগে রাঙিয়ে উঠতে চাইচে। কী একটা অনির্বচনীয় চেতনা কবির মনে জেগে উঠচে—তা'কে সাধারণ কথার শেকলে বাঁধা যায় না। অহুভূতিটাকে কোনো বিশেষ কাঠামোর ভেতর বন্ধ করা অসম্ভব—সেটা এই পৃথিবীর বহু উর্দ্ধে জ্যোতিঃশিখার মতো জলচে। তা'কে শব্দবারা, বলয়িত করা হচ্ছাধ্য—তা' 'অণোরণীয়ান মহতো মহীয়ান' সজ্জার প্লোতনায় সরস। সে তীব্র অহুভূতির অন্তরে আছে নিগুঁত প্রহেলিকা, একটা অপূর্ব সর্বতোমুখী ভাবক্রীড়া। এ জগতে কবি রূপের ভেতর অপরাপকে, শব্দের ভেতর ব্যথা ও আনন্দের দেয়ালি-উৎসবকে, গন্ধের ভেতর আশা ও আশক্তার সময়কে পেয়েচেন—আকাশ কেবল কবিকে বেষ্টন করে রাখেনি, মনকে উন্নামিত করেচে; আলো কেবল দীপ্তি পরিবেশন করেনি, হৃদয়কে উদ্বোধিত করেচে। মিষ্টিক তাঁর ভাষায় এমন স্মৃ

সংঘোগ করেন যাতে তার থেকে অনন্ত অর্থ চুনিয়ে চুনিয়ে পড়ে। যা ফুরিয়েও ফুরোচ্চেনা—সেই স্বর কবির ভাবকে আকাশের সঙ্গে এক পর্যায়ভূক্ত করে। যেখানে শামলিমা নীলিমাকে প্রণাম করচে, স্বর মেখানে গিয়ে মাথা খুঁড়ে মরে,—জগতের অপ্রকাশের সাথে যুক্ত হয়ে সার্থকতা লাভ করে, যে খুসিতে বিশ্বের অগুরমাখ টেন্ট করচে তার সাথে মিলিত হয়। অতএব, অনুভূতির কুহেলীর সাথে প্রকাশভবীর পরিবর্তন প্রচুর। ছান্দোগ্য উপনিষদ্ভূমা সমষ্টি বলেচেন, ‘স অধ্যাত্ম, স উপরিষাঠ, স পশ্চাত্ম স পুরস্ত্বাত্ম স দক্ষিণতঃ স উত্তরতঃ স এবেদং সর্বম্।’ ভাবের দিক দিয়ে যতই আকাশস্পর্শী হোকনা কেন এটা নিছক তত্ত্বকথা ছাড়া কিছুই নয়। ঋবিবর সাধনাবলৈ যে-সত্যকে বুঝেচেন, তিনি তাই প্রকাশ করেচেন। কিন্তু এই সত্যকে নিয়ে অনুভূতির কোনো ইন্দ্রজাল রচিত হয়নি—তার ধরণধারণ ভাবভঙ্গী স্থলই রয়ে গেচে। ঠিক এই কারণেই বাদরায়ণের ব্রহ্মস্মৃতি বা হেগেলদর্শন মিষ্টিসিজ্মের পর্যায়ে পড়ে না। মিষ্টিক কবীর যথন বলেন,

‘পানীয়ে মীন পিয়াসী
মুকো শুনত শুনত লাগে হাসীয়ে
পুরণব্রক সকল ঘটবরতে
ক্যা মথুরা ক্যা কালীয়ে।’

তখনও এটা তত্ত্বকথা, রসস্থষ্টি হিসেবে তা’ বার্থ। ওর ভেতর অনিদিষ্টের আলোক-সম্পাত, আর-এক জগতের স্মৃতি অব্যক্ততা, নিবিড় ভাবগাঢ়তা, দিব্যের বিভাবনা পাইনে। কিন্তু বৰীভুনাথ যথন বলেন,

‘ভোরের বেলায় কখন এসে
পরশ ক’রে গেচো হেসে।

* * *

মনে হ’লো আকাশ যেন
কইলো কথা কানে কানে।
মনে হ’লো সকল দেহ
পূর্ণ হ’লো গানে গানে।’

তখন বুঝি মিষ্টিক সাহিত্য স্থপ্ত হয়েচে। শুধু তত্ত্বকথায় চেতনার কোনো ঘনস্থ নেই— ব্রহ্ম বিজ্ঞানকেই সাদা কথার কাপড়-চোপড় পরিয়ে লোকচক্ষের স্মৃতে দাঢ় করানো। বস্তুটা যতই অতীন্দ্রিয় হোকনা—তা’কে কোনো নিরিন্দ্রিয় রসাভাসে শঙ্গিত করার প্রয়াস দেখিনে। দেখি কেবল রেখাবন্ধ ধারণাকে স্পষ্ট করার প্রয়াস, প্রাক্তসাধারণের

বোধের ক্ষেত্রে অবতরণের প্রসাস—কোনোপ্রকার এলাগিত ভাবের রূপায়ন বা অপ্রের জাল বুনানো এ তত্ত্ববিদ্যের ধাতুগত নয়।

* * * * *

এখন দেখা যাক উপনিষদের ছায়ায় বর্কিত রবীন্দ্রনাথ কোন প্রকারের তগবান কলনা করেচেন আর সেই অসুস্থারে তাঁর মিষ্টিসিজ্ম কোন পথে চলেচে।

‘সোহহং’ ‘তত্ত্বমসি’ ‘অবমাঞ্জা ব্রহ্ম’, ‘অহং ব্রহ্মাস্মি’ প্রভৃতি শ্রতিবচনে জীব আর ব্রহ্মের একাত্মতা ঘোষণা করা হচ্ছে। শক্তির বলেচেন,

‘ব্রহ্ম সত্যঃ জগন্মিথ্যা জীবো অক্ষেব নাপরঃ।’

জগৎটা একটা মায়া, আমি একটা মায়া, তুমি শৃঙ্খ, সব মিথ্যা—এটা রবীন্দ্রনাথ কথনই মেনে নেননি, বরং এরকম ধারণাকে তিনি ‘মহত্তী বিনষ্টিঃ’ ব’লে মনে করেন। তিনি কোনো সময়ই এই জগৎকে তাৎপর্যহীন (valueless) ব’লে ভাবতে পারেন না।

জীব আর ব্রহ্মের ভেদ ও অভেদ ছর্টেই সত্যি। জীব ব্রহ্মের বিভাব। জীব ব্যষ্টি, ব্রহ্ম সমষ্টি। আমাদের শরীরে যেমন জীবকোষ (cell) আছে, জীবকেও সেরকম বলা যেতে পারে। এক জায়গায় জীবকে আগুনের ফুলকি বলা হচ্ছে।

‘যথা হৃদীপ্তাং পাবকাং বিক্ষুলিঙ্গঃ।

সহস্রণঃ প্রভবস্তে সরূপাঃ।

তথাক্ষরাদ্ বিবিধাঃ সোম ভাবাঃ।

প্রজায়স্তে তত্ত্ব চৈবাপি যষ্টি ॥’

একটুধানি ছিদ্র দিয়ে যেমন বিরাট আকাশকে দেখা যায়, সেই রকম শুদ্ধতার ভেতর দিয়ে ব্রহ্মের প্রকাশ।

‘সর্বং ধৰ্ম্মদং ব্রহ্মঃ।’

তিনি যেমন বাহিরে আছেন, তেমনি অস্তরেও আছেন।

‘স বা এষ আজ্ঞা হাদি। তত্ত্ব এতদেব নিরুত্তমঃ।

হাদি অয়মিতি। তথাঃ হাদয়ম্।’

রবীন্দ্রনাথ এই ‘গুহাহিত’ সত্যকে লক্ষ্য ক’রেই বলেচেন,

‘আমার হিয়ার মাঝে লুকিয়ে ছিলে

দেখতে আমি পাইনি।

বাহির পানে চোখ মেঝেটি

হাদয় পানেই চাইনি।’

উপনিষদ স্থষ্টি-ব্যাখ্যায় বলচেন, অঙ্গের স্তজন করার ইচ্ছে জাগলে তিনি তপশ্চা
ক'রে জগৎ স্থষ্টি করলেন।

‘স তপস্তথা ইদং সর্বমস্তজত মদিনং কিঞ্চ।’

তারপর তিনি স্থষ্টির ভেতর অবিষ্ট হলেন।

‘তৎ স্থষ্টা তদেবানুপ্রাবিষ্টৎ।’

কিন্ত এই বিশ্বাঙ্গমই উপনিষদের শেষ কথা নয়—তিনি স্থষ্টির ভেতরে যেমন আছেন,
তেমনি জগতের বাহিরে আছেন।

‘স ভূমিং বিখতো বৃত্তা অভাতিষ্ঠত্ম দশাঙ্গুলম।’

উপনিষদ বলেন,

‘যচ্চ কিঞ্চিং জগৎ সর্বং দৃশ্যতে অহযতেহিপি বা।

অস্ত্ববহিং তৎসর্বং ব্যাপ্য নারায়ণঃ হিতঃ।’

রবীন্দ্রনাথ অঙ্গের বিশ্বাঙ্গম আর বিশ্বাতিগম দুটাকেই নানা ভঙ্গীতে প্রকাশ ক'রেচেন।

Tieck দিভাইনা কমেডিয়াকে বলেছিলেন, ‘The mystic unfathomable song’
রবীন্দ্রনাথও গানের সেই অভলাতাকে তাঁর মিষ্টিক কবিতায় ঝুঁটিয়ে তুলেচেন।

‘কত কালের ফাঁপুণ দিনে বনের পথে
দে যে আসে, আসে, আসে।

কত শ্রাবণ অন্ধকারে মেঘের রথে
দে যে আসে, আসে, আসে।’

আকাশে বাতাসে তাঁর উপস্থিতি—কবির মন হ'য়ে উঠেচে উচ্চকিত। তিনি সুদর্শনা-
সুবঙ্গমার কথোপকথনে জানাচ্ছেন—

‘সুবঙ্গমা

ঐ যে মা একটা হাওয়া আসচে।

সুদর্শনা

হাওয়া ? কোথায় হাওয়া ?

সুবঙ্গমা

ঐ যে গুৰু পাচচনা ?

সুদর্শনা

না, কই পাচিনে ত' !

সুবঙ্গমা

বড় দরজাটা খুলেচে — তিনি আসচেন, ভিতরে আসচেন।’

এখানে সেই দিব্যের ইঙ্গিত, তুরীয়ের মূর্চ্ছনা, নিরদেশের ছাঁয়া। এ জগত্টা কেবল, ফাউন্টের Edgegeist-এর ভাষায়, 'the living visible garment of God' নয়, তা' কবির কাছে ব্রহ্ম কর্তৃক অনুস্থিত। সেইজগতেই এ 'পঁথী'র অলিতেগলিতে একটা স্মৃতিপুর অর্থের গোপন পদসঞ্চার।

ভগবানের বিশ্বালুগত্বের কথা অনেক কবিই নানা রকমে প্রকাশ করেচেন, তবে কোথাও সেটা জ্ঞানের বিষয় হয়েচে আর কোথাও বা সত্যিই মিষ্টিক অনুভূতির চোরা আলো পড়ে' রাঙা হয়ে উঠেচে। টেনিসনের

'The sun, the moon, the stars, the seas, the hills
and the plains--
Are not these, O Soul, the vision of Him who reigns?
* * *

Earth, these solid stars, this weight of body and limb,
Are they not sign and symbol of thy division from Him?'

অথবা ব্রাউনিন্সের

'God is seen
In the star, in the stone, in the flesh, in the soul and the clod.'

কোনোটাকেই মিষ্টিক বলা যেতে পারে না। এ যেন গুপ্ত-কবির

'আছ অনলে অনিলে চির নভোনীলে
ভূধন সঙ্গলে গহনে।'

এখানে সাধারণগ্রাহ উচ্ছ্঵াস ছাড়া আর কিছুই পাইনে—মিষ্টিকসাহিত্যের রাজে এর মূল্য সামান্ত। এ কথা অবিশ্বি বলিনে কোথায় কোথায় ভগবানের আস্তানা, এ তা'রি একটা নাতিদীর্ঘ তালিকা—কবির বক্তব্য হচ্ছে 'যে ভগবান সব কিছুতেই অধিষ্ঠিত। তা' হ'লেও কবির এ ভাবটা মারাত্মকভাবে আঁটপোরে—একটুও রসনিগুচ্ছ নয়। কিন্তু এ.ই.র

'And earth and air and wave and fire
In awe and breathless silence stood
For One who passed into their choir.
Linked them in mystic brotherhood.'

বা রবীন্দ্রনাথের

'এই নন্দ নীরব সোম্য গভীর আকাশে
তোমায় করিগো নমস্কার।
এই শান্ত সুবীর তত্ত্বানিষিড় বাজাসে
তোমায় করিগো নমস্কার।'

এই ক্লান্ত ধরার শামলাঙ্গ-আসনে
তোমায় করিগো নমস্কার।

এই শুক্র তারার মৌন-মঙ্গ-ভাষ্যমে
তোমায় করিগো নমস্কার।

এই কর্ম-অন্তে নিঃস্ত পাঠশালাতে
তোমায় করিগো নমস্কার।

এই গৰু-গহন সন্ধা-কুহম-মালাতে
তোমায় করিগো নমস্কার।'

অতীজ্ঞিয় রসে পুঁজীভূত। যে বিরাট সন্ধা 'ত্রিসী'তে পরিব্যাপ্ত, তা' সমস্তকে এক্ষয়ত্বে গ্রাহিত করেচে—তা'র স্মরের পরশ কবির হাদ্যত্বে বহুভিমক্তির তানের সমাবেশ ঘটাচে।

গীতাঞ্জলি পর্যায়ের ভগবান কেবল বিশ্বালুগই নন, বিশ্বাতিগও বটেন। কবি হৈতত্ত্বে 'বামনী'কে খুঁজচেন। তিনি তাঁর প্রেম, আবেশবিহৱল সঙ্গ সবই চাইচেন—যদিও তা' কোনোরকমেই স্থুল ইন্দ্রিয়াহ ব্যাপার হয়ে দাঢ়ায়নি। কবি একটা অতীজ্ঞিয় স্থখ্যরসের অবতারণা করেচেন যা'তে অনেক যুরোপীয় মনীষী গীতাঞ্জলির দেবতাকে আঁষের ধাঁচের দেবতা বলতে কুঠিত হননি।* কেউ আবার এটার কারণ অহুসন্দান করতে গিয়ে প্রাক্ষাত্যপ্রভাব দেখতে পেয়েচেন। কিন্তু রবীন্দ্রনাথ কখমো personal ভগবান মানেন নি—তা'র অনন্তস্তু, অতীজ্ঞিয়স্ত সবই বজায় রয়েচে, তবে সহস্র খণ্ডতার ভেতর, বিশ্বের আলো-অন্ধকারে ভগবদগুভূতির প্রকাশ দেখতে পাই। অসীম অসীমই আছেন, সসীম সদীমই আছেন—যে ঐকঙ্গেত্রিকতা বৈষ্ণবকবিদের ভেতর দেখা যায়, তা' এই সব কবিতায় পাইনে।

অনন্তকে মিষ্টিকৰা ব্যক্তিগত ও নৈর্ব্যক্তিক ছ'ভাবে দেখেন। কেউ ভগবৎসঙ্গের কথা জানাচ্ছেন ব্যক্তিগত অভিজ্ঞতা হিসেবে—যেমন Thomson-এর,

'With his aureole
The tresses of his soul
Are blent
In wished content.'

আবার কোনো মিষ্টিক অসীমকে নৈর্ব্যক্তিক ভাবে কলনা করচেন, যেমন গ্রেকের

'To see a world in a grain of sand
And a heaven in a wild flower,

*The God of *Gitanjali* is no impersonal, imperturbable, absolute of Hindu philosophy, but in fact, whether He be explicitly Christ or not, He is at least a Christ-like God, and the experience of His suppliant and lover is one with the deep core of all Christian experience.—Rev. Mr. Saunders.

Hold infinity in the palm of your hand
And eternity in an hour.'

রবীন্দ্রনাথ তাঁর বেশীর ভাগ মিষ্টিক কবিতাতেই এ দু'প্রকারের এমন শুসমঞ্জস মিলন ঘটিয়েছেন যে, তা'তে নিত্যনবনবায়মান সৌন্দর্যের উৎস উৎসে উঠেচে ।

কবির আকুল চেতনার পরতে পরতে অতীজ্জিয় স্বর অনুধবনিত হয়ে উঠেচে । তিনি হাজারো রকম কোলাহল থেকে বিশ্রিষ্ট হ'য়ে বিশ্বাতিগ দেবতাকে দেখেচেন— পরম নৈঃশব্দের ভেতর, অগাধ শাস্তির অন্তঃস্থলে ।

'কোলাহল তো বারণ হ'লো

এবার কথা কানে কানে ।

এখন হবে প্রাণের আলাপ

কেবলমাত্র গানে গানে ।'

সৌন্দর্য-পুজারী কবি সৌন্দর্যের ভেতরই সুন্দরতমের আবাহন করেচেন । যে নদীতে অনন্ত সৌন্দর্যধারা বয়ে যাচ্ছে, তিনি যখন তা' দু'হাত দিয়ে পান করবেন তখনও দেখচি গঙ্গার সাথে পার্থিব সৌন্দর্যের ঘনুমা এসে মিশচে । 'প্রাতালেপিভিরিজ্জ-নীলেমুক্তাময়ী ঘষ্টিরিবালুবিজ্ঞ' গঙ্গা যমুনাতরঙ্গের সঙ্গে মিলিতপ্রবাহা । 'শাথার ফুলে ফুলে ঠেলাঠেলি', 'পাতার কাঁপন দিগদিগস্তে' আপনাকে বিলিয়ে দিচ্ছে, মাতাল সমীরণে জ্যোৎস্না থরথর ক'রে কাঁপচে,— এই ছুতানাতায় দেবতার সাথে কবির রহস্য-আলাপন । তখন কার স্পর্শ বাতাসে ভেসে ঘায়, কার গন্ধ গায়ে এসে লাগে ।

'তুমি যে এসেচো মোর ভবনে

বৰ উঠেচে ভুবনে ।

মহিলে ফুলে কিসের ঝঁঝেগে

গঁগনে কোন গান জেগেচে

কোন পরিমল পৰনে ?'

কবির ভগবান সুন্দর, বন্ধন, কান্ত—অতএব তিনি তাঁকে কোনো শ্রীহীনতার সঙ্গে ঘৃন্ত করতে পারেন না ।

'এই লভিমু সঙ্গ তব,

সুন্দর, হে সুন্দর ।

পুণ্য হ'লো অঙ্গ মম

সুন্দর, হে সুন্দর !'

অথবা সুদর্শনার ভাষায়, 'তুমি সুন্দর নও, গ্রুভ, সুন্দর নও, তুমি অনুপম !'

বাংলা সাহিত্যের বর্তমান অবস্থা

শ্রীধীরেন্দ্রনাথ রায়

যিনিই বাংলা সাহিত্য নইয়া প্রবন্ধ লেখেন তিনিই ইহার নামা অভাবের কথাই যুরাইয়া ফিরাইয়া তারস্বতে শুনাইয়া থান। কোন কোন দিকে ইহার অভাব আছে বটে। কিন্তু এই পৃথিবীতে অভাব কাহার নাই? কত বড়লোক এই আর্থিক তুর্দিনে সর্বস্বাস্ত হইয়াছেন—রামাশুমা, যারা বিনাবচাতুরিক্ষেত্রে অভাবের তাড়নায় মারা যাইতেছে তাহাদের কথা না হয় ছাড়িয়াই দিলাম। তা' ছাড়া, তোমার আমার অভাবের (মে মে দিককারই হউকনা কেন) কাহিনী লইয়াই না সাহিত্য-স্পষ্টি হইয়া থাকে? তবে তোমার আমার সাহিত্যের মধ্যেও যে নানা অভাব থাকিবে তাহাতে বিচিত্র কি? যদি কাণি ফুলওয়ালী রজনীকে “বড়-বাড়ীতে ফুল বেচা বড় দাব” বলিয়া আঁক্ষেপ করিতে না হইত; যদি পার্শ্বণ ক্ষুধিত হইয়া রবিবারুকে জীৰ্ণ করিতে না চাহিত; যদি অভাবে পড়িয়া নরেন ডাক্তার তা'র বড়সাধের অগুরীক্ষণযন্ত্রটা বিজয়ার কাছে বিজী করিতে না আসিত; যদি চক্রবর্তী কমলাকাস্তের মতন মেঝের বিয়ে, বাপের শ্রাদ্ধ প্রভৃতি গ্রন্থেক দায়ে চারিদিকের মাছিগুলিকে ফেঁটা ফেঁটা করিয়া রস বিতরণ করিয়াই দিন যাইত, তবে আমাদের সাহিত্য এতদিনে ৩৪ ঘোড়ার জুড়ি কিনিয়া গঙ্গার ধারে হাওয়া থাইতে বাহির হইত আমার এমত বিশ্বাস আছে।

বলিতেছিলাম যে, আমাদের সাহিত্যের অভাব আছে বলিয়া আমার তেমন মাথা-বাথা নাই। যেদিকে নাই সেইদিকে ছইপঞ্চাম দিলেই জীবন বক্ষা পায়; না দিলেও ক্ষতি তেমন নাই—মারা যাইবে মাত্র। কিন্তু যেদিকে আছে সেদিকে এত আছে যে কমান দরকার, নহিলে বাড়িতে বাড়িতে নিজে না মরিয়া অন্তকে মারিবে। যে দিকে অন্ত নাই সে দিকে বস্ত্রও নাই। কিন্তু অন্যান্যতা বস্ত্রহীনের লজ্জা যুচাইয়াছে। যেদিকে ঘোড়ার গাড়ী আছে, সেদিকে মোটরকার আছে, দ্বারোয়ান বাগানবাড়ী সবই আছে। একটা আর একটার লজ্জা বাড়ায় বই যুচাইতে পারে না। স্তুতরাঙ, এদিকের বাহ্যণ্য না কমাইলে যে পার্শ্বকসম্প্রদায় মারা পড়িবে সে বিষয়ে সন্দেহ নাই।

তাই, বাংলা সাহিত্যে ভাল বৈজ্ঞানিক পরিভাষা নাই, Continental literature-এর সহিত যোগ নাই, তেমন অবিজিনাল রচনা নাই—এইসব অভাবে ছঃখ তেমন নাই। কিন্তু বাংলা সাহিত্যের মণিকোঠায় ভাঙা সরস্বতীর মৃত্তি আছে,

বোঝাবরাদে সংস্কৃত শ্লোক আছে, প্রাচীন পুঁথি আছে, প্রাচীন সংবাদপত্রের ফাইল আছে, গ্রাম্য ছড়া, ব্রতকথা ইত্যাদি আছে এবং এই মাল-মশলার জহুরীও বিস্তুর। একবার একটা ভাঙা মুর্তি পাইলে হয়, (তৈয়ার করাইয়া লইলেও চলে), তারপর, তার এপিট ওপিট, এই হাত, এ পা প্রভৃতির নানাপ্রকার ফোটো তুলিয়া সংস্কৃত শাস্ত্রমোগে অমাণ প্রয়োগসহ লিখিলেই দিব্য প্রবন্ধ হইবে। সম্পাদক সভয়ে ছাপাইবেন। পাঠক মুর্তি ও শ্লোকের বহুর দেখিয়া পুলকিতচিত্তে লেখকের পাণিত্য স্বীকার করিয়া চোখ বুজিয়াই প্রবন্ধপাঠ সমাধা করিবেন। বাংলা সাহিত্যগুলী চিরকাল লেখকের ঘরে বাঁধা থাকিবেন। যে হতভাগ্যের ঝুলিতে এই সব materials নাই, সেও নির্ভয়ে কলিকাতায় বসিয়াই দিব্য নির্গোদের দেশের অগ্রণী সচিত্র লিখিয়া ফেলিবে। নেহাং অতটা না সয়, হাওড়া ভুগ্য হইতে স্কুল করিলেও চলে। হাত পাকিছেই ক্রমে দূরে যাওয়া যাইবে। কেউ কেউ আবার দূর হইতে ক্রমে ক্রমে সামনে আসেন। শেষে কলিকাতার লোককে না কলিকাতা অবগ পর্যন্ত পাঠ করিতে হয় !

অর্থসমন্বার সমাধান এখনকার পত্রিকাওলারা অনেকে বেশ সহজ করিয়াছেন। ধরন, দশপনের জন লোকের ছবি ছাপাইতে হইবে। ব্লক একটা করিলেই চলে— একটু বেশী কালি ঢালিলেই আর পাঠককে কষ্টস্বীকার করিয়া ছবি হইতে লোকদের চিনিয়া লইতে হয় না—তলাকার নামটা পড়িলেই হয়।

লেখকরাও আজকাল বেশ বুদ্ধি রাখেন। গল্প লিখিলে যদি বা সম্পাদক মহাশয় ফেরৎ দেন, গল্প ফেরৎ পাওয়া সাহিত্যকের কাহিনী লিখিলে তৎক্ষণাত তা ছাপা হইয়া যায়। আর ঐতিহাসিক প্রবন্ধ যদি লিখিতে হয়—তাতে খুঁটিনাটি সব থাকিবে। বঙ্গে মুঘল পাঠানের সংযৰ্থে সৈন্যদল কোন পথ ধরিয়া ক্ষেম করিয়া করে অগ্রসর হইল এই সব বিস্তারিত থাকিবে—শুধু ম্যাপ থাকিবে না। কারণ তাহা হইলে সবই ত' লেখক করিলেন—পাঠক কি কিছুই করিবেন না? তিনি না হয় দয়া করিয়া ম্যাপখানা প্রস্তুত করিয়া লউন।

বিশেষ করিয়া ইতিহাস রচনার দিকে আমাদের বৌঁকটা অতিমাত্রায় দেখা দিয়াছে। একটা বিষয় অবিষয় বিচার পর্যন্ত করিবার প্রয়োজন হয় না। ইংরাজ রাজস্বের প্রারম্ভগুরে সামাজিক ইতিহাসে কুয়াশা কিছু বেশী থাকার কৃতী অঙ্গুষ্ঠী অনেকেই অলঙ্ক্ষ্যে শর সঙ্কান করিয়া বেড়ান। আর যাহার কাছে একগাদা 'সমাচার দর্পণ' প্রভৃতি পুরাতন সংবাদপত্রের ফাইল ও সেকালের মিশনারীদের জর্ণাল কর্যকথানা আছে তিনি ত' সেকাল সম্পর্কে একেবারে 'অথরিটি'। সংবাদপত্রে সব রকম বিষয়ই থাকে। স্মৃতরাং অচিরেই সংবাদপত্রে সেকালের গুরু ছাঁগল প্রভৃতির ইতিহাসও লিপিবদ্ধ হইবে আশা করা যায়। বঙ্গমবাবু বঙ্গদর্শনে বাঙালীর ইতিহাস নাই বলিয়া

কি কুক্ষণেই না কান্দিয়াছিলেন। তাই আজ আমাদের ভাষাজননী সেকালের সংবাদ-পত্রের ভাবে পথে বসিয়াছেন। বঙ্গিমবাবু বাঁচিয়া থাকিলে সাহিত্যের এই অন্ধপূর্ণ রূপ দেখিয়া সগর্বে বুক ফুলাইয়া বেড়াইতেন।

ঁহারা Continental সাহিত্যের সহিত বঙ্গসাহিত্যকে ইঁটি-ইঁটি পা-পা করিয়া চালাইবার মহৎ কার্যো ব্রতী আছেন ঁহারা মহাজন—আমাদের নমস্ত। ঁহাদের দ্বায়ার আমরা আমাদের সাহিত্যের বিভিন্নরূপ দেখিয়া কৃতার্থ হইয়াছি। বঙ্গ-সাহিত্য, ছর্টক্স-সাহিত্য, ঘোড়দৌড়-খেলাধুলা-সাহিত্য, বেকার-সাহিত্য, সিনেমা-সাহিত্য, বৰ্জিয়া-সাহিত্য ইত্যাদি—অর্থাৎ মানুষের যতরকম অবস্থা ও খেয়াল আছে বা হইবে সাহিত্যও তত বিভিন্ন রূপে দেখা দিবে। যেরূপ বাজারের অবস্থা হইয়াছে, আমার মনে এই ভাবিয়া আশা ও সাহসের সংক্ষার হইতেছে যে, পৃথিবীর প্রত্যেক ব্যক্তিরই সাহিত্যের ভাগুরে কিছু না কিছু অবদান থাকিবেই; তারপর, যারা লেখে তাহাদের ইতিহাসলেখক, আবার তাহাদের কথালেখক, এইরূপে up to n terms অর্থাৎ নিরবধি!

‘বঙ্গীয় আর্থিক অনুসন্ধান সমিতি’র নিকট বঙ্গসাহিত্যের রাধিক খোরাক কর্ত তাহা নির্ণয় করিতে দিলে একটা বিশেষ দরকারী তথ্য অবগত হওয়া যায়। আমরা পাঁচজন একত্র হইলেই, একখানা পত্রিকা বাহির করিয়া ফেলি, লেখার ত’ অভাব হয় না! পাঠকের অভাব হয় বটে। জাতিটার সমন্বয়ে কিন্তু কথাটা উল্টা। অর্থাৎ আমাদের ক্ষুধা যত খাদ্য তত মিলে না। আমাদের লেখার শক্তি দেখিয়া বিশ্বে ভাবি, আমরা ত’ এক গলা জলে নামিয়া আরাধনা করি নাই, তথাপি মা সরস্বতী এতগুলি লোকের লেখনীমুখে এমন অষ্টপ্রহর বসিয়া থাকেন কেন?

এক একবার ভাবি যে, আমাদের সাহিত্য যেন যে লেখে তার, কিন্তু জাতিটা কার? প্রাচীনেরা আমাদের একটু লাফাইতে দেখিলেই শিহরিয়া উঠেন—বন্ধমতী ত’ জাতিটার রাস্তা রসাতলের দিকেই ঠিক করিয়া রাখিয়াছেন। আবার অর্ধাচীবদেরও দেখি বৃক্ষদের খাম্টি-মারা ভাব দেখিয়া এই জাতিটার কোনদিন কিছু হইবে না বলিয়া চীৎকার করিতেছে। ধনিকত্ত্বীরা সমস্ত দেশটাকেই সাম্যবাদে চাপিয়া ধরিয়াছে মনে করে, সর্বিহারামাও দেখে যে কর্ত্তার ভূত এখনও দেশের ঘাড় হইতে নামিতেছে না। এ বলে ওই দেশটাকে মাটি করিল; ও বলে এ। তাই ভাবিতেছিলাম আমরা এর না ওর? না আমরাও সরকারি মাল?

প্রচার সাহিত্য বলিয়া একটা জিনিষ এদেশে আমদানী হইয়াছে। ইহার কারখানায় হাত মক্স না করিতে পারিলে সাহিত্যের বাজার হইতে পাততাড়ি গুটাইতে হয়। ধৰন জন্মাইয়ী সমন্বয়ে আমাকে কিছু লিখিতে হইবে। আমাকে তখন কৃষকে

বাদ দিয়া সেই দুর্যোগ রজনীর কথাই অনগ্রহনে চিন্তা করিতে হইবে। যখন মনশক্তে অন্ধকার ছাঁড়া আর কিছুই দেখিব না, তখন ঘরে, বাইরে, রাষ্ট্রে, সমাজে সর্বত্র নানাবিধ দুর্যোগ একযোগে আসিয়া আমার মাথায় প্রবেশ করিয়া জিজ্ঞাসা করিবে—“বলত” আমাদের কে আনিয়াছে ?” সেই সময় যদি বুদ্ধি খাটাইয়া চঢ় করিয়া বৃটিশ গবর্নমেন্টকে অথবা কংগ্রেসের সত্যাগ্রহ আন্দোলনকে দায়ী করিতে না পারি তাহা হইলে আমার হাতের কলম ও মুখের অন্ন দ্রুই ঘূচিয়া যাইবে। যে মৃচ দুর্ভিক্ষ হইলে অনাবৃষ্টির কথা বলিবে বুঝিতে হইবে তাহার শুধু ইহকালই যায় নাই—পরকালেও তার কোন ভাষ্য নাই।

তাই মনে হয়, আমাদের সাহিত্যের বাড়তির দিকটাতে যদি retrenchment-এর ঝুঠার লাগান যায় তাহা হইলে হয় ত’ অভাবের ঘাট্তি পূরণ হইতে পারে।

ରବୀନ୍ଦ୍ରନାଥ *

ରବୀନ୍ଦ୍ରନାଥେର ପ୍ରତିଭାର ବୈଚିତ୍ର୍ୟ ଓ ବହୁଧୀନତା ଆମାଦେର ବିଶେଷ ଗର୍ବେର ଓ ବିଶ୍ଵରେ ବିଦୟର । ଏହି ସ୍ଵର୍ଗବୟରେ ତୀହାର ପ୍ରତିଭାର ଅଗ୍ରଗତି ବ୍ରଦ୍ଧ ହସ ନାହିଁ, ନୂତନ ପରୀକ୍ଷା ଓ ନବବିକାଶେର ପଥେ ଇହା ଏଥିରେ ଚଲିଯାଇଛେ । ରବୀନ୍ଦ୍ର-ସାହିତ୍ୟର ପରିଧିର ବିସ୍ତରି ସଙ୍ଗେ ସଙ୍ଗେ ସମାଲୋଚକରେତା କର୍ତ୍ତବ୍ୟ କର୍ତ୍ତୋରତର ହିସ୍ତା ଉଠିଯାଇଛେ । ଇତିପୂର୍ବେ ଯାହାରା ରବୀନ୍ଦ୍ର-ସାହିତ୍ୟର ଆଲୋଚନା କରିଯାଇଛେ ତୀହାରା ଆରାଇ ଏହି ସାହିତ୍ୟର କୋନ ଏକଟା ବିଶେଷ ଦିକ୍ବେଳେ ନିଜେଦେର ଦୃଷ୍ଟି ସୀମାବନ୍ଧ କରିଯାଇଛେ । କିନ୍ତୁ ଏଥିନ ସାହା ସର୍ବାପକ୍ଷ ପ୍ରୋଗ୍ରାମ ତାହା ହିସ୍ତେରେ ବ୍ୟାପକ ଆଲୋଚନା, ରବୀନ୍ଦ୍ର-ସାହିତ୍ୟର ମଧ୍ୟେ କତକଣ୍ଠି ମାଧ୍ୟାରଣ ମୂଳଶ୍ଵରେ ଆବିଷକାର । ୮୦ଜିତକୁମାର ଚନ୍ଦ୍ରବର୍ତ୍ତୀ ଓ ୮୦ମୋହିତଚନ୍ଦ୍ର ମେନ ତାହାଦେର ଜୀବିତକାଳେ ରବୀନ୍ଦ୍ରନାଥେର ସେ କାବ୍ୟ-ସାହିତ୍ୟ ଏକାଶିତ ହିସ୍ତାଛିଲ ତାହାରାଇ ଗଭିର ଓ ଅନ୍ତର୍ଦ୍ଦ୍ଵାରା ଆଲୋଚନା କରିଯାଇଛେ । କିନ୍ତୁ ମେ ଆଲୋଚନା ରବୀନ୍ଦ୍ର-ପ୍ରତିଭାର ସମଗ୍ରତା ଉପଲବ୍ଧିର ପକ୍ଷେ ପର୍ଯ୍ୟାନ୍ତ ନହେ ।

ବଡ଼ି ସ୍ଵରେ ବିଦ୍ୟ ସେ, ରବୀନ୍ଦ୍ର-କାବ୍ୟାଲୋଚନାର ଏହି ଅଭାବେର ପ୍ରତି ସମାଲୋଚକଦେର ଦୃଷ୍ଟି ଆରାଇ ହିସ୍ତାଛେ । ଶ୍ରୀଯୁକ୍ତ ଶ୍ରୋଧଚନ୍ଦ୍ର ମେନଗୁପ୍ତେର “ରବୀନ୍ଦ୍ରନାଥ” (୧୩୪୧, ପ୍ରକାଶକ ପି, ଘୋଷ) ଏହି ବ୍ୟାପକ ଆଲୋଚନାର ସର୍ବପ୍ରଥମ ଚଟ୍ଟା ବଲିଯା ଦାବୀ କରିତେ ପାରେ । ଶ୍ରୀଯୁକ୍ତ ମେନଗୁପ୍ତ ସାହିତ୍ୟ-ସମାଲୋଚନାର କ୍ଷେତ୍ରେ ସ୍ଵପରିଚିତ । ବିଭିନ୍ନ ମାସିକ-ପତ୍ରିକାଯ ରବୀନ୍ଦ୍ର-ସାହିତ୍ୟର ଭିନ୍ନ ଭିନ୍ନ ଲହିସା ତିନି ସେ ବିକିଷ୍ଟ ଆଲୋଚନା କରିତେଇଲେ, ତାହାଇ ଏକବୀରୁତ ଓ ପାରମ୍ପର୍ୟ-ସ୍ଵତ୍ତେ ପ୍ରଥିତ ହିସ୍ତା ‘ରବୀନ୍ଦ୍ରନାଥ’ ଗ୍ରହେ ପରିଣତ ହିସ୍ତାଛେ । ଏହି ଗ୍ରହ ରବୀନ୍ଦ୍ର-ସାହିତ୍ୟମୋଦୀଦିଗିକେ କବି-ପ୍ରତିଭାର ବୈଚିତ୍ର୍ୟ ଓ ସମଗ୍ରତା, ଉପଲବ୍ଧି କରିବାର ଏକ ଅପୂର୍ବ ସ୍ମୃତି ଦିଯାଇଛେ । ଗ୍ରହର ପ୍ରଥମ ପରିଚେଦେ ରବୀନ୍ଦ୍ର-ସାହିତ୍ୟର ସାରବିଜନୀନାତାର, ଓ ତାହାର ସୌନ୍ଦର୍ୟ-ପରିକଳ୍ପନାର ବୈଶିଷ୍ଟ୍ୟର ଅତି ଚମ୍ରକାର ବିଶେଷ ଦେଓୟା ହିସ୍ତାଛେ । ‘ଉର୍ବର୍ଣ୍ଣି’ କବିତାର ଅତି ନିଖୁଣ୍ଟ ବିଶେଷଗେର ଦୀର୍ଘ ଏହି ବୈଶିଷ୍ଟ୍ୟ ସ୍ପଷ୍ଟିକୃତ ହିସ୍ତାଛେ । ଦିତୀୟ ପରିଚେଦେ ରବୀନ୍ଦ୍ରନାଥେର ପ୍ରେସ-କବିତାଙ୍କଳିର ଶ୍ରୀ-ବିଭେଦ ନିର୍ଦ୍ଦିଷ୍ଟ ଓ ତାହାଦେର ମୂଳଶ୍ଵର ଆଲୋଚିତ ହିସ୍ତାଛେ । ପ୍ରେସନ୍ଦରୁମେ ବୈଷ୍ଣବ-କବିତା, ଓ ଶେଣି ଓ କୌଟୁସର ଶୀତି-କବିତାର ସହିତ ତାହାଦେର ତୁଳନାମୂଳକ ସମାଲୋଚନା ତାହାଦେର ବୈଶିଷ୍ଟ୍ୟକେ ଆରା ସ୍ଵପରିଷ୍ଫୁଟ କରିଯାଇଛେ । ତୃତୀୟ ପରିଚେଦେ ରବୀନ୍ଦ୍ରନାଥେର ସଦେଶପ୍ରେମମୁଦ୍ରକ କାବ୍ୟେର ଆଲୋଚନା ହିସ୍ତାଛେ ଓ ତାହାଦେର ଉତ୍ୱକର୍ଷ-ଅପକର୍ଷେର ଆପେକ୍ଷିକ ଗୁରୁତ୍ୱ ଅତି

* ରବୀନ୍ଦ୍ରନାଥ—ଅଧ୍ୟାପକ ଡାକ୍ଟର ଶ୍ରୋଧଚନ୍ଦ୍ର ମେନଗୁପ୍ତ, ଏମ-ଏ ; ପି-ଆର-ଏମ ; ପି-ଏଇ୍-ଡି ଅଣୀତ ।

নিপুঁতভাবে নির্ধারিত হইয়াছে। চতুর্থ অধ্যায়ে রবীন্দ্রনাথের প্রকৃতি সম্পর্কীয় কবিতাবলীর অতি সূক্ষ্ম ও ব্যাপক বিশ্লেষণ করা হইয়াছে; কোথায় কবির গ্রাহস চরম সফলতামণিত হইয়াছে ও কোথায় কি কারণে বা তাঁহার কলনা অপেক্ষাকৃত প্রতিহত ও ক্ষুণ্ণ হইয়াছে—এই প্রশ্নের আলোচনায় লেখক নিজ স্বত্বাবসিন্দু স্থান্ধর্মিতার পরিচয় দিয়াছেন। পঞ্চম পরিচ্ছেদে ‘জীবন দেবতা’র পরিকলনা ও বিভিন্ন ঘুগের মধ্য দিয়া এই কলনার বিস্তৃতি ও প্রসার—ও ইহার আভ্যন্তরীণ দার্শনিক তত্ত্ব লেখক খুব নিপুঁতভাবে বিশ্লেষণ করিয়াছেন, মোটের উপর এই পরিকলনা এতই ব্যাপক ও শেষ পর্যন্ত ‘পূর্বী’তে ইহা প্রকৃতির সন্তান রহস্যের সহিত এতই নিশ্চিহ্নভাবে মিশিয়া গিয়াছে যে, ইহার স্বতন্ত্র সত্ত্ব বিশ্লেষণসাহায্যে ধরা পড়ে কিনা সন্দেহ। মঠ পরিচ্ছেদে ‘শিশু’ নামক অধ্যায় ডাঃ সেনগুপ্তের সূক্ষ্ম বিশ্লেষণশক্তি ও রসবোধের সর্বাপেক্ষা সুন্দর উদাহরণ। শিশুর চিষ্টাধারা ও মানসিক ক্রিয়ার বৈশিষ্ট্য, প্রকৃতির সঙ্গে তাহার একটা পূর্বপরিচয়মূলক সম্বন্ধ, মাতৃহৃদয়ের অনিভুক্ত আশা আকাঙ্ক্ষার সহিত তাহার নিগৃত অন্তরঙ্গ সংযোগ—রবীন্দ্রনাথের কবিতা হইতে লেখক শিশুনের এই সমস্ত বিশেষত্বের উদাহরণ অতি নিপুঁতভাবে উদ্ভৃত করিয়াছেন। সপ্তম পরিচ্ছেদে রবীন্দ্রনাথের অতি আধুনিক কবিতাগুলির সমালোচনায় ডাঃ সেনগুপ্ত তর্ক-মতভেদের কণ্টকাকীর্ণ ক্ষেত্রে পদক্ষেপ করিয়াছেন। ‘পলাতকা’, ‘লিপিকা’ ও ‘পুনশ্চ’ এই কবিতাসংগ্রহগুলিকে রবীন্দ্রনাথ তাষা ও ছন্দের সন্তান বঙ্গন ছিন্ন করিয়া এক নৃতন স্বাধীনতার প্রবর্তনে প্রয়াসী হইয়াছেন। এই গ্রন্থগুলিকে কবি এক নৃতন পরীক্ষাক্ষেত্রে পরিণত করিয়াছেন—কবিতার গক্ষনার তাহার চিরপ্রথাগত বাহুরূপ ও সৌন্দর্য হইতে স্বতন্ত্র করিয়া অক্ষুণ্ণ রাখা যায় কিনা ইহাই তাহার পরীক্ষার বিষয়। ডাঃ সেনগুপ্ত এখানে কবির পরীক্ষা জয়যুক্ত হইয়াছে বলিয়া মত প্রকাশ করিয়াছেন। এ বিষয়ে সকলে তাঁহার সহিত একমত হইতে পারিবেন বলিয়া মনে হয় না। বিষয়-বস্তুর সামান্যতা সৌন্দর্যে অভিনিষ্ঠা না হইলে কাব্যের অমরলোকে প্রবেশাধিকার পায় কিনা—ইহা বর্তমানযুগে সমালোচকদের মধ্যে একটা প্রধান সমস্যা। ইংরেজী কবিতাতেও এই নৃতন রকমের পরীক্ষা চলিতেছে এবং ইহা কাহারও কাহারও রচিতও সমর্থনলাভে সক্ষম হইয়াছে। কিন্তু মোটের উপর,

খাকৃত ওর নিউজের জগতের কবি,
তাহলে শুবরে পোক এত স্পষ্ট হোত তার ছল
ও ছাড়তে পারত না ।
কোনদিন ব্যাঙ্গের খাটি-কথাটি পেরেচি লিখতে,
আব সেই নেতী করবের ট্রাঙ্গিডি ?

এই জাতীয় কবিতায় এক প্রাণিতত্ত্ববিদ ছাড়া আর যে কেহ রসোপচাকি করিতে পারিবেন বলিয়া মনে হয় না ।

অষ্টম পরিচ্ছেদ হইতে কবির কাব্যাতিরিক্ত অগ্রাহ্য বিভাগের আলোচনা হইয়াছে। ডাঃ সেনগুপ্ত রবীন্দ্রনাথের নাটকগুলিকে সাক্ষেতিক ও অ-সাক্ষেতিক এই দুই প্রধান শ্রেণীতে বিভক্ত করিয়াছেন। সাক্ষেতিক নাটকের শক্তি ও উৎকর্ষের হেতু অতি সুন্দরভাবে বিশ্লেষিত হইয়াছে। রবীন্দ্রনাথের নাটক আলোচনা প্রসঙ্গে স্থেক ট্রাজেডি ও কমেডির চিরস্তন মূলসূত্রগুলির বিচার করিয়াছেন ও ইহাতে তাঁহার আলোচনার গৌরব ও গভীরতার বৃদ্ধি হইয়াছে সন্দেহ নাই। তবে আমাদের মনে হয় যে, লেখক রবীন্দ্রনাথের ব্যঙ্গ-কৌতুকের নাটকাগুলির প্রতি একটু অনুচিত কঠোরতা দেখাইয়াছেন। Don Quixote-এর মহাকাব্যাচিত ব্যাপকতা সাধারণ নাটকে প্রত্যাশা করা ঠিক সমীচীন বলিয়া মনে হয় না। আমাদের সাহিত্যে নির্দোষ হাস্তরসের এত অভাব যে, রবীন্দ্রনাথের Comedy-গুলিকে, তাহাদের গভীরতার অভাব সন্দেহ, আমরা কোনমতেই ছাড়িতে পারি না।

প্রবর্তী দুই অধ্যায়ে রবীন্দ্রনাথের ছোটগল্প ও উপগার্মের খুব বিস্তৃত সমালোচনা করা হইয়াছে। এখানেও লেখক নিজ স্বত্ত্বাবসিদ্ধ সূক্ষ্মদর্শিতা ও বিশ্লেষণ-নৈপুণ্যের পরিচয় দিয়াছেন। গল্প-উপগার্ম সমষ্টে এ পর্যাপ্ত মুখ্যতঃ যে ধারার আলোচনা হইয়াছে তাহা তাঁহার underlying idea ও চরিত্র-স্থষ্টি লইয়া। অবশ্য এ আলোচনায়ও ঘটেষ্ঠ মূল্য আছে; কিন্তু আমার মনে হয়, ইহাদের growth ও structure লইয়া আলোচনায়ও প্রয়োজন আছে, আশা করি রবীন্দ্রনাথের ভবিষ্যৎ সমালোচক এই দিকে মনোনিবেশ করিবেন।

দ্বাদশ পরিচ্ছেদে রবীন্দ্রনাথের রসতত্ত্বের আলোচনা গ্রন্থানিকে সম্পূর্ণতা দিয়াছে, সাহিত্যের প্রকৃতি আলোচনায় রবীন্দ্রনাথের টাঁন আদর্শবাদের দিকে; বস্তুতস্তুতা তাঁহার নিকট পরিপূর্ণ সৌন্দর্যবোধের অন্তর্যামীরূপ। ডাঃ সেনগুপ্ত বস্তুতস্তুতার প্রতি কবির এই অবিচারে কঠাক্ষপাত করিয়াছেন; ও Bernard Shaw-এর মতবাদ তাঁহার বিরুদ্ধে উপস্থাপিত করিয়া তাঁহার একদেশদর্শিতার খণ্ডন করিতে চাহিয়াছেন। আসল কথা, সমালোচনায় দিক্ দিয়া আমরা আদর্শবাদ ও বস্তুতস্তুতার মধ্যে যে সূক্ষ্ম সমষ্টয় হাঁপন করি, কবির রচনার মধ্যে তাহা নষ্ট হইয়া তুলাদণ্ড একদিকে বুঁকিয়া পড়ে; theory ও practice-এর মধ্যে সামঞ্জস্য রক্ষা হয় না, রবীন্দ্রনাথ তত্ত্বালোচনার সময় বাস্তবতার জয়গান করিলেও তাঁহার লিখিত রচনা হইতে আদর্শবাদের ভাস্তৱ জ্যোতিঃ স্ফুরিত হইতে থাকিবে। স্বতরাং কবির সমালোচনার এই উভয় মূলনীতির মধ্যে অপক্ষপাত সময়ের অন্বেষণ অপেক্ষা তাঁহার স্বাভাবিক প্রবণতার সূক্ষ্মাত্মকতাত্ত্বপূর্ণ বিশ্লেষণই অধিকতর কাম্য। কবি তুলাদণ্ডের একদিকেই ভার চাপাইতে থাকুন; পাঠক নিজ বিচার বুদ্ধির দ্বারা তাঁহার

ଆତିଶ୍ୟେର ପ୍ରତିବାଦ କରିଯା ତାହାର ସାମ୍ୟ ରକ୍ଷା କରିତେ ସମ୍ଭବାନ ହିବେ, ସୁତରାଂ କବିର ଏହି ପଞ୍ଚପାତିତେ କୁକୁ ହଇବାର କୋନାଓ କାରଣ ନାହିଁ ।

ପରିଶେଷେ ରବୀନ୍ଦ୍ରନାଥେର ଉପର ଏକପ ଏକଥାନି ବ୍ୟାପକ ଓ ପୂର୍ଣ୍ଣ ସମାଲୋଚନା-ପୁସ୍ତକ ଲେଖାର ଜନ୍ମ ଡାଃ ସେନଗୁପ୍ତଙ୍କେ ଆମାର ଅଭିନନ୍ଦନ ଜ୍ଞାପନ କରିତେଛି । ସାହିତ୍ୟ-ବିଚାରେ ମତଭେଦେର ସଥେଷ ଅବସର ଆହେ ; ଅଭାସ୍ତ ବିଚାରବୁଦ୍ଧି ସର୍ବତ୍ର ପ୍ରତ୍ୟାଶା କରା ଥାଏ ନା । ସୁତରାଂ ଇହା ଆଶର୍ଯ୍ୟେର ବିଷୟ ନହେ ଯେ ସ୍ଥାନେ ଥାନେ ତାହାର ଅଭିମତ ଓ ବିଶ୍ଵେଷଣେ ଜ୍ଞାତି ବିଚ୍ଯୁତି ଆହେ, ବିଶ୍ୱାରେ ବିଷୟ ଇହାଇ ବେଳିନି ଏକପ ଏକଟା ବହୁମୂଳୀ ପ୍ରତିଭାର ଅସାଧାରଣ ବୈଚିତ୍ର୍ୟେର ମଧ୍ୟେ ଏକଟା ଯୋଗ-ସ୍ତର ବାହିର କରିଯା ଅବିଚଲିତ ନୟନେ ତାହାର ଅନୁବର୍ତ୍ତନ କରିଯାଛେ ; ରବୀନ୍ଦ୍ରନାଥେର ଜ୍ଞାଲ ଶୃଷ୍ଟିର ମଧ୍ୟେ ଐକ୍ୟ ଆନିଯାଛେ । ତାହାର ପରିପକ୍ଷ ବିଚାରବୁଦ୍ଧିର ନିକଟ ସମ୍ମାନିତ ଆରା ଅନେକ ଆଶା ରାଖେ, ଏବଂ ଆମାର ଦୃଢ଼ ବିଶ୍ୱାସ ଯେ ଏହି ଆଶା ଅପୂର୍ଣ୍ଣ ଥାକିବେ ନା ।

ଶ୍ରୀଶ୍ରୀକୁମାର ବନ୍ଦେଯାପାଧ୍ୟାୟ

স্বপ্ন-কামনা
তীনির্শলচন্দ্ৰ গঙ্গোপাধ্যায়
(তৃতীয় বর্ষ, কলা)

হৃদয়-কন্দর মাৰো এ-আকাঙ্ক্ষা ছিলো ;
অনন্ত দিবস নিত্য অনন্ত শৰ্বৰী—
চথল মুহূৰ্ত চলে শ্রান্তিহীন কঠিন চৱণে
অচেতন দুর্নিবার ; প্ৰাচৰ্ছন্ন মনেৰ কোথে
জাগি' ছিলো।
এই মোৰ অচপল আশা :

যুগ যুগ ধৰি বহি এ-মৃঢ় কামনা
আঞ্চলিৰ গহনে : মৃত্যুহীন স্তৰগ্রাস
দেব-দেশ পৰ্বতেৰ গুৱঁতু তুঙ্গতাৰ,
গহন গোপন গেহে অৰ্দ্ধ-আলোকিত
নিষুণ্ণ নিলয়ে রচিব একটি নীড় ;
অলিভেৰ গুচ্ছে গুচ্ছে
সাজায়ে রাখিব তা'ৰ রম্য বাতায়ন, গুৰু শান্ত
একটি কোমল শয্যা, কুমাৰীৰ
পৰিত্ব বক্ষেৰ মতো ।...
জ্বালায়ে রাখিব দূৰে কৱণ বৰ্তিকা।
নিমীল-নয়ন দীৰ্ঘপঙ্ক্ষ নত-প্ৰায় ঝান্তি-ভৱা ।
একা গৃহকোণে বসি' রবে বীণাহাতে
হোমাৰ, বৃন্দতম কবিষ্ঠৰু । আগন্তক পৰনেৰ
সুদীৰ্ঘ নিঃশ্বাস-ভৱে উঠিবে মৰ্ম্মৱি
কবি-বক্ষ-নিঃসোৱিত অন্তৱৰ্ণন স্তৰ ব্যাকুলতা—
আন্দোলিত অলিভেৰ মতো ।

এই স্বপ্ন ছিলো মোর জড়িত নয়নে ;
 এই মোর গুপ্ত কঙ্ক মাঝে, বরণ করিয়া লবো
 এক দেবী, এক মানবীরে :
 এক সাইকি, এরিয়েড্নি অপর কুমারী—
 লুকায়ে রাখিব দোহে নিভৃত এ-মন্দিরের মাঝে ।
 জানিবেনা থেসিয়ুস, জানিবেনা নিষ্ঠুর এরস ;
 আসিবে না প্রেম আর দুঃসহ বিরহ,
 নিদারণ পরিত্যাগ, ব্যর্থ মনোভার—
 ক্ষণিক স্মর্যের আলো, অমানিশা নিঃসীম আঁধার ।
 দুই সখী গলাগলি করি
 কখনো কুহিবে কোনো গোপন বারতা
 কখনো বা চাহি রবে
 বাতায়ন-পারে দূর প্রান্তর কাননে ।
 পুরুষের নয়নের জ্যোতি হতে
 জানিবেনা জীবনের হাদয়ের রাঢ় বাস্তবতা ।

আরো ছিলো বিভাস্ত বাসনা :
 রচিব বাসর-শয্যা এই গৃহাঙ্গনে ।
 অনন্ত দিবস ভরি কাঁদিয়া মরুক দুরে
 পেনেলোপি বিরহিনী প্রোষিতভর্তুক ;
 গলে জড়াইয়া তার বয়নের রেশম-সন্তার স্বর্ণ-সূত্রজাল,
 লতুক সে আন্তর্হত্যা ।
 সুনীল-নয়না এক কুমারীরে দেখেছিলু আমি,
 মল্লী-লতার মতো তত্ত্বী লীলাময়ী—
 নাম্বী নসিকেয়া ।
 তাহার চোখের আলো ফুটাও ফুটাও আজি
 প্রেমের দেবতা । বাজা� মঙ্গল-গীতি, হে অন্ধবাদক,

তব বীণাপরে । মোর কক্ষ-মাঝে

তার সাথে মিলাইয়া দাও

বীরশ্রেষ্ঠ বিদেশী প্রেমিকে ॥

দীপ নিবে আসে ।

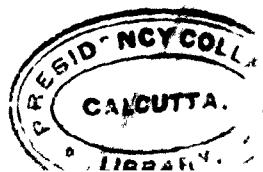
বীণা-তন্ত্রী ছিঁড়ে যায় আর্ত ঝঞ্জনায় ।

ক্লিষ্ট অঙ্ককারে, বাতায়ন বহি আসে

হেডিসের শীতল নিঃশ্বাস ।

একা...একা...একা—

ছিলো মনে অলৌক কল্পনা ॥



প্রাচীন ভারতের কয়েকটি খেলা

শ্রীআশোকনাথ ভট্টাচার্য্য, শাস্ত্রী, এম-এ, পি-আর-এস, বেদান্ততীর্থ

আজকাল খেলাধূলার আদর সকল দেশেই খুব বেশী। ভারতবর্ষও এদিক দিয়া খুব পিছনে পড়িয়া নাই। কোন কোন খেলায় ভারত জগৎজোড়া নামও করিয়াছে। কিন্তু এসব খেলাই বিদেশী খেলা। দেশী খেলাগুলি একে একে প্রায় লোপ পাইতে যায়। আধুনিক খেলোয়াড়গণ এসকল দেশী খেলার তেমন ভক্ত নহেন। আর প্রাচীন ভারতে কি ধরণের খেলাধূলা চলিত ছিল, সে সব খবরও তাঁহাদের অজ্ঞাত।

যে সব প্রাচীন সংস্কৃত গ্রন্থকার প্রাচীন যুগের খেলাধূলার বিষয় লইয়া আলোচনা করিয়াছেন, মহর্ষি বাণশূরনই তাঁহাদের অগ্রগণ্য। সেকালের বাবুগিরির (“নাগরকবৃত্ত”) একটি নিখুঁৎ চিত্র আকৃতে গিয়া তিনি প্রসঙ্গক্রমে যে সকল খেলাধূলার উল্লেখ করিয়াছেন, সেগুলির অতি সংক্ষিপ্ত পরিচয় এখানে দেওয়া গেল।

প্রাচীন ভারতের এই সব খেলায়—ধনী, দরিদ্র ও সাধারণ মধ্যবিত্ত গৃহস্থ—সকলেরই সমান ভাবে যোগদান করিবার অধিকার ছিল। তাই এ খেলাগুলির নাম দেওয়া হইয়াছিল—“সমস্তা” বা সাধারণ ক্রীড়া। আর বহুলকে একত্র মিলিয়া সমান উৎসাহে এসব খেলা খেলিতেন। তাই এগুলিকে “সমস্তুর” ক্রীড়াও বলা হইত।

সে যুগে এ সকল সমস্তা ও সমস্তুর ক্রীড়াকে মোটামুটি ছইটি শ্রেণীতে ভাগ করা হইত :—

(ক) “মাহিমানী” ক্রীড়া—অর্থাৎ যে সব খেলায় মহিমা বা মহস্ত প্রকাশ পাইত। এ সকল খেলার উদ্দেশ্য ছিল মহৎ। আর সেজন্ত এই খেলাগুলি সকল দেশেই প্রচলিত ছিল।

(খ) “দেশ্যা” ক্রীড়া—এ খেলাগুলির কোনটি কোনটি কোন কোন বিশেষ দেশেই চলিত—এগুলি প্রাদেশিক ক্রীড়া।

“যক্ষরাত্রি”, “কৌমুদীজাগর” ও “স্মৃৎসন্তক”—এই তিনটি ছিল সর্বদেশপ্রসিদ্ধ মাহিমানী ক্রীড়া।

(গ) “যক্ষরাত্রি”—যক্ষরাত্রি ’স্মৃথরাত্রি। এই রজনীতে যক্ষগণ অদৃশ্যভাবে ধরাবক্ষে বিচরণ করিয়া থাকেন। সে যুগে এ রাত্রি প্রায় দৃতক্রীড়াতেই কাটিত। কোন কোন টীকাকার অর্থ করিয়াছেন—ইহা “দীপান্বিতা” অমাবস্যা বা কার্ত্তিকমাসের কালীপঞ্জা-লক্ষ্মীপঞ্জার রাত্রি। কিন্তু আমাদের মনে হয়, ইহার অগ্ররূপ অর্থও করা চলিতে পারে। কার্ত্তিকের অমাবস্যাতে দীপান্বিতা লক্ষ্মীপঞ্জা ও শ্বামাপঞ্জা। উহার পরেই

শুক্লাদিতীয়ার দিন “ধর্মদিতীয়া” বা “ভাতুষ্ঠিতীয়া”—“ভাইকোটা”। দীপালিতার পরদিন ও ভাইকোটার আগের দিন যে শুক্লা প্রতিপৎ, তাহাও বঙ্গরাত্রি হইতে পারে। বর্তমানে উহা “দৃতপ্রতিপদ” নামেই প্রসিদ্ধ। ইহাতে সমস্ত রাত্রি জাগিয়া দৃতক্রীড়া করিতে হয়।

(২) “কোমুদীজাগর”—শরৎকালের পূর্ণিমারজনীতে কোমুদী বা জ্যোৎস্নার শোভার তুলনা নাই। তাই শাস্ত্রকারণগণ ঐ রাত্রিটির নাম দিয়াছেন “কোমুদী”। ঐ রাত্রি যাঁহারা জাগিয়া কাটাইতে পারেন, মা কমলার করুণা তাঁহারা লাভ করিয়া থাকেন। কিন্তু একবার যুমাইয়া পড়িলে মা’র কুপালাত্ত আর অদৃষ্টে ঘটে না। অতএব, সারাটি রাত জাগিয়া কাটাইবার ব্যবস্থা। আর এই জন্ত রাত্রিটির নাম দেওয়া হইয়াছে “কোমুদীজাগর”। এ দেশে উহা “কোজাগর-পূর্ণিমা” (শারদীয়া হর্ণপূজার পরের পূর্ণিমা) নামে প্রসিদ্ধ। কুপা বিতরণের উদ্দেশ্যে মা লক্ষ্মী স্বরং ঐ রাত্রিতে পৃথিবীর ঘরে ঘরে খোঁজ করিয়া বেড়ান—“কে জাগিয়া আছ (কো জাগৰ্ত্তি)?” ঐ রাত্রিটি দোলার চড়িয়া ও পাঁশা খেলিয়া কাটাইতে হয়।

(৩) “স্রবসন্তক”—চৈত্র বা বৈশাখ মাসে বাসন্তী হর্ণপূজার পর যে শুক্লা ত্রয়োদশী পড়ে, সেই ত্রয়োদশীর রাত্রিকে “স্রবসন্তক” বলা হইত। কন্দর্পদেবের পূজা-মহোৎসব ও তত্পুলক্ষে নানারূপ নৃত্যগীতবান্ধ, দৃতক্রীড়া প্রভৃতিতে এরাত্রি কাটিয়া যাইত। আজকাল ইহা “মদনত্রয়োদশী” নামেই অধিক প্রসিদ্ধ।

খেলা হিসাবে অবশ্য এই “মাহিমানী” ক্রীড়া তিনটির বিশেষ কিছুই নাই। দৃতক্রীড়াই ছিল এই ক্রীড়া তিনটির প্রধান অপরিহার্য অঙ্গ। তবে রাজা প্রজা, ধনী দরিদ্র, পশ্চিত মূর্ধ—সকলেই সমানভাবে এসকল খেলায় সানন্দে বোগ দিতেন—সমান-ভাবে মেলাশেশা করিতেন। গোষ্ঠীতে মিলিত হইবার সমস্য সামাজিক অবস্থাদের কথা সকলেই সাময়িকভাবে ভুলিয়া থাইতেন। এই দিক দিয়াই এই তিনটি খেলার মহিমা প্রকাশ পাইত।

ইহা ছাড়া সতর রকম “দেশ্য” ক্রীড়ার উল্লেখ পাওয়া যায়।

(১) “সহকারঞ্জিকা”—বসন্তের আবির্ভাবের সঙ্গে সঙ্গে আমগাছে কচি কচি আম ধরিতে আরম্ভ করিলেই দল বাঁধিয়া আমবাগানে যাইয়া নূন দিয়া কাঁচা আম ছাড়াইয়া থাওয়ার মে আনন্দ, তাহা সহরে ছেলেদের অনেকের কাছেই একরূপ অজ্ঞাত। কে অথম আম পাড়িল, কে কত উচু ডালের আম সকলের আগে ভাস্তিতে বা পাড়িতে পারে—তাহা লইয়া শক্তি ও কোশলের পরীক্ষা, আম লোকালুকি প্রভৃতি এ ক্রীড়ার অঙ্গ। ক্রমশঃ দিনের পর দিন আম যত বড় হইতে ও ধীরে ধীরে পাকিতে আরম্ভ করিল, তখন মাটিতে দোড়াইয়া চিল মারিয়া কে কিরূপ পাকা আম পাড়িজ্জে পারে তাহার পরীক্ষা প্রভৃতি সবই এ খেলাটির মধ্যে পড়ে। কোন কোন টাকাকার বলেন—

গাছে আমের বোল ধরিলেই উহা ভাঙিয়া নানারূপ অলঙ্কার প্রস্তুত করাও ইহার অঙ্গ। কিন্তু আমাদের মনে হয় উহা “চূলতিকা”র অন্তর্ভুক্ত।

(২) “অভূতখাদিকা”—‘অভূত’ অর্থে আধপোড়া শব্দ। প্রীতকালে ক্ষেত্রে গিয়া ছেলা, মটর, খেঁসারি প্রভৃতি কড়াইএর স্মৃষ্টি শুঁটি গাছশুঁক তুলিয়া দিন হই তিন রোদ্রে শুকাইয়া লইতে হয়। পরে ঐ শুকনা গাছে আগুন লাগাইয়া দিতে হয়। আগুন লাগিবামাত্র শুঁটিশুলি পুড়িয়া চঢ়পট শব্দে কড়াইশুলি চারিদিকে ঠিকৰিয়া যায়। পাঁচ-জনের সঙ্গে কাড়াকাড়ি করিয়া সেশুলি খুঁটিয়া থাওয়া যেমন কৌশলসাপেক্ষ তেমনি আনন্দদায়ক। হিন্দুস্থানী বা বেহারীগণ ঠিক এই ভাবে কচি ভূঁটা গাছশুঁক পুড়াইয়া খাইয়া থাকেন। শুঁটিতে পাক ধরিবার মুখে গাছশুলি আপনা হইতে শুকাইয়া গেলেই অভূত অতি স্বস্থান হয়। নবত, শুঁটিশুলি পুষ্ট হইবার আগেই রোদ্রে শুকাইয়া পুড়াইলে তেমন স্বস্থান শাগে না। বাঙ্গাদেশের কোন কোন অঞ্চলে চলিত ভাষায় এ খেলাকে “হড়াপোড়া” বলে।

(৩) “বিসখাদিকা”—“বিস” অর্থে মৃগাল। পদ্মফুলের গাছের সবুজ কঁটা-ওয়ালার ডঁটার নাম “নাল”। এই সবুজ ডঁটার শেষ খানিকটা অংশ জলের তলায় পাকের ভিতর থাকে। এই অংশটুকুই “মৃগাল”। মৃগাল সাদা ধপ্ধপে—যেমন নরম তেমনি মিষ্টি। কে কত গভীর জলে গিয়া এক ডুবে কত বেশী মৃগাল তুলিতে পারে, সেই সব কৌশলের পরীক্ষা এ খেলায় হইয়া থাকে। তা’র পর সদলে সানন্দে মৃগাল ভোজন। সেকালে কোন কোন দেশে পদ্মের বদলে উৎপলের (সালুকের) ডঁটাও এইভাবে তুলিয়া থাওয়া হইত। প্রায় সরোবর বা নদীর ধারের বাসিন্দাদের মধ্যেই এ খেলাটির খুব চল ছিল।

(৪) “নবপত্রিকা”—পূর্বে বর্ণার পর গাছে গাছে যথন কচি কচি পাতা দেখা দিত, তখন বনভূমির অধিবাসীদের মধ্যে এই খেলাটির ধূম পড়িয়া যাইত। সদ্যঃ বর্ষাস্ত বৃক্ষবন্দীর নবীন কিসলয়োদামে যে অপূর্ব স্মিন্দ শ্বামল শ্রী প্রকাশ পায়, তাহাতে মনে হয় নবপল্লবশামগা বনস্থলী যেন লাবণ্যময়ী নববধূর বেশে সজ্জিতা হইয়াছেন। এই বর্ষায় নব-কিশলয় ছিল করিয়া নানাবিধ মণ্ডন রচনা, আর তাহাতে সজ্জিত হইয়া বনস্থলীতে নানারূপ কীড়াকোতুক ও খেলার শেষে নবশস্ত্র রক্ষন করিয়া বনভোজন—ইহাই ছিল সেকালে এ খেলার অঙ্গ।

(৫) “উদকক্ষেড়িকা”—ক্ষেড়া অর্থে “বংশনাড়ী” বা বাঁশের চোড়। যে খেলায় বাঁশের চোড়ে করিয়া জল ছোড়া হয়, তাহারই নাম “উদকক্ষেড়িকা”। কোন কোন দেশে ইহা “শৃঙ্কীড়া” (বা চলিত ভাষায় পিচ্কারী ছোড়া) নামে পরিচিত।

(৬) “পাঞ্চালামুয়ান”—পাঞ্চালদেশের * লোকদের ভাষা, ভাবভঙ্গী প্রভৃতির হ্রবহ নকল করা। নাটকাদির মধ্যেও অনেক সময় নানা দেশের ভাষা-ভাবভঙ্গীর অনুকরণ দেখাইবার জন্য কৌতুকদণ্ডের অবতারণা করা হইয়া থাকে। কিন্তু তাহা থাটি “পাঞ্চালামুয়ান” নহে। বরং রঙ-ভাষাসা দেখাইবার সময় ব্যঙ্গ অভিনেতা যখন কেবল দর্শকদিগকে হাসাইবার জন্যই অগুদেশের ভাষা-ভাবভঙ্গীকে ইয়ৎ বিকৃতভাবে নকল করেন, তখন সেই ব্যাপারকে পাঞ্চালামুয়ান বলা চলে। কোন কোন টাকাকার বলেন,—সেকালে পাঞ্চালদেশের লোকেরাই অন্ত দেশের লোকদের ভাষা ও ভাবভঙ্গীর কৌতুককর অনুকরণ করিত। অনেকের ছিল ইহাই একমাত্র পেশা। এক কথায় ইহা পাঞ্চালদেশের ভাঁড়ের রঙ-ভাষাসা। নানাদেশের অধিবাসী এমন কি নানারকম পশুপক্ষীর বুলি ও ভাবভঙ্গীর অবিকল নকল করাই ছিল এই সব হরবোলা ও বহুরঙ্গী ভাঁড়ের জীবিকা উপার্জনের প্রধান উপায়। কিছুদিন আগে মিথিলায় (দ্বারভাঙ্গ) এ খেলাটির খুব চলম ছিল। আর বাগৰ্বাজারের “গুঙ্গীয় আতঙ্গ” র গভৃত নামান্ধি পাখীর ডাক নকল করিবার জন্য এককালে খুবই প্রসিদ্ধিলাভ করিয়াছিলেন।

(৭) “একশাঙ্গলী”—একটি স্ববিশাল পুঞ্জিত শাঙ্গলীতরু (সিমূল গাছের) চারিদিকে মণ্ডাকারে নৃত্য, গীত ও বাঞ্ছসহকারে নানারূপ আমোদ প্রমোদ। এখেলায় সিমূল ফুলের নানারূপ অলঙ্কার তৈয়ার করিয়া সকলের অঙ্গসজ্জা করিতে হয়। সেকালে বিদর্ভ দেশে + এই খেলাটির খুব চল ছিল।

(৮) “যবচতুর্থী”—বৈশাখ মাসের শুক্লা চতুর্থী। পরম্পরের গায়ে সুগন্ধি যবচূর্ণ ছড়াইয়া দিয়া এখেলা খেলিতে হয়। অনেকটা হোলির মত;—তবে তক্ষণ এই যে, ইহাতে রঙ দেওয়ার প্রথা নাই। এখেলা এখন লুণপ্রায়।

(৯) “আলোলচতুর্থী”—খেলাটির নামের শেষে “চতুর্থী” শব্দ আছে বলিয়া মনে করা উচিত নয় যে, ইহাও চতুর্থী তিথিতে হইত। প্রকৃতপক্ষে ইহা হইত তৃতীয়ায়। শ্রাবণ মাসের শুক্লা তৃতীয়াতে যে ছিন্দোল বা ঝুলন খেলা হইত, তাহারই নাম “আলোলচতুর্থী”। এক এক দোলায় চারি চারিজন করিয়া খেলিতেন বলিয়া ইহার নাম হইয়াছিল ‘চতুর্থী’। একজন দোলায় বসিতেন, আর তিনজন তাঁহাকে দোল দিতেন। এইরূপে পালা করিয়া দোলায় চড়া ও দোল খাওয়া এখেলার অঙ্গ। তবে আজকাল ইহা আর প্রচলিত নাই।

* পাঞ্চাল—বর্তমান ‘বুদ্ধাওন’, ‘করোখাবাদ’ প্রভৃতি জেলা।

+ বিদর্ভ—বর্তমান বেরোয়া। সেকালের মত বড় একটি রাজ্য—কুসলব্রাজ্যের উত্তরে অবস্থিত ছিল। কুব্বা হইতে নর্মদা পর্যন্ত ছিল উহার বিস্তার। এজন্য ইহাকে ‘মহারাষ্ট্র’ও বলা হইত। কুঙ্গলপুর (বর্তমান Beder) ছিল উহার রাজধানী। বয়দা (Warda) নদী রাজাটিকে দ্রহিতান্তে প্রিত করায় উত্তরাংশের রাজধানী হয় অবস্থাবতী ও দক্ষিণাংশের রাজধানী হয় প্রতিষ্ঠান।

(১০) “মদনোৎসব”—ইহার অপর নাম “মদনচতুর্দশী”। চৈত্র মাসের শুক্লপক্ষের চতুর্দশী তিথিতে মদনদেবের প্রতিমা গড়িয়া পূজা করার প্রথা শাস্ত্রে আছে। পূর্বে যে “স্ববসন্তক” বা “মদনত্রয়োদশী”র উল্লেখ করা হইয়াছে, এ উৎসবও অনেকটা সেই ধরণের। আর ঠিক তাহার পরের তিথিতেই ইহার অষ্টান করার নিয়ম। তবে স্ববসন্তক ছিল সর্বদেশপ্রসিদ্ধ ক্রীড়া; মদনোৎসব সেরূপ নহে।

(১১) “মদনভঙ্গী”—মদন বৃক্ষের পল্লব ভাঙিয়া মদনের পূজাই ছিল এ উৎসবের বিশেষত্ব। মদনপল্লবভঙ্গ ছিল তথনকার দিনের অতি মনোহর ও উৎসাহজনক ক্রীড়া। কে আগে গিয়া পল্লব ভাঙিতে পারে, কে বা সেই পল্লব হইতে নানাক্রপ সুন্দর সুন্দর অলঙ্কার রচনা করিতে পারে—এ ক্রীড়ায় সে সব কৌশলের পরীক্ষা হইত। এ খেলাটিরও তিথি চৈত্রের শুক্ল চতুর্দশী। “মদনভঙ্গী”র স্থলে “দমনভঙ্গী” পাঠ্যন্তরও পাওয়া যায়। টাকাকারণগণ ব্যাখ্যা করিয়াছেন—‘দমনক’ (বা ‘দোনা’) ফুলের দ্বারা কর্ণভূমা নির্মাণ। এইরূপ কর্ণভূমা পরিয়া মৃত্যগীতবাটু করাই ছিল এ খেলার অঙ্গ।

(১২) “হোলাকা”—সর্বজনপ্রিসিদ্ধ “হোলি” উৎসব। ফাল্গুনের পূর্ণিমায় পিচ্কারী করিয়া পরস্পরের গায়ে আবির-কুস্তমের রঙ দেওয়া এ খেলার বিশেষত্ব। ইহা এখনও উত্তর ভারতের সর্বত্র প্রচলিত আছে বলিয়া বিস্তৃত বিবরণ দিবার কোন প্রয়োজন নাই।

(১৩) “অশোকোত্তসিকা”—‘উত্তস’ অর্থে শিরোভূষণ বা কর্ণভরণ। অশোকপুষ্পের কিরাট ও কুণ্ডল রচনার কৌশল প্রদর্শন এ খেলার প্রধান বিষয়।

(১৪) “পুঞ্চাবচায়িকা”—ফুল তোলা, ফুল কুড়ান, ফুল ছড়ান, ফুল সাজান গ্রহিতি খেলা। নানা রঙের, নানা রকমের ফুল তুলিবার পর ফুলগুলি একসঙ্গে মিশাইয়া চারিদিকে ছড়াইয়া দেওয়া ইহার প্রথম ধাপ। দ্বিতীয় ধাপে পরীক্ষা হয়—কে কত শীষ এক এক রকমের ফুল আলাদা করিয়া কুড়াইতে পারে। তৃতীয় ধাপে—ফুল কুড়াইবার পর নানা আকারে সেগুলি সাজাইতে হইবে। নানাক্রপ পশুপঙ্কী, লতা, পাতা, গাছ, মাঝুম প্রত্তির ছবি ফুল সাজাইয়া সাজাইয়া আঁকিতে হয়। ইহাতে যাহার যত ক্রতিত্ব তাহার তত প্রশংসন।

(১৫) “চৃতলতিকা”—আমের মুকুল ভাঙিয়া কর্ণভরণ বা অন্য নানাক্রপ ভূষণ রচনা ও তাহা পরিয়া খেলা। বলা বাহ্য, এটি শুধু বসন্তকালেরই খেলা।

(১৬) “ইক্ষুভঙ্গিকা”—আর্থ থঙ্গ থঙ্গ করিয়া কাটিয়া তাহা হইতে নানা ভূষণ রচনা ও তাহা পরিয়া খেলা। আর্থ হইতে অস্ত্রাত্ম নানাক্রপ প্রয়োজনীয় দ্রব্য ও তৈয়ারী করা হইত। সেকালে ইক্ষুদণ্ড ও গোলকের সাহায্যে ‘দণ্ডগোলক’ (ডাঙ্গুলি)

¹ মদনবৃক্ষ—ময়না গাছ—*Vangueria spinosa*—*Gardenia dumetorum*; কাহারও কাহারও মতে ধুস্তু বা ধুতুয়া গাছ—*Datura Metel* and *Fastuosa*.

খেলাও চলিত। এই খেলা এখনকার দিনের হকি, ক্রিকেট বা গল্ফ খেলার মতই ছিল।

(১৭) “কদম্বফুল”—খেলোয়াড়ের ছইটি দলে বিভক্ত হইয়া মুখ্যমুখ্য সার দিয়া দাঢ়াইতেন। উত্তমদলের প্রত্যেকটি খেলোয়াড়ের হাতেই থাকিত কদম্বফুল। এই ফুল ছুঁড়িয়া যে আপোনে খেলার যুক্ত—তাহারই নাম ছিল কদম্বফুল। এ খেলার যুক্তের অন্ত শুধুই কদম্বফুল। এত জিনিস থাকিতে বাছিয়া বাছিয়া কদম্বফুল লইবার উদ্দেশ্য এই যে, যুক্তের অস্ত্রটি বেশ কুস্থমস্থুরার হওয়া দরকার—যাহাতে কাহারও অঙ্গে কোন আঘাত না লাগে; অথচ অস্ত্রটি গোলকের মত হওয়া চাই—যাহাতে উহা লইয়া লোকালুকি করা আবার গড়াইয়া খেলাও করা চলে। কদম্বফুলের এই ছইটি শুণই আছে—তাই উহার এত আদর। ইট, মাটি বা কাঠের গোলক লইয়া খেলিলে অঙ্গে আঘাত লাগিয়া আনন্দের পরিবর্তে কষ্ট পাওয়ার সম্ভাবনাই বেশী। অতএব, ঐসব অস্ত্র বাতিল করা হইত। সেকালে পৌগুদেশে* এই খেলাটি খুব চলিত ছিল। এ কালের টেনিস্ (ব্যাড়মিটন), টেবল-টেনিস, রাগ্বি, ফুটবল প্রভৃতি গোলক খেলার সহিত এই ক্রতীম কদম্বযুক্তের বেশ তুলনা চালিতে পারে।

এই সতরাটি “দেশু” ক্রীড়া। ইহা ছাড়া অবশ্য আরও অনেক রকম খেলার নাম সংস্কৃত ভাষার অনেক প্রাচীন গ্রন্থেই পাওয়া যায়। কিন্তু ক্রীড়াপ্রকরণে বাংলায়ন শুধু এই খেলাগুলিই উল্লেখ করিয়াছেন বলিশা বর্তমান প্রবন্ধে শান্ত এই কয়েকটি খেলার পরিচয় দেওয়া হইল।

সর্বসাধারণেরই এই সকল খেলায় ঘোগদান করিবার সম্মত অধিকার থাকিলেও সৌধীন বাবুগণ (“নাগরক ”) খেলায় একট বেশী বাহাতুরি দেখাইতেন ।

ଏ ସୁଗେର ଖେଳୋଯାଡ଼ଗଣ ହୟତ ଏହି ସକଳ ଖେଳାର କୋନାଟିତେଇ ବିଶେଷ ଆର୍କଶେର କିଛି ଥୁଁଜିଆ ପାଇବେନ୍ ନା । କିନ୍ତୁ ଏକାଟୁ ଚିନ୍ତା କରିଲେଇ ବୁଝା ଯାଏ ଯେ, ପ୍ରାଚୀନ ଭାରତରେ ଖେଳୋଯାଡ଼ଗଣ ଶୁଦ୍ଧ ଦୈହିକ ବ୍ୟାୟାମେର ପ୍ରତି ସମ୍ପୂର୍ଣ୍ଣ ମନୋବୋଗ ପ୍ରଦାନ କରିତେ ଚାହିତେନ ନା । ଉତ୍ତ ଖେଳ କ୍ୟାଟିର ପ୍ରତ୍ୟୋକ୍ତିର ମଧ୍ୟେଇ ଶୁନିପୁଣ କଳାଜୀବନ ଓ ସୁଲ୍ଲ ରସବୋଦେର ପର୍ଯ୍ୟାପ୍ତ ଇନ୍ଦ୍ରିୟ ପାତ୍ରଙ୍ଗା ଯାଏ । ଅର୍ଥାତ ଇହାଦେର କୋନାଟିତେଇ ବିଶେଷ ଅର୍ଥବ୍ୟାୟେର ସନ୍ତ୍ଵାନା ନାହିଁ । ବହୁଶୋଭମାନ ପ୍ରକୃତିର ଅକୁରାତ୍ମ ଭାଗୀର ହୁହିତେ ନବ ନ୍ୟା ଉପାଦାନଙ୍କ ସଂଗ୍ରହ କରିଯା ଉଦ୍ଦାର ଉତ୍ସୁକ୍ତ ଗଗନତଳେ ଏହି ଯେ ସକଳ କ୍ରୀଡ଼ା ଚାଲିତ, ତାହାତେ ଏକାଧାରେ ଶରୀରେର ପୁଣି, ହୃଦୟର ପ୍ରସାର ଓ ବନ୍ଦିବ୍ୟକ୍ତିର ସ୍ଵର୍ଗତର ବିକାଶ ହିତେ ପାରିତ ।

* পৌঙ্গ—পৌঙ্গদিগের বাসভূমি ছিল—কর্তৃমান বাঙ্গলার পশ্চিম ও দক্ষিণ-পশ্চিম অঞ্চল—পাঁওতাল-পরগানা, দীর্ঘভূম ও হাজারিবাগের উত্তরাংশে। পুষ্প, বলিয়া পৃথক একটি শ্রেণী ছিল। ইহারা বাস করিত মালবৰ্ষ পর্ণিয়া জিলাজপর প্রাঞ্জলীষ্ঠী প্রত্তি অঞ্চলে।

ରବିଜ୍ଞନାଥେର “ରକ୍ତକରବୀ”

ଆଶ୍ରମେନ୍ଦ୍ର ବକ୍ସୀ

(ହତୀୟ ବର୍ଷ, କଳା)

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ରବିଜ୍ଞନାଥେର ସମସ୍ତ ନାଟକଗୁଣି, ପଡ଼ାର ପର ସଥନ ଭାବି କୋନ୍ ବିଦ୍ୟାନି ମନେ ସବଚେରେ ବେଶୀ ଛାପ ରେଖେ ଗେଛେ, ତଥନ ମନେ ପଡ଼େ ରକ୍ତକରବୀ । ସେ ଯେମ ମାତ୍ର ତୁଲେ ଦୀନିଧିରେ ଆହେ ସକଳେର ଆଗେ । ବୈଶିଷ୍ଟ୍ୟ ରକ୍ତକରବୀ ଅନ୍ତାତ୍ ବିକ୍ରି ଛାଡିଯେ ଗେଛେ, ଅନେକର ମଧ୍ୟେ ଥାକୁଳେଓ ତାକେ ଟଢ଼ି କ'ରେ ଚିଲେ ନିତେ କଷ୍ଟ ହୁଏ ନା ।

ଏହି ନାଟକଖାନିର ବିଶିଷ୍ଟତା ନାମାଦିକ ଦିଯେ । ଭାଷାର ଏମନ suggestiveness ଆର କୋଥାଓ ପାଇୟା ଥାଏ, କିନା ମନେହେ । ସାମାଜିକ କଥା, ଅଧିଚ କତ ବେଶୀ ତା ଆମାଦେର ଜାନାଛେ ସେହିଟେ ତେବେ ଦେଖିଲେ ଆଶ୍ରମ୍ୟ ହ'ତେ ହୁଏ । କିଛୁଇ ଥୁବ ଭାଲୋ କ'ରେ ବୁଝିଯେ ଦେଇୟା ନେଇ, ଶୁଦ୍ଧ ଇଞ୍ଜିନ କରା ଆହେ ମାତ୍ର, ତବୁ ସେହି ସାମାଜିକ ଇଞ୍ଜିନେ ଆମାଦେର ମନକେ କତଦୂର ଠେଲେ ନିଯେ ଥାଏ ! ଶୁଦ୍ଧ ରବିଜ୍ଞନାଥେର କ୍ଷେତ୍ରେ ନୟ, ପ୍ରତ୍ୟେକ ଉଚ୍ଚଶ୍ରେଣୀର ସାହିତ୍ୟକେ ମଧ୍ୟେଇ ଏହି ନିୟମର ସତ୍ୟତା ଉପଲବ୍ଧି କରା ଥାଏ ସେ, ଅତିଭାବୀ ଯତଇ ଉଚ୍ଚ ହତେ ଉଚ୍ଚପ୍ରାମେ ଉଠେ, ରଚନାଶୈଳୀ ତତହି ସଂକଷିପ୍ତ ହ'ରେ ଆସେ ଏବଂ ଭାଷାର ଭାବାହିତା ବେଡେ ଥାଏ ।

ଆର ନାଟକର ପ୍ଲଟେର କଥା । ପ୍ଲଟେର ପ୍ରତି ଅବହେଲା ତୋ ଫ୍ୟାସାନ । କୋନ ପରିକାର, ସହଜବୋଧ୍ୟ ପ୍ଲଟେର ଉପର ରକ୍ତକରବୀର ମୂଳଗତ idea-କେ ଫୁଟିଯେ ତୋଳା ହୁଏନି । idea-କେ ଫେନିଯେ ତୁଳେଛେନ କବି, କିନ୍ତୁ ପ୍ଲଟେର ପ୍ରତି ଦୃଷ୍ଟିପାତ କରେନାନି । ତାର ଫଳ ଏହି ସେ, ବିଦ୍ୟାନା କିମେର ଉପର ଦୀନିଧିରେ ଆହେ ତା ଆବିଜ୍ଞାର କରା ଶକ୍ତ ହ'ରେ ଉଠେଛେ । କି ବିସ୍ମ ନିଯେ ବିଦ୍ୟାନି ଲେଖା ହ'ଯେଛେ ତା ସଦି ଆମରା ଥୁଁଜି, ତବେ ବିଶେଷ କିଛୁ ପାବ ନା ; ସଦିଓ ପାଇଁ, ମେଟୋ ସଜ୍ଜାବଜନକ କିଛୁ ହବେ ନା । ଆମାଦେର ସନ୍ଧାନ କ'ର୍ତ୍ତେ ହବେ ନାଟକର ବିସ୍ମ ନୟ—ସନ୍ଧାନ କ'ର୍ତ୍ତେ ହବେ କବିଚିତ୍ତେ କୋନ୍ କିମେ ଏହି ରକ୍ତକରବୀ ନାଟକ ରଚନାର ମୂଳ ରମ୍ଭେଛେ । ସଦି ସେଇଟାର ସନ୍ଧାନ ପାଇଁ ତବେ ଦେଖିବ ବିଦ୍ୟାନିର ଭିତ୍ତି realism-ଏର ଉପରେ, ଏ କଲାନାର ତାମେର ବାଜୀ ନୟ । କିନ୍ତୁ ଏହି ଭିତ୍ତିର ଚିହ୍ନ କବି ଅନେକଥାନି ଆବୃତ କ'ରେ ଦିଯେଛେନ, କାରଣ ତା ନା କ'ରଲେ କଟୁତ୍ସ ଥାଏ ନା । ନିଛକ realism ସଥନ ଉଚ୍ଚ ପର୍ଯ୍ୟାଯେର ସାହିତ୍ୟେ ହୁଏ ପାଇଁ, ତଥନ ରମ୍ଭେର ବିଚାରେ ତାକେ କଟୁ ବଲା ଅନ୍ତାର ହୁଏ ନା । କବି ରକ୍ତକରବୀତେ ତାର ସମଶ୍ଵାସ ହୁଏନ କ'ରେଛେ realism-ଏର ଉପର—କିନ୍ତୁ ସାହିତ୍ୟର ଉଚ୍ଚ ଆଦର୍ଶକେ କୁଣ୍ଠ କରେନ ନି—ସମସ୍ତ ସମଜାଟିକେ ଠେଲେ ନିଯେ ଚ'ଲେଛେନ ଏକ ଆଦର୍ଶ ସମଶ୍ଵାସିନତାର ଦିକ୍ଷକେ ଯେଥାନେ ମାନୁଷେର ସମସ୍ତ ବୀଧିନ ଘୁଚେ ଗିଯେ ଆଜ୍ଞାପ୍ରକାଶେର ପଥେ କୋନ ବାଧା ଥାକବେ ନା,

তার চেতনা উঠবে অবৃদ্ধ হ'য়ে, জীবন-নিবারিণী ছুটে চ'লবে অবাধ্যতিতে 'মুক্তধারার' মত; যেখানে বিশ্বের সঙ্গে মাঝবের মিশন হবে সম্পূর্ণ এবং সত্ত্বে উপনীত হ'য়ে জীবনের মধ্যে পরমামুন্দের সত্ত্ব অবগত হবে, এবং তাকে লাভ ক'র্তে পায়বে। এখানে idealism র'ংছে যথেষ্ট। তার উপরে কবিতার সৌন্দর্য বইখনির সর্বত্র পাওয়া যায়, তাই realistic ভিত্তির উপর দাঢ়িয়ে রক্তকরবীর রসোজ্জীব হৃষার পক্ষে কোনো বাধা হয়নি। আধুনিক অনেক বই শুধু কঠোর realism-কে আশ্রয় ক'রে থাকার জন্যই রস-বিচারে উচ্চস্থান পায় না। অধ্যাপক রাধাকৃষ্ণন realism এবং idealism সম্মেলনীয়নাথের মতামতের কথা লিখেছেন—

"Rabindranath is of opinion that both realism and idealism in their extreme forms are wrong..... He adopts the true view which is a higher union of the two limiting both and fulfilling both. Art is concerned neither with the actual and the imperfect, nor with the ideal and the hazy, but with the natural transfigured by the ideal immanent in it."

(২)

মানবজীবনে মুক্তি ও বৰ্বন, এই দু'য়ের মধ্যে চিরস্তন দ্বন্দ্ব। মুক্তি প্রকৃতির মধ্যে আছে অকুরান্ত প্রাণের আনন্দ-লীলা; তাকেই রবীন্ননাথ ব'লেছেন সহজের যাহু। আকাশতরা চঞ্চল বাতাস, প্রভাতের অরূপ আভাস, পৃষ্ঠিয়ার আনন্দ-জোৎস্নার দীপ্তিময় বিভাস, এ সমস্ত ঘরের কোণে আবক্ষ-মন মাঝবের দৃষ্টিতে পড়ে না; এমন সারল্যের মধ্যে সে আপনার প্রাণকে, আপনার অস্তরের সমস্ত প্রযুক্তিকে নিঃশেষে বিলিয়ে দিতে পারে না। এমন বিরাট মুক্তি যে মাঝবের হাতের কাছে থেকেও পালিয়ে যায় তার কারণ জড়জগতের সঙ্গে মাঝবের বৰ্বন ক্রমেই দৃঢ় হ'তে দৃঢ়তর হ'য়ে আসছে; অপার্থিব আনন্দের নেশা কেটে যাচ্ছে অহুক্ষণ অস্ততায়। তবু অবকাশের ক্ষুদ্র ক্ষুদ্র ছিদ্রপথ দিয়ে কে যেন ইঙ্গিতে ডাকে, প্রকৃতির মধ্য রসে প্রাণকে পরিপূর্ণ ক'রে নেবার জন্য। অকস্মাত চেতনাকে ঘিরে বক্সনের ব্যথা জাগে, সব হীনতা, ক্ষুদ্রতার আবরণ ভেদ ক'রে উন্মুক্ত পথে এসে দাঢ়াবার জন্যে মন আকুল হ'য়ে উঠে। হৃদয়ভরা ডাক, আর হৃদয়হীন অথচ অবজ্ঞার অতীত এক বৰ্বন, সর্বদা মাঝবেকে আপন আপন দিকে অপরের হাত থেকে ছিনিয়ে 'নেবার চেষ্টা ক'রছে। মধ্যে একটা রহস্যময় জাল।

বাইরে 'রক্তকরবী' তার সকল হাসি ও মাধুর্য চারিদিকে ছড়িয়ে আপনার মধ্যে আপনিই সম্পূর্ণ হ'য়ে ফুটে আছে, কোনোদিকে তার অপূর্ণতা নেই, সবটুকু তার আনন্দ। জালের ভিতরে কি এক মহা লোকুল্প, ধনে পরিপূর্ণ অথচ প্রাণে শৃঙ্খল, মহাবীর্যবান চিত্ত

মধ্যাহ্নহৰ্দের মত জেগে র'ঝেছে—আপনার চিন্ত নিয়ে মন্ত। হঠাৎ তাঁর ব্যর্থতায় তরা শ্রান্ত প্রাণে এক তাবের অরুণোদয় হ'ল—জালের মধ্য দিয়ে হ'হাত বাড়িয়ে ‘রক্তকরবী’টাকে পরম যন্মে তুলে নিতে চাইল। কিন্তু নিতে পারলে না, স্বণায় দূর/ক'রে দিল, কারণ জগতে যা-কিছু সহজ তাকেই সে বিখাস ক'ব্বতে পারে না। নদিনী প্রকৃতির সহজ আনন্দের প্রতীক। সে ফুলের মত জালের বাইরে ফুটে আছে; আর রাজা প্রাণের স্বাচ্ছন্দ্যকে চারিদিক থেকে বেঁধেছে, মুক্তুমির মত তাঁর দুক হ হ ক'ব্বছে উত্তাপে; সে চাপ্ত তপ্ত হৃদয়খানির মধ্যে সেই ফুলের খুসিটুকু ভু'রে নিতে। কিন্তু পারে না, পৃথিবীতে এতটুকু খুসি তাঁর জন্মে নেই; ব্যর্থতায় সে কেবল তীব্র রূপ ধরে। যারা চিরদিন প্রাণ-শ্রোতের উৎসমুখে পাথর চাপা দিয়ে রাখ্ল, তাদের সঙ্গে আনন্দের তো চিরবিচ্ছেদ হবেই। অবশ্যে নদিনীর হ'ল জর—বিশ্বের স্বাভাবিক চলার ছন্দই জয়লাভ ক'ব্বলে। রাজা নদিনীর পথে এলো বেরিয়ে। পূর্ণিমাতে যেমন ক'রে সাগরে বঙ্গা, আসে তেমনি ক'রে নদিনী সকলের মুঝে এক অকৃত্রিম প্রাণের বন্যা এনে দিল।

নদিনী ও যক্ষপুরীর রাজা পরম্পরের তুলনার আলোকে স্পষ্ট হ'য়ে উঠে। নদিনীর মুখ দিয়ে বিশ্বপ্রকৃতি কথা কর, আর রাজা প্রকৃতির মুখে কথা ফুটতে দেয় না। নদিনীর জীবন স্বচ্ছন্দ, মুক্ত; তাঁরই ভালোবাসার রঙে রঙীন হ'য়ে রক্তকরবী ফোটে, তাঁরই ধানী শাঢ়ীর রং পৌষের ফসলক্ষ্মেতে ছড়িয়ে যায়, গোধূলিবেলার মেঘ তাঁর সীঁথির সিঁহরে সিঁহুর হ'য়ে যায়। রাজা কেবল না জেনে আত্মনিশ্চিহ্ন ক'রেছে। খোলা আকাশের স্পর্শ থেকে নিজেকে লুকিয়ে রাখে অন্ধকারে; চারিদিকে তাঁর তীতি, শঙ্কা, আর্তনাদ, অভিশাপ। তাঁর শক্তি আছে, অপ্রতিহত প্রতাপ আছে, কিন্তু প্রতাপে কি হবে, অন্তরে অন্তরে সে যে একেবারে ফাঁকা হ'য়ে এসেছে। তাঁর বেঁচে থাকা সহজ নয়, বাঁচ্বার জন্মে মরীয়া হ'য়ে উঠ্তে হ'য়েছে। যক্ষপুরী, যে দেশ হ'তে প্রকৃতি একেবারে নির্বাসিত, আকাশ প্রবেশপথ পায়নি, সম্পূর্ণ কাজের ভিত্তি বাজে জিনিয়ের সঙ্গে যে-দেশের কোন পরিচয় নেই, সেই দেশেই প্রকৃতির লীলাসহচরী নদিনী নিতান্ত “অকাজের প্রয়োজনে” গিয়ে উপস্থিত হ'ল। এই দু'খনি বিপরীত ছবি নিকটে আসাতে নদিনী হ'য়ে উঠেছে আরও উজ্জ্বল, তাঁর মধ্যে চঞ্চলতার পটভূমিকা হ'য়েছে যক্ষপুরীর কর্তোর জড়তা। রাজাকে যিরে তাঁর করেক্ট সর্দার এবং নদিনীকে যিরে বিশ্ব ও কিশোর ফুটে উঠেছে।

বর্তমান জগতের শ্রমিক সমস্তা কবি প্রাণস্পৰ্শীভাবে আমাদের সাম্নে উপস্থাপিত ক'রেছেন। সত্যই বর্তমান বস্ত্রচালিত জগতে শ্রমিকরা দাসহের সোপানে নেমে এসেছে, তাদের দৃষ্টির উদারতা চ'লে গেছে, প্রাণে তৃষ্ণি নেই। যাঁরা সহজ তৃষ্ণিকে পায় না, তাঁরা কদর্য তৃষ্ণিকেই জড়িয়ে ধরে। সেই হ'য়েছে শ্রমিকদের দশা। তাঁরা তাদের প্রকৃতক্রপ থোরিয়ে ফেলেছে, নিজেদের মানবোচিত অস্তিত্বকে ছারিয়ে ফেলে হ'য়েছে একটী সংখ্যা।

চিত্তবৃত্তি এমনি বিকৃত হ'য়ে গেছে যে বুক্তে পারেনা তার্তা কত অঙ্গুত। অন্তরের মাঝে চ'লে গিয়ে, জেগে আছে দাসচুক্র। তাই বিশু বলছে, “গাঁয়ে ছিলুম মাঝুষ, এখানে হ'য়েছি দশপঁচিশের ছক। বুকেহ উপর দিয়ে জুয়াখেলা চ'লছে।” মাঝুয়ের বুকের উপর দিয়ে জুয়াখেলা প্রথম প্রবর্তন ক'রেছে প্রতীচাদেশের যন্ত্রতত্ত্ব সম্পদায়। প্রকাণ্ড প্রকাণ্ড গৰ্জমান যন্ত্র স্থষ্টি ক'রে সেই রাঙ্কসের পরিচর্যায় নিযুক্ত ক'রেছে শ্রমিকদের। এমনি ক'রে বড় হ'য়েছে দান্তিক ধনীরা। কিন্তু তাদের ভয় আছে বোলআনা, পাছে শ্রমিকরা একটু বিগড়ে রায়। তাই মিথ্যা ধর্মবৃক্ষি তাদের মনে চুক্লিয়ে দিতে চায়, যাতে তারা ঠারুরের নাম শুনেই ক্ষান্ত থাকে, কোনরকম অঙ্গায়ের বোধ তাদের মনের মধ্যে চুকবার স্মরণ না পায়। ধর্মবিশ্বাসের কি অপব্যবহার ও অপমান! ঐ কেনারাম গোসাই নামাবলীর উপরে পুরোহিত, নামাবলীর নীচে ধনীর চাকর। মাঝুয়ের কোনরকম আকাঙ্ক্ষা করবার অবসর তারা দেব না, ক্ষুদ্র সন্তোষের গভীর মধ্যে ধ'রে রাখে। আমাদের যাত্রাপথের বাধা তারা। ক্ষুদ্র, অত্যাচারিত মাঝুয়েকে আশীর্বাদ ক'রে দম্পতি রাখে—বলে, আশীর্বাদে সব মঙ্গল হ'য়ে থাবে—যা হ'য়েছে তাও মঙ্গলের জন্য। শ্রমিকদের দয়াতেই তারা বেঁচে থাকে, কিন্তু সেই ঋগ পরিশোধের বেলা শুধু আশীর্বাদ। কবির কথায় এই শ্রমিকরা হ'ল সত্যতার পিল্লমুজ। পিল্লমুজের মাথায় চড়ে প্রদীপ আলো দেখ, সবাই প্রদীপেরই আদর করে, পিল্লমুজের গা’ দিয়ে তেল গড়িয়ে পড়ে। এই প্রকার মানবতার অবমাননাকে, “ধনদাসভ্রে দারিদ্র্যকে” তীব্র উপহাস ক'রে নিন্দনী। পাশ্চাত্য সত্যতার এমনি একটা শ্রোত যা অন্তরের এবং চৈতন্যের জিনিয়েকে জড়ত্বের সঙ্কীর্ণ গভীর মধ্যে আবক্ষ করে, তারই বিরক্তি, তারই রাঙ্কস-প্রবৃত্তি দমন করবার জন্য কবি ফুটিয়ে তুলেছেন এক বৃত্তে তিনটি ফুল—নন্দিনী, বিশু ও কিশোর। তিনটাই অপরূপ।

সম্প্রদায়বিশ্বের উপর সম্প্রদায়বিশ্বের নিজ সার্থসিদ্ধির জন্য এই যে অত্যাচার, মাঝুষ হ'য়ে মাঝুয়ের রক্তশোষণ করার যে অমানুষিক প্রবৃত্তি—এরই স্বতীত্ব বেদনামুভূতি হ'তে ‘রক্তকরণী’ নাটকের জন্ম।

রঞ্জনকে কবি নাটকের মধ্যে আসতে দেননি, নন্দিনী অপেক্ষা ক'রেছে, কিন্তু রঞ্জন তার সঙ্গে মিলতে পারেনি। নন্দিনী রঞ্জনের সঙ্গে মিলেই সম্পূর্ণ, তবু যক্ষপুরীর রাজা একজনকে এনেছে এবং একজনকে আনেনি কারণ ‘সব জিনিয়েকে খণ্ডিত ক'রে আনাই এদের পদ্ধতি।’ রঞ্জনের মধ্যে কবি ফুটিয়ে তুলেছেন যৌবনকে—তার ক্লে ক্লে তরা আনন্দ, প্রাণশক্তি ও নির্ভীকতাকে। যৌবনের সহস্র শক্তি, চত্বর উরাদনাকে যক্ষপুরীর সর্দারেরা ভৱ ক'রে চলে, কারণ তারা সমস্ত কিছুকেই জড়ের অনুগত ক'রে নিতে চায়। যৌবনের হৃদয়-শক্তি দূর ক'রে দিয়ে কলের রাঙ্কস-শক্তির দ্বারা সেই স্থান পূরণ ক'রতে চায়। কিন্তু সে শক্তি যত বড়ই হ'ক যৌবনের মত হয় না,

ଆନନ୍ଦକେ ଧ'ରେ ରାଖୁତେ ପାରେ ନା । ତାଇ ରାଜୀ ବ'ଲ୍ଛେ—“ଆମାର ଯା ଆଛେ, ସବ ବୋକୁ ହ'ଯେ ଆଛେ । ସୋନା ଜମିଯେ ତୁଲେ ତ' ପରଶମଣି ହୟ ନା,—ଶୁଭି ଯତଇ ବାଡ଼ିଇ ଯୋବନେ ପୌଛିଲ ନା ।……ହାୟରେ, ସବ ବୀଧା ପଡ଼େ କେବଳ ଆନନ୍ଦ ବୀଧା ପଡ଼େ ନା ।” ନନ୍ଦନୀ ଏହି ଆନନ୍ଦ । ଯୋବନେର ନିର୍ଭୀକତାର ସଙ୍ଗେ ଯେଦିନ ଆନନ୍ଦର ଶାର୍ଧ୍ୟ ମିଳିବେ ଏହି ଯକ୍ଷପୁରୀତେ ଦେଦିନ ତ' ଚାରିଦିକେର ଶିକଳ କୋନ୍ ମାୟାମନ୍ତ୍ରବଳେ ଥିଲେ ଯାବେ । ତାଇ ନନ୍ଦନୀକେ ରଙ୍ଗନେର ସଙ୍ଗେ ମିଳିଲେ ଦିତେ ସର୍ଦିରଦେର ଏତ ଭୟ । ତାରା ଅନ୍ଧକାର ସୋନାର ଥାଦେର ଏତ ଗଭୀର ଅତଳେ ଲେମେ ଗେଛେ ଯେ, ଆଲୋକ ତାଦେର କାହେ ହ'ଯେ ଉଠେଛେ ବିଭୀଷିକା । ନନ୍ଦନୀ ଓ ରଙ୍ଗନ ତାଦେର ମୁକ୍ତି ଦିତେ ଆସୁଛେ ତରୁ ତାରା ନିତେ ଚାଯ ନା, ଅପମାନିତ ହ'ଯେ ହ'ଯେ ଅପମାନିତ ତାଦେର ଅଭ୍ୟନ୍ତ ହ'ଯେ ଗେଛେ । ଆରା ଏକଟା ଉଦ୍ଦେଶ୍ୟ ଆଛେ ରଙ୍ଗନକେ ଶୁଣ୍ଟ ରାଖାର । ଏକଜନ ଆର ଏକଜନେର ଅଞ୍ଚ ବିନିନ୍ଦା ରଙ୍ଗନୀ କାଟାଛେ । ଏହି ଅତୀକ୍ଷା ସତ ଦୀର୍ଘ ହୟ, ଯିଲନେର ମୂଲ୍ୟ ତତ ବାଡ଼େ । “ହୁଦରେ ଦାନ ସତ ଅଗେକ୍ଷା କ'ରିବେ ତତ ତାର ଦାମ ବାଡ଼ିବେ ।” ନନ୍ଦନୀର ସମ୍ମତ ପ୍ରାଣ ରଙ୍ଗନେର ପ୍ରତି ଛୁଟେଛେ, ତାର ଆସାର ପଥେ ବ'ସେ ବିଶୁର ମୁଖେ କତ ପଥ ଚାପ୍ତାର ଗାନ ଶୁଣ୍ଟେ ତରୁ ସେ ଏଲୋ ନା,—ଏମନି ଆଶା, ଓଣ୍ମୁକ୍ୟ-କଷ୍ପିତ ପ୍ରତୀକ୍ଷା ନାଟକଟାକେ ଏକ ଅପୂର୍ବ ବର୍ଣ୍ଣପିଲେପେ ରଣ୍ଜିନ କ'ରେ ତୁଲେଛେ । ରଙ୍ଗନ ଯେନ ଅତି ଦୂର ହ'ତେ ଶୁଣ୍ଟେ ପାଞ୍ଚା ବୀଶିର ସ୍ତର । ତାର କିଛୁ ଶୁଣ୍ଟେ ପାଞ୍ଚା ଏବଂ କିଛୁ ନା-ପାଞ୍ଚା ଯେମେ ତାର ମୂଲ୍ୟ ବାଡ଼ିଯେ ଦେଇ, ତେମନି ଆବହାୟର ମଧ୍ୟେ ଦିଯେ ଦେଖା ରଙ୍ଗନେର ସହିକେ ପାଠକେର ମନ ସ୍ଥାଧିନତା ପାଇଁ—କଳନାର ଚୋଥେ ତାର ଅପ୍ରକାଶିତ ରଙ୍ଗ ବଡ଼ ଶୁନ୍ଦର କ'ରେ ଦେଖେ । ଏଥାମେ ପ୍ରକାଶ ପେଇସେ ରସ-ସ୍ତରିର ବିଶିଷ୍ଟ କ୍ଷମତା ।

ବିଶୁର ମଧ୍ୟେ ମୁଣ୍ଡି ପେଇସେ କି ? ସେ ହ'ଜେ ବୀର୍ଯ୍ୟ, ସେ ବୀର୍ଯ୍ୟର ଆବଶ୍ୟକ ଏକଟା ଆଦର୍ଶର ଅଭ୍ୟସରଣ କ'ରିତେ ହ'ଲେ । ନନ୍ଦନୀର ମଧ୍ୟେ ସେ କୋନ୍ ଆଦର୍ଶର ସନ୍ଧାନ ପେଇସିଲୋ, ହଠାତ୍ ତାର ଶୁଣ୍ଟ ଭେତେ ଦେଖିତେ ପେଲ ଯେ ନନ୍ଦନୀ ତାର ଫିର୍ବାର ପଥେ ଦୀଗପିଥା । ସେଇ ଦୀଗପିଥାର ଅଭ୍ୟସରଣ କ'ରେଇ ସେ ଚ'ଲେଇସିଲୋ ଅତ୍ୟାଚାରୀର ମାରେର ସମୁଖ ଦିଯେ, ଅଞ୍ଚାଯ, ନିର୍ଦ୍ୟତା ଓ ଧନଲୋକୁପତାର ବିରକ୍ତ ଶାନ୍ତ ସତ୍ୟାଗ୍ରହୀର ମତ । ବାତାମେ ଆସାତେ କ୍ଷୀଣ ଆଗ୍ନ ଜୋରେ ଜ'ଲେ ଉଠେ; ନନ୍ଦନୀର ଆଗମନେ ସେ ମୁକ୍ତ ବାତାସ ଲାଗ୍ଲ ବିଶୁର ଗାସେ, ତାତେ ତାର ପ୍ରାଣେ ଶୁଣ୍ଟ ମୁଣ୍ଡିସାଧନାର ଆଗ୍ନ ପ୍ରାଣୀଗ୍ରହିନୀପେ ପ୍ରଜାଲିତ ହ'ଯେ ଉଠ୍ଟିଲ । ଅନ୍ତରେର ସବ ସମ୍ପଦ ସେଇ ଆଗ୍ନିମେ ଧ୍ୱୋଜଳ ହ'ଯେ ଉଠ୍ଟିଲ । ମୃତ୍ୟୁ ହ'ଲ ତାର ଅନ୍ତ; ଅତ୍ୟାଚାରୀର ବନ୍ଧନ ହ'ଲ ମୁକ୍ତିର ସତ୍ୟ ସାକ୍ଷୀ । ବିଶୁ ବଲେ—“ସଥନ ଭୟ ଭୟ ବିପଦ ସାମ୍ଲେ ଚ'ଲତୁମ, ତଥନ ଛାଡ଼ା ଛିଲୁମ । ସେଇ ଛାଡ଼ାର ମତ ବନ୍ଧନ ଆର ନେଇ ।” ସତ୍ୟାଇ ଏମନି କ'ରେଇ ମାହୁସ ମହୁସ ଲାଭ କରେ, ନିରାପଦେର ଆଶ୍ରୟ ଥେକେ ବେରିଯେ ଏସେ ଦାରିଦ୍ର୍ୟକେ ତୁଳ୍ବ କ'ରେ, ବିପଦକେ ଅବହେଲାୟ ଉଡ଼ିଯେ ଦିଯେ । ବିଶୁ ଏନେହେ ସେଇ ବାଣୀ—ଅତ୍ୟାଚାର, ଅବିଚାରେର ବିରକ୍ତ ହରାର ସଂଗ୍ରାମେର ରତ୍ନ ଆହାନ । “ଭୀଷଣତା ଅଞ୍ଚାୟେର ଛନ୍ଦବେଶ ।

ভয় ক'রে বেন তাকে সম্মান না করি। অগ্নায়কারীকে স্ফুর ব'লেই জানতে হবে— অতি স্ফুর—তার হাতে ধত বড়ই একটা দণ্ড থাক ।”—তপতীর এই কথাই কি বিশ্বর চরিত্রের ভিতর দিয়ে মৃত্য ব'লে প্রমাণিত হয়নি ? কর্ডেক্সের পৃজক,—আবার চায় শান্তি, মুক্তি । তার মধ্যে আছে শৈব, তার মধ্যে আছে বৈক্ষণ ।

যক্ষপুরীর লোকেরা “মরা ধনের শব-সাধনা” ক'রে সিন্ধ হ'য়েছে । তারা কত লোককে বেন মন্ত্রবলে নিয়ে গিয়ে ফেলেছে সেই জালে, আর ফিরবার পথ রাখছে না । সেখানে গেলে মাঝবের মন যার বিকৃত হ'য়ে, অন্তরের ঠিক স্ফুর্তি হয় না—কেবল না বুঝে আত্মপ্রবঞ্চনা করে, আনন্দের আনন্দের পিছনে পিছনে ছুটে গরে । সেখানে গেলে মাঝব যেন “লিক্লিকে বেত” হ'য়ে যায়, মূল ছিন হয়, শাখা শুকিয়ে যায়, প্রাণের সব রস শুকিয়ে ধন-সাধনার সিন্ধ-পুরুষ ধনীদের তৃষ্ণিপূর্ণ সিগারেটের যৌঁয়া হ'য়ে উড়ে যায় । কবি দেখিয়েছেন যে, তেদুর্জি আমাদের মহুষ্যত্বকে কি ভাবে আঘাত ক'রেছে । রবীন্দ্রনাথ একটা প্রবন্ধে লিখেছেন,—“‘অসমৰ্জন মাঝব সত্য নয় ; অন্তের সঙ্গে, সকলের সঙ্গে, সমস্তের ভিতর দিয়েই সে নিজের সত্যতা উপলব্ধি করে । এই সত্যতা উপলব্ধির বাধায়, অর্থাৎ সমস্তের ভেদে, অসম্পূর্ণতায়, বিকৃতিতে তার স্বাধীনতার বাধা ।’” রবীন্দ্রনাথ এখানে যে সমস্তের কথা ব'লেছেন, ধনী-দরিদ্রের মধ্যে ঠিক তার উল্টো সমস্ক । সত্যই আমরা তেদুর্জিকে প্রশ্ন দিয়ে মনে করি আমরা বড় হ'লাম, তাই সমস্তায় পড়েছি । দান্তিক ধনী দরিদ্রকে বলেন, “তোমরা হ'লে আমাদের সেবক, আমাদের আসনের এক ধাপ নীচে দাঁড়িয়ে ফরমাস জোগাও । তগবান আমাদের পাঠিয়েছেন তোমাদের দ্বারা কাজ করিয়ে নেবার জন্য, কেননা আমরা উন্নত । কাজের দ্বারা যাচাই ক'রে যে-পরিমাণ বাঁচার দরকার তোমাদের সেই পরিমাণ বাঁচিয়ে রাখব । তোমাদের কোনো চিন্তাই নেই, তোমাদের চালান, বাঁচিয়ে রাখার সমস্ত তার আমাদের উপর ; একি তোমাদের পক্ষে কম বাঁচোয়া ?” এরকম বক্তৃতায় দরিদ্ররা হ'য়েছে দাস এবং তারই ফলে মাঝবের মধ্যে প্রেম ও শুকার বক্তন দূর হ'য়ে যাচ্ছে । দাস কি কখনো ভালোবাসতে পারে,—শুকা ক'রতে পারে ?

বিশ্ব ব'লেছিলো—“রাজার ‘পরে বিধাতার যেদিন দয়া হবে, সেদিন ও ময়বে ।” রঞ্জন এলো, সে বিধাতার দয়া । পৌষের ফসল-ক্ষেত্রে নিমজ্জন রাজার বক্তব্যের আঘাত ক'রে ফিরে গেছে, রাজা মুক্তি চায়নি । কিন্তু যেদিন রাজা ধৰ্মাপূজা ক'রতে চ'লে সেই দিন বুধি ঠাকুর প্রসন্ন হ'য়ে তাকে মারলেন, তার চারিদিকের জাল থ'সে পড়ল । যক্ষপুরের কেতন রাজা নিজেই ভেঙে ফেললে, কারণ তার নিজের শক্তি তার বিরুদ্ধে যুক্ত ক'রছিল । তখন আনন্দময় বাহির-ভূবন তার বুকে এক হিল্লোল তুললে । বিভীষিকা গেল ম'রে ; রাজার ভীষণতার আবরণটুকু ভেদ ক'রে তখন পৌষের প্রত্যাহৃত

ଆହୁନ ତାର ଅନ୍ତରେ ଅନ୍ତରତମ ଦାରେ ଗିଯେ ବାଜ୍ଗ । ଏବାର ଆର କ୍ଷାନ୍ତ ଥାକା ଗେଲ ନା, ରାଜାକେ ଛୁଟିତେ ହଲ । ରାଜା ଉପହିତ ହଲେନ ସତ୍ୟ, ନାଟକର ଶେଷ ହଲ ।

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ବନ୍ଦନମୋଚନେର ଦାରା ଆନ୍ତରକାଶେର ଜଣ ମାହୁସେର ଯେ ବ୍ୟାକୁଳତା ରବୀନ୍ଦ୍ରନାଥ ତା ଅନେକ ନାଟକେହି ଚିତ୍ରିତ କରେଛେ, ସଦିଓ ତାର ମଧ୍ୟେ କୋନଥାନିହି 'ରକ୍ତକରବୀ'ର ସଙ୍ଗେ ସମାନ ଆସନ ପେତେ ପାରେ ନା । 'ଅଚଳାଯତନେ' ଦେଖି ପଞ୍ଚକେର ବ୍ୟାକୁଳତା ପ୍ରକୃତିର ସଙ୍ଗେ ପ୍ରାଣେର ମିଳନ ସମ୍ପୂର୍ଣ୍ଣ କରାର ଜଣେ । କତକଗୁର୍ରୋ ଅର୍ଥହିନ ଆଚାର ଧର୍ମେର ନାମେ ପରିଚିତ ହେଁ ଆମାଦେର ଆନ୍ତରକାଶେର ପଥେର ବାଧା ହେଁ ଦ୍ଵାରିଯେଛେ, କବି ତା ଦେଖିଯେଛେ ମୁଲାରଭାବେ । 'ଡାକ୍ୟମ୍' ଚିତ୍ରିତ ହେଁ ପ୍ରକୃତିର ଡାକେ ମାହୁସେର ପ୍ରାଣେର ଆକୁଳତା । 'ଧନଶୋଧେ' ପ୍ରକୃତିର ଆନନ୍ଦେର ସଙ୍ଗେ ମାହୁସେର ଆନନ୍ଦ ଗେଲ ମିଶେ—ଶରତେର ଆନନ୍ଦେର ଋଣ ଛେଲେରା ଶୋଧ କରେ ଦିଲ । ଆର 'ଖୁତୁ-ଉତ୍ସବେ'ର ତୋ କଥାଇ ନେଇ—ବାତାସ, ଆଲୋ, ଜଳ, ବନ, ପାଥୀ ଇତ୍ୟାଦିର ମଧ୍ୟେ ମାହୁସେ ଏକେବାରେ ମିଶେ ଗେଛେ—ମାହୁସେର ପରିପୂର୍ଣ୍ଣ ମିଳନ ହେଁ ଗେଛେ ଆନନ୍ଦମୟ ବହିର୍ଜର୍ଣଟେର ସଙ୍ଗେ । ତବେ 'ଖୁତୁ-ଉତ୍ସବେ'କେ ନାଟକ ନା ବ'ଲେ, lyric-ଏର ମଧ୍ୟେ ଧରାଇ ଭାଲ । ଅବଶ୍ୟ ରବୀନ୍ଦ୍ରନାଥେର ଅଧିକାଂଶ ନାଟକକେହି ନାଟକ ବଲା ଯାଏ କିନା ଏହି ନିଯେ ପ୍ରଥମ ଉଠିବେ— 'ରକ୍ତକରବୀ' ସମ୍ବନ୍ଧେ ତୋ ବଟେଇ । ଏକ୍ଷେତ୍ରେ ଲକ୍ଷଣ ମିଲିଯେ ଦେଖିତେ ଗେଲେ ବିଲକ୍ଷଣ ଭୁଲ ହେଁ—ପ୍ରତିଭାର ଥରଣ୍ଣୋତେ ସାହିତ୍ୟେ ବୀଧାବାଧି ନିଯମ ଭେଦେ ଧାର । ସଦିଓ 'ରକ୍ତକରବୀ'ତେ ପ୍ରକୃତିର ସଙ୍ଗେ ମାହୁସେର ମିଳନ କରିଯେ ଦେଉଥା କବିର ମୁଖ୍ୟ ଉଦ୍ଦେଶ୍ୟ ନାହିଁ, ତବୁ ବରାବର ଏହି ଭାବଟା ଉକି ଥେରେଛେ । ଏଥାମେ ବୀଧନ-ଛେତ୍ରର ଭାବଟା ଖୁବି ପ୍ରବଳ । ଜତ୍ରାଦେର ବିକଳେ ଯେ ବାଣୀ କବି ପ୍ରାଚାର କରେଛେ ମୁକ୍ତଧାରା' ଭିତର ଦିଯେ, ତାର ବାଙ୍କାର 'ରକ୍ତକରବୀ'ତେଓ ଶୋନା ଧାର । କବି 'ରକ୍ତକରବୀ'ତେ ପ୍ରଥମତଃ ଅତ୍ୟାଚାରିତ, ପଦଦଳିତ ମାନବକେ ତାର ଉଚ୍ଚତର ସ୍ଵରପେର ସଙ୍ଗେ ପରିଚିତ କରେ ଦିତେ ଚାନ ; ଏବଂ ନିଜେର ଦେଇ ମହାନ୍ ଆମାର ସ୍ଵରପେର ସଙ୍ଗେ ପରିଚିତ ହୋଇବାର ଜଣ କବି ବିଶ୍ୱପ୍ରକୃତିର ସଙ୍ଗେ ପରିଚୟ କରିଯେ ଦିତେ ଚାଚେନ ଦେଇ ଅନ୍ଧକାରେର ଅଧିବାସୀଦେର । ଆମାଦେର ଚେତନାର ସଙ୍ଗେ ବହିର୍ଜଗତେ ଚେତନାର କି ଏକ ନିବିଡ଼ ସମ୍ବନ୍ଧ । ବିଶେର ସଙ୍ଗେ ସଦି ଆମାଦେର ମିଳନ ନା ହୁଏ, ତବେ ଆମରା ଆମାଦେର କୋଥାଯି ଥିଲେ ପାବ ? ରବୀନ୍ଦ୍ରନାଥେର ନିର୍ଦ୍ଦିଷ୍ଟ ସାଧନାର ପଥଇ, ଏହି ଯେ, ପ୍ରକୃତିକେ, ବିଶ୍ୱମାନବକେ ଏବଂ ଆପନାକେ ସମବେତଭାବେ, ଏକିଭୂତଭାବେ ଦେଖିତେ ହୁବେ । ଏଦେର ଏକଟାକେ ବାଦ ଦିଯେ ଆର ଏକଟାକେ ପାଞ୍ଜା ଧାର ନା । ସକଳେର ସମସ୍ତ ତ୍ୟାଗ କରେ ଆପନାକେ ପାବ ନା, ସକଳେର ମଧ୍ୟେଇ ପାବ । ତାହି ପ୍ରକୃତିକେ ଆମାଦେର ଚାହି—ଆମାଦେର ଆନନ୍ଦେ ସେ ସାଡା ଦେଇ । ଆମାଦେର ଜୀବନେର ସଙ୍ଗେ ପ୍ରକୃତିର ଅନ୍ତିତ୍ରେ ଏକ ଗତିର ସୁର୍ତ୍ତ ସନ୍ତି ଆଛେ ।

ଦୁ' ଧାରା

ଶ୍ରୀହେମଚନ୍ଦ୍ର ଦନ୍ତ

(ଚତୁର୍ଥ ବର୍ଷ, ବିଜ୍ଞାନ)

ସାଗରେର ଚେଉ ଦିନେର ମଧ୍ୟେ ହାଜାର ବାର ବେଳାଭୂମିର ଉପର ଆଛାଡ଼ ଥେବେ ପଡ଼େ । ଆବାର ଛୁଟ୍ଟେ ଛୁଟ୍ଟେ ଚ'ଲେ ଯାଇ ଅନେକ ଦୂରେ, ଦୃଷ୍ଟିର ବାହିରେ । କଥନଙ୍କ ଆସେ ଏକଟା ଦମକା ହାଓଯା । ମୁହଁରେ ସମୁଦ୍ରର ପ୍ରଶାନ୍ତ ମୁଖ ହ'ଯେ ଓଠେ ବୁଝିତ, ଶକ୍ତ ମାଟିର ଫଟିଲ ଥେକେ ଶବ୍ଦ ବେରୋଇ ଗୌ-ଗୋ, ମେନ ସୁଗ୍ରୁଗାନ୍ତେର ରକ୍ତ ଆକ୍ରୋଷ । ବାୟ ମାଟି-ଜଳେର ଚିରକାଳେର ବୈରୀ ।

ଏଦେର ଶାବେ ଏସେ ଦୀଡାଯା ଆର ଏକଜନ, ତାର ସର୍ପିଳ ଗତି-ଭକ୍ଷିମାୟ ଜଳେର ବୁକ ଏକଟୁ କେପେ ଓଠେ ଯେନ । ଜଳ ଅବାକ ହ'ଯେ ତାର ଦିକେ ଚାଯ । ବଲେ, ତୁମ କେ ?

ତୋମାଦେର ଅତିଥି ।

ହାସିର ଆବେଗେ ଲୁଟିଯେ ପଡ଼େ ଜଳ । ଛୁଟ୍ଟେ ଦେଇ ତାକେ ଶକ୍ତ ମାଟିର ଗାୟେ । ବଲେ, ଅତିଥି ରାଇଲ ଗୋ, ଆମି ଚଲୁମ ।

ଜଳ ଚ'ଲେ ଯାଇ ଦୂରେ । ରୋଦେର ତାପେ ଶୁକିଯେ ଓଠେ ତାଦେର ନତୁନ ବନ୍ଧୁ । ଦିନେର ଶେଷେ ଫିରେ ଆସେ ଜଳ । ଜିଜାସା କରେ, କୈଗୋ, ଅତିଥି କୋଥାର ? କ୍ଷୀଣ ଉତ୍ତର ଆସେ, ଏହି ସେ ଆମି ।

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ଦିନ ଚଲେ । ମାଟିକେ ଶକ୍ତଭାବେ ଜଡ଼ିଯେ ଧରେ ଜୀବ ।

ମାଟି ବଲେ, କି ଚାଇ ତୋମାର ?

ତୋମାର ଛନ୍ଦାଭାବ ଭୟରେ ବେଶଟାକେ ସୁଚିଯେ ଦିତେ ଚାଇ । ତୁଳତେ ଚାଇ ତୋମାକେ ଏକଟୁ ରାଖିଯେ ।

- ମାଟିର ମୁଖେ ଭେଦେ ଓଠେ ଅହୁକମ୍ପାର ହାସି । ବଲେ, ଆମାର ତ୍ରୈଶ୍ୟ ବାଡ଼ିଯେ ତୁଳତେ ଚାଓ ତୁମି । ଆମାର ରଂ-ବେରଂ-ଏର ଆଲୋ-ଟିକରେ-ପଢ଼ା ଫଟିକ୍ ରାଜ୍ୟେର ଥବର ରାଖ ?

ସେ ତ' ତୋମାର ରାଇଲାଇ । ଆମି ଚାହିଁ ତୋମାର ଧୂଲୋଟୁକୁ । ଦୂରୀ ହାଓଯାର ମଙ୍ଗେ ମିଶେ ସେ ଆକାଶେର ସୁନ୍ଦର ମୁଖକେ ବିଷିଯେ ତୁଳଚେ । ଦାନ୍ତନା ଆମାଯ ଟ୍ରୁକୁ । ଏହି ଦିରେ ତୈରୀ କ'ରବ ଗାଛ, ପାତା, ଫୁଲ—ବାତାଦେର ଛନ୍ଦେ ଛନ୍ଦ ମିଲିଯେ ତାରା ଦୋଳ ଥାବେ ।

ମାଟି ଜଳେର ମୁଖେ ଚେଯେ ହାସେ । ବଲେ, ସାହସ ଦେଖ । ପୃଥିବୀର ଆଦି ନାୟକେର ପୀଜରେର ଟୁକ୍କରୋ ନିଯେ ହାଓୟାଯ ଦୁଲିଯେ ଦିତେ ଚାଯ । ତାକେ ଶାନ୍ତି ଦିତେ ଜଳ ଛୁଟେ ଯାଏ ଜୀବେର ଦିକେ । ଜୀବ ନତ ହ'ଯେ ତାକେ ଗ୍ରହଣ କରେ । ମୁହଁର୍ତ୍ତ ଆବାର ସୋଜା ହ'ଯେ ଦୀଭାୟ—ତାର ସମ୍ପତ୍ତ ଶରୀର ଥେକେ ଝ'ରେ ପଡ଼େ ଚର୍ଚ ବିଚର୍ଣ୍ଣ ଜଳେର କଣିକା, ଯେମ ହାସିର ଅଜ୍ୟ ଉଚ୍ଛ୍ଵାସ ।

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ସବୁଜେର ଟେଉ ମାଟିର ବୁକେ ଜାଣେ କୋମଳତାର ଆଭାସ । ତବୁ ମେ ବଲେ, ବଡ଼ ଏକଘେରେ ଏ ରଂ ।

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ଗାଛେ ଫୁଲ ଫୋଟେ । ସବୁଜେର ବୁକେ ଆରଣ୍ୟ ହୟ ବରେର ହୋଇ ଖେଳା । ସୁନ୍ଦର ବନ୍ଧୁର ମିନତି-ଭରା ଚୋଥେର ଦିକେ ଚେଯେ ହଠାତ୍ ଉନ୍ମନା ହ'ଯେ ଓଠେ ଫୁଲ, ତାର ମୁଖେର ହାନି ମିଳିଯେ ଆସେ ବୁଝି ।

ବାତାସ ଏସେ ବଲେ, ତମ କି ତୋମାର । ଆମି ଏଦେଛି ସେ ।

ଫୁଲ ଆବାର ଆନନ୍ଦେ ନେଚେ ଓଠେ । ତାର ଆନନ୍ଦେର ଏକଟୁଥାନି ଉପରେ ପଡ଼େ ବାତାସେର ବୁକେ । ବାତାସ ଛୋଟେ ତାର ସାଥୀର ଥୋଜେ..... । ସାରାଦିନ ଧ'ରେ ଚଲେ ଏମନି ଦେଓୟା ନେଓୟାର ଖେଳା ।

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ମାଟି ଆବାର କିରେ ଆସେ ତାର ଅତିଥିର କାହେ । ବଲେ, ବାତାସେ ରଙ୍ଗେର ନେଶା ଧରିଯେଛ ମାନି । କିନ୍ତୁ ତୁମି ଦିଯେଛ କି ? ତୋମାର ଫୁଲ ହାଓୟାକେ ମାତାଲ କ'ରେ ଦିନେର ଶେଷେ ଶୁକିଯେ ଆସେ । ଆମାର ରଙ୍ଗେର ରାଜ୍ୟ ଅସ୍ତାନ !

ତୋମାଯ ତ ଆମି ହାରିଯେ ଦିତେ ଚାଇ ନି ବନ୍ଧୁ । ତୋମାରଇ ଧୂଲୋ ବାଲି ନିସେଇ ତ' ଆମାର ସମ୍ପଦ । କିନ୍ତୁ ସତିଇ କି ଆମି କିଛୁ ଦିଇନି ?—ମେ ହେସେ ଓଠେ, ମାଟିର ବୁକେ ଝ'ରେ ପଡ଼େ ଏକରାଶ ସଦ୍ୟକୋଟା ଫୁଲ ।

ମାଟିର ବୁକ କୋମଲ ହ'ଯେ ଆସତେ ଚାର ହୟତ ; ପାରେ ନା । ଆପନିଇ ମେ ଆକାଶେର ଦିକେ ମୁଖ ଫେରାଯ । ସେଇନ ଥେକେ ଭେଦେ ଆସେ, ଅଗୁ-ପରମାଧୂର ମୃତ୍ୟୁ-ତାଙ୍ଗବେର ଇନ୍ଦିତ, ଆର 'ସିରିଉସ' -ଏର ଅନ୍ୟତ ଚୋଥେର ଏକଟୁଥାନି ନୀଳ ଆଲୋ ।

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যাত্রী

শ্রীপ্রভাতকুমার মজুমদার

(প্রথম বর্ষ, বিজ্ঞান)

দিনতো গেল-সাঙ্গ হ'য়ে
সন্ধ্যা নামে প্রদীপ ল'য়ে
এখনো দূরে চ'লেছ কোথা তুমি,—
যাত্রী, ওরে যাত্রী,
সমুখে আরো আছে কি পথ-ভূমি ?

মরুর বুকে র'য়েছে দাগ।
দূরের পথ খানি
প্রাণেতে তব আছে কি আঁকা
হৃদয় হরা-বাণী।
অন্ত গিরির সোনার চূড়ে
মুদিল আঁখি দিন,
তবুও কেন চ'লেছ দূরে
বাজায়ে ক্ষীণ বীণ।

দিগন্তেরে বলাকা পাখ।
উত্তল করে বনের শাখা,
বিজন বায়ু উঠিল শিহরিয়া,—
যাত্রী, ওরে যাত্রী,
কিসের ছেঁয়া তোমারে পরশিয়া ?
কিছু কি দেখা পেয়েছ আগে
ভুলিয়া ঘর-পর,
আনন'পরে দীপ্ত রাগে'
ভাগিল ভয়ড়ৱ।
চরণ ঘায়ে উড়ালে ধূলি
(আঁধার বিভেদিয়া,)
পিছনে বরে কুমুমগুলি
তোমারে নিবেদিয়া !

ফিরিয়া গেছে যে যার ঘরে
 পসরা তুলি মাথার পরে ;
 শুন্ধ মরু বাহিরে করে ধূ ধূ,—
 যাত্রী, ওরে যাত্রী,
 একেলা তুমি কেন যে পথে শুধু ?
 নাহি কি কিছু পিছনে তব
 পান্ত উদাসীন,
 কোন কি সুখ চেতনা নব
 হৃথের রিণিরিগ ?
 ছিল কেন ক'রেছ তুমি
 বুকের ফুলহারে
 চুমিয়া তারা কঠিন ভূমি
 লুটায় পথধারে ।
 খঙ্গুবন বীথির ধারে
 পান্তশালায় অঙ্ককারে
 ভিক্ষু আমি মুক্ত-বাঁধন রাহি,
 যাত্রী, ওরে যাত্রী,
 হংসাহসের নগ বোকা বহি ।
 সংশয়েরি ছিদ্র ভরা
 জীর্ণ যবনিকা
 নিমেষ মাঝে টুটিয়া ভরা—
 জেলেছি দীপশিখা !
 দাঢ়াও ক্ষণেক যাত্রী ওরে
 দিনের অবসানে,
 সঙ্গী তোমার করগো মোরে
 হৃগমেরি পানে ॥

“শিশু”

আখতার উজ্জামান
[চতুর্থ বর্ষ, কলা]

‘শিশু’র কবিতাগুলি পড়িতে কবির শৈশবের কথা মনে হওয়া সামাজিক। রবীন্ননাথ তাহার ‘জীবন-স্মৃতি’তে ব্রিজেই এই হারামো দিনগুলির অতি সুন্দর ছবি আকিয়াছেন। কাব্যপ্রতিভার প্রথম প্রেরণা আসিল সেই চিরপরিচিত “জল পড়ে, পাতা নড়ে” হইতে। পাঠাপুর্ণকরের এই সাধারণ ছবিট বাক্য কবির প্রাণে যে আগোড়ন দিয়া গেল, তাহার প্রতিক্রিন্ম পাইতে অধিক সময় লাগে নাই।

উনবিংশ শতাব্দীর প্রথমার্দ্দে ইংলণ্ডে ওয়ার্ডস্মোর্থ, কোল্যাজ, শেলী, কাইস প্রভৃতি Romantic কাব্যের সূচনা করিলেন। বঙ্গসাহিত্যে Romanticism-এর প্রবর্তক বলিতে গেলে রবীন্ননাথ। ইংলণ্ডে যেমন ওয়ার্ডস্মোর্থ, বাংলায় তেমনি রবীন্ননাথ শিশুমনের প্রতি দৃষ্টি স্থাপনের প্রথম অবসর পাইলেন। শিশুমন নহয়া কবিতা লেখা সাধারণতঃ বিশ্বেষ শক্ত। বৈজ্ঞানিক শিশুমনের সাইকো-এনালিসিস করিতে পারেন। দার্শনিক শিশুর ভাব, খেলা ইত্যাদি হইতে মূল্যবান উপদেশ পাইতে পারেন—যার পরিচয় ওয়ার্ডস্মোর্থ দিয়াছেন তাহার *Ode on the Intimations of Immortality* কবিতায়। কিন্তু পরিণত বয়সের ব্যক্তির পক্ষে শিশুমনের পথুর্থ প্রতিজ্ঞায়া দেখানো হাত দেন নাই যাহা অলঙ্কৃত করেন নাই। শিশুকে নহয়া রবীন্ননাথ অনেক কবিতা লিখিয়াছেন। ‘শিশু’ বইখানিতে যে সব কবিতা আছে, সেগুলি ছাড়াও “দেবতার গ্রাস,” “তারুরদাদার ছুটি” “ছাঁড়িয়ে যাওয়া” ইত্যাদি অনেকগুলি কবিতা লিখিয়াছেন। যে মন এতকাল উপেক্ষিত ছিল, বোধ হব কেবল শিশু বলিয়াই, মহাকবির মোহনস্পর্শে তাহা যেন অক্ষমাং নব আনন্দে বিকশিত হইয়া উঠিল। এই ক্লিমেট বিশ্বের রেখাগুলি, ধৰ্মগুলি শিশুর হস্তয়ে যে অগভূতির ছাপ রাখিয়া ধৰ রবীন্ননাথ তাহাকে দিলেন ভাষা ও স্বর। অন্ত এক জারুগায় কবি ইহার বর্ণনা করিয়াছেন—

রবীন্ননাথের প্রতিভা স্বতঃকৃত ও সর্বতোমুখী। তাহার যে কোন রচনা পড়িলেই উক্ত জনসনের সেই কথা মনে পড়ে Nullum quod tetigit non ornavit—, এমন কিছুতেই হাত দেন নাই যাহা অলঙ্কৃত করেন নাই। শিশুকে নহয়া রবীন্ননাথ অনেক কবিতা লিখিয়াছেন। ‘শিশু’ বইখানিতে যে সব কবিতা আছে, সেগুলি ছাড়াও “দেবতার গ্রাস,” “তারুরদাদার ছুটি” “ছাঁড়িয়ে যাওয়া” ইত্যাদি অনেকগুলি কবিতা লিখিয়াছেন। যে মন এতকাল উপেক্ষিত ছিল, বোধ হব কেবল শিশু বলিয়াই, মহাকবির মোহনস্পর্শে তাহা যেন অক্ষমাং নব আনন্দে বিকশিত হইয়া উঠিল। এই ক্লিমেট বিশ্বের রেখাগুলি, ধৰ্মগুলি শিশুর হস্তয়ে যে অগভূতির ছাপ রাখিয়া ধৰ রবীন্ননাথ তাহাকে দিলেন ভাষা ও স্বর। অন্ত এক জারুগায় কবি ইহার বর্ণনা করিয়াছেন—

অবুব শিশুর আবছায়া নয়ন বাতায়নের ধারে
 আপনা ভোলা সবথালি তার অধীর হয়ে উকি মারে।
 বিনাভায়ার ভাবনা নিয়ে কেমন ঔকুইকুর খেলা,—
 ইঠাং ধৰা, ছড়িয়ে ফেলা,
 ইঠাং অকারণ
 কি উৎসাহে বাহ নেড়ে উদাম গর্জন।
 ইঠাং ছলে ছলে ওঠে,
 অর্থবিহীন কোন্দিকে তার লক্ষ্য হোটে।
 বাহির ভুবন হ'তে
 আলোর লীলায় ধনির শ্রেতে
 যে বাণী তাঁর আসে প্রাণে
 তাঁর জবাব দিতে গিয়ে কী যে জানায় কেই তা জানে।

‘শিশু’র মধ্যে কবি যে মনের ছবি আকিয়াছেন সে মন তাঁহার নিজেরই। তিনি শৈশবে চিষ্ঠায় ও ধ্বনিতে যে শিক্ষা পাইয়াছিলেন তাহাই চিরস্তনী শিশুর বাক্যে ও ভঙ্গিতে প্রকাশ করিয়াছেন।

‘শিশু’র আরস্তে কবি একটি ভূমিকা লিখিয়াছেন ছন্দে, কতকটা argument-এর ধরণে। বিশ্বপারাবার তীব্রে শিশুদল খেলা করিতেছে, কোলাহল করিতেছে। তাহাদের মুড়ি কুড়ানো ভূবুরীর মুক্তাসন্ধানের গ্রাম আর্থিক উদ্দেশ্যমূলক নহে। তাহাদের কোলাহলও এক অকারণ আনন্দপ্রণোদিত। ভূমিকাটিতে কবি শিশুরিত্বের পূর্ণ সরলতার দিকে আমাদের দৃষ্টি আকর্ষণ করিয়াছেন। সমস্ত কবিতাগুলির ইহাই keynote.

‘প্রথম কবিতাটি অতি স্বয়োগ্যস্থানে সংস্থাপিত। শিশুচিত্তে তাঁহার জন্মরহস্য অত্যন্ত কোতুহলোদ্দীপক। শিশু চিরদিনই মাতাকে উত্ত্যক্ত করে। কবি মা’র মুখে যে উত্তর দিয়াছেন তাহা বায়োলজীর নয়—সাইকোলজীর। বস্তুতঃই শিশু চিরদিন মার মনে ইচ্ছাকরণেই বিরাজ করে। চিরস্তনী মাতৃত্ব-আকাঙ্ক্ষা ত’ প্রত্যেক নারীতেই দেখা যায়। এই মাতৃত্ব প্রকাশ করিবার জন্মই ত’ পৃথিবীর এত সামাজিক বিধি-ব্যবস্থা। নারী আশেশব তাঁহার স্নেহভালবাসার পরিচয় দেয়। এই জন্মই বোধ হয় পুরুষ-শিশু অপেক্ষা স্ত্রী-শিশু পুতুল খেলায় অধিক আসক্ত। তারপর বার্লিকা যখন নারীত্বে প্রস্তুতি হয়, তখন তাঁহার মাতৃত্ব-আকাঙ্ক্ষা কবি অতি স্বন্দরভাবে ব্যক্ত করিয়াছেনঃ—

যৌবনেতে যখন হিয়া
 উঠেছিল প্রস্তুতি।

তুই ছিলি সৌরভের মত মিলায়ে
 আমাৰ তুকণ আজ্জে আজ্জে
 জড়িয়ে ছিলি সঙ্গে সঙ্গে
 তোৱ নাবণ্য কোমলতা বিলায়ে ।

পৱেৱ কবিতাটিৰ নাম 'খেলা'। শিশুৰ আবিৰ্ভাৰ কৰি অতি চমৎকাৰভাৱে অৰ্কাশ
 কৱিয়াছেন—

তোমাৰ কঢ়িতটোৱ ধূঁটি কে দিল ৱাঙ্গিয়া
 কোমল গায়ে দিল পৰায়ে রঞ্জীন আঙ্গিয়া
 বিহান বেলা আঙ্গিনা তলে
 এসেছ তুমি কি খেলাছলে
 চৰণ হুঁটি চলিতে হুঁট
 - পড়িছে ভাঙ্গিয়া

শিশুৰ আনন্দ স্বতঃস্ফূর্তি ও সীমাহীন। পুর্ববৰষ ব্যক্তিৰ ঢায় শিশুৰ sweetest songs
 তাহাৰ গভীৰ দুঃখ ব্যক্ত কৱে না। পাৰ্থিবতাৰ অনেক উৰ্কে স্থাপিত বলিয়া পৃথিবীৰ
 দুঃখ শিশুকে স্পৰ্শও কৱিতে পাৱে না। তাহাৰ আনন্দ বিমল; তাই অধিকতৰ
 উপভোগ্য। তাই তাহাৰ আনন্দে প্ৰকৃতিদেবীঁস্বয়ং আনন্দিত। তিনি তাহাৰ জন্ম
 উদ্বিধা। গ্ৰন্থি—যাঁকে শেঞ্চীপীয়াৰ বলিয়াছেন Great Nature—তিনি স্বয়ং শিশুকে
 পৰ্যাবেক্ষণ কৱেন—

ঘূৰাও যবে মায়েৰ ঝুকে
 আকাশ চেয়ে রহে ও মুখে
 জাগিলে পৱে গুভাত কৱে
 নয়ন মাজনা
 সিধিল শোনে আকুল মনে
 নূপুৰ বাজনা ।

পাইথাগোৰাস অন্তৱীক্ষে যে স্বৰ্গীয় সঙ্গীত কলনা কৱিয়াছিলেন শিশু যেন তাহা
 শুনিতে পায়। চেৱাবিম্-এৰ কোৱাসেৰ সে একজন শ্ৰোতা।

খোকাৰ উপৱ প্ৰকৃতিদেবীৰ এই যে মেহে তাৰ্হা পৱেৱ কবিতাটিতে মায়েৰ তাৰ্যাৰ
 বলা হইয়াছে। শিশুৰ জন্ম প্ৰকৃতি কোথা হইতে নিন্দা প্ৰেৱণ কৱেন—

শুনেছি জৰুৰ কথাৰ গায়ে
 জোনাকী আলা বনেৱ ছায়ে
 হুলিছে দুঁটি পাকুল কুঁড়ি
 তাহাৰি মায়ে বাসা,—

সেখান হ'তে খোকার চোখে
করে সে যাওয়া আসা ।

‘অপযশ’ কবিতাটিতে মাতৃমনের একখানি অতি উৎকৃষ্ট চিত্র দেখান হইয়াছে। মায়ের
কাছে সন্তানের কোন দোষ সহজে চোখে পড়ে না। অথবা পড়িলেও তিনি অন্তের সাথে
তুলনা করিয়া সে দোষ শয়ু করিয়া দেখেন—

বাচারে, তোর চক্ষে কেন জল ?
কে তোরে যে কি বলেছে
আমায় খুলে বল ।

লিখতে গিয়ে হাতে মুখে
মেথেছ সব কালী
নোংরা বলে তাই দিয়েছে গালি !
ছি ছি উচিত এ কী ?
পূর্ণশশী মাথে মনী—
নোংরা বলুক দেখি ।

এই ভাবটি আরও পূর্ণতা লাভ করিয়াছে ‘বিচার’ কবিতাটিতে। মা বোধ হয় সন্তানকে
বিচার করিবার পক্ষে সর্বাপেক্ষা অনুপযুক্ত

আমার খোকার কত যে দোষ
সে সব আমি জানি
লোকের কাছে মানি বা নাই মানি ।

* * * * *

মা প্রকৃতিকে বুঝিতে পারেন কেবল শিশুর ভিত্তির দিয়া। শিশুবিহীন প্রকৃতি
মায়ের কাছে অর্থহীন। পৃথিবী কত মধুর মা তখনি অনুভব করিতে পারেন,
কেবল যখন শিশু স্বরং তাহা অনুভব করিতে পারে। শিশুর হস্তে রঙীন খেলনা
দেখিলে মায়ের কাছে পৃথিবীর রঞ্জের খেলা বোধগম্য হয়। শিশুর সঙ্গীতে মা প্রকৃতির
বিচিত্র সঙ্গীত শ্রবণ করেন।

যখন চুমিয়ে তোর বদনখানি
হাসিট ফুটায়ে তুলি তখনি জানি
আকাশ কিসের শুখে, আলো দেয় মোর মুখে
বায়ু দিয়ে ধার বুকে, অমৃত আনি—
বুঝি তা চুমিলে তোর বদন খানি ।

খোকার রাজে গ্রহনক্ষত্র তাহার সাথে কথা বলে। বোধ হয় সে যে বিশ্বব্রহ্মাণ্ডের
অধিবাসী তাহাই তাহাকে মনে করাইয়া দিতে। আমাদের কাছে সে প্রকৃতি শুক, বাণীহীন,

খোকার কাছে তাহাই মুখর হইয়া উঠে। খোকা বে তাহারই আপনার একজন
এ সত্য যেন বিশ্বপ্রকৃতি অন্তর্ভুক্ত করিতে পারে। পরিণত মানুষ প্রকৃতিকে ছাড়িয়া,
বস্তুতন্ত্রকে জীবনসর্বস্ব কর্তৃ।

Man thou hast forgotten thine object; thy journey was not to this
but *through* this.

শিশু কিন্তু পার্থিব ঝুটিলতা ও কপটতার অনেক উর্দ্ধে বলিয়া সে অর্থের
আনন্দ কিছু উপভোগ করিতে পারে। বে সব সত্য আমরা

Toiling all our lives to find
In darkness lost, the darkness of the grave.

সে সব তাহার কাছে স্থাত্তাবিক ভাবেই বিকশিত। ওয়ার্ডস্গ্রাহীর এই ভাবাট
রবীন্দ্রনাথ ‘খোকার রাজা’ কবিতাটিতে কতকটা প্রকাশ করিয়াছেন।

দেখা কুল গাছপালা
মাগকলা মাজবালা
মানুষ রাঙ্গস পশু পাখি
ঘৃঙ্গা খুনী তাই করে
সত্ত্বেরে কিছু না ডরে
সঁশয়েরে দিয়ে ধায় ক্ষুঁকি।

‘তিতরে ও বাহিরে’ কবিতাটিতে এই ভাবই নৃতন স্তুরে বলা হইয়াছে। খোকা প্রকৃতির
প্রিয় সন্তান। পৃথিবীর নানা সম্পদ, আকাশের প্রহনক্ষত্র সবাই যেন শিশুর তরেই
কাজ করিতেছে। খোকা প্রকৃতির শিক্ষায় শিক্ষিত হইতেছে।

‘সমব্যথী’ কবিতাটিতে একটি স্বন্দর অভিমানের স্তুর ঝুটিয়া উঠিয়াছে। খোকা
বুঝিতে পারে সে মানবসন্তান বলিয়াই মান্নের কাছে তাহার এত আদর, সে যদি পশু
বা পক্ষী হইত তাহা হইলে তাহাকে এত আদর যত্ন পাইতে হইত না। এই বে মানুষ ও
অবোধ পশু-পক্ষীর মধ্যে আদর যত্নের বৈষম্য তাহা শিশুর স্তুদ হৃদয়কে মথিত করিয়া
তুলিয়াছে। এই মেহ ভালবাসা ও তাহার আহুমানিক তত্ত্বাবধান শিশুর মনকে পীড়িত
করিয়াছে। তাই তাহার নানা ‘বিচির সাধে’র আবির্ভাব। তাহার ইচ্ছা করে
চুড়ীওয়ালা, মালী বা পাহারাওলা হইয়া মূক্ত ষষ্ঠচন্দ গঁতিলাত করিতে।

‘ছেট বড়’, ‘সমালোচক’, ‘বীরপুরুষ’ তিনটাই শিশুর আকাঙ্ক্ষামূলক। শিশু
তাহার জন্মের পর বে পারিপার্থিক ও আবহাওয়ায় পরিবর্দ্ধিত হয়, তাহার মনের গতি
ও উচ্চাকাঙ্ক্ষা সে ধারা বাহিয়াই প্রবাহিত হয়। ‘মাষ্টার বাবু’-ও উপরের কবিতাগুলির
মত হইলেও ঠিক সেরকম নয়। কেননা এ গুলিতে শিশুর অনুকরণ প্রবৃত্তির উপরই
অধিকতর বিশেষত্ব দেওয়া হইয়াছে।

‘মাঝি’ কবিতাটিও ‘বিচিত্র সাধে’রই মত। মাঝি সম্মুখে গল্প শুনিতে শুনিতে, ও তাহার কর্তৃক মহাসাহসিকতার কাহিনীতে শিশুরিত হইতে হইতে শিশু বলিয়া উঠিল

মা, যদি হও রাজি
বড় হ'লে আমি হব
খেয়ালটের মাঝি

এই কবিতাটি পড়িলে বাঙালী পাঠকের মনে স্বভাবতঃই আরেকটি শিশু চরিত্রের ছবি ফুটিয়া উঠে। ‘পথের পাঁচালী’র অপূর্ব গ্রামের পাঠশালার গুরুমহাশয়ের পূর্ব-জীবনের কাহিনী শুনিয়া অভিভূত হইয়া প্রতিজ্ঞা করিয়াছিল যে, সে বড় হইয়া তামাকের দোকান করিবে!

বর্ধার মেঝে আকাশ আচ্ছম। প্রফুল্লির এই বিরাট গান্ধীর্য শিশুও অনুভব করিতে পারিতেছে। তাহার আজ ছুটাছুটি ভাল লাগিতেছে না। এমন দিনে মাঝের কোলে শুইয়া তেপাস্তরের মাঠের গল্প শুনাই প্রশংস। কোথায় সেই অপূর্ব প্রাস্তর? কত সাগর, কত পর্বত, কত রাজ্য, কত কানন পার হইয়া শিশুর মন তেপাস্তরের মাঠের উদ্দেশে যাত্রা করিয়াছে। শিশুর কৌতুহলী মনের আভাস কবি এই কয়েক লাইনে দিয়াছেন:—

সারাদিন কি খু ধূ করে
শুকনো ঘাসের জমি?
একটি গাছে থাকে শুধু
ব্যঙ্গমা বেঙ্গমি?
সেখান দিয়ে কাঠ কুড়ুনি
যাই না নিয়ে কাঠ?
বল্গো আমায় কোথায় আছে
তেপাস্তরের মাঠ।

গল্প উপস্থাস পড়িতে পড়িতে নিজেকে নায়কের স্থানে কল্পনা করা কেবল শিশুদেরই একচেটুা নয়। ‘বনবাস’ কবিতাটিতে শিশু নিজেকে রামায়ণের নায়ক হিসাবে কল্পনা করিয়াছে। তাহার বাবা যদি তাহাকে রামের মত বনবাসে পাঠান, তাহা হইলে সে স্বচ্ছন্দে যাইবে। রাবণ তাহার কিছুই করিতে পারিবে না কেননা তাহার সঙ্গে সীতা নাই। যদিও সে চৌল্দ বৎসর কয় দিনে হয় ঠিক জানে না ও দণ্ডকবনই বা কোথায় সে সম্মুখে তাহার বিশেষ জ্ঞান নাই তবুও বনবাসে যাইতে সে দ্বিধাশৃষ্ট। কেবল একটা জিনিয় দরকার—

কিন্তু আমি পারি যেতে
ভয় করিনে তাতে।
লক্ষণ ভাই যদি আমার
থাক্কত সাথে সাথে।

‘জ্যোতিষশাস্ত্র’ কবিতাটিতে ছুটি বিষয় কবি দেখাইতে চাহিয়াছেন। শিশুর সকল বিষয়ে সরল প্রশ্ন করিবার অভ্যাস দেখান হইয়াছে। কদম গাছের ডালে পূর্ণিমার চাঁদ আঁটকাইয়া গিয়াছে মনে করিয়া সে বলিয়াছিল যে, এই সময়ই চাঁদ ধরিবার সুযোগ। খোকার দাদা তাহার কথা শুনিয়া তাহাকে বোকা বলিল, হ্যত’ বা চতুর্পদ কোন জন্মের সহিত তুলনা করিল। কবি বড়দের যে শিশুদের সরল প্রশ্ন উপেক্ষা করিবার অভ্যাস ইহাও দেখাইয়াছেন। খোকার দাদা যখন তাহাকে চাঁদের দূরত্ব ও বড়ু সম্বন্ধে শিক্ষা দিতে গেল তখন খোকার উত্তর অতি সুন্দর—

মা আমাদের চুমো থেতে
মাথা করে শীচু
তখন কি মাত্র মুঠটি দেখায়
মন্ত বড় কিছু !

‘বৈজ্ঞানিক’ একটি অতি সুন্দর কবিতা—বর্ণনায় ও ভাবে শিশুর কবিতাগুলির মধ্যে ইহার স্থান বেশ উচুতে। আধাচের জলধারায় রাশি রাশি কুল ফুটিয়া উঠে। শিশুর মনে হয় উহারা পাতাসপ্রীর কোন এক পাঠশালার ছাত্র। শ্রীগুকালটা সেখানে ছপুর কাজেই ছাত্রার অর্থাৎ ফুলগুলি শাস্তিষ্ঠ ভাবে পাঠশালায় থাকে। কিন্তু বর্ষাটা ওদের বিকাল, তাই ছুটি হ্যামাত্রই তাহার মেঘগর্জন কোলাহলে নানা সাজে বাহির হইয়া আসে। আকাশ উহাদের বাড়ী তাই উহারা ব্যাকুল নয়নে আকাশ পানে দৃষ্টিপাত করে।

‘বিদ্যায়’ বোধ হয় শিশুর সর্বোৎকৃষ্ট কবিতা। কী ভাবে, কী ভায়ায় ইহা এক অনির্বচনীয় মাধুর্য লাভ করিয়াছে। খোকা মায়ের নিকট হইতে বিদ্যায় লইতেছে। প্রভাতের শুক্তিরার সাথে সে বিলীন হইয়া যাইবে। বায়ুর সাথে, জলের সাথে সে একদেহ হইয়া যাইবে। কিন্তু বেথানেই বাটক মাকে সে ভুলিবে না। বাতাসের সাথে আসিয়া সে মায়ের অজ্ঞাতসারে তাহাকে স্পর্শ করিয়া যাইবে। নান করিবার বেলা সে নদীর ঢেউরের সাথে মিশিয়া মাকে ছাঁইয়া যাইবে। বাদল বর্ষণের সাথে সে একটানা শুরে গান গাইয়া মাকে শুনাইয়া যাইবে। বিদ্যাত্মকের সাথে সে মাকে উকি দিয়া দেখিয়া যাইবে, জ্যোৎস্নার সাথে মিশিয়া সে তাহাকে চুম্বন করিয়া যাইবে। স্বপ্ন হইয়া সে বিছেদবিধুর মাকে সান্ত্বনা দিয়া যাইবে। পূজার সময় বাশির স্তুরলহরীর সাথে মিশিয়া সে মাকে তাহার অভাব অনুভব করিতে দিবে না। অবশ্যে

পঞ্জোর কাপড় হাতে করে
মাসি যদি শুধায় তোরে,
খোকা তোমার কোথায় গেল চলে’ ?

বলিসু, খোকা সে কি হারায় !
 আছে আমার চোখের তারায়
 মিলিয়ে আছে আমার বুকে কোলে !

নদী কবিতাটিতে শিশুমনে নদীর আদি অস্ত পরিমাণ সমন্বে যে ধারণা কবি তাহাই বর্ণনা করিয়াছেন। নদী স্বভাবজ আনন্দে উদ্ভাসিত

সদা হেসে করে ঝুটেপুট
 চলে কেবুখানে ছুটেছুট
 ওরা সকলের মন তুধি
 আছে আপনার মনে স্বৰ্থী।

নদীর উৎপত্তি কোথায় ? সেখানে কি কোন মাঝে থাকে ? হয় ত সেখানে প্রাণীজীবনের কোন স্পন্দনই নাই। বিরাট পর্বতমালা ধ্যানগঙ্গীর, আকাশে নক্ষত্র দ্যুতিময়। নদী সেই, সরল শয়ায় শুইয়া ছিল, একদা এক প্রভাতরবির কিরণে তাহার ধূম ভাঙিয়া গেল। সেই বিজন উপতাকায় কোন খেলার সাথী ছিল না বগিয়াই নদীকে লোকালয় অভিযুক্ত যাত্রা করিতে হইল। পাহাড়ের পাদদেশে যে সব তরুরাজি বহু বৎসর ধরিয়া নিস্তর হইয়া ছিল, নদী কলহাস্য করিয়া অকস্মাৎ তাহাদের গান্ধীর্য ভাঙিয়া দিল। নদী যতই অগ্রসর হইতে লাগিল ততই তাহার সঙ্গী সাথী বাড়িতে লাগিল। কত দৃশ্য, কত জমপদ অতিক্রম করিয়া নদী সাগরের সাথে মিলিয়া তাহার সুন্দীর্ঘ যাত্রা সমাপন করিল, অতঃপর সাগরের সাথে তাহার যে খেলা আরম্ভ হইল তাহা দিন রাত্রি ব্যাপী। সাগর তাহাকে হই বাহু বাড়াইয়া বক্ষে টানিয়া লইল, নদীর ছুটাছুটি সাঙ্গ হইল।

নদী চিরদিন চিরনিশি
 রবে অতল আদরে মিলি।

কবিতাটি অতি সুন্দর আধুনিক রূপকথা। শেলীর Cloud-এর সাথে এর তুলনা করা যাইতে পারে। শেলীর মতই রবীন্দ্রনাথে রূপকথা স্টোর মধ্যে কোথাও প্রাকৃতিক বা ভৌগলিক বিজ্ঞানের, নিয়ম লজ্জন করেন নাই। ‘বৃষ্টি পড়ে টাপুর টুপুর’ বাংলা দেশের চিরপরিচিত একটি গাঁথার অনুকরণে লিখিত। বর্ধার ঘনযোর মেঘাচ্ছন্ন আকাশের বর্ণনা অতি সুন্দর—

আকাশ জুড়ে মেঘের খেলা
 কোথায় বা সীমানা
 দেশে দেশে খেলে বেড়ায়
 কেউ করেনা মানা।

খোকা এমন দিনে শান্ত ! তাহার মন উড়িয়া গিয়াছে ক্লপকথার দেশে, স্বরোরাগী
হয়েরাগীর রাজ্যে, অথবা অভিমানী কঙ্কাবতীর রাজপুরীতে,
না জানি কোনুন্মদীর ধারে
না জানি কোনুন্মদেশে ।

‘হাসিরাশি’ কবিতাটি একটি খুকীর বিষয়ে । খুকী হল Lucy Grey-র মত

The sweetest thing that ever grew
Beside a human door

তার

নাম রেখেছি বাবুলা রাণী
এক রাতি মেঝে
হাসিখুসি চাঁদের আলো
মুখটি আছে ছেঁয়ে ।

তাহার কচিমুখের অর্দ্ধশূট কথা শুনিয়া চাঁদ কি করিয়া আকাশে স্থির থাকিতে পারে।
হয়ত আকাশের নক্ষত্রে আসিয়া তাহাকে একদিন চুরি করিয়া লইয়া যাইবে । তখন
শুধু হাসিরাশি দিয়াই তাহাকে বাঁধিয়া রাখা যাইবে ।

‘পরিচয়ে’ একটি খুকীর কথা বলা হইয়াছে যাহাকে পাঢ়ার সকলেই লক্ষ্মী বলিয়া
জানে । সে যে কত্তুর লক্ষ্মী তাহাতে তাহার বাবার বিশেষ সন্দেহ আছে । প্রভাতে
তাহার বিমল হাস্তলহৃষীতে পাঢ়ার সকলের ঘূম ভাঙিয়া যায় । সে যখন অভিমান করে,
তখন তাহার বাবাকেই তাহাকে কাঁধে তুলিয়া পায়চারী করিতে হয় । বাবার সহিত
তাহার কলভাষার কত কলহ । তবুও তাহার সাথে বাগড়া অসম্ভব । সে ছাড়া ঘর
যেন মলিন, নিষ্কৃত । তাহার দুর্বলপনা দখিন হাওয়ার মত, পিতামাতার হৃদয়ে স্মৃথের
চেউ তুলিয়া দেয় । বোধ হয় এই জন্তুই ওয়ার্ডস্মুর্গার্থ লিখিয়াছেন

.... A child, more than all other gifts
That earth can offer to declining man,
Brings hope with it, and forward looking thoughts;
And stirrings of inquietude.

আশাদের জীবনে শিশুর প্রয়োজন কতখানি রবীন্দ্রনাথ তাহা ‘শিশু’র কবিতাগুলিতে
দেখাইয়াছেন । তাহার পূর্ববর্তী কবিয়া শিশুর এই দীন সম্বন্ধে সজ্ঞান ছিলেন না তাহা
নয়, কিন্তু তাহারা সকলেই কোন কারণবশতঃ শিশুমনকে লইয়া কাব্য লিখিবার চেষ্টা
করেন নাই বা কৃতকার্য্য হয় নাই । অবশ্য শিশুকাব্য লেখা অধিকতর কষ্টসাধ্য সন্দেহ
নাই । ইংরাজী সাহিত্যে, ওয়াল্টার ডেলা মেয়ার (Walter De La Mare) গ্রন্থতি
অনেক আধুনিক কবিয়া শিশুকাব্য লেখেন । বাংলা সাহিত্যের দুর্ভাগ্যবশতঃ

কবির অতি আচুর্য হইলেও, খুব কম কবিই শিশুর সম্বন্ধে কিছু লিখিতে চেষ্টা করিয়াছেন।

রবীন্দ্রনাথের কাব্যের বিশেষজ্ঞ কি? একথার উত্তর অনেক সময় বলা হয় mysticism। আমার মনে হয় mysticism রবীন্দ্র-কাব্যের বৈশিষ্ট্য নয়, কেননা mysticism বোধ হয় যে কোন আচ কবির পক্ষেই অপরিহার্য। Shakespearian calm যেমন বলা হয়, মনে হয় রবীন্দ্রকাব্যে বৈশিষ্ট্য তাহার সরল মাধুর্য; অর্থাৎ A poet sings because he must ইহা যেন রবীন্দ্রনাথের প্রত্যেক কবিতায়ই দেখা যায়। ‘শিশু’ বইখানিতে ইহা পরিকার বুঝিতে পারা যায়। তিনি যে কেবল শিশুদের লইয়া কবিতা লিখিয়াছেন তাহা নহে, তাহাদের হাসিকাঙ্গাতে নৃত্য করে দিয়াছেন। মনে রাখিতে হইবে যে, শিশু রচনা হইয়াছিল ১৩১০ সালে অর্থাৎ কবির বয়স যখন ৪২ বৎসর। এই বয়সে শিশুদের নিখুঁত ছবি আঁকা একমাত্র রবীন্দ্রনাথের মত শিল্পীতেই সম্ভব। সমস্ত বইখানিতে শিশুর সরলতা, নির্লিপ্ততা অতি সুন্দরভাবে প্রকাশিত হইয়াছে। কি ভাবে, কি ভাষায় ‘শিশু’ রবীন্দ্রনাথের একখানি অতি উৎকৃষ্ট স্থষ্টি। শিশুর যে সুন্দর ছবি আঁকিয়াছেন তাহাতেই যেন রবীন্দ্রনাথ শিশুদের হইয়া পরমপিতার নিকট প্রার্থনা করিবার অধিকার লাভ করিয়াছেন।

ইহাদের কব আশীর্বাদ
ধৰায় উঠিছে ফুট শুণ প্রাণগুলি
নন্দনের এবেছে সম্মান
ইহাদের কব আশীর্বাদ।

বস্তুতঃ বইখানি ভাল করিয়া পড়িলে উচ্চের কুমারস্থামীর একটা কথা মনে পড়ে, Poet Tagore's art is childlike but not childish। কুমারস্থামী অবশ্য ইহা কবির চিত্রকলার বিষয়ে বলিয়াছেন কিন্তু এই কথাটা রবীন্দ্রনাথের কাব্য সম্বন্ধে বহুলাংশে সত্য। সরল, সুন্দর ভাবে শিশুর মুখ দিয়া কবি যাহা বলাইয়াছেন তাহা যেমনি স্বাভাবিক তেমনই মধুর। ‘শিশু’র অধিকতর আলোচনা হওয়া বাস্তুনীয়।*

* রবীন্দ্রপরিষদে পঠিত।

ରାୟ ବାହାର ବିପିନବିହାରୀ ଗୁଣ୍ଡ

ଶ୍ରୀବିମଲଚନ୍ଦ୍ର ଗଞ୍ଜୋପାଧ୍ୟାୟ, ଏମ୍-ଏ, ବି-ଏଲ୍

[ଗତ ୨୫ ଡିସେମ୍ବର ତାରିଖେ ସର୍ବୀର ଅଧ୍ୟାପକ ଶ୍ରୀବିନବିହାରୀ ଗୁଣ୍ଡର ଚିତ୍ର-ମୋଚନ ଉପଲକ୍ଷେ ଶ୍ରୀବିମଲଚନ୍ଦ୍ର ଗଞ୍ଜୋପାଧ୍ୟାୟ ମହାଶ୍ୟର ଏହି ପ୍ରବର୍ଚଟୀ ପାଠ କରିଯାଇଲେନ । —ସଂପଦକ]

ଆଜ ଏହି ଅପରାହ୍ନେ ଆମରା ସେ ମନୀମୀର ପାଦପଦ୍ମେ ଶ୍ରକ୍ଵାଙ୍ଗଳି ପ୍ରଦାନ କରିତେ ସମ୍ବେତ ହଇଯାଇଁ ଆଶୀ ବ୍ୟସର ପୂର୍ବେ ତିନି କବି ରାମପ୍ରମାଦେର ପୁଣ୍ୟନାମ ବିଜିତ୍ ହାଲିସହରେର ଏକ ପଣ୍ଡିତର ଗୃହେ ଜୟାଗ୍ରହଣ କରିଯା ପିତାଙ୍କ ମାତାର ଅପରିସୀମ ମେହ ମୁହଁ ଓ ମୁଖେ ସ୍ଵଚ୍ଛନ୍ଦେ ଲାଲିତ ହଇଯାଇଲେନ । କିନ୍ତୁ ବେଶିଦିନ ତାହାକେ ଏ ମୁଖଭେଦ କରିତେ ହଇଲ ନା । ଶାନ୍ତିର ନୀତ୍ରେ ବିଷାଦେର ମଗନ ଛାରୀ ପଡ଼ିଲ । ଅ଱ ବସେ ପିତୃଜୀବୀ ହଇଯା ତାହାର ମୁଖକେ ବିଧବୀ ମାତା, ବିଧବୀ ତମ୍ଭୀ, ଓ କନିଷ୍ଠ ମାତାର ଗୁରୁତ୍ବର ପଡ଼ିଲ । ଭଗବାନ୍ ଯାହାକେ ପ୍ରକୃତ ବଡ଼ କରିତେ ଚାହେନ ତୁଥେ କଟେର ପାବକ ଶିଥାର ତାହାକେ ଦହନ କରିଯା ଲାନ । ବାଲ୍ୟକାଳ ହିତେ ଦାରିଦ୍ର୍ୟର ସହିତ ସଂଗ୍ରାମ କରିଯା ତିନି ପ୍ରକୃତ ମହ୍ୟୁଷ ଅର୍ଜନ କରିଯାଇଲେନ । ତାହାର ମାତା ଛିଲେନ ଆଦର୍ଶ ରମ୍ଭୀ । ଜନନୀର ଆଦର୍ଶେ ତାହାର ଜୀବନ ଗଠିତ । ଜୀବନେର ଶେଷ ପର୍ଯ୍ୟନ୍ତ ତିନି ଜନନୀକେ ସାକ୍ଷାତ୍ ଭଗବତୀ ଜ୍ଞାନ କରିତେନ । ମାତାର ଆଦେଶ ପୁତ୍ରେର ନିକଟ ବେଦବାକ୍ୟ ଛିଲ । ଆତ୍ମୀୟ କର୍ଣ୍ଣ କେ, ପି ଗୁଣ୍ଡ ନିଜ ବ୍ୟାସେ ବିପିନବିହାରୀକେ ବିଲାତେ ପଡ଼ାଇବାର ପ୍ରେସାବ କରିଯାଇଲେନ । ମାତାର କାତର ଦୃଷ୍ଟିର ସମ୍ମୁଖେ ଆପନାର ଭବିଷ୍ୟ ଜୀବନେର ସମ୍ମଜ୍ଜଳ ଛବି ଭାସିଯା ଗେଲ ଓ ଅପ୍ରାନ୍ତ ଦୂରେ ତିନି ସେହି ପ୍ରେସାବ ପ୍ରତ୍ୟାଖ୍ୟାନ କରିଲେନ ।

ଅସାମାନ୍ୟ ପ୍ରତିଭାବଳେ ବିଶ୍ୱବିଦ୍ୟାଲୟର ସମୁଦ୍ର ପରୀକ୍ଷା ବିଶେଷ କ୍ରତିତ୍ବେର ସହିତ ଉତ୍ତର୍ଣ୍ଣ ହଇଯା ପ୍ରାୟ ପଞ୍ଚଶ ବ୍ୟସର ପୂର୍ବେ ପ୍ରେସିଡେନ୍ସୀ କଲେଜେର ଗଣିତର ଅଧ୍ୟାପକେର କାର୍ଯ୍ୟ ତିନି ଭାବୀ ହନ । ତଥନକାର ସମୟେ ଭାରତୀୟ ବିଶ୍ୱବିଦ୍ୟାଲୟ ହିତେ ଉତ୍ତର୍ଣ୍ଣ ଯୁକ୍ତେର ପକ୍ଷେ ପ୍ରେସିଡେନ୍ସୀ କଲେଜେର ଅଧ୍ୟାପକ ହେଉଥା ସହଜ କଥା ଛିଲ ନା । କେବଳମାତ୍ର ଆପନାର ପ୍ରତିଭାବଲେଇ ତିନି ଏହି ଉଚ୍ଚ ସମ୍ମାନ ଲାଭ କରିଯାଇଲେନ । ଦୀର୍ଘ ୧୮ ବ୍ୟସର ପ୍ରେସିଡେନ୍ସୀ କଲେଜେ କ୍ରତିତ୍ବେର ସହିତ ଅଧ୍ୟାପନା କରିଯା ତିନି ଛୋଟ ନାଗପୁରେର ଇନ୍ଦ୍ରସ୍ତର୍ମହାର ଅବସ୍ଥାରେ ଏବଂ ତଥା ହିତେ ୧୯୦୧ ସାଲେ କଟକ କଲେଜେର ଅଧ୍ୟକ୍ଷ ହଇଯା ୮ ବ୍ୟସର ତଥାଯ ଅବସ୍ଥାନ କରେନ । ତାହାର ଏକାନ୍ତିକ ଚେଷ୍ଟାର କଲେ କଟକ କଲେଜେର ସର୍ବାଦୀନ ଉତ୍ସତ ସାଧିତ ହୁଏ । ଉଡ଼ିଶାର ଇତିହାସେ ତାହାର ନାମ ଉଙ୍ଗଳ ଅନ୍ଧରେ ଲିଖିତ ଥାକିବେ । ଉଡ଼ିଶାର

ବିଶ୍ୱବିଦ୍ୟାଳୟ ପରିକଳ୍ପନାର ବୀଜ ତିନି ବପନ କରେନ । ନବଜାଗରିତ ଉଡ଼ିଯା ତାହାର ନିକଟ ଚିରକୁତଙ୍ଗ । କଟକ କଲେଜ ହିତେ ତିନି ହଗଲୀ କଲେଜେ ସ୍ଥାନାନ୍ତରିତ ହନ । ହଗଲୀ କଲେଜେ ସେ ତରଣ ଯୁବକ ଏକଦିନ ବିଦ୍ୟାର୍ଥୀ ହିୟା ପ୍ରବେଶ କରିଯାଇଲି ତଥନ କେ ତାବିଯାଇଲି ଏହି ବାଲକ କର୍ମଜୀବନ ହିତେ ଅବସର ଲହିବାର ସମୟ ଏହି କିଲେଜେର ଅଧ୍ୟକ୍ଷ ହିୟା ଆସିବେନ ।

ଓଚୀନ ଶ୍ରୀକନ୍ଦିଗେର ମତ ବିପିନବିହାରୀ ମାନସିକ ବୃତ୍ତି ଅନୁଶୀଳନେର ସଙ୍ଗେ ସଙ୍ଗେ ଶରୀର ଚର୍ଚା କରିତେ କୋନ ଗ୍ରକାର ଶୈଥିଲ୍ୟ କରେନ ନାହିଁ । ତଥମକାର ଦିମେ ସାଧାରଣ ବାଙ୍ଗଲୀ ଯୁବକେର ଦୃଷ୍ଟି ଶରୀର ଚର୍ଚାର ଉପର ଆଦୌ ଛିଲ ନା । ତିନି ଜାନିତେନ ମାତ୍ରୟ ହିତେ ହିଲେ କେବଳ ମନ ନହେ ଶରୀରେର ଉନ୍ନତିଓ ଆବଶ୍ୟକ । ତାହାର ଦୃଷ୍ଟିଶକ୍ତି ଆଂଶିକ ରୂପେ ନଷ୍ଟ ହିୟାର ପୂର୍ବେ ତାହାର ଲକ୍ଷ୍ୟ ଛିଲ ଅଭାବ୍ୟ । ଏକବାର ନାଟୋର ଷ୍ଟେଶନେ ଟ୍ରେନ ଧରିତେ ନା ପାରିଯା ସମ୍ପତ୍ତ ପଥ ଦୌଡ଼ାଇୟା ପରବର୍ତ୍ତୀ ଟ୍ରେଶନେ ତିନି ଦେଇ ଟ୍ରେନ ଧରେନ । ବିପିନବିହାରୀର ହିୟ ପୁଅଇ ପିତାର ତ୍ରୈଡ଼ା ଓ ବ୍ୟାଯାମ ଅହୁରାଗ ଆଂଶିକଭାବେ ପାଇୟାଇଲେନ ।

ବିଶ୍ୱବିଦ୍ୟାଳୟେର ଅସମାନ୍ତ କୁଟୀ ଛାତ୍ର ବଲିଯା, ଗଣିତ ଶାସ୍ତ୍ରେ ଅସାଧାରଣ ପଣ୍ଡିତ ବଲିଯା ଅଥବା ଦୁଦକ୍ଷ ଅଧ୍ୟକ୍ଷ ବଲିଯା ଆମରା ବିପିନବିହାରୀର ପ୍ରକ୍ରିତ ପରିଚୟ ପାଇ ନା । ତିନି ଛିଲେନ ଜ୍ଞାନବାନ୍ ମାତ୍ର୍ୟ । ପରେର ବେଦନା ତିନି ଅନ୍ତରେର ସହିତ ଅନୁଭବ କରିତେନ । କେବଳ ଅନୁଭବ କରିତେନ ନା, ସେ ବେଦନା ଲାଗି କରିବାର ଜନ୍ମ ଚେଷ୍ଟା କରିତେନ । ସଥନଇ ଦୁଃଖୀର ଅନୁଭବ ଶୁଣିତେନ, ସଥନଇ ଦୁଃଖେର ଆର୍ତ୍ତମାଦ ଶୁଣିତେନ ତଥନଇ ତାହାର ପ୍ରାଣ ଆକୁଳ ହିୟା ଉଠିତ । ତାହାରଇ ଚେଷ୍ଟାର ଫଳେ ସରକାରୀ କଲେଜେ କର୍ତ୍ତୃପକ୍ଷ ନିର୍ଦ୍ଦିଷ୍ଟ ସଂଖ୍ୟକ ଦରିଦ୍ର ଛାତ୍ରଦିଗଙ୍କେ ବିନା ବେତନେ ପଡ଼ାଇବାର ବ୍ୟବସ୍ଥା କରିଯାଇଛେ । ଆପଣ ଶକ୍ତିର ଉପର ତାର ଅଗାଧ ବିଶ୍ୱାସ ଛିଲ ଏବଂ ଏହି ବିଶ୍ୱାସେର ବଳେ ବଳୀଯାନ ହିୟା ତିନି ଜୀବନେର ଗ୍ର୍ରି ପଦକ୍ଷେପେ ପ୍ରତିକୂଳ ସଟନାର ବିକଳେ ବୀରେର ତାଯ ସଂଗ୍ରାମ କରିଯା ଉନ୍ନତିର ଆସନେ ସମ୍ବାଦୀୟ ହିତେ ସମର୍ଥ ହିୟାଇଲେନ । ତାହାର ଭାସ୍ଵର ଅକପ୍ଟ, ସରଳ, ଶିଷ୍ଟାଚାରୀ, ବିନୀତ, ମେହପ୍ରବନ୍ଦ ବ୍ୟକ୍ତି ବାଙ୍ଗଲୀର ମଧ୍ୟେ କେନ, ସେ କୋନ ସମାଜେ ବିରଳ ।

বাংলা সাহিত্য সমিতি

একবৎসর বন্ধ থাকার পর এবার প্রধানতঃ আমাদের অধ্যক্ষ মহাশয়ের অপরিসীম আগ্রহের ফলে 'রবীন্দ্র-পরিষদ' ও 'বাংলা সাহিত্য সমিতি'-র পুর্বজন্ম হ'য়েছে। কিন্তু পুর্বজন্মের সঙ্গে সঙ্গে দু'টীরই ক্রম পরিবর্তনের চেষ্টা করা হ'য়েছে। যাতে কলেজের ছাত্রদের মধ্যে সাহিত্যালোচনা সম্বন্ধে অল্পপ্রেরণ আসে, আই 'বাংলা সাহিত্য সমিতি'-র প্রধান উদ্দেশ্য হবে।

এবার নিম্নলিখিতভাবে এই সমিতি গঠিত হ'য়েছে—

সভাপতি—অধ্যক্ষ ভূগতি মোহন সেন

সহঃ সভাপতি—অধ্যাপক সুবোধচন্দ্র সেনগুপ্ত

“ চারচল্ল ভট্টাচার্য

“ শশাঙ্কশেখর বাগচী

সম্পাদক—বিমলচন্দ্র সিংহ—চূতীয় বর্ষ, কলা

সহকারী সম্পাদক—নিখিলনাথ দৈনের—প্রথম বর্ষ, কলা

গত ২০শে ডিসেম্বর বেলা ৪টার সময় 'বাংলা সাহিত্য সমিতি'-র প্রথম অধিবেশন হয়। চতুর্থ বার্ষিক শ্রেণীর আখতার-উজ্জ. জমান রবীন্দ্রনাথের "শিশু" সম্বন্ধে একটা স্বচিত্তিত প্রবন্ধ পাঠ করেন। অধ্যাপক সুবোধচন্দ্র সেনগুপ্ত সভাপতি ছিলেন।

প্রবন্ধে লেখক বলেন যে, শিশু-সাহিত্য সম্বন্ধে খুব কম কবিই আলোচনা ক'রেছেন। একমাত্র ওয়ার্ডস-ওয়ার্থই বড় কবিদের মধ্যে শিশুমন নিয়ে আলোচনা ক'রেছেন, আর ক'রেছেন রবীন্দ্রনাথ। এই ব'লে তিনি 'শিশু' কবিতাগুলির স্মৃতির সমালোচনা ক'রে বলেন যে, রবীন্দ্রনাথের কাব্যের প্রধান লক্ষণ বলা হয় 'মিষ্টিসিজুম', তা ঠিক নয়। সত্যি কথা ব'লতে কি, ডাঃ কুমারস্বামী যা ব'লেছেন রবীন্দ্রনাথের আর্টের প্রধান লক্ষণ হ'চ্ছে সারল্য ও তাবের স্বতঃস্ফূর্তি।

প্রবন্ধের সমালোচনা ক'রতে গিয়ে অশোক মিত্র বলেন যে, ওয়ার্ডস-ওয়ার্থের শিশুকবিতার সঙ্গে রবীন্দ্রনাথের শিশুকবিতার তুলনা করা উচিত নয়,—কারণ দুয়ের মধ্যে একটা মৌলিক তফাত আছে। শিশুর মনোবৃত্তিকে ভিত্তি ক'রে, শিশুর অপ্রকৃতি ভিত্তি ক'রে, ওয়ার্ডস-ওয়ার্থের সমস্ত ফিলজফি গড়ে উঠেছে—কিন্তু রবীন্দ্রনাথ শিশুর জ্ঞানালোক থেকে নিজের আলোক না নিয়ে নিজের আলোকে শিশুকে দেখেছেন। ইংরেজী সাহিত্যের শিশুকাব্যের প্রধান লক্ষণ যে বাক্সার—সে বাক্সারও রবীন্দ্রনাথের 'শিশু' মধ্যে আছে—অথচ তা' কেবল শব্দের টুংটাঁ নয়, তার মধ্যে মনোবৃত্তির বিশ্লেষণও দেখতে পাওয়া যায়। এইটেই রবীন্দ্রনাথের শিশুসাহিত্যের বিশেষত্ব।

সভাপতিবহাশয় অশোক মিত্রের কথাগুলি সমর্থন ক'রে বলেন যে, ওয়ার্ডস-ওয়ার্থ

আর রবীন্দ্রনাথের শিশুসাহিত্য ঠিক এক জিনিষ নয়। তা' ছাড়া সারা জগতে যান্ত্রিক সভ্যতার হাত হ'তে ছাড়া পাওয়ার জন্য যে আকুল প্রচেষ্টা চ'লেছে, রবীন্দ্রনাথের শিশুকাব্যের মধ্যে তারই একটা বিচির দিক ফুটে উঠেছে। শিশুর মনে অর্থিপ্রত্যয়ী ভেদ নেই, অর্থের দৃষ্টিসংঘাত নেই—যান্ত্রিক সভ্যতার ছেটিবড়ো ভেদ তার মনে স্থান পায় না। সভাপতি আরও বলেন যে, শিশুমনে যে সব চরিত্র appeal করে সে সব চরিত্রই স্মৃতির যাত্রী। দুরের যাত্রী মাঝি তার আদর্শ, স্মৃতির প্রসারী নদী তার কল্পনার একমাত্র আশ্রয়স্থল। শিশুমনের এই যে স্মৃতির প্রসারী লীলাবৈচিত্র্য—এইটেই শিশুসাহিত্যের রবীন্দ্রনাথের একটা নব অবদান।

পরিশেষে সভাপতি বলেন, একটা অংশ ওঠে যে শিশু এ কবিতার অর্থবোধ ক'রতে পারে কি না। কিন্তু রবীন্দ্রনাথ শিশুপাঠ্য হিসেবে এ বই সেখেন নি, পরিণতবয়স্কদের কাছে শিশুমনের ছবি দেওয়াই এর উদ্দেশ্য। বিশেষতঃ যে সব কবিতায় শিশুর মাতার মন্তব্যগতির বিশ্লেষণ আছে,—সে কবিতাগুলি হ'তে এই কথারই সমর্থন পাওয়া যায়।

এর পরে সভাভঙ্গ হয়।

সকলের উৎসাহ ও সহায়ত্বের উপরে এ রকম সমিতির ভালোমন্দ নির্ভর করে। তাই সকলের সহায়ত্বের ও উৎসাহ প্রার্থনা ক'রে শেষ ক'র্বাই।

শ্রীবিমলচন্দ্র সিংহ

সম্পাদক।

সমালোচনা

টাকার কথা—শ্রীঅনাথ গোপাল সেন প্রণীত; প্রকাশক 'মডার্ণ বুক এজেন্সি'। মূল্য পাঁচ সিকা।

বছর দুই আগে 'উদয়ন'-এর সমালোচনা প্রসঙ্গে স্বর্গমান নামে এক প্রবন্ধের অবিভিন্ন প্রশংসন লিপি পড়ি। প্রবন্ধটা 'প্রবাসী'তে প্রকাশিত হ'য়েছিল এবং প্রশংসন ক'রেছিলেন শ্রীযুক্ত প্রমথনাথ চৌধুরী মহাশয়। সমালোচনা পড়ে অত্যন্ত কোতুহল হয়; কতকটা সেই কোতুহলের বশবর্তী হ'য়ে এবং কতকটা বাঙ্গালা ভাষায় অর্থনীতি সম্বন্ধীয় প্রবন্ধ সচরাচর দেখা যায় না ব'লে আগ্রহের সহিত উহা পড়ি। প্রবন্ধলেখক (শ্রীঅনাথ গোপাল সেন) স্বর্গমানের উপর প্রতিষ্ঠিত থাকার বিবিধ ঝুঁঝি ও অস্তুবিধি আলোচনা ক'রে, মহাযুক্তের পরবর্তী ইংলণ্ডের স্বর্গমান পরিত্যাগের কারণ অনুসন্ধান ক'রেছেন দেখি, এবং সেই কারণের উপর নির্ভর ক'রে উপসংহারে Bank of International Settlement স্থাপন দ্বারা আন্তর্জাতিক স্বর্গমান প্রতিষ্ঠা চেয়েছেন।

এই প্রবন্ধের পর ক্রমান্বয়ে বিভিন্ন বাঙালি মাসিক পত্রিকার এই লেখকের অর্থনীতি সম্বন্ধীয় কতগুলি প্রবন্ধ প্রকাশিত দেখি । আলোচ্য বইটা এরপ সাতটা প্রবন্ধের সমষ্টি ।*

বইটার সর্বিপ্রধান বিশেষত্ব এই যে, এতে পরিভাষার সাহায্য খুব কম নেওয়া হ'য়েছে, যাতে ভাষা হ'য়েছে খুব সরল ও সহজবোধ্য । স্বর্গমান, তারতীয় মুদ্রানীতি, ভারতের রেশিও সমস্তা, বর্তমান অর্থসংস্কৃত প্রভৃতি বিষয় অত্যন্ত জটিল ; এবং এরপ জটিল বিষয় অর্থনীতি-অন্তিজ্ঞ পাঠকদের বোঝাবার উপর্যোগী ভাষার লেখা যথেষ্ট কষ্টসাধ্য । শ্রীযুক্ত অনাথ গোপাল যে তাঁর এই বোঝাবার চেষ্টার সফল হ'য়েছেন, তা স্বৃষ্টিমনে সকলকেই স্বীকার ক'রতে হবে ; এবং এইখানেই তাঁর কৃতিত্ব ও নৃতন্ত্র ।

অবশ্য লেখক যা ব'লেছেন, তাই যে চূড়ান্ত এ কথা নিশ্চয়ই বলা চলে না, কারণ স্বর্গমান, রেশিও সমস্তা প্রভৃতি বিষয়ে মর্তানৈক্য চিরস্তন । তবে, এটা নিশ্চয়ই বলা চলে যে, তাঁর বক্তব্য তিনি বেশ ভাল ক'রে শুনিয়ে ও বুঝিয়ে ব'লতে পেরেছেন । বইটা পড়ে মনে হ'ল তিনি আন্তর্জ্ঞাতিক সহযোগিতার উপর বিশেষ আস্থাবান् এবং এই সহযোগিতাদ্বারা সমস্ত সমস্তার সমাধান ক'রতে চান । তবে আজকালের এই অতি-জাতীয়তার যুগে এরপ সহযোগিতা কত্তুর সন্তু তা'বলা শক্ত এবং লেখকও তা' স্বীকার ক'রেছেন ।

বইটার ভূমিকা লিখেছেন শ্রীযুক্ত প্রমথ চৌধুরী । তাতে তিনি ব'লেছেন, “আমি আশা করি আমাদের মধ্যে যাঁরা পলিটিজ্য সম্বন্ধে চিন্তা করেন, তাঁরা এ পুস্তক পাঠে তাঁদের চিন্তার পরিধি বাড়িয়ে নিতে পারবেন ; আর যাঁদের কাছে সাহিত্য সম্বন্ধে আমার মতামতের কিছু মূল্য আছে তাঁদের বলি যে, এ পুস্তক সাহিত্য পর্যায়ভুক্ত, ইকনমিস্টের নীরস Text-Book নয় ।” প্রমথবাবুর কথার সারবন্তা যাঁরা বইটা পড়বেন তাঁরাই উপলব্ধিক'রতে পারবেন । ইকনমিস্টের কতগুলি বিষয় সম্বন্ধে একটা গ্রাথামিক ধারণা গঠন ক'রতে বইটা প্রত্যেক ইকনমিস্টের ছাত্রকে খুব সাহায্য ক'রবে সন্দেহ নাই । বাঙালি ভাষায় অর্থনীতি বিষয়ক প্রবন্ধ ও পুস্তকের অভাব বিশেষ ; এই হিসাবে লেখকের এই প্রচেষ্টা অভিনব । তাঁর কৃতকার্য্যতার উৎসাহিত হ'য়ে আর কেউ যদি বাঙালি ভাষায় অর্থনৈতিক সমস্তাগুলির আলোচনা করেন তবে বাঙালি সাহিত্যেও একটা দিকের পুষ্টি সাধন হবে ।

আমরা সর্বান্তঃকরণে বইটার বহুল প্রচার কামনা করি ।

* ১। রাজনীতি বনাম অর্থনীতি ; ২। স্বর্গমান ; ৩। ভারতে মুদ্রানীতি ; ৪। আমাদের রেশিও সমস্তা ; ৫। বর্তমান অর্থসংস্কৃত ; ৬। দেশীয় শিল্পের অন্তর্বার ; ও ৭। যে দেশে টাকা নাই ।





‘শেষ সপ্তক’ *

অধ্যাপক শ্রীতারাপদ মুখোপাধ্যায়, এম্-এ

বৰীকুন্ধ সম্পর্কে প্রথমেই মনে হয় তাঁর কাব্যের বহু বিচ্চির ধারা, তাঁর প্রতিভার মৰ নৰ উল্লেখ। কবিতা, গান, ছবি, মাটক, উপচাস, গল—নিত্য নতুন এই যে সব কল্প তিনি স্থষ্টি করে চলেছেন এ দেন তাঁর অঙ্গুলস্তুত ফুল ফোটানোর খেলা। গন্ত কবিতা কবির নবতম স্থষ্টি। ১০ বছৰ পার হয়েও কবি সাহিত্যে এই যে নতুন ধারার প্রবর্তন করলেন এর বিশিষ্টতা অতুলনীয়। কিছুদিন আগে আমাদের এইখানেই দাঢ়িয়ে কবি বলেছিলেন যে গন্ত কবিতা তাঁর একটা পরীক্ষা মাত্ৰ, এটা তাঁর চৱম আদৰ্শ নয়। গদ্য কবিতার ভবিষ্যৎ সম্পর্কে কবির নিজের সঙ্গে ও সন্দেহ সেদিন স্পষ্ট হয়েই দেখা দিয়েছিল। আজ কিন্তু অবস্থা অগ্রহকম মনে হচ্ছে। গদ্য কাব্যেও যে গভীর ভাবের প্রকাশ স্থৰ্দ্ধর হতে পারে, পথের ধূমাবালিকে কাব্যের সীমানার মধ্যে নিয়ে আসাই যে তার একমাত্র কাজ নয়, তার প্রমাণ ‘শেষ সপ্তকে’ পাওয়া গেল। গদ্য কবিতার স্বরূপ নির্ণয় বা এর উৎপত্তি ও ক্রমপরিণতির বিবরণ দেওয়া এ প্রবন্ধের উদ্দেশ্য নয়। ‘শেষ সপ্তকে’ যে কবিতাগুলি পাওয়া গেল তাদের স্বরের অপূর্ব রেশটুকু, ভাবের স্বকীয় মাধুর্যাটুকু ও কল্পের বিশিষ্ট ভঙ্গীটা উপলক্ষি করার চেষ্টাই এ প্রবন্ধের উদ্দেশ্য।

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বৰীকুকাব্যের সাধারণ ও সুপরিচিত রসটা নিবিড় আনন্দাহৃতুলির রস, তাঁর সুরটা উপাসনীয় সুর। অধ্যাত্ম সাধনার নামা স্তুরে তিনি আনন্দময় ব্রহ্মের স্পর্শলাভ করতে চেয়েছেন। সেই সাধনার আনন্দ ও বেদনা তাঁর কাব্যে ও গানে কল্প পেয়েছে। সেখানে চৈতত্ত্বময় ব্রহ্মের স্বরূপ উপলক্ষির সঙ্গে এক হয়ে মিশে গেছে বৈবৎ ভাব সাধনার বিচ্চির রস। এ ছাড়া যা কিছু আনন্দ আছে দৃশ্যে, গানে ও গন্ধে, যা কিছু রস আছে জীবনের বিচ্চির অভিজ্ঞতায়, তাঁর সমস্ত মাধুর্য তিনি আহরণ করেছেন তাঁর কাব্যে ও গানে। সংসারের দুঃখ কষ্টের প্রতি তিনি উদাসীন নহেন, তিনি এগুলির মধ্যে গভীর অর্থপূর্ণ কল্পাগময় উদ্দেশ্য খুঁজেছেন। আনন্দময় ব্রহ্মের মধ্যে স্বৰ্থদুঃখময় যাবতীয় জাগতিক ব্যাপারকে বিশ্বত দেখতে চেয়েছেন। যতদিন এ বিশ্বব্রহ্মাণ্ডকে তিনি

* বৰীকু-পরিয়দে পঠিত।

সুন্দর ও সামঞ্জস্যপূর্ণ স্বরূপে উপলক্ষি করতে পেরেছিলেন ততদিন জগৎ বাগারে কোন অসমতি, কোন দুর্জেৰ রহস্য, কোন দুশ্চেদ্য জাটিলতা তাঁর কল্পনাকে পীড়িত করে নি। ততদিন কবির কাবোর পরিচিত স্বরটা ছিল স্বগভীর পরিত্তিপ্রিণি ও স্বপ্নচুর প্রসরতার সুর। ‘বলাকা’য় এসে অমুভব করা বায় ক্ষেত্রায় যেন একটা দাহ চলছে, বা একটা তাঙ্গন ধরেছে। কবির সহজ আনন্দের স্বরটা আর যেন সহজে বাজে না। স্বর এখানে গুরুগভীর, থেকে থেকে যেন একটা বেদনার বান ডেকে থাচ্ছে। ‘বলাকা’র অধিকাংশ কবিতার মধ্যে যেন এক ‘বহু বঙ্গা তরঙ্গের বেগ’ প্রবাহিত হচ্ছে। ৩৭ নং কবিতায় “দূর হতে কি শুনিস্ মৃত্যুর গঞ্জিন ওরে দীন, ওরে উদাসীন”—এই বেগ একেবারে উদ্বাধ হয়ে উঠেছে। ‘বলাকা’র পর থেকে আজ পর্যন্ত কবির অনেক রচনাতেই এই গভীর অন্তর্দৃশ্যের স্বরটা যেন আর সমস্তকে ছাপিয়ে উঠেছে। কোন গভীরতর ঐক্যবাদ, কোন বৃহত্তর সামঞ্জস্যের উপলক্ষিতে সমস্ত অন্তর্দৃশ্যের সম্পূর্ণ অবসান ঘটেছে বলে মনে হয় না। কবি নানাবিধ তরঙ্গের মধ্যে, সৌন্দর্যের বহু বিচির উপলক্ষিতে সাজ্জনা থুঁজেছেন। কথনও কথনও ভূমানন্দের অক্ষয়াৎ উপলক্ষিতে ক্ষণিকের শান্তি হয়ত পেয়েছেন, কিন্তু চিন্তাহীন, তর্কহীন, দম্পত্তীহীন অঙ্গুল শান্তি তিনি পাননি। বেদনার একটা বেশ যেন রয়েই গেছে। ‘শেষ সপ্তকে’র স্বর এই সঞ্চিত বেদনার আবেশেই ভারাতুর।

‘শেষ সপ্তকে’র মধ্যে কবিকে যে মূর্তিতে দেখতে পাই তাতে তাঁকে উপনিষদের ঋষি বলা চলে না। তাঁর সমস্ত দ্বন্দ্বের অবসান হয়ে গেছে, সমস্ত আত্মজিজ্ঞাসা এক অচক্ষল শান্তিতে এসে প্রতিষ্ঠালাভ করেছে, এই বিশে তিনি সর্বদাই একটা স্থুর্মা বা harmony দেখতে পাচ্ছেন এমন কথা মনে হয় না। বরঞ্চ মনে হয় এখানে তিনি পাঁচজনের মধ্যে একজন মাঝুম ; বেদনায় তিনি ব্যথিত, অন্তর্বিবরোধের দ্বারা তিনি খণ্ডিত, বিশ্ববিধানের দুর্জেৰ জাটিলতা দ্বারা তিনি সংক্ষৃক্ত। থেকে থেকে গোঁগপণ বলে তিনি মুহূর্তের আনন্দকে চিরস্মৃত বলে তাঁকড়ে ধরছেন, কল্পনা আর তরঙ্গের মধ্যে তলিয়ে গিয়ে সত্য শিখং সুন্দরম এর সন্ধান করছেন। ক্ষণিকের জন্ম কোন একটা উপলক্ষিকে আশ্রয় করছেন, পরক্ষণেই আবার ঘনিয়ে আসছে সংশয়। মৃত্যুর জাটিল রহস্য কথনও জ্ঞাতসারে কথনও বা অজ্ঞাতসারে তাঁর চিন্তকে আচ্ছল করছে, তখন তাঁর স্থপ্ত ও জাগ্রাত সমস্ত চৈতন্য জীবপ্রাণের স্পর্শ পাবার জন্ম ব্যাকুল হয়ে উঠেছে। কবি মেখানে অতীন্দ্রিয় অমুভূতির রসে মথ, ভূমানন্দে বিভোর, সেখানে আমরা ‘দেবতা জেনে দাঙিয়ে রই দূরে’ ; ভাবের যে সমুজ্জ্বল শিখেরে জীবন দেবতা আর বিশ্বদেবতার সঙ্গে তাঁর বোঁৰাপড়া চলে সেখান থেকে আমাদের ‘কাঙাল নয়ন বার বার আসে ফিরে ফিরে’। কিন্তু ‘শেষ সপ্তকের’ মধ্যে কবির সঙ্গে একটা মিগৃঢ় আস্ত্রীয়তা অমুভব করা সাধারণ পাঠকের পক্ষে অসম্ভব বলে মনে হয় না।

‘শেষ সপ্তকে’ যে রাগিণী শুন্তে পাছি তা স্তুবেদনায় মহিমাপ্রিয়। বোধ হয় একেই বলতে পারি ‘a deep autumnal tone.’ এ কাব্যের পাতায় পাতায় যে যম বর্ণবিশ্বাস সে নবীন উষার রক্তরাগ নয়, সে হচ্ছে প্রান্তরবির অন্তগমন; গোধূলির ধূর আত্মার এখানকার আকাশ মেড়ের হয়ে উঠেছে। বোধ হয় একেই বলা যায় “—a sober colouring from an eye that hath kept watch over man’s mortality.” যে কবির বাণী এখানে শুন্তে পাছি তাঁর রক্তরঙ্গের মত কলরব আজ শান্ত হয়ে এসেছে। আসুন অবসানের মান ছায়ার সঙ্গে অতীত গৌরবের করণ স্মৃতি আজ এক হয়ে মিশেছে কবির অন্তরে। আজকের বীণাতন্ত্রে তীব্র বক্ষার উঠেছে না। তপঃক্লান্ত দিনান্তে, সঙ্গহীন স্তুতার নিবিড় নিহতে বসে, স্বচ্ছ দৃষ্টি মেলে কবি চেয়ে আছেন। মাঝে মাঝে অতীতের তীব্র হতে দীর্ঘবাস বয়ে আসছে, তার উষঃ স্পর্শ কবির গায়ে এসে লাগছে। মানবের জীবনে ও ইতিহাসে এবং এই স্মৃতিপুর বস্তুবিশে যে সমস্ত গভীর সমস্তা অমীমাংসিত রয়েছে—জীবনের চক্ষুলতা, বস্তর অনিয়ততা, মৃত্যুর বিভীষিকা, দীর্ঘের রক্তশ্রোত, প্রবলের উক্ত অন্তর—সেই সমস্ত প্রশ্ন থেকে থেকে কবির চিত্তকে মথিত করছে। যে উপস্থিতি কাল প্রতি মুহূর্তে সরে সরে যাচ্ছে তার জীবন্ত স্পর্শালভ করার জন্য কবি ক্ষণে ক্ষণে চক্ষু হয়ে উঠেছেন। আর আজ যা আপনার মধ্যে অপরিণত, অসম্পূর্ণ ও অগ্রকাশিত আছে অনাগত ভবিষ্যতে তাই পরিপূর্ণ বিকাশ দেখবার আশায় কবি উৎসুক হয়ে উঠেছেন। হারাণো অতীতের জন্য ক্ষুক ব্যাকুলতা, অনাবিস্তুত সত্যের জন্য গভীর আন্তরিক্ষজ্ঞাসা, অঙ্গলি ভরে সদ্য মুহূর্তের দান পাবার জন্য আকুল আগ্রহ, এবং অনাগত সার্থকতার জন্য সশঙ্ক প্রতীক্ষা—এই চারটি বিভিন্ন পর্যায়ে এখানকার কবিতাঙ্গলি সাজিয়ে দেখলে আলোচনার স্থিতি হতে পারে।

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প্রথমেই দেখা যায় যে কতকগুলি কবিতার উপর অতীতের মান ছায়া দীর্ঘ হয়ে পড়েছে। জীবনটা যতদিন দ্রুত তালে এগিয়ে যাচ্ছিল ততদিন পিছন ফিরে চেয়ে দেখবার তাগিদ আসেনি। তারপর এল অবসানের অপরাহ্ন, প্রত্যক্ষ অভিজ্ঞতা আর অভিনব স্পন্দন আয়ত্বের বাইরে সরে যেতে লাগল। আজ কবির পুরাণো স্মৃতির উৎস থেকে উৎসারিত হচ্ছে পুরুক আর অঞ্চল, থেকে থেকে বেদনায় বুকটা টন্টন করে উঠেছে। ইচ্ছা করছে অতীতের সেই স্বপ্নময় স্মৃতিময় তীব্রে ক্ষিয়ে যেতে। কিন্তু হাঁর! ফেরায় পথ নাই। ব্যর্থ অভিমানে হৃদয় ভারাতুর হয়ে উঠেছে। প্রথম কবিতাতেই শুন্তে পাই এক নিষ্কল ক্ষোভের করণ স্মৃতি! অতীতের এক অস্মীকৃত প্রেমের স্মৃতি কবির অন্তরকে আজ ক্ষুক অনুভাপে ভরে দিয়েছে। তালবেসে তাঁর পাস্তের পরে কে একজন তার

সমস্ত হৃদয়খানি উজাড় ক'রে দিয়েছিল। কবি তা আনন্দে গ্রহণ করেছিলেন।
সেদিন কবির যে গর্ব উদাসীন ছিল, আজ—

মে মুয়ে পড়েছে সেই মাটীতে
যেখানে তোমার হৃষী পায়ের চিহ্ন আছে আঁকা।

* * * *

আজ তুমি গেছ চলে,
দিনের পর দিন আসে, রাতের পর রাত,
তুমি আস না।

বিতীয় কবিতাটিতে দেখি কবি একদিন তুচ্ছ আলাপের কাকে কে একজন
কবির আস্ত্রবিহুল ঘোবলকে দোলা দিয়েছিল, তারই অদৃশ্য অঙ্গুলি কবির হৃদয়তারে আজ
বিয়হের মীড় লাগিষ্যে যাচ্ছে। মনে পড়েছে সেই বিশ্ব-উন্মান দিনটিকে অকারণে অসম্মেঝে;
মনে পড়ে শীতের মধ্যাকে,
যথন গুরু চড়া শশ্যবিন্দু মাঠের দিকে
চেয়ে চেয়ে বেলা যাই কেটে;
মনে পড়ে যথন সঙ্গহারা সায়াহের অবকারে
নৃর্ধাস্তের ওপার থেকে বেজে উঠে
ধৰনিহীন বীণার বেদনা।

২৯শ সংখ্যক কবিতায় দেখি কবি পিছন ফিরে দেখছেন অতীতের কোন একটা
বিশেষ দিনকে। একদিন তিনি ঐ দিনের মাঝখানেই ছিলেন। তখন তার সমস্ত চোখে
পড়েন। আজ দূরের পটে তাকে দেখে কবির মনে হচ্ছে সে যেন সেদিনকার নববধূ;

তন্মু তার দেহলতা,
শুগাছায়া রঙের আচলটা
মাথায় উঠেছে রঁপাটুকু ছাড়িয়ে।

* * * *

ইচ্ছে করছে ফিরে যাই পাশে,—
ফেরার পথ নাই।

৩০শ সংখ্যক কবিতাতেও 'সেই একই সুর।' কবি প্রথম বয়সে একদিন হঠাত
দেখা পেলেন তাঁর নিরবেশ মনের মাঝুমকে, অসংখ্যের মধ্যে সেই একটি মাত্রকে যিনি
তাঁর সমস্ত শৃঙ্খলাকে পূর্ণ করতে পারতেন, যাঁর মধ্যে তিনি আপন অন্তরের মিল পেতে
পারতেন। সেদিন তাঁর—

চোখে ছিল
একটা দিশাহারা ভয়ের চমক
পাছে কেউ পালায় তাকে না বলে।

মুহূর্তের জন্ম সেদিন তার সঙ্গে কবির দেখা হোলো, শুধু এক নিমেষের দেখা।

সংসারে আনন্দগোনার পথের পাশে
আমার প্রতীক্ষা ছিল
শুধু ঐ টুকু নিয়ে।
তার পর সে চলে গেছে।

পুলকভরা মিলনশুভি শুন্ধ হৃদয়ে যে ব্যাকুলতা জাগায় তার সব চেয়ে শুন্দর
প্রকাশ দেখতে পাচ্ছি তুমি সংস্কৃত কবিতায়। কবিতাটি গল্পের আকারে লেখা; নায়কের
মুখের স্ফুরণ উক্তি। তার ঘরখানি আজ আট বছর ধরে শুন্ধ। নীচের তলায় বসিয়েছেন
পাড়ার কাব। সেখানে তাস খেলায় আর তামাকের ধৈঁয়ায়, খবরের কাগজে আর
তুম্প তর্কে বক্ষ হাওয়া বনিয়ে ওঠে। এই প্রচুর পরিমাণ ঘোলা আলাপের গোলমাল
দিয়ে দিনের পর দিন ভদ্রলোক আপন শৃঙ্খলা ভরে দেন। একদিন কাবের লোকেরা
গেছে হাবড়া ছিশনে। সেই নিস্তুক সন্ধ্যায়

আট বছর আগে
এখানে ছিল হাওয়ার ছাঁড়ানো যে স্পর্শ
চুলের যে অস্পষ্ট গুরু
তারি একটা বেদনা লাগল
ঘরের সব কিছুতেই।

বুগল জীবনের জোয়ার জলে যে সৌন্দর্যের তরঙ্গ উঠেছিল তারি স্বত্ত্বতে বুকের
ভিতরটা টন্টন করে উঠল। হঠাৎ গাছের ডালে ডালে হাওয়া বারবারিয়ে উঠল।

অ্যামি বলে উঠলেম
“ওগো, আজ তোমার ঘরে তুমি এসেছ কি
মরণ লোক থেকে
তোমার বাদামী রঙের শাড়ীখানি পরে ?”

* * * *

শুন্দেম অশ্রুত বাণী,—

“কার কাছে আসব ?”

* * * *

“মেইঢ়ামার চির কিশোর বঁধু

তাকে ত আর পাইনে দেখতে

এই ঘরে !”

এই কবিতাগুলি চঞ্চল ও অনিত্য ঘোবনের স্মৃতিভাবে ভারাক্রান্ত। শুধু ত
দেহের ঘোবন নয়, বয়সের সঙ্গে সঙ্গে আমাদের অন্তরের ঘোবনও চলে যায়। কিশোর

বয়সে যাকে দেখতে পাই অনির্বচনীয় রূপে অভিজ্ঞতার সঙ্গে সঙ্গে কল্পনাকের সেই রঙীন আলো “fades into the light of common day.” এ ক্ষতি যে কত বড় ক্ষতি তা দেখতে পাই ১৯শ সংখ্যক কবিতায় ;—

শুনের ঝুননা থেকে অজ্ঞানীর স্বাদ গেছে মরে ;

তামুভূবে পাইনে

ভালবাসার সন্তুষ্টির মধ্যে

নিয়তই অসন্তুষ্ট,

জ্ঞানীর মধ্যে অজ্ঞানী,

কথার মধ্যে কল্পকথা ।

এই পর্যায়ের আর একটি কবিতা বিশেষ উল্লেখযোগ্য । সেটী ৩২শ সংখ্যক কবিতা । কবি এখানে অপরূপ সৌন্দর্যে ফুটিয়ে তুললেন তাঁর সেই বালক কালের সঙ্গে বেলাটা যেটা ছিল রূপ কথার রাসে নিবিড়, “বিশাস অবিশ্বাসের মাঝখানে যেদিন বেড়া ছিলনা উঁচু” । সেদিন পিলহজের উপর পিতলের প্রদীপের আলো জল্লত ; ছোট-ছেলেরা মাহুর পেতে বসে বুড়ো মোহন সর্দারের মুখে শুন্তো রোয়ো ডাকাতের কথা । বাংলার Robin Hood এই রোয়ো ডাকাতের কাহিনী শুনে সেদিন গায়ে রোমাঞ্চ লাগ্ত ।

তাব পরে এসেছে যুগ্মান্তর ।

বিদ্রুতের প্রথর আলোতে

ছেলেরা আজ খবরের কাগজে

পড়ে ডাকতির খবর ।

রূপ কথা শোনা নিষ্ঠুত সঙ্গে বেলা শুলো

সংসার থেকে গেল চলে,

আমাদের শুভতি

আর নিয়ে যাওয়া ভেলের প্রদীপের সঙ্গে সঙ্গে ।

বিচিত্র রসেভরা কল্পকথার যুগের সঙ্গে ইতর এই খবরের কাগজের যুগের প্রভেদ কবির সৌন্দর্যপিপাস্ত চিত্তকে ব্যাথাতুর করে তুললো ।

(৩)

এতক্ষণ দেখা গেল জীবনের যে সম্পদ হারিয়ে গেছে, তাকে কিরে পাবার আর কোন উপায়ই নাই । সেই ব্যথায় কবির চিত্ত ভারাতুর । এর পর যে কবিতা-গুলিকে পাছি তার মধ্যে দেখা যায় যে কবির ভাবনা বৃহত্তর ক্ষেত্রে প্রসারিত হচ্ছে । সেখানে শুধু ব্যক্তিগত জীবন যৌবনের ক্ষণহাস্তি নয়, বৃহৎ এই মানব সমাজ, বহুব্যাপ্ত

জীবলোক, আর গ্রহস্ফুর তারকাপুঞ্জিত এই যে বিপুল ব্রহ্মাণ্ড এর স্মৃবিশাল রঞ্জভূমিতে ভাঙ্গাচোরার যে খেলা প্রতিনিয়তই চলছে, অনিয়ের সেই লীলা কবিকে ব্যাকুল করেছে। মৃত্যু ও ধ্বংসের অন্তরে প্রবেশ করে অমৃত খুঁজে পাওয়ার ব্যাকুল প্রয়াস এই পর্যায়ের কবিতাগুলিতে ব্যক্ত হচ্ছে।

আসন্ন মৃত্যুর ছজ্জের রহস্য কেমন করে জীবনের সংক্ষেপগুলিকে অর্থহীন করে তোলে তাই শুনতে পাই ৬ সংখ্যক কবিতায়। দিনের প্রান্তে গোধূলির ঘাটে এসে কবি পাথেয়ের কথা ভাবছেন। প্রথ পথে অনেক কিছু দিমে পাত্র স্তরেছিলেন, কঠিন দৃঃখ্যে তার দাঁম দেওয়া হয়েছিল, ভেবেছিলেন সেই সব মূল্যবান সংক্ষেপ হবে তাঁর চির পাথেয়।

আজ সামনে-ধখন দেখি

কুরিয়ে এল পথ

পাথেয়ের অর্থ আর রইল না কিছুই।

আজ বিদারের দিনে জীবনের সমস্ত সংক্ষেপ ধূলোর হাতে উজোড় করে দিতে হচ্ছে, বিশ্ববিধানের এই নির্মানতা কবিতাটির স্তুর ভারি করে তুলেছে। পরের কবিতাটিতে (১) দেখি শুধু নিজের মৃত্যুর ভাবনা নয়, নিরবধি কাল এই বিপুল বিশ্বে মহাকালের যে ধ্বংসলীলা নিষ্ঠুরভাবে লীলাপূর্ণ হচ্ছে সে আজ কবিচিত্তকে উদ্বেল করে তুলেছে। নতুন নতুন আর্কিটোলজিক্যাল আবিষ্কারের সঙ্গে সঙ্গে ধখন হাজার হাজার বছরের আচ্ছাদন উৎক্ষিপ্ত হয়, তখন বেঙ্গলে পঞ্চে কত বিলুপ্ত সভ্যতার ভগ্নাবশেষ, তারিখ হারানো কত লোকালঘের বিরাট কঙ্কাল। এদের জীবনের ক্ষেত্রে প্রসারিত ছিল ইতিহাসের অলক্ষ্য অন্তরালে। এমন একদিন ছিল যেদিন ঐ সুমেরিয়া আর এই মহেঝেদারোর পথবাট মরমারীর কলকাকলীতে শতাব্দীর পর শতাব্দী ধরে মুখরিত হচ্ছিল। আজ সেখানে আলো নিবেছে, স্তুর খেমেছে, কিন্তু একদিন সে আঁকড়ের এই সমস্ত কিছুর মতই ভরা সত্য ছিল। তার পর কোন দুর্দাম সর্বনাশের দিনে, আপনার স্মৃবিপুল সংক্ষেপ ও বিপুলতর সন্তান্য নিয়ে, সেই সমস্ত মুখরিত জনপদ ধ্বংসের অতল তলে মগ্ন হয়ে গেল। সাফল্য আর ব্যর্থতা, বৃহৎ আর ক্ষুদ্র, সব হয়ে গেল এক।

যা বিকোলো আর যা বিকোলো না—

ছই-ই-মুংসারের হাট খেকে শেল চলে

একই মূল্যের ছাপ নিয়ে।

এই যে নির্মম অপচর এ শুধু মানব লোকেই আবক্ষ নয় :

ঐ নির্মল নিঃশব্দ আকাশে

অসংখ্য কল্প কল্পনারে

হয়েছে আবর্তন।

প্রেসিডেন্সী কলেজ ম্যাগাজিন

নৃতন নৃতন বিশ্ব

অঙ্ককারের নাড়ী ছিঁড়ে

জয় নিয়েছে আলোকে

ভেদে চলেছে আলোড়িত নক্ষত্রের ফেনপুঁজে—।

অবশ্যে যুগান্তে তারা তেমনি করেই গেছে

যেমন গেছে বর্ণশ্রান্ত মেষ,

যেমন গেছে কণ্জীবী পতঙ্গ।

১০ম কবিতায় এ বিষয়টারই পুনরাবৰ্তন দেখতে পাই। উপস্থিত কালের কোন এক সর্বনাশ চোখে দেখে কবির

মনে হয়েছিল অঙ্গীন এই দুঃখ;

মনে হয়েছিল পহঁহীন নৈরাগের বাধায়

শেষ পর্যন্ত এমনি করে

অঙ্ককার হাতড়িয়ে বেড়ানো।

এমন সময় কবির দৃষ্টি যুগান্তের দিগন্তে প্রসারিত হোলো। শুধু বেহার বা কোর্টেটাই যে “ভিত্তুক ভাঙ্গনের অপ্যাতে” দুবে যাচ্ছে তা নয়। দূর অতীতে দৃষ্টিপাত করলেই দেখা যাব—

নির্বাপিত বেনার পর্বত প্রামাণ ক্ষমরাশি,

জ্যোতিহীন, বাক্যহীন, অর্থশূন্য।

২১ সংখ্যক কবিতায় কবির কল্পনা উড়ে চুল্পো স্ববিপুল নক্ষত্রলোকে। সেখানেও হ্যাত্যর সেই দুর্দান্ত আবেগ। সেখানে বাঁকে বাঁকে জ্যোতিক-পতঙ্গ ঘরণের বহিতে বাঁপ দিয়ে পড়বার জন্য উন্মত্তের মত উড়ে চলেছে। সেই ভীষণ মৃত্যুলীলার তুলনায় মানবের সর্বনাশ অতি সামান্য। সেই সমস্ত দেখে শুনে মনে হোলো

অমুরতার আয়োজন

শিশুর শিথিল মুষ্টিগত

খেলার সামগ্রীর মতো।

কোন সাম্রাজ্য খুঁজে না পেয়ে কবি ৭ সংখ্যক কবিতায় গোয়ে উঠলেন—

মহাকাল, সন্ন্যাসী তুমি।

তোমার অতঙ্কস্পর্শ ধানের তরঙ্গ শিথে

উচ্চিত হয়ে উঠছে শৃষ্টি

আবার নেমে যাচ্ছে ধানের তরঙ্গ তলে।

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হে নির্মম, দাও আমাকে তোমার ঐ সন্ধাসের দীক্ষা ।

জীবন আর মৃত্যু, পাওয়া আর হারাণোর মাঝখানে

বেখানে আছে অক্ষুক শাস্তি

সেই সঁষ্টি হোমাপি শিখার অস্তরতম

স্তমিত নিভৃতে

দাও আমাকে আশ্রয় ।

কবির এই আশ্রয় ভিক্ষার মধ্যে শুন্তে পাই গভীর নৈরাশ্যের বাণী । অনিত্যের অস্তরালে যে অক্ষুক শাস্তি, যে অবচিলিত আনন্দ তিনি এখানে প্রাণপণ বলে ঝাঁকড়ে ধরতে চাচ্ছেন তা তাঁর অনুভবে এসে পৌছল না । এখানকার স্বরটা চরম প্রাপ্তির নিবিড় আনন্দের স্ফুর নয় । এ শুধু কল্পিত, অপরিদৃষ্ট ও অনমুভূত এক অসম্ভব শাস্তির জগ্নে ব্যাকুল কামনা মাত্র । ৩৩ সংখ্যক কবিতার শেষ চরণে কবি বলেছেন :

এই অনিত্যের মাঝখান দিয়ে চল্লতে চল্লতে

অনুভব করি আমার হৃৎস্পন্দনে

অসীমের স্ফুরতা ।

কবির এই বাক্য একটা বার্তা বহন করছে মাত্র, কবিতাটির মধ্যে উক্ত ‘হৃৎস্পন্দন’ বাণী শূর্ণু ধরেনি । ৩৩ ও ৩৪শ দুটা কবিতাকে একসঙ্গে পাশাপাশি পড়ে দেখলে মনে হব কবির শুরু চিন্ত ঐ বিশ্বাসের অস্তরে শাস্তির সন্ধান করছে । ৩৩ কবিতাটির মধ্যে যে বেদনা প্রচল্ল আছে, ৩৪শ কবিতাটিতে চল্লছে তারই চিকিৎসা । গুরুদাসপুর গড়ে যে নিউর হত্যালীলা আচরিত হয়েছিল, প্রবলের উদ্ভিত অস্থানের সেই বিবরণ অনেকবার কবির অস্তরকে আঘাত করেছে । ৩৩ সংখ্যক কবিতায় তারই পুনরাবৰ্তন । মোগলদৈন্য গুরুদাসপুর গড় ঘেরাই করার পর আটমাস কাটিল নরক বন্ধনায়, তারপর গড় পড়ল মোগলের হাতে, মৃত্যুর আসর রক্ষে পক্ষিল হোলো ।

মেহাল সিং বালক :

ষচ্ছ তরুণ সৌম্য মুখে

অস্তরের দীপ্তি পড়ছে যুটে ।

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ওঁগের অজন্মতা

দৈহে মনে রয়েছে

কানায় কানায় ডুরা ।

বেঁধে আনলে তাকে ।

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ক্ষণেকের জন্ম ঘাঁতকের থড়গ চায় বিমুখ হতে ।

ଏମନ ସମୟ ବାଦଶାର ହୃଦୟ ଏଇ ତାକେ ମୁକ୍ତି ଦାଓ, କରଣ ତାର ବିଧିବା ମା ଜୀବିତେ
ଶିଥିର୍ବନ୍ଦ ନୟ ତାର ଛେଲେର, ଶିଥରା ତାକେ ଜୋର କରେ ବନ୍ଦୀ କରେଛି ।

କୋଣେ ଲଜ୍ଜାର ରକ୍ତବର୍ଷ ହୋଲୋ—

‘ବାଲକର ମୁଖ’ ।

ବ୍ୟଲେ ଉଠିଲ—“ଚାଇନେ ପ୍ରାପ ମିଥାର କୁପାଇ, —

ସତୋ ଆମାର ଶେଷ ମୁକ୍ତି

ଆମି ଶ୍ରୀଧି” ।

ସମସ୍ତ କବିତାଟି ଏଇ ନେହାଲ ସିଂ-ଏର ଉଚ୍ଚଲ ଦେହେର ମତିଇ, ସେନ କୁନ୍ଦେ ବେର କରା
ହେବେ ବିଦ୍ୟତେର ବାଟାଲି ଦିଲେ । ଏତିକୁ ବାଗ୍ ବାହଳ୍ୟ, ବା ଉଚ୍ଛ୍ଵାସ ବା ମତପ୍ରକାଶ
ଏଥାନେ ସ୍ଥାନ ପାଇ ନି । ଦର୍ପେକ୍ଷତ ନିଷ୍ଠାର ପ୍ରତାପ, ଆର ସତ୍ୟର ଜନ୍ୟ ଉଦାତ୍ତ ଆତ୍ମଦାନ—
ଏହି ସମ୍ମିଳିତ ମୂର୍ତ୍ତି ଆମାଦେର ମନେର ଗତିରେ କେଟେ ବସେ । ଶ୍ରୀ, ଅନୁଚ୍ଛାରିତ ଏକଟା
ପ୍ରକ୍ଷମାଧ୍ୟ ତୁଳାତ୍ମକ ଚାର ତ୍ର ମୂର୍ତ୍ତିର ପାଶେ : ଏହି ସେ ଆତ୍ମଦାନ, ଏହି ସେ ନିଷ୍ଠାର ଅପର୍ଚନ, ଏତେ
କୋନ ଅମର ଅହିମା କେନା ହେବେ ? ପରେର କବିତାଟିତେ ପାଇଁ ଏହି ଅନୁଚ୍ଛାରିତ ପ୍ରଶ୍ନର
ଏକଟା ଜୀବାବେର ଆଯୋଜନ ।

ପଥ ଚଲୁଣେ ଚଲୁଣେ ଦେଖେଛି

ପୁରୀଧେ କିର୍ତ୍ତିତ କତ ଦେଶ ଆଜ କୀର୍ତ୍ତିନିଃୟ ।

ଦେଖେଛି ଦର୍ପେକ୍ଷତ ପ୍ରତାପେର

ଅବମାନିତ ଭଗ୍ନଶୟ

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ବିରାଟ ଅହକାର

ହେବେହେ ମାଟ୍ଟାଙ୍ଗେ ଧୂଲାର ପ୍ରଣତ ।

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ଦେଖେଛି ଶୁଦ୍ଧର ସୁଗାନ୍ତର

ବାଲ୍ମୀର ତୁରେ ଅଛନ୍ତର,

ସେନ ହର୍ତ୍ତାଂ ସହାର ବାପଟା ଲେଗେ

କୋନ୍ର ମହାତରୀ

ହର୍ତ୍ତାଂ ଭୂରି ଧୂର ସମ୍ମତଲେ ।

ମକଳ ଆଶା ନିଯେ, ଗାନ ନିଯେ, ମୁକ୍ତି ନିଯେ ।

ଏହି ପର୍ଯ୍ୟନ୍ତ ଗିରେ କବିତାଟି ହର୍ତ୍ତାଂ ମୋଡ଼ ଫିରିଲ । କବି ତାଁର ଏଇ ସମସ୍ତ ଦେଖା
ଶୋନାର ଉପର କିପ୍ରହଞ୍ଚେ ଏକଥାନି ସନ ସ୍ବନ୍ଧିକା ଟେଣେ ଦିଲେନ :

ଏହି ଅନିଯୋର ମାବିଧାନେ ଚଲୁଣେ ଚଲୁଣେ

ଅନୁଭବ କରି ଆମାର ହଂପଦାନେ

ଅସୀମେର ଶୁକତା ।

এই উক্তির মধ্যে প্রত্যক্ষ অহুভূতির নিঃসংশয় স্বরটী বাজল না ।

কবির অশান্ত চিন্ত কেমন করে সমস্ত জিজ্ঞাসার অবসান খুঁজে বেড়াচ্ছে তা দেখতে পাঞ্চ ৩৫ নং কবিতায় ।

দীর্ঘ পথ ভালো মন্দয় বিকীর্ণ,
বাতিদিনের যাত্রা দীর্ঘ দিনের বক্ষুর পথে ।
শুধু কি কেবল পথ চলাতেই এ পথের লক্ষ্য ?
ভিড়ের কল্যাব পেঁচিয়ে আসছে গানের আহ্মান,

* * *

তার সত্য মিল্বে কোনথানে ?
মাটীর তলায় শুষ্টি আছে বৈজ ।
অঙ্গকারে সে দেখছে অভাবিতের স্ফগ ।
স্ফপেই কি তার শেষ ?
উৎসর আলোয় তার ফুলের প্রকাশ ;
আজ নেই, তাই বলে কি নাই কোন দিনই ?

পৃথিবীটা শুধু কোলাহল নয়, সেখানে গানও আছে, বাতির পর সেখানে দিন আসে, মৃত্যু ও ধৰ্মস যেমন আছে, নবীনের আবির্ভাবও তেমনি আছে; স্বতরাং কোনোথানে কোনো একটা সামঞ্জস্য নিশ্চয়ই আছে—এমি একটা আশা (a hope too like despair !) কবি ঝাঁকড়ে ধৰতে চান ।

প্রলয় ও স্ফটি, মরণ ও জীবন, অশান্তি ও শান্তি এ দুয়ের মধ্যে মিল খুঁজে পাবার প্রয়োজন কবি যেন প্রতিনিয়তই অহুভূত করছেন। উপরে যে কয়টা কবিতা দেখা গেল সেখানেই এর সমাপ্তি ঘটেনি। ৩৭, ৩৮, ৩৯ ও ৪০ সংখ্যক কবিতায় একই সমস্তা নানা আকারে ঘূরে ফিরে এসে পড়ছে। নিদাঘের শীর্ষ তপস্তার পর আসে আষাঢ়ের প্রসংগতা; বিরহের অশি পরীক্ষাতেই প্রেমের পরিশুদ্ধি; মরণের হাতেই পুরাতনের পরিমার্জিনা; প্রলয়ের অবসানেই নবীনের আবির্ভাব—এ চারটা বিষয় যথাক্রমে ঐ চারটা কবিতায় ব্যক্ত হচ্ছে। যুক্তি হিসাবে কথাগুলি শোনায় রাত্রির পর প্রভাত, রবিবারের পর সোমবার, চৈত্র সংক্রান্তির পর পঞ্চলা বৈশাখ প্রভৃতির মত। রসরচনা হিসাবে, ওগুলি পুরানো কথার পুনৰুক্তি মনে না হলে ভালই লাগে। ৪০ সংখ্যক কবিতার বিষয় হচ্ছে নবীনের আবাহন; নীচে তারিখ দেওয়া আছে ১লা বৈশাখ, ১৩৪২। সমস্ত বইখানির মধ্যে এই একটা মাত্র কবিতার নীচেই তারিখ দেওয়া আছে; তাছাড়া কবিতাটির প্রারম্ভে অর্থবিবেদ থেকে একটা শ্লোক উক্তি হয়েছে। এ দুটা স্পষ্ট লক্ষণ না থাকলেও রচনাটিকে একটা বিশেষ দিনে একটা বিশেষ শাস্ত্র বাক্যের বা তত্ত্বের ব্যাখ্যা বলেই মনে হ'ত, প্রত্যক্ষ অহুভূতির প্রকাশ বলে মনে হ'ত না।

এতক্ষণ ধরে দেখা গেল কবি যেখানে চঞ্চলের মধ্য অচঞ্চল, অনিত্যের মধ্যে নিত্য এবং মৃত্যুর মধ্যে অমৃত প্রাপ্তি তত্ত্বের আলোচনা করছেন সেখানে তাঁর কথার মধ্যে আবেগ এসে মিশছে না, অহস্তির মধ্যে স্পন্দন জাগ্ছে না, স্বরের মধ্যে উপলক্ষ্মির রেশটুকু ধরা পড়ছে না । ২১ সংখ্যক কবিতার দেখি কবি ঐ অসম্ভব শাস্তির অব্যেক্ষণ ছেড়ে অন্যপ্রকার সাস্তনার কথা বলছেন :

আমি পেয়েছি ক্ষণে ক্ষণে অমৃত ভরা

মৃহূর্তগুলিকে,

তার সীমা কে বিচার করবে ?

১৪ সংখ্যক কবিতায় কবি নিবিড় প্রেমের মিলন মুহূর্তকে মৃত্যুহীন বলে অনুভব কর্তেন :

সেই মুহূর্ত তোমার প্রেমের অমরাবতী

বাণু হোলো অনন্ত স্মৃতির ভূমিকায় ।

সেই মুহূর্তের আনন্দ বেদনা

বেজে উঠল কালের বীণায়,

প্রসারিত হোলো আগামী জন্ম জৰাস্তরে ।

কণস্থায়ী মুহূর্তের নিবিড় উপলক্ষ্মিতে এই যে অন্তের পিপাসা মেটানোর চেষ্টা এর একটা করুণ দিক আছে । যে নিমেষ এখনই চলে যাবে তাকেই চিরস্তন বলে আঁকড়ে থাকার মধ্যে আছে শুধু ব্যর্থতা । কবি বলতে চান এই যে শুভমুহূর্ত, এ ক্ষণকালের পর বিস্মিত হলেও ধতক্ষণ থাকে ততক্ষণ তার রূপে চিরকালের স্মাক্ষর লাগে : (“the instant made eternity”)

এই নিমেষটুকুর বাইরে আর যা কিছু আছে

সে গৌণ ।

এর বাইরে আছে মরণ,

একদিন রূপের আলোজালা রঞ্জনঞ্জ থেকে

সরে যাব নেপথ্যে ।

* * *

তোমার দ্বারের কাছে আছে যে কৃষ্ণচূড়।

যার তলায় দুবেলা জল দাও আপন হাতে,

সেও প্রধান হয়ে উঠে ।

তাব ডাল পালার বাইরে

সরিয়ে রাখবে আমাকে

বিশ্বের বিরাট অগোচরে ।

তা হোক,

এগু গৌণ ।

একেই বলে logic of despair. ঐ বে কৃষ্ণচূড়ার গাছ একদিন প্রধান হয়ে উঠে কবির স্মৃতিকে সরিয়ে রাখবে ওর কলনা কবির চিত্তকে ব্যথিত করলো, কঠুন্দের ক্ষেপণাটুকু মুখের কথায় চাপা পড়লো না।

ব্যক্তির কথা বাদ দিয়ে যথন সাধারণভাবে দেখলেন তখন কবি এই বিশ্বব্যাপারে দুঃখ বেদনার একটা স্বসন্দি স্বীকার করে নিলেন, মেনে নিলেন মৃত্যুরও একটা নিগুঢ় প্রয়োজন আছে, বিশ্বিধানে পাপও কল্যাণের প্রয়োজনে নিযুক্ত আছে। কিন্তু ব্যক্তির মেহ-প্রেম-আশা-আকাঙ্ক্ষা-বিজড়িত জীবনে ঐ ব্যাখ্যান কি সাম্ভন্না আন্তে পারে? কবি যথন নিজের কথা ভাবছেন, তখন মৃত্যুর ঐ ব্যাখ্যায় তাঁর মন শান্ত হচ্ছে না। যে জীবন প্রতিনিয়তই তাঁর কাছ থেকে সরে যাচ্ছে তাকেই নিরিড করে অনুভব করার জন্মে তিনি ব্যাকুল হয়ে উঠেছেন। পরবর্তী পর্যায়ের কবিতায় এর উদাহরণ পাওয়া যাবে।

(৪)

কবি একদিন স্বপ্নে দেখেছিলেন ব্রহ্মানন্দ কেশবচন্দ্র সেনের মৃত্যুশয্যার পাশে তিনি বসে আছেন। তিনি বললেন, “রবি, তোমার হাতটা আমাকে দাও দেখি”। কবি হাত বাড়িয়ে দিলেন, কিন্তু তাঁর এই অনুরোধের মানেটি বুঝতে পারলেন না। অবশ্যে তিনি কবির হাত ধরে বললেন, “আমি এই যে জীবলোক থেকে বিদায় নিচ্ছি, তোমার হাতের স্পর্শে তারই শেষ স্পর্শ নিয়ে যেতে চাই।” কবিও আজ অনুভব কচ্ছেন বিদায়ের কাল সম্মিট, তাই জীবনের প্রান্তসীমায় এসে জীবলোকের আনন্দ-স্পর্শের জন্য তিনি ব্যাকুল হয়ে’ উঠেছেন। ভবিষ্যতে তাঁর কি খ্যাতি থাকবে, তাঁর হৃত্তাবনাকে তিনি আজ দূরে সরিয়ে রাখতে চান, এই সম্ভ বর্তমানে চারিদিকে যে অস্তিত্বের ধারা প্রবাহিত হচ্ছে তাতে অভিন্নত হয়ে তিনি মুক্তির নতুন পরিচয় পেতে চান। আজ আর তর্ক নয়, ভাবনা নয়, প্রশ্ন নয়; মৃত্যু আর অগৃহ্যে কোন অসন্তব মিলের জন্যে ব্যর্থ অনুসন্ধানও নয়। স্মৃতি বিস্মৃতির নানা বর্ণে রঞ্জিত দুঃখ স্বরের বাস্পদণ্ডিমা আজ কেটে যাক। শুধু যাক প্রাণময় বিরাট সন্তার স্পর্শ। ফুলে ফলে পল্লবে, বহুব্যাপ্ত জীবজগতে প্রাণের যে হিল্লোল নিত্যকাল ধরে প্রবাহিত তার স্পন্দন লাঙাক তাঁর প্রাণের আদিতম স্তরে—এই আজ কবির একান্ত কামনা। এই প্রাণের বারণার স্নান করে কবির আজ্ঞা যে মহামুক্তি শান্ত করলো, তার বাঁচী বেজে উঠেছে ৪, ৮, ১১, ২৭ ও ৩৬ সংখ্যক কবিতায়। এখনে কবির দৃষ্টি স্বচ্ছ, অপ্রমত্ত ও পরিষ্কৃত। অনুভূতির গভীরতায়, ভাবের বিশুদ্ধতায় ও তামার প্রাঙ্গনতায় এই কবিতাণ্ডিলি অতুলনীয়। পঞ্চের স্মৃষ্টি বাক্সার ও ভাষার আড়ম্বর বর্জন করে,

কবি যে এখানে নিরাভরণ ভাষা ও শৃঙ্খালের গন্ধ ছর্দকে তাঁর অতি শুক্রমার ভাবসের বাহন করেছেন তাঁর মধ্যে আছে শৃঙ্খ সামঞ্জস্য বোধ । ৮নং কবিতায় কবি বলছেন, পথ চলতে চলতে

সহজে দেখব সব দেখা

শুনব সব শুন

চলস্থ দিনরাত্রির

কলরোলের মাঝখান দিয়ে ।

বেঁচে থাকার আনন্দে ভরপুর যতসব গাছপালা, পিশুপাথী, নর-নারী তাদের ছবি কবি কঁঠেকঁটি ঝাঁচড়ে ফুটিয়ে তুলে বলছেন :

চাবদিক থেকে অস্তিত্বে এই ধারা

নানা শাখায় বইছে দিনেরাত্রে ।

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চক্ষ বসন্তের অবসানে

আজ আমি অলস মনে

আকর্ষ তুব দেব এই ধারার গভীরে ;

৮.নং কবিতায় কবি ভাবীকালের খ্যাতিকে তুচ্ছ করে অঙ্গলি ভরে সত্ত মুহূর্তের দান গ্রহণ করলেন, বল্লেন :

এই নিত্যবহুল অনিত্যের প্রোত্তে

আঙ্গুলিমৃত চল্পতি প্রাণের হিলোল ;

তাৰ কাঁপনে আমাৰ মন ঘলমল কৰছে

কৃষ্ণচূড়াৰ পাতার মত ।

বর্তমানের দিগন্তপারে অলঙ্ক ভবিষ্যতে বেদনাহীন চেতনাহীন ছায়ামাত্রার তাঁর
যে নামটা লক্ষ নামের সঙ্গে ঠেলাঠেলি করে চলতে থাকবে তাকে আজ কবি মনে ঠাই
দিতে চান না । তিনি চান

জীবনের অজ্ঞ কয়দিনে

বিশ্বায়ণী নামহীন আলন্দ

দিক আমাকে নিরহক্ষার মৃতি ।

১১ সংখ্যক কবিতাটি চিত্রপঞ্চম আনন্দসে বলমল করছে । তোৱ থেকেই জেগে
উঠ্ল প্রাণ প্রবাহের চেউ । কোকিল ডাক্ল, রাস্তায় চল্ল গুৰুৰ গাড়ী, হাটের দিনের
ভৌড় লাগ্ল সেখানে । ইস্কুলের ঘড়তে ছটা বাজ্ল । কবি বল্লেন :

ঐ ঘটাব শক্ত আৱ সকাল বেলাকাৰ কাচা রোদ্দুবেৰ রঙ

মিলে গেছে আমাৰ মনে ।

বাগানে গিয়ে দেখলেন সব কিছুই প্রাণের চাঁফলে ভরপুর, দিনরাত ধরে এক অক্লান্ত শুশ্রায় ধরণীর অস্তঃপুর থেকে সঞ্চারিত হচ্ছে সমস্ত গাছের ডালে ডালে পাতায় পাতায়।
কি বৃহৎ সেই আস্থায়তা !

সাতটা বাজল ঘড়িতে ।

* * *

থিড়কির দরজা দিয়ে

মেহেন্তী চুকল বাগানে ।

* * *

চরাতে এসেছে

একজোড়া রাজহাঁস,

আর তার ছোট ছোট ছানাণ্ডিকে ।

ইঁসছটো দাস্পত্য দায়িত্বের মর্যাদায় গঞ্জীর,

সকলের চেয়ে গুরুতর ত্রি মেরেটোর দায়িত্ব ।

জীবপ্রাণের দাবী স্পন্দনান

ছোট ত্রি মাতৃমনের শেহরসে ।

মাধুর্যেভরা সকালবেলাকার এই ছবিখানি কবি আপন অন্তরে পূরে নিলেন। ২৩
সংখ্যক কবিতায় দেখি কবির

নগ্নচিত্ত মগ্ন হয়েছে সমষ্টের মাঝে ।

যার দিকে তাকাই

চঙ্গ তাকে ঝাকড়িয়ে থাকে

পুক্ষলগ্ন ভয়ের মত ।

৩৬শ সংখ্যক কবিতায় ত্রি একই স্পন্দন ।

’ বর্তমানকে নিবিড় করে ধরে থাকার জন্যে এই যে আকুল আগ্রহ এর উপর পড়েছে
গুচ্ছের বিষয়ের ছায়া । আসন্ন অবসান্নের স্বরটা কিছুতেই যেন চাপা পড়তে চায় না ।
মৃত্যুর অন্তরে অযুক্ত মিলবে কি না তার ঠিক ঠিকানা, নাই । তবে মৃত্যু এসে বে সব
শেষ করে দেবে সে বিষয়ে সন্দেহের কোন অবকাশই নেই । তাই আজ ব্যক্তি চিন্তে
চারদিকের প্রাণের স্পর্শ কবি এমন নিবিড় করে পেতে চাচেন ।

(৫)

মাধুর্যে ভরা এই যে উপস্থিত মুহূর্তগুলি এর মধ্যে সম্পূর্ণতার আনন্দ কোথায় ? এর
উপলব্ধিতে কবির সমস্ত কামনা পূর্ণ হোলো না । তবে স্বর্থের লক্ষ অনুভূতি ভরা এই যে
বিভিন্ন বিচ্ছিন্ন নিমেষগুলি, এদের একত্র করলে কি পাওয়া যায় ? টুকড়ো জোড়া দেওয়া

କବିର ଯେ ପରିଚୟ ଦେଇ କି ସବ ? ଏକେ ସମଗ୍ରଭାବେ ଦେଖିତେ କେମନ ? ତୀର ସମଗ୍ର ସଜ୍ଜା କି କୋନ ଦିନ କୋନ ଆଲୋତେ ଏକ ହୟେ ଦେଖା ଦେବେ ନା ? ଏହି ସମସ୍ତ ପ୍ରଶ୍ନକେ ଠେକିରେ ରାଖି ଗେଲ ନା । କବି ଅନୁଭବ କରଛେ ତୀର ମଧ୍ୟେ ଏଥନ୍ତି ଅନେକ ଅଜାନ୍ମା ଆଛେ, ଅନେକ ଅପରିଣିତ ଓ ଅପ୍ରକାଶିତ ଆଛେ । ଜୀବନେର ଯେ ସମସ୍ତ ଉପଗ୍ରହ ସଞ୍ଚିତ ହୟେ ଆଛେ ତାର ସା ଏଥନ୍ତି ଅନାଗତ, ଦେଇ ସମସ୍ତ ଏକ ସଙ୍ଗେ ଯେ ଦିନ ମିଳିବେ ଦେଇ ଦିନ ହେବେ ତୀର ଅନ୍ତରୀଆର ଚରମ ବିକାଶ, ଦେଇ ଦିନଇ ପାଓଯା ଯାବେ ତୀର ସମଗ୍ର ସତ୍ତାର ପରିଚୟ । ଦେଇ ଅନ୍ତିମ ପରିଚୟେର ଜନ୍ମ କବି ପ୍ରତୀକ୍ଷା କରଛେ ଯାର ମଧ୍ୟେ ତିନି ନିଜେକେ ଶେତ୍ର କରେ, ସମ୍ପୂର୍ଣ୍ଣ କରେ ଦେଖିତେ ପାବେନ । ୫, ୯, ୨୬, ୪୩, ୪୪, ୪୫ ଓ ୪୬ ସଂଖ୍ୟକ କବିତାଯ୍ୟ ପରିପୂର୍ଣ୍ଣ ବିକାଶେର ଜନ୍ମ ପ୍ରତୀକ୍ଷାର, ଚରମ ମୁକ୍ତିଜ୍ଞାନରେର ଜନ୍ମ ପ୍ରତ୍ୟାଶାର ଶୁରୁଟା ଧ୍ୱନିତ ହଜେ । ଏହି ପ୍ରତ୍ୟାଶା ଏକେବାରେ ନିଃସଂଶୟ ବା ନିର୍ବିଶକ୍ଷ ନନ୍ଦ । କବିର ଦୃଷ୍ଟି ଏଥାମେ ଥୁବ ସ୍ଵଚ୍ଛତା ନନ୍ଦ । ଶୁଦ୍ଧ ଆଶା ଆଛେ ପ୍ରେମେର ଆଲୋକେ ବ୍ୟାଧି ସମ୍ପୂର୍ଣ୍ଣ ପରିଚୟ ଯେମନ ଉତ୍ସାହିତ ହୟେ ଓର୍ଟେ, ତେହି ହସତ ତୀରର ମନ୍ଦିର ପ୍ରତ୍ୟାଶାର ମନ୍ଦିର ହେବେ । ଜୀବନେର ଗୁଣ୍ଡ ତାଙ୍ଗରେ ବିଗତ ମୁହଁର୍ତ୍ତଗୁଲିର ଯେ ସଂଖ୍ୟା ପ୍ରଞ୍ଜିତ ହୟେ ଆଛେ ତାର କଥା ତାବତେ ତାବତେ କବି ମେ କବିତାଯ ବ୍ୟାକକୁ ପ୍ରଶ୍ନ କରିଲେନ :

ଯହ ବିଚିତ୍ରର କାଳକଲାଯ ଚିତ୍ରିତ
ଏହି ଆମାର ସମଗ୍ର ସତ୍ତା
ତାର ସମସ୍ତ ସଂଖ୍ୟ ସମସ୍ତ ପରିଚୟ ନିମ୍ନେ
କୋନୋ ଯୁଗେ କି କୋନୋ ଦିବ୍ୟ ଦୃଷ୍ଟିର ସମ୍ମୁଦ୍ରେ
ପରିପୂର୍ଣ୍ଣ ଅସାରିତ ହେ ?

ଆପନ ମଧ୍ୟେ ଯେ ଅନୁକୁଳିତ ସଫଳତାର ବୀଜ ପ୍ରଚ୍ଛର ଆଛେ ତାର ବିକାଶେର ଜନ୍ମ
କବି ବ୍ୟାପ୍ତି ହୟେ ଉଠିଲେନ ୯ ସଂଖ୍ୟକ କବିତାଯ :

ଯାକେ ବ୍ୟାକେ ପାରି ଆମାର ସବଟା
ତାର ନାମ ଦେଓଯା ହସନି,
ତାମ ନଜ୍ମା ଶେଷ ହେ କବେ ?
ତାର ସଙ୍ଗେ ପ୍ରତ୍ୟକ୍ଷ ସାବହାରେ ସଂପର୍କ ହେ କାର ?

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ଏହି ଅପରିଣିତ, ଅପ୍ରକାଶିତ ଆମି
ଏ କାର ଜଣେ ଏ କିମେର ଜଣେ ?

କତ ଲକ୍ଷ ବରମେର ତପଶ୍ଚାର ଫଳେ ବ୍ୟକ୍ତିର ଉତ୍ସବ ହୟେଛେ ଏହି ଜଗତେ । ଏକ ଏକଟୀ
ମାନବୀଆ ବିଶ୍ଵଶିଳ୍ପୀର ଏକ ଏକଟୀ ଅସମାନ୍ତ ଶିଳ୍ପପ୍ରକାଶ । କବିର ବିଶ୍ଵାସ ଏହି ଅସମ୍ପୂର୍ଣ୍ଣ

স্থষ্টি কখনই নির্বর্কতার অভ্যন্তরে তলিয়ে থাবে না। আজ যে তাঁর সবটা অজ্ঞানা, অচেনা ও অগ্রাপ্য রয়েছে তার কারণ বিশ্ব-স্তুতির ধ্যান এখনও তাঁর মধ্যে সম্পূর্ণ হয় নি।

২৬ সংখ্যক কবিতায় বলছেন যে, বিশ্বস্তুতি তাঁর আনন্দ দিয়ে ভালবাসা দিয়ে এই বিশ্বকে স্থষ্টি করেছেন, বিশ্বস্তুতির সেই আনন্দ মন্ত্র হচ্ছে “ভালবাসি”। কবি যে সেই স্থুরে আপন স্থুর মেলাতে পারছেন না, তার কারণ তাঁর বিকাশ আজও অসম্পূর্ণ, তাঁর কৃষ্ণ এখনও কুয়াশার জড়িমায় অপ্পষ্ট। তাই তাঁর একান্ত গ্রাথনা—

আজ দিনান্তের অক্ষকারে
এ জয়ের হত ভাবনা হত বেদনা
নিবিড় চেতনায় সম্মিলিত হয়ে
সম্ভা বেলার একলা তারার মতো
জীবনের শেষ বাস্তীতে হোক উদ্ভাসিত
“ভালোবাসি”।

৪৩ সংখ্যক কবিতায় কবি পিছন ফিরে দেখলেন

কোন কারিগর গাঁথছে
ছোট ছোট জন্ম মৃত্যুর সীমানায়
নানা রুবিস্তুনাথের একথানা মালা।

আপনার বাল্য, কৈশোর, যৌবন, বার্দ্ধক্য—একে একে সকলের পানে চেয়ে কবি
জানতে পারলেন

আমার প্রকাশে
অনেক আছে অসমাপ্ত
অনেক ছিল বিছিন্ন
অনেক উপেক্ষিত।

যারা তাঁর ভালমন্দ মিলিয়ে দেখেছে আপন শ্রদ্ধায়, ভালবাসায় ও ক্ষমায়, কবি
আজ তাদের জন্যে তাঁর আশীর্বাদ রেখে থাচ্ছেন। তাঁর পর চাচ্ছেন ছুটি :

জীবনের কালো শাদা সুত্রে গাঁথা
সকল পরিচয়ের অস্তরালে ;
নির্জন নামহীন নিষ্ঠতে ;
নানা স্থুরের নানা তারের যত্নে
স্থুর মিলিয়ে নিতে দাও
এক চরম সঙ্গীতের গভীরতায়।

পরের কবিতাটিতে (৪৪) দেখি কবি ফিরে এসেছেন সেই শাটীর কোলে যেখানে আছে
সব বেদনার বিশ্বতি, সব কলঙ্কের মার্জনা ।

সেখানে তিনি রইলেন

চরম মৃত্তি জাগরণের প্রতীক্ষায়
নব জীবনের বিস্মিত প্রভাতে ।

পরের কবিতায় (৪৫) সেই একই কথা । যে জীবনকে তিনি ছেড়ে এলেন তার মধ্যে
দেখলেন এক অর্দেককে, বাকী আধ্যাত্মা এখনও অঙ্গাত ।

সেই একটী আধ্যাত্মা আমার মধ্যে আজ ঠেকেছে
আপন প্রাপ্ত রেখায় ;
হই দিকে প্রসারিত দেখি হই বিপুল নিঃশব্দ,
হই বিরাট আধ্যাত্মা ।

সম্পূর্ণতার জন্য প্রতীক্ষা নিয়ে তিনি 'শেষ সপ্তক' শেষ করলেন :

আজ নেব মৃত্তি ।
সামনে দেখছি সমুদ্র পেরিয়ে
নতুন পার ।
তাকে জড়াতে ঘাব না
এ পারের বোঝার সুজ্ঞে ।
এ নৌকায় মাম নেব না কিছুই
ঘাব একলা ।
নতুন হয়ে নতুনের কাছে ।

(৬)

এতক্ষণ ধরে নানা পর্যায়ে ভাগ করে যে সমস্ত কবিতা আলোচনা করা গেল তার মধ্যে
রূপ পেয়েছে কবির বেদনা, ভাবনা, ভরসা, প্রতীক্ষা, প্রভৃতি নানা ভাবাবেগ । এগুলি
খাঁটি লিরিক কবিতা । এ ছাড়া আরও কয়েকটি রচনা উল্লেখযোগ্য । এগুলি ছন্দে
লেখা এক একখনি চিঠি । কাব্যহিসাবে তাদের মূল্য কম । কিন্তু ছবি, গান, গম
প্রভৃতি বিষয়ে কবির গভীর অন্তর্দ্ধৃষ্টিপূর্ণ মতামত, তাঁর সূক্ষ্মরসবোধ অঙ্গ ও সুন্দর
ভাষায় সেখানে ব্যক্ত হচ্ছে ।

চিত্রশিল্প সম্পর্কে, বিশেষ করে তাঁর নিজের ছবি সম্পর্কে, কবির চারখানি চিঠি এখানে পাছি। ছবি যে ঘটনার দাসত্ব করে না, সে যে কোন কিছুর প্রতিচ্ছবি নয়, এক একটা ছবি এক একটা বেধায় গড়া রূপ, প্রতিরূপ নয়, আপন বৈশিষ্ট্যে, সামঞ্জস্যে ও সৌন্দর্যে স্মস্পূর্ণ এই কথাটাই কবি স্মরণ করে নান্তভাবে বলেছেন। সঙ্গীত শিল্প সম্পর্কেও তাঁর মতটা প্রণিধানযোগ্য। গান কোন বার্জি বহন করে না, কোন বিশেষ একটা জানের কথাও তাতে প্রকাশ পায় না। সে হচ্ছে স্বরের উপকরণ দিয়ে গড়া একটা মূর্তি। মাঝের রসবোধ যথে স্বরকে বাহন করে তখন সেই স্বর ছন্দে তালে বিচিত্র আবর্তনে নাচ তে থাকে। স্বরের

সেই সীমায় বদ্ধী নাচ
পায় গানে গড়া রূপ।

কথা যখন স্বরের সঙ্গে এসে যেশে তখন তার অর্থ যায় উল্টিয়ে, ব্যাকবরণের নিয়ম আর অভিধানের শাসন তার, আবেগময় ন্যত্যের কাছে হার মানে। গানে স্বরেরই প্রাধান্ত, কথার নয়।

শ্রীযুক্ত চাকুচন্দ্র দত্তকে লেখা চিঠিখানিতে কথা-শিল্পীর স্বরূপ বর্ণনা করা হয়েছে। চিঠিখানি আন্তরিকতায় পরিপূর্ণ। দত্ত মশায়ের নিজের যে ছবিটা চিঠিখানির মধ্যে ফুটে উঠেছে তা যেমন স্বস্পষ্ট তেমনি মনোজ্ঞ। কবির মতে ইনি হচ্ছেন একজন যথার্থ গল্পচয়িতা। ইনি গল্প করতে গিয়ে কথনও মাঝারি করেন না। তিনি জীবলীলার মাঝুকে জেনেছেন গভীর করে, মাঝের পরে আছে তাঁর দরদ। তাঁর জ্ঞান বিজ্ঞানের তাওরটা যথাহানে পূর্ণ আছে। গল্পের জ্ঞাসরে তাঁর সাইন্সেরী বা ল্যাবরেটোরী কোন দৌরান্ত্য করে না। হাল আমলে নানা তর্ক, নানা সমস্যা। আজকাল লোকে গল্প বলতে গিয়ে লেকচার দেয়। ফলে একান্ত মাঝের আসল কথাটা যায় খাটো হয়ে, বিপুল হয়ে গঠে তর্ক আর সমস্যা। কিন্তু দত্ত মশায় সহজে বলতে পারেন সেই মাঝের গল্প

যে মাঝে চলতে হাতিয়ে গঠে

স্বথ ছঁথের হৃগম পথে,

বাঁধা পড়ে নানা বন্ধনে

, ইচ্ছায় অনিচ্ছায়,—

যে মাঝে বাঁচে

যে মাঝে মরে

অন্তের গোলক দাঁধার পাকে।

যে মাঝে রাজাই হোক ভিধিরীই হোক

তাঁর কথা শুন্তে মাঝের অনীম আঁগহ।

দন্ত মশায় সম্পর্কে কবির এই উক্তিশুলি বে কতখানি সত্য তা 'পরিচয়ে' প্রকাশিত 'পুরানো কথা' যারা পড়েছেন তাঁরাই স্বীকার করবেন।

আবৃত্তি চারচল্ল ভট্টাচার্য মহাশয়কে লেখা চিঠিখানিতে মানবহৃদয়ের একটা গোপন রহস্য উদ্বাচিত হয়েছে। সেটা হচ্ছে আমাদের শোকের অহঙ্কার। প্রিয়তমের মৃত্যুতে আমরা'য়ে শোক করি তার মধ্যেও আমাদের একটা গর্ব, একটা অভিমান প্রচলন থাকে। শুরুতর বেদনার চিহ্নও যথন কালের চাকার তলায় জীর্ণ হয়ে অস্পষ্ট হয়ে আসে, প্রাণের অসংখ্য দায়ির আহ্বান আছে মনের কাছে, বিলাপের অবকাশ যথন থাকে না, তখন অভিমানী শোক এক সাধের মরুভূমি বানিয়ে তোলে, জীবনকে বঞ্চিত করতে চায়। শোকের অবসান আমরা সত্যিই চাই না। কারণ তাতে আমাদের শোকের আসন্নিতে আঘাত লাগে।

(৭) *

এতক্ষণ ধরে 'শেষ সপ্তকের' কবিতাণ্ডিলিকে ভাবরসের দিক থেকে বুরবার চেষ্টা করা গেল। এর আঙ্গিক দিক থেকে: কিছু বন্ধবার আছে। এমনও মনে হয় 'সেই আলোচনাকেই এখানে প্রাথমিক দেওয়া উচিত ছিল। শুধু অপারগ বলেই আমি এতক্ষণ তাকে এড়িয়ে চলেছি। তাছাড়া প্রবন্ধ অত্যন্ত দীর্ঘ হয়ে পড়লো। কাজেই সে সম্পর্কে ছ' একটা কথা সংক্ষেপে ও সস্কেচে বিবেদন করে আজকের মত শেষ করব।

'শেষ সপ্তক' গন্ত কবিতার বই। অর্থাৎ এর রচনাণ্ডলি গন্তও নয়, পঢ়ও নয়, তবের সংমিশ্রণে উৎপন্ন বা তবের মাঝামাঝি একটা ক্লিপে এণ্ডলি পরিষ্কৃট। গঠের প্রাণবন্ত হচ্ছে সংবাদ, যুক্তি, ঘটনার বিবরণ ইত্যাদি। বহিরঙ্গের দিক থেকে গত্ত হচ্ছে অর্থবাচক শব্দের সমষ্টি; ব্যাকরণের নিরয় মেনে চলা, [আর অর্থের প্রতি লক্ষ্য স্থির রাখা ছাড়া এর আর কোন দায় নাই] পঞ্চের প্রাণবন্ত হচ্ছে রস বা আবেগে; বহিরঙ্গের দিক থেকে পঞ্চ হচ্ছে ছন্দের গাঁথা ভাষা; কথাণ্ডলো এখানে একটা বিশিষ্ট ছন্দের দোল খায়, অর্থ উলটে বেতে পারে, ব্যাকরণের নিয়মকালুনও বজায় মা থাকতে পারে। ঘটনাকে ব্যক্ত করা বা তর্ক করা বা অর্থের দাসত্ব করা এর কাজ নয়, এর কাজ মনে আবেগ সঞ্চার করা, অস্তরে স্পন্দন জাগিয়ে দেওয়া। কাজেই এর ছবিটা অস্পষ্ট হওয়া দরকার। কিন্তু এমন অনেক বক্তব্য বস্তু থাকে যার মধ্যে বার্তার সঙ্গে আবেগ এসে মেশে, যুক্তির সঙ্গে যুক্ত হয় রস। তখন তাকে না ফেলা যাও নিষ্ক

* আমার পরম বক্তু অধ্যাপক শ্রীবৃক্ষ অমুল্যধন মুখোপাধ্যায় এম-এ, পি-আর-এস মহাশয়ের লেখা পড়ে আমি বাংলা ছলনা সম্পর্কে ধারণা পরিকার করে নেবার চেষ্টা করুচি। কিন্তু আমার এ লেখার মধ্যে যা কিছু ভুল রাইল, তার জন্য আমি নিজেই দায়ী।

গঠের ছাঁদে, না ফেলা যাব মৌতাত জ্যানো পঠের ছন্দে। রচিতাকে স্থন মাঝামাঝি একটা বাহনকে আশ্রয় করতে হয়। দেখা যাব গন্ত ও পঠের মাঝখানে তিনটা বাহন আছে। এগুলি না পঞ্চ, না গন্ত। পঠের কাছি যেমন্তে দাঁড়ালো, অথচ পঠের সমস্ত শাসন যে মান্তে না, তাকে বলি Free verse, বা মুক্ত ছন্দ। আর যেটা দাঁড়ালো গঠের গা যেমন্তে তাকে বলা চলে ছন্দোময় গন্ত, rhythmed prose. আবার এ ছন্দের মাঝে দাঁড়ালেন আর একজন যাকে বলা যেতে পারে গন্ত কবিতা, prose poem.

বাংলা পঠে ছন্দ নির্ণয় হয় যতির অবস্থান ও মাত্রার সংখ্যা অনুসারে। এর একটা পংক্তির, অথবা চরণের, সমগ্র মাত্রা সংখ্যা গণনা করে ছন্দের স্বত্ত্বাব নিরূপণ করা চলে না। পড়তে গিয়ে কোথায় রোঁক পড়ছে কোথায় আসছে বিরাম বা যতিতা দেখা দরকার। তার পর ছাঁটি বিরামের মাঝখানে যে কয়টা মাত্রা পাওয়া গেল তাই হিসাবের উপর ছন্দের গুরুত্বটা নির্ণয় করতে হয়। এক একটা চরণে যতির অবস্থান অনুসারে কয়েকটি measure, বা bar, বা পর্ব পাওয়া যাব। এক একটা পর্ব হচ্ছে এক একটা রোঁকে উচ্চারিত শব্দসমষ্টি। এক একটা পর্বে ছাঁটি কিংবা তিনটা পর্বাঙ্গ বা beat থাকে। স্বরগাত্তীর্যের হাসবন্দির জন্মে ছাঁটি বা তিনটা পর্বাঙ্গের একত্র সংস্থান ঘটলেই একপ্রকার স্পন্দন জাগে, এই স্পন্দনটা ছন্দের প্রাণ। এক একটা পর্বাঙ্গ সাধারণতঃ ছাঁটি, তিনি, বা চার মাত্রার হয়ে থাকে। বিভক্তিযুক্ত, সমাসবদ্ধ, বা বিদেশী শব্দে চার-এর বেশী মাত্রা থাকতে পারে। এক একটা অক্ষরের (syllable) উচ্চারণে যে পরিমাণ সময় লাগে তদনুসারে মাত্রা হিঁর হয়। মাত্রাই হচ্ছে বাংলা পঞ্চ ছন্দের পরমাণু। বস্ত্রসায়ণেও ষেমন ছন্দরসায়ণেও তেমনি পরমাণুর সংখ্যা বা 'পরিমাণ' বিভাগ নিয়েই বস্ত্র প্রক্রিয়াতে ঘটে। পর্বের মাত্রা সংখ্যা অনুসারেই বাংলা পঞ্চ ছন্দের হিসাব চলে।

(১) মহাভারতের কথা । অনুত্ত সমান।

কাশীরাম দাস কহে । শুনে পুণ্যদান ॥

এই শ্লোকটার মিলটাই প্রধান 'কথা' নয়। উচ্চারণ পদ্ধতি ঠিক রেখে পড়লে এর মধ্যে একটা স্পন্দনের প্রবাহ অনুভব করা যাব। দেখা যাব এর মধ্যে ছাঁটি চরণ আছে। এক একটা চরণে ছাঁটি করে পর্ব আছে; গ্রথম চরণের গ্রথম পর্ব 'মহাভারতের কথা', দ্বিতীয় পর্ব 'অনুত্তসমান'। 'মহাভারতের কথা' এ পর্যন্ত এসে একটা রোঁক শেষ হোলো, একটা যতি বা বিরাম পাওয়া গেল। এর পর আর একটা রোঁক,

তার পর পূর্ণ যতি। একটা পর্বে পাছি এক বেঁকে উচ্চারিত কয়েকট শব্দের সমষ্টি। এই পর্বই হচ্ছে বাংলা ছন্দের উপাদান। একটা চরণের অন্তর্ভুক্ত পর্বগুলি সাধারণতঃ সমান মাপের হয়; চরণের শেষ পর্বটা পূর্ণ বিবামের পূর্বে অবস্থিত বলে অপেক্ষাকৃত ছোট মাপের হিঁ। এখানে দ্বিতীয় পর্বটা প্রথম পর্বটার চেয়ে কিছু ছোট, যতি ও ছন্দের ঘোগে সে প্রথমটার সঙ্গে ভারসাম্য রক্ষা করছে। যেখানে পর পর পর্বগুলি সমান মাপের নয় সেখানে কোন একটা স্মৃষ্টি আদর্শ অনুসারে পরিমিত মাপের পর্ব ব্যবহার হয়। একটা পর্বের মধ্যে ছুঁটি বা তিনটা পর্বাঙ্গ বা beat দেখা যায়। যেমন ‘মহাভারতের কথা’ এই পর্বের মধ্যে স্বরগান্তীর্থের কমবেশী অনুসারে ছুঁটি পর্বাঙ্গ পাছি: “মহাভার : তের কথা”। এই স্বরগান্তীর্থের কমবেশীর জন্যে একটা স্পন্দন জাগে। সেই স্পন্দনটা ছন্দের প্রাণ। একটা পর্বে অন্ততঃপক্ষে ছুঁটি পর্বাঙ্গ থাকলে ছন্দের গতি বা তরঙ্গ অনুভব করা যায়। এক একটা পর্বাঙ্গ সাধারণতঃ ২, ৩, বা ৪ মাত্রার হয়ে থাকে। এক একটা অক্ষরের (syllable) উচ্চারণে যে পরিমাণ সময় লাগে তদনুসারে মাত্রা স্থির হয়। ‘মহাভারতের কথা’ এই পর্বটার মধ্যে আটটী মাত্রা আছে। প্রত্যেকটা পর্বাঙ্গে চারটা করে মাত্রা আছে। পর্বের মধ্যে পর্বাঙ্গগুলি সমান মাপের হয়, না হয় তাদের মাত্রার ত্রুম অনুসারে তাদিকে সাজান হয়। ‘মহাভার : তের কথা’ এই পর্বে পর্বাঙ্গের মাত্রা পরম্পর সমান। আলোচ্য শ্লোকটাতে হই পর্বের চরণ পাঁওয়া যাচ্ছে। অধিক সংখ্যক পর্বের চরণও যথেষ্ট পাঁওয়া যায়। যেমন

(২)	জয় তগবান	সর্বশক্তিমার	জয় জয় ভবপতি;
	করি প্রশিপাত	এই চাহি নাথ	তোমাতেই থাকে মতি।
(৩)	শারদ চন্দ	পবন মন্দ	বিপিন ভরল কুহুম গঢ়,
	ফুল মলি	মালতী যুধি	মন্ত মধুপ ভোরণি।

আলোচ্য (১) শ্লোকটার মধ্যে চরণে চরণে মিল আছে; এই মিল অনুসারে চরণ ছাঁটাতে একটা স্তবক বা stanza গড়ে উঠে হচ্ছে। হই-এর উক্তি সংখ্যক চরণের ঘোগে গঠিত স্তবক যথেষ্ট আছে। উপস্থিত শ্লোকটাতে পূর্ণ যুতি আর পূর্ণচেদ এক জায়গায় এসে মিলে যাচ্ছে, অর্থাৎ অর্থবিভাগ আর ছন্দবিভাগ পরম্পর মিলে যাচ্ছে, এক একটা চরণে অর্থও সম্পূর্ণতা লাভ করছে। অমিত্রাক্ষর বা Blank verse-এর প্রধান লক্ষণ এই যে সেখানে চরণের শেষে অর্থবিভাগ সম্পূর্ণ হয় না।

পঞ্চ ছন্দের বিশিষ্ট লক্ষণ এই যে, সে গ্রিক্যপ্রধান, বৈচিত্র্য অপেক্ষা কোন বিশিষ্ট স্বনিয়ন্ত্রিত আদর্শেরই এখানে প্রাধান্ত

সাধারণ এবং ছন্দোময় গঢ়কে বৈঁক অহুসারে পর্বে ভাগ করা যেতে পারে। সেখানে দেখা যাবে এক একটি পর্বে আছে কতকগুলি অর্থবাচক শব্দের সমষ্টি, বা phrase. ঐক্য বা পর্বের মাত্রার মাপের সমভোগ সেখানকার লক্ষণ নয়, বৈচিত্র্যই সেখানকার আদর্শ, এবং অর্থ ও আবেগ অহুসারে পর্বগুলি ছেট বড় মানা মাপের। যেমন :

রামগিরি হইতে হিমালয় পর্যন্ত **I** আচীন ভারতবর্ষের **I** যে এক দীর্ঘ খণ্ডের মধ্য দিয়া **I** মেষদ্বত্তের মন্দাক্রান্তা ছন্দে **I** জীবনশ্রেত প্রবাহিত হইয়া গিয়াছে, **II** সেখান হইতে **I** কেবল বর্ধাকাল নহে, **I** চিরকালের মতো **I** আমরা নির্বাসিত হইয়াছি। **II**

এই বাক্যটিকে বিরামের অবস্থান অহুসারে ঝটি পর্বে ভাগ করা যেতে পারে। দেখা যাবে এর পর্বের মাত্রা সংখ্যাগুলির মধ্যে সমতা নাই।

গঢ় কবিতার প্রধান লক্ষণ হচ্ছে তাতে গঢ়ের বৈচিত্র্য ও পঠের ঐক্যের একটা সময় পাওয়া যায়। পঠের মত এখানেও প্রত্যেকটা পংক্তি, অথবা চরণকে পর্বে ভাগ করা যায়। গঢ়ের পর্বের মত এরও এক একটি পর্বে পাই এক একটি phrase, বা বাক্যাংশ বা অর্থবাচক শব্দের সমষ্টি। পঠের পর্বে কয়েকটি শব্দ থাকে, কিন্তু অর্থের ঐক্যে সেই শব্দগুলি বাঁধা পড়ছে কিনা তা সেখানকার প্রধান কথা নয়, মাত্রার সমতা দ্বারা শব্দগুলি সাজানো হয়েছে কিনা তাই সেখানকার প্রধান কথা। গঢ় কবিতায় এই phrase, বা অর্থবাচক শব্দসমষ্টি, বা বাক্যাংশই হচ্ছে rhythmic unit বা ছন্দের উপকরণ। পঠের মত এখানেও এক একটা পর্বে তুটি বা তিনটা করে পর্বাঙ্গ বা beat থাকে। (গঢ়ের পর্বে পর্বাঙ্গের সংখ্যা তিনের বেশী হতে পারে)। এক একটা পর্বাঙ্গে এক একটা অর্থও শব্দ থাকে। যদি শব্দটা সমাস বা বিভক্তিযোগে বড় হয় তাহলে কথমও কখনও একটা শব্দটা শব্দ তুটি পর্বাঙ্গে বিভক্ত হতেও পারে। পঠের সঙ্গে গঢ়কবিতার প্রধান তফাও হচ্ছে এই যে, পঠে পর্ব ও পর্বাঙ্গের মাত্রা সংখ্যা পূর্বনির্দিষ্ট, কিন্তু গঢ় কবিতায় মাত্রার সংখ্যা নির্দিষ্ট নয়। অর্থ ও আবেগের প্রয়োজনে মাত্রা সংখ্যা কম বেশী হতে পারে। পঠের পর্বে পাই নির্দিষ্ট সংখ্যক মাত্রা সমষ্টি, এখানে প্রতি পর্বে পাই অর্থবাচক শব্দসমষ্টি। এই প্রকারের পর্বের পুনরাবৰ্তন, বা ক্রমিক অনুসরণ (graded sequence) দ্বারা ছন্দোবোধ জন্মে। পঠে স্তবক গড়ে উঠে চরণের মিল বা rhyme scheme অহুসারে। এখানেও স্তবক গড়ে উঠার চেষ্টা সম্পষ্ট, তবে সে পংক্তি বা চরণের মিলের উপর নির্ভর করে না, অর্থের সম্পূর্ণতা অহুসারে, অর্থাৎ যেখানে একটা বাক্য সম্পূর্ণ হোলো, কিংবা

একটা অনুচ্ছেদ বা paragraph হলে উচ্চ, সেখানেই গাই-স্বরকের আভাস। কাজেই দাঢ়াচ্ছে এই যে, পঁয়ের উপাদান আৱ গঢ়কবিতাৰ উপাদান বিজি, কিন্তু সেই উপাদানগুলিৰ সংগঠন প্ৰক্ৰিয়া একই ধৰণেৰ। গঢ়ক কবিতাৰ উপাদান হচ্ছে পঁয়েৰ উপাদান, অৰ্থাৎ অৰ্থাত্ক শব্দেৰ সমষ্টি, বা phrase, তাৱ অধ্যে মাত্ৰাব সংখ্যা নিৰ্দিষ্ট নয়। কিন্তু সেই উপাদানগুলি পঁয়েৰই মত পুনৰাবৃত্তি বা ত্ৰুটিৰ অনুসৰণেৰ আদৰ্শ গড়ে গঠে। অৰ্থাৎ এদেৱ পাদক্ষেপ বা চলন আলাদা, কিন্তু প্ৰদক্ষিণ বা চাল একই আদৰ্শ।

এইবাৰ scansion বা ছন্দগ্ৰন্থিৰ সাহায্যে, ব্যাপোৱটা বুৰো দেখাৰ চেষ্টা কৰা ধাক। ‘পুনৰাবৃত্তি’ প্ৰথম ও দ্বিতীয় কবিতাতেও যেমন, ‘শ্ৰেষ্ঠ সপ্তকেৱ’ ২৪ ও ২৫ সংখ্যক কবিতায়ও তেমনি কবি ঝুপক দিয়ে গঢ়কবিতাৰ স্বৰপেৰ ইঙ্গিত দিয়েছেন। ২৪ সংখ্যক কবিতাৰ ছন্দগ্ৰন্থি এখানে দেওয়া থাচ্ছে :

আমাৱ)	১ ২	১ ২	I	১ম স্বৰক
	১	১		
	২	১		
	১	১		
	২	২		
শ্ৰেষ্ঠ)	১	১	II	২য় স্বৰক
	২	২		
	৩	১		
	১	১		
	২	২		
আমি বলি,)	১	১	II	৩য় স্বৰক
	২	২		
	১	১		
	২	২		
	৩	৩		
ওদেৱ)	১	১	II	৩য় স্বৰক
	২	২		
	১	১		
	২	২		
	৩	৩		
ওদেৱ)	১	১	II	৩য় স্বৰক
	২	২		
	১	১		
	২	২		
	৩	৩		

আজ)	১ ২ | ১ ২ ৩ দেখো ওদের | যেমন তেমন খেলা,	II	৪ষ্ঠ স্তবক
	১ ২ | ১ ২ ৩ শোনো ওদের | যখন তখন কল্পনি,	II	
	১ ২ | ১ ২ তাই নিয়ে | খুসী থাকো।”	II	
বনু বল্লমে)	“এলেম | ১ ২ তোমার ঘরে ১ ৪ | ১ ২ ভরা পেয়ালার | তৃষ্ণা নিয়ে।	II	৫ম স্তবক
		II	
তুমি)	১ ২ | ১ ক্ষ্যাপার মত | বল্লমে, ১ ২ | ১ ২ আজুকের মত | ভেঙে ফেলেছি ১ ২ | ১ ২ ছন্দের মেই | পুরানো পেয়ালাধান। ১ | ১ ২ ৩ আত্মথের | ক্রটী ঘটাও কেন ?”	II	৬ষ্ঠ স্তবক
আমি বলি)	১ ২ | ১ ২ চলোনা | ঝরণা তলায় ১ ২ ৩ | ১ ২ ধারা সেখানে ছুটছে | আপন থেয়ালে, ১ ২ | ১ ২ কোথাও মোটা, | কোথাও সরু।	II	
	১ ২ | ১ ২ ৩ কোথাও পড়ছে | শিখর থেকে শিখরে ১ ২ | ১ ২ কোথাও লুকোলো | গুহার মধ্যে।	II	
		II	৮ম স্তবক
	১ ২ ৩ | ১ ২ তার মাঝে মাঝে | মোটা পাথর ১ ২ | ১ ২ ২ | ১ ২ পথ ঢেকিয়ে দাঢ়িয়ে থাকে | বর্বরের মতো, ১ ২ | ১ ২ মাঝে মাঝে | গাছের শিকড় ১ ২ ৩ | ১ ২ ২ কাঙ্গলের মতো | ছাড়িয়েছে আঙুলগুলো ১ ২ ৩ | ১ ২ ২ কাকে ধরতে চায় | এই জলের | খিকিমিকির মধ্যে ?	II	৯ম স্তবক
		III	
		II	

সতোর লোকে	বললে	II	১০শ স্তরক
এ যে তোমার	আর্থার বেগীর বাণী,	II	
বন্দী দে	গেল কোথায়?"	II	
আমি বলি)	“তাকে তুমি	II	১১শ স্তরক
তার)	সাতমলী হারে	II	
	চমক দিচ্ছে না	II	
ওরা বললে,)	“তবে। মিছে কেন?	II	১২শ স্তরক
	কী পাবে	II	
আমি বলি,	যা পাওয়া যায়	II	১৩শ স্তরক
	ভালে পাওয়া	II	
পাতার	ভিতর থেকে	II	
তার)	রং দেখা যায়	II	১৪শ স্তরক
	গুঁজ পাওয়া যায়	II	
চার দিকের	খোলা বাতাসে	II	১৫শ স্তরক
দেয় একটুখানি	নেশ্বা লাগিয়ে	II	
মুর্ঠায় ক'রে	ধরবার জন্যে	II	১৬শ স্তরক
তার)	অসাজানো	II	
	অটপছরে পরিচয়কে		
অনাসজ হয়ে	মানবার জন্যে।	III	
	তার আপন হানে।	III	

এই কবিতাটিতে ১৬টী স্বকের আকার সুস্পষ্ট। ৫টী স্বকে ছটী করে চরণ আছে, ৬টী স্বকে ৩টী করে চরণ আছে, ৩টী স্বকে ৮টী করে চরণ আছে, ছটী স্বকে ৫টী করে চরণ আছে। শেষ স্বকটির পংক্তি সংখ্যা চার, কিন্তু চরণ তিন। (পংক্তি আর চরণ সব সময় এক নয়)। শেষ চরণের গ্রাহ উপাস্ত পংক্তিতে শেষ হয় নি, কবিতাটির শেষ পংক্তি পর্যন্ত তরঙ্গটা গ্রাহিত হচ্ছে। অধিকাংশ স্বকের আরম্ভে, কয়েকটি শব্দ (hypermetric) প্যাটার্নের বাইরে দেখানো হচ্ছে। পড়ার সময় ঐ কথাগুলির উপর রেঁক পড়ে না, ওখান থেকে ছন্দের তরঙ্গ স্তুর হয় নি। দেখা যাবে ঐ কথাগুলি উহু বাখলে অর্থবোধের কোন অস্তুরিধা হয় না। অনেক সময় ঐ রকম অর্কোচারিত বা অস্পষ্টভাবে উচ্চারিত শব্দ স্বকের মধ্যে, যেখানে একটা নতুন চরণ বা ছন্দপ্রাহ আরম্ভ হচ্ছে সেইখানে দেখা যায়। উপরের ছন্দলিপির ৩য় স্বকের ২য়, ও ৩য় চরণের গোড়াতে^১ এবং অন্ত স্বকেও ঐ প্রকার শব্দ পাওয়া যাচ্ছে; যেন ঐ কথাগুলির উপর একটুখানি ভর দিয়েই ছন্দের ভেলা একটা নতুন প্রবাহে ভাস্তো। প্রথম স্বকের চতুর্থ চরণের দ্বিতীয় পর্বের আরম্ভে ঐ রকম একটা অর্কোচারিত বা অস্পষ্টভাবে উচ্চারিত শব্দ আছে। ছন্দলিপির পাশে পাশে বড় ব্রাকেট দিয়ে স্বক নির্দেশ করা হয়েছে, রোমান হরফে চরণের পর্বসংখ্যা দেখান হয়েছে; ১, ২, ৩ সংখ্যা দ্বারা পর্বের মধ্যে পর্বাঙ্গ (beat) স্থিত হচ্ছে। দেখা যাচ্ছে ৯ম ও ১৬শ স্বক ছাড়া সর্বত্রই দ্বিপারিক চরণ ব্যবহৃত হয়েছে। ৯ম ও ১৬শ স্বকে ছটী করে তিনি পর্বের চরণ ব্যবহার হয়েছে, মনোযোগ করলেই দেখা যাবে এই বৈচিত্র্যের সঙ্গে অর্থের সামংগ্রস্ত আছে। বক্তব্য কথার মধ্যে যে আবেগ আছে সেটা এমন লম্বা দৌড় দিচ্ছে যে একটা করে অতিরিক্ত পর্বের প্রয়োজন হচ্ছে। স্বকগুলির আকারের বৈচিত্র্যও অর্থ গৌরবের সঙ্গে সংশ্লিষ্ট। সম্পূর্ণ বাক্য বা অনুচ্ছেদ (paragraph) নিয়েই এক একটা স্বক গড়ে উঠেছে। চরণের মধ্যে পর্বগুলি প্রায় সবক্ষেত্রেই সমান সংখ্যক পর্বাঙ্গ বা beat-এর সমষ্টি, শুধু বিরামের আগে এক একটা পর্বে একটা পর্বাঙ্গ কম আছে ('catalectic')। চরণের প্রথম পর্বে, দ্রু'এক জায়গায় একটীমাত্র পর্বাঙ্গ পাওয়া যাব, ছন্দের প্রবাহে সেখানে বেগের সঞ্চার হয়নি, চেউটা যেন সবে আরম্ভ হচ্ছে। পর্বগুলির গঠনে দেখা যাবে যে সেখানে একটা করে phrase বা অর্থবাচক শব্দসমষ্টি বা বাক্যাংশ আছে। অর্থের প্রয়োজনে ও আবেগের টানে পর্বের মধ্যে মাত্রাসংখ্যার ক্ষমতাশীল হচ্ছে। (পঞ্চে এটা হ্বার উপায় ছিল না। সেখানে একটা পর্বের সমগ্রমাত্রা সংখ্যা অনুসারেই ছন্দের আদর্শ (pattern) গড়ে উঠে।) এক একটা পর্বাঙ্গ এক একটা অর্থগুলি শব্দ। দ্রু'এক জায়গায় বিভিন্নিযুক্ত বা সমাসবদ্ধ

ଶବ୍ଦ ଛଟା ପର୍ବାଦେ ବିଭିନ୍ନ ହେବେ, ସେମନ '୧ ୧', '୧୦୨', '୧୧୨' ଇତ୍ୟାଦି । ପର୍ବେର ମଧ୍ୟେ ପର୍ବାଦେର ସଂଖ୍ୟା ୨ ବା ୬ । ଗଢ଼କବିତାର ଶାଖାରଗଣଙ୍କ ତିନେର ଅଧିକ ପର୍ବାଦ ଏକଟା ପର୍ବେ ଥାନ ପାଇ ନା, ଗତେ ପର୍ବେର ମଧ୍ୟେ ପର୍ବାଦେର ସଂଖ୍ୟା ଆରା ବେଶୀ ହତେ ପାରେ । ଗଢ଼ କବିତାଯି ପର୍ବଣ୍ଣଲିର ଗଠନ ବିଶ୍ଲେଷଣ କରିଲେ ଦେଖା ଯାବେ ସେ, ସେ ଛଟା ବା ତିଳଟା ପର୍ବାଦ ଏକଟା ପର୍ବେ ଆଛେ, ତାର ମଧ୍ୟେ କୋନ ଏକଟାର ଉପର ସ୍ଵାଧୀତ (emphasis) ପଡ଼ୁଛେ କିନ୍ତୁ 'ପ୍ରବନ୍ଧଭାବେ, ସେଇ ଅବଳ ସ୍ଵାଧୀତ୍ୟକ୍ତ ଶବ୍ଦଟା (emphatic word or beat) ହୁଏ ପର୍ବେର ଅର୍ଥମେ, ନୟ ମଧ୍ୟେ, ନୟ ଶେବେ ଥାକିବେ; ସେ କୋନ ଅବହୃତେଇ ସେ ଧାର୍କକ ନା କେବେ ତାତେ କରେ ଏକଟା ସ୍ପନ୍ଦନ ଜାଗେ; ସଦି ଅର୍ଥମେ ଥାକେ ତାହଲେ ପାଇ falling rhythm ବା ପତନଶିଳ ସ୍ପନ୍ଦନ, ସଦି ଶେବେ ଥାକେ ତାହଲେ ପାଇ waved rhythm ବା ତରଦାୟିତ ସ୍ପନ୍ଦନ, ସଦି ଶେବେ ଥାକେ ତାହଲେ ପାଇ rising rhythm ବା ଉତ୍ଥାନଶିଳ ସ୍ପନ୍ଦନ । ଅର୍ଥ ଓ ଆବେଗେର ସଙ୍ଗେ ସାମଞ୍ଜଶ୍ଵ ବେରେ କବି ନାନାଭାବେ ପର୍ବାଦେର ସମବେଶ କରତେ ପାଇନ ଏବଂ ସ୍ଵର୍ଯ୍ୟାତ୍ୟକ୍ତ ପର୍ବନ୍ଧଟିର ଅବହୃତ ଅନୁମର୍ମରେ ସେ ସ୍ପନ୍ଦନ ଜାଗେ ତାକେ କାଜେ ଲାଗାତେ (exploit କରତେ) ପାରେ ।

ଏହି ସମ୍ପତ୍ତ ଲକ୍ଷଣଗୁଲି 'ଶେବ ସନ୍ତୁକେର' ମେ କୋନ କବିତାର ଛନ୍ଦଲିପି କରିଲେ ପାଇଁ ଯାବେ । 'ପୁନଶ୍ଚେର' ମଧ୍ୟେ ଅନେକ କବିତା ଆଛେ ଯାତେ ପର୍ବେର ମଧ୍ୟେ ପର୍ବାଦେର ସଂଖ୍ୟା ତିନେର ଅଧିକ, ଏବଂ ପର୍ବଣ୍ଣଲିର ଠିକ ପୁନରାବର୍ତ୍ତନ ବା ତ୍ରମିକ ଅନୁସରଣ ଘଟେ ନା । ସେଇ ରଚନା-ଶ୍ଵଳିକେ 'ଗଢ଼କବିତା' ଅପେକ୍ଷା 'ଛନ୍ଦୋମୟ ଗଢ଼' ନାମ ଦେଉଥାଇ ଭାଲ । ତା ଛାଡ଼ା ଏମନେ କରେକାଟ ରଚନା ଆଛେ ସେଥାନେ ସଦିଓ ଚରଣେ ଚରଣେ 'ମିଳ' ନାହିଁ ତରୁ ପର୍ବେର ମାତ୍ରାସଂଖ୍ୟା ସୁନିର୍ଦିଷ୍ଟ ଓ ସମାନ, ସେଶଳିକେ 'ଗଢ଼କବିତା' ହା ବଲେ 'କବିତା' ବଲାଇ ସନ୍ତୁ । ସେମ ଛଟା, ଓ "ଗାନେର ବାସା" ।

(୮)

ଏହି ସ୍ଵଦୀର୍ଘ ପ୍ରବନ୍ଧେ ଆମି ବଲ୍ଲେ ଚେଯେଛି ମେ, 'ଶେବ ସନ୍ତୁକେର' ରଚନାଗୁଲି ପଞ୍ଚ ଲେଖା ନା ହୁଲେ ଓ ଏତେ ଛନ୍ଦ ଆଛେ । ଏହିଶଳିକେଇ ଖାଟି ଗଢ଼କବିତା ବଲା ଯେତେ ପାରେ । ଏଦେର ମଜ୍ଜାଯି ମଜ୍ଜାଯି ସଂଘେର ବୀଧିନ ଆଛେ, ପଢ଼େର ଶ୍ଵଳିଲେ ଏବା ବୀଧି ପଡ଼େ ନି ବଲେ ମେ ଏବା ଉଚ୍ଚ ଭାଲ ତା ନୟ । ଏଦେର ମଧ୍ୟେ ବାସ୍ତବିକିଇ ପଢ଼େର ତ୍ରିକ୍ୟ ଆର ଗତେର ବୈଚିତ୍ରେର ଏକଟା ସମହିତ ପାଞ୍ଚରୀ ଯାଇ । ଭାବୁ ସେଥାନେ ଅଗଭିର, ବିଷୟବସ୍ତ ସେଥାନେ ତୁଚ୍ଛ ମେଥାନେହି ମେ ଏ ବାହନ ଉପଯୋଗୀ, ଅନ୍ତର ନୟ, ଏକଥା ଠିକ ନୟ । 'ପୁନଶ୍ଚେର' ମଧ୍ୟେ ପ୍ରତିଦିନେର ତୁଚ୍ଛ ଘଟନା ଓ ପଥେର ଧୂଳାବାଲିକେ ହଦ୍ୟେର ସହଜ ବ୍ୟାକୁଳତାର ସଙ୍ଗେ ମିଶିଯେ ଏବଂ ସାଧାରଣ କଥାକେ ଛନ୍ଦେର ସଙ୍ଗେ ମିଲିଯେ କବି କାବ୍ୟେର ପରିଧି ବାଢ଼ିଯେ ଦେଉରାର ପରୀକ୍ଷା କରେଛିଲେନ । 'ଶେବ

সপ্তকে’ পরীক্ষার্থীর জড়তা ও আড়তভাব সম্পূর্ণ কেটে গেছে। এখানকার অধিকাংশ রচনাটি খাঁটি লিরিক কবিতা হয়েছে। এই লিরিকগুলির মূল স্বরটি সৌম্য বিষাদের স্বর। অতীত যৌবনের করুণ স্মৃতি, মৃত্যুর হজ্জে^১ রহস্য, প্রাণরসেভরা চঞ্চল মুহূর্তগুলির গভীরতা, আর অনাগত সার্থকতার ইন্দ্র সুনিপুল ওৎসুক্য—এই চারটা বিষয় এ কাব্যের প্রধান উপজীব্য। বিষয়বস্তুর পৌরবে, রসের গভীরতায়, ও রচনার অভিনব সোঁষ্ঠিতে ‘শেষ সপ্তক’ কবির হালের রচনার মধ্যে শ্রেষ্ঠত্বের দাবী করতে পারে। এই বইখানি পড়তে পড়তে প্রায় প্রতি পৃষ্ঠায় ‘বলাকার’ কথা মনে আসে, নানাদিক, থেকে কাব্য দুখানির মধ্যে সাদৃশ্য দেখতে পাওয়া যায়। বিস্তারিতভাবে সে সাদৃশ্য দেখাবার অবকাশ এখানে ঘটে নি। কাব্য দুখানির মধ্যে যে প্রভেদ আছে তা অবশ্য অনায়াসেই চোখে পড়ে। বলাকার কবির চিত্তবীণার ধ্বনিত হচ্ছে তীব্রতম স্বর। আজ সে বীণার তার শিথিল^২ হয়ে এসেছে, তাই সেখানে আগেকার দিনের সে বক্ষার নাই, আছে মৃহ স্পন্দন। তবুও সে রবীন্ননাথের হস্পন্দন। বহুদিন আগে Longinus ওডিসির হোমরকে অস্তগামী স্বর্যের সঙ্গে তুলনা করে বলোছিলেন যে, ইলিয়ডের intensity ওডিসিতে নেই, কিন্তু তার greatness আছে; কারণ ওডিসি বার্দ্ধক্যের রচনা হলেও সে হোমরের বার্দ্ধক্য। ‘শেষ সপ্তক’ পড়ে আমাদেরও এই কথাই মনে হয়।

১১ই চৈত্র, ১৩৪২

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‘গ্রামিলা’র স্বপ্ন

অঙ্ককার বনস্থলী ।

কৃষ্ণস্ত্র দিয়া চঞ্চল অঙ্গুলি চলে

বুনিয়া বুনিয়া মসীময় তমসার জাল ;

গাঁচ কালো ঢাকি’ দিল দিনান্তের সর্বশেষ আলো ।

অঙ্ককারে বৃক্ষপত্র মাঝে পথ করি

চলিয়াছে অশ্পৃষ্টে ধীরে অগ্রসরি

দীর্ঘকায় বলিষ্ঠ পুরুষ ।

অঙ্ককার লুণ্ঠ করি ঢাকিয়াছে সর্ব অঙ্গ তার,

শুধু ছট্টী অশ্বিগর্ভ শুতীক্ষ্ণ নয়ন

জলিতেছে ভস্মসুপ্ত অঙ্গার যেমন ।

সহসা নয়নপ্রান্তে গুণ্ঠ কৌতুকের মৃদু হাস্ত চমকিল ।

বাহুদ্বৃটী তুলি’ উর্দ্ধে দেখিলা আপন

পেশীদৃঢ় সবল সহায় ;

তারপরে নামাইয়া বাহু অশ্বগলে জড়াইলা তারে ;

মুমাইয়া ক্লান্ত শির অবসন্ন আলশ্যের ভরে

অশ্পৃষ্টে পড়িলা লুটায়ে ।

ঘনকৃষ্ণ অঙ্ককার রহিল জড়ায়ে তার মুদ্রিত নয়ন

নিস্তর নিদ্রার প্রায় ।

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বলদৃঢ় পৌরষের প্রচণ্ড তাড়মে

শুরিয়াছে দেশদেশান্তর সবলের অধিকার লয়ে ;

মারী, মৃত্যু, হাহাকার অশ্মযুথে গিয়াছে ছড়ায়ে

পদার্পণ করিয়াছে ষেখা ।

দুর্বলের অহঙ্কার চূর্ণ চূর্ণ রেণু রেণু ক’রে
দলিয়াছে অশ্বুরতলে,
বিতরণ করিয়াছে পথের ধূলিরে ।
দুর্বল যে ভয়ে ভীত শক্তায়ুক্ত কাতর বিহুল
তারও সাধ ভুঁঞ্জি’ বস্তুধারে বীর নামে লভিবে সদ্গতি ।
বলহীন রোমকের সাম্রাজ্য-গৌরব—
শতছিদ্র, অস্তঃস্বারহীন, ফুৎকারে চঞ্চল
দৃঢ়বন্ধমুষ্টি লয়ে আক্রমণ করিয়াছে তা’রে,
বল, গর্ব, সভ্যতা তাহার ধূলিতলে আনিয়াছে টানি’
দুর্বলের সভ্যতা-গৌরব !—
তপ্তপক্ষ পতত্রীর প্রায়
শাখা হ’তে পড়ে নিম্নে চক্ষের নিমেষে ।
বলহীন স্বল্পপ্রাণ জীবনেরে রক্ষিতে অক্ষম,
সভ্যতারে রাখিবে রাখিবে কেমনে ?
অতীতের বীরগবেষ জিনিল রোমক সাম্রাজ্য সভ্যতা তার,
দুর্বলের ক্ষীণ বাহু হারায়েছে হারাইবে তারে ।
অসহ্য, অস্থায়, মিথ্যা দুর্বলের অহঙ্কার যত !

০

রোমকের রাজেন্দ্রনন্দিনী করেছিল প্রেমভিক্ষা তা’র,—
সে স্বর্ধু হাসির কথা !
প্রেমে আছে ‘ঝাটিলা’ র কোন প্রয়োজন ?
প্রেম, সে তো দুর্বলের আসন্ন-বিলাস,
নিঃসন্দেহ হৃদয়ের প্রতারণা জাল ।

সবলের বাহুপাশে নাহি প্রয়োজন,
দুর্বলের বাহুলতা জড়ায়ে জড়ায়ে
শীর্ণ দীর্ঘ পৌরষের আঘ-অপচয় ।
‘ঝাটিলা’র জয়কৃধা মিটাবে কি তাহা ?

গ্রেমে শুধু পরাজয়,
 পলে পলে, ক্লিলে তিলে, অতি পদক্ষেপে
 প্রেমিক সে আপনারে করে পরাজিত ;
 তাহাতেই আমন্দ তাহার ।
 দুর্বলের এ আনন্দে ‘এ্যাটিলা’র নাহি প্রয়োজন ।
 ছুনিবার জয়গার্বে চলিবে ছুটিয়া,
 লুটিবে চরণে তা’র নিখিলের দর্প অহঙ্কার,
 মানিবেনা বন্ধন ক্রমন,
 দুর্লভ্য জয়ের সীমা অবাধে করিবে উৎক্রমণ ।
 সবলের একমাত্র পৌরুষ চেতনা ।

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অকস্মাত স্বপ্ন গেল টুটি’, অশ্বগর্জে জাগি’ উঠে বীর ।
 দূরাগত স্বপনের ধৰনিসম
 কাগে আসে রোমকের তীব্র আর্তনাদ ।
 সহসা নিষ্ঠুর হাস্তে কাপাইয়া বন
 রজ্জু টানি’ মুক্তগতি ছুটিলা যবন ।

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নিষ্কর্ষ ক্রুর কাল করিয়াছে নখরে জর্জর,
 ইতিহাস লেখে শুধু হৃনদয়, অসভ্য বর্বর ।

বাংলা গঠের অতীত ও ভবিষ্যৎ

অধ্যাপক শ্রীশশাঙ্কশেখর বাগ্চি, এম-এ

(১)

বর্তমান সময়ে বাংলা গঠ-সাহিত্যের অববর্দ্ধনান বিপুল কলেবর দেখিয়া আমরা, বিশ্বিত হই; বঙ্গচন্দ, বৰীজনাথ, শৱচন্দ—আবার এই এক একজন যুগসূর্যকে ঘিরিয়া কত এহ উপগ্রহ নক্ষত্র। উপগ্রামে, নাটকে, ছোটগল্পে, প্রবন্ধে, আলোচনায় আমাদের গঠ-সাহিত্য ক্রমেই বাড়িয়া চলিয়াছে। এই সাহিত্য লইয়া আমরা যে গবর্ব করি, তাহা অশোভন নয় বা অস্বাভাবিক নয়। ভারতবর্ষের কোনও প্রাদেশিক ভাষার আধুনিক সাহিত্য এত বিচিত্র নয়, ভাব-সম্পদে এত সমৃদ্ধ নয়। অনেক ইউরোপীয় ভাষার আধুনিক সাহিত্যের সঙ্গে তুলনা করিলেও আমাদের আধুনিক সাহিত্য ভাব-সম্পদে ও বৈচিত্র্যে তাহাদের অপেক্ষা দীন বলিয়া বিবেচিত হয় না।

আমাদের সাহিত্য তাহার উপরুক্ত 'বাহন' পাইয়াছিল বনিয়াই এইরূপ সন্তুষ্ট হইয়াছে। বিষয়বস্তুর গৌরব থাকিলেই সাহিত্য বড় হয় না। বিষয়বস্তুকে—ভাবকে প্রকাশ করিতে হয় ভাষার মধ্য দিয়া। লেখকের মনের অনুভূতিকে—ইঙ্গিয়াতীত উপলক্ষিকে বাহিরে রূপায়িত করিয়া তুলিতে হয় ইঙ্গিয়-ঘাহ ভাষা-বন্ধনের মধ্যে। দর্পণ যদি অচ্ছ না হয়, তাহা হইসে মূর্তিট স্বন্দর হইলেও দর্পণে প্রতিফলিত হইয়া যেমন তাহার ছায়া পরিষ্কাররূপে ফুটিয়া উঠে না, সেইরূপ ভাষা বা প্রকাশ-ভঙ্গিমা যদি ছুর্বিল হয়, তবে ভাব-সম্পদ যথেষ্ট থাকিলেও তাহা চিত্রের আঙুলাদ জন্মাইতে পারে না। বাংলা ভাষা খুব অধুর ভাষা, বাংলা ভাষা গানের ভাষা—এই বিশ্বাস আমাদের দেশে ইংরেজী আমলের পূর্ব পর্যন্ত বোধ হয় সকলেরই ছিল। কিন্তু মধুসূদন যেদিন বাংলার মরা নৃনন্দীর ভিতর সমুদ্রের কলোচ্ছাস জাগাইয়া তুলিলেন—যেদিন বৈঝব কবিতার অবিরাম বৈচিত্র্যাহীন করণ কলনে পরিশ্রান্ত অবসন্ন বাঙালীর প্রাণ-মন মধুসূদনের রোদ্বীরসোচ্ছসিত শুরুগান্তির গর্জনে সচকিত হইয়া উঠিল, সেইদিন বাঙালী বুরিল, তাহার ভাষার অন্তিমিহিত সামর্থ্য আছে। শুধু কান্তকোমল পদাবলীই বাংলার রচিত হইতে পারে, তাহা নহে, বীরের রণেজ্জামকেও এই ভাষায় গাঁথিয়া তুলিতে পারা যায়। মধুসূদন যেমন অবলীগাক্রমে বাংলা কবিতাকে দেশ ও কালের সংক্ষার ও সঙ্কীর্ণতার গন্তি হইতে সবলে উর্ধ্বে তুলিতে পারিয়াছিলেন, বাংলা গঠের সংক্ষার এত সহজে হয় নাই। ॥

একশত বৎসর পূর্বে রাজা রামমোহন যখন ধৰ্ম ও সমাজের সংস্কার কামনায় স্বদেশীয় পণ্ডিতগণের সঙ্গে মসীয়ুক্ত প্রয়ত্ন হইলেন, তখন কিভাবে তিনি শিখিবেন, কিভাবে লিখিলে দেশের শোক তাঁহার কথা বুঝিবে—তাহা ঠিক করিয়া উঠিতে পারেন নাই। অগত্যা তিনি প্রাচীন ভাষ্যকৃতগণের বীতির অনুকরণ করিয়া তাঁহার অভিমত-গুলি লিখিতে আরম্ভ করিলেন। রামমোহনের সময়ে যে ভাষা ছিল অস্পষ্ট, দুর্বোধ্য, সকলপকার ভাবপ্রকাশে অগ্রট—বর্তমান সময়ে, মাত্র একশত বৎসরে মধ্যে তাহা এত স্পষ্ট, এত সহজ সরল সরল হইয়া উঠিল কি কৃরিয়া? ভাষা-বিকাশের ইতিহাসে একশত বৎসর এমন কিছু দীর্ঘ সময় নয়, অথবা একশত বৎসর পূর্বে বাহার অস্তিত্ব ছিল না বলিলেও অত্যুক্তি হয় না—একশত বৎসরের মধ্যে তাহা এমন পরিপূর্ণ লাভ করিল কি করিয়া? এই একশত বৎসরের মধ্যেই বহু শিল্পীর হস্তাবলেপে এই ভাষা ক্রমশঃ মস্তণ ও স্বন্দর হইয়া উঠিয়াছে। ব্যবহার করিতে আন্তের উজ্জ্বলতা যেমন বৃদ্ধি পায়, ধারণীন মলিন অস্ত্রও যেমন ক্রমে শাশ্বত হইয়া উঠে, 'নিয়ত ব্যবহারে ভাষার প্রকাশ ক্ষমতাও সেইরূপ ধীরে ধীরে বাড়িয়াছে—ইহার অন্তর্নিহিত শক্তি ধীরে ধীরে জাগিয়া উঠিয়াছে। সাহিত্যিকগণের সকলের সমবেত চেষ্টার ফলে বাঙ্গালা গঠনের আজ এই অপূর্ব শ্রী! কোনও একজন যাত্রুকর সোনার কাটি ছোঁয়াইয়া হঠাতঃ একদিনে ভাষার এই সৌন্দর্য সাধন করেন নাই। রামমোহন, দ্বিশ্বরচন্দ্র, বঙ্কিমচন্দ্র বা দেবেন্দ্রনাথ—ইহাদের কোন একজনকে বাংলা গঠনের শক্তি বলা চলে না। বাঙ্গালা গঠনের গঠনে ইহারা প্রত্যেকেই সাহায্য করিয়াছেন, কেহ কিছু বেশী, কেহ বা কিছু কম। আমরা এই প্রবক্তে তাঁহাদের দান কতটুকু—বাঙ্গালা গঠনীয়িতির গঠনে তাঁহাদের কৃতিত্ব কতখানি—এই সম্বন্ধে কিছু আলোচনা করিব।

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সহস্র ও বিশিষ্ট প্রাদেশিক ভাষারূপে বাঙ্গালা ভাষার উৎপত্তি হইয়াছে বোধ হয় সহস্র বৎসরেরও পূর্বে। খৃষ্টীয় দশম শতক হইতেই বিভিন্ন প্রাকৃত ও অুপভূঁশের মধ্য হইতে বাঙ্গালা, আসামী, মৈথিলী, হিন্দী প্রভৃতি প্রাদেশিক ভাষাগুলির জন্ম হইয়াছে। বাঙ্গালা ভাষার বয়স এক হাজার বৎসর এবং আলোচনার স্বাধীনার জন্ম এই এক হাজার বৎসরকে স্থুলভাবে তিনভাগে ভাগ করা হয়। বাঙ্গালা ভাষার বিকাশের ইতিহাসে অত্যন্ত শুল্পদৃষ্টিতেও যে তিনটি যুগ ধরা পড়ে, তাহাই প্রাচীন, মধ্য ও আধুনিক বা বর্তমান যুগ বলিয়া অভিহিত হয়। দশম শতক হইতেই প্রত্যেক যুগে বাঙ্গালা ভাষার নির্দর্শন—বাঙ্গালা সাহিত্য আমরা পাইতেছি। 'বৌদ্ধগান', 'আৰুণ্যকীর্তন', 'কবিকঙ্কন চণ্ডী' প্রভৃতি দেখিয়া বিভিন্ন যুগে বাঙ্গালা ভাষা ও সাহিত্যের আকৃতি ও

প্রকৃতি সহজেই নিরপেক্ষ করিতে পারা যায়। কিন্তু দশম শতাব্দী হইতে আরম্ভ করিয়া উনবিংশ শতাব্দীর মধ্যভাগ পর্যন্ত বাংলা সাহিত্য নামে পরিচিত যে সমস্ত এই আমরা পাইয়াছি, তাহা সমস্তই পত্তে। প্রাচীন ও মধ্যযুগের বাংলা সাহিত্যে গঠের কোনও স্থান ছিল না। সমস্ত দেশের সাহিত্যেই দেখি—প্রাচীন সাহিত্য রচিত হয় পত্তে, গঠের ব্যবহার পাই অনেক পরে। ইহার কারণ অত্যন্ত স্পষ্ট। পত্ত আবেগের তাষা, আর গন্ত যুক্তি ও প্রয়োজনের তাষা। গঠের উৎপত্তিস্থান হৃদয়, আর গঠের উৎপত্তিস্থান মন্তিক। সকল দেশের প্রাচীন সাহিত্যেই “আবেগমূলক বা আবেগপ্রধান”। নর-নারীর অপার আনন্দ, গভীর বেদন বা অপূর্ব বিশ্ব—এই প্রাচীন পত্ত কাব্যগুলির প্রধান বস্ত। হৃদয়ের আবেগে যে সাহিত্যের স্ফটি, যে সাহিত্য যুক্তি বা প্রয়োজনের তাড়নায় জমলাত্ত করে নাই, তাহাতে পত্তের যে একচ্ছত্র অধিকার থাকিবে, তাহাতে আর বিচিত্র কি? বাংলার একেই ভাবপ্রবণ জাতি, তাহাতে বৌদ্ধযুগের সহজিয়া সঙ্গীত হইতে আরম্ভ করিয়া বৈশ্বিক পদকর্ত্তাদিগের পদাবলী পর্যন্ত—স্মৃত্যঃ এক হৎপ্রধান সঙ্গীতমূলক সাহিত্যের সেবা করিয়াছে। এই সাহিত্যে যতই অপূর্বতা—কোমলতা থাকুক না কেন, এই সাহিত্যস্ফটির প্রেরণা বা এই কাব্যসম পান করিবার ইচ্ছা আসিয়াছে, প্রধানতঃ হৃদয়াবেগ হইতেই—জ্ঞান বা যুক্তির বিচার হইতে নয়। কিন্তু এই এক হাজার বৎসর ধরিয়া বাংলার নিশ্চেষ্ট হইয়া বসিয়া থাকে নাই। জ্ঞান বা চিন্তার রাজ্যে তাহার দান সামাঞ্চ নয়। বাংলার বুদ্ধি ও জ্ঞানের পরিচয় পাঁওয়া যায় বাংলার লেখকের সংস্কৃত গন্ত রচনা হইতে। বাংলা ভাষার জন্ম হইলেও তাহার ব্যংপ্রাণি ঘটে নাই, যাংলা ভাষায় কোন কিছু লিখিলে তাহা যত্পূর্বক কেহ পড়িবে না, একটা ক্ষুদ্র প্রদেশের মুষ্টিমেয় পণ্ডিগণের মধ্যেই সীমাবদ্ধ হইয়া থাকিবে। অপর পক্ষে সংস্কৃত ভাষার প্রতিপত্তি সমস্ত ভারত ব্যাপিয়া; সংস্কৃতে কিছু লিখিয়া গোলে সকলেই কোন না কোন দিন পড়িতে পারিবে—এইজন্য সেকালে সংস্কৃত ভাষাতেই সমস্ত আলোচনা হইত। আঙ্গবিদ্যার পুনরুত্থানের সময় হইতে সংস্কৃতের উপর একটা গভীর শুল্ক এবং সঙ্গে সঙ্গে বাংলা বা প্রাকৃত ভাষার উপর একটা অশুল্ক ভাব জাগিয়া উঠিতেছিল। ইহাতে হৃদয়াবেগ যাহার মূলপ্রেরণা, সেই পত্ত-সাহিত্যের বিশেষ কোনও ক্ষতি হই নাই; কিন্তু বাংলা গন্ত-সাহিত্যের স্ফটি ও পুষ্টি বিলম্বিত হইয়া পড়িতেছিল।

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বাংলা গন্ত-সাহিত্য স্ফটির প্রধান প্রেরণা আসে ইংরেজী আমলে, কতকগুলি রাজনীতিক ও সামাজিক কারণে। উনবিংশ শতাব্দীর প্রথম পাঁদে গন্ত-সাহিত্য স্ফটির

স্থত্রপাত হয়। আর উনবিংশ শতাব্দীর মধ্যভাগে বাংলা গঠ-বীতি স্বন্দর, সজীব ও বিচিৰ হইয়া উঠে। গঠ-স্টোর মূলে প্রয়োজনের তাড়না বা উত্তেজনা থাকা একান্ত আবশ্যক। সেই তাড়না আসে প্রধানতঃ ইংরেজ সিভিলিয়ান গণকে বাংলা ভাষা শিখাইবার প্রয়োজন হইতে। উনবিংশ শতাব্দীর প্রথম পাদের পক্ষে লেখকগণের মধ্যে ইংরেজ লেখকগণের স্থান এবং বাংলা গঠ-বীতির বিকাশে তাঁহাদের দান নিতান্ত নগণ্য নয়। কিন্তু আমাদের অনেকেই ধারণা আছে ইউরোপীয়ান মিশনৱীগণই বাংলা গঠের স্থষ্টি কর্তা। কিন্তু ইউরোপীয়ান মিশনৱীগণের বাংলা গঠ লিখিবার পূর্বে— এমন কি আমাদের দেশে কোনও রূপ পাশ্চাত্য ভাষাত আসিবার পূর্বেও বাংলা গঠের অস্তিত্ব ছিল। বাংলা গঠের সেই প্রাচীন রূপ আমরা পাই চিঠি-পত্র বা দলিল প্রত্তি হইতে। যোড়শ শতাব্দীর মধ্যভাগে কুচবিহারের মহারাজা নরমারায়ণের লিখিত একখানি পত্র হইতে আমরা ঐ সময়ের গঠের কেমন রূপ ছিল, তাহা অহমান করিতে পারি।

“এখা আমার কুশল। তোমার কুশল নিরন্তরে বাহ্য করি। তখন তোমার আমার সন্তোষ-সম্পাদক পত্রাপত্রি গতায়াত হইলে উভয়হাতে ক্রীতির বীর্জ অঙ্কুরিত হইতে রহে। তোমার আমার কর্তব্যে সে পাই পুশ্পিত ফলিত হইবেক, আমরা সেই উচ্ছেগত আছি।”

ইহা দেখিয়া আমরা বুঝিতে পারি—কিয়া ও বিভক্তিযুক্ত পদগুলি সর্বত্র থাঁথে সরল হয় নাই। কিন্তু শব্দযোজনার যে বীতি, তাহা উনবিংশ শতাব্দীর প্রথম পাদে লিখিত গঠের বীতি হইতে বিশেষ ভিন্ন নয়।

পোর্টুগীস ধর্মপ্রচারকগণ যোড়শ শতাব্দীর শেখভাগ হইতেই বাংলায় আসিতে আরম্ভ করেন। তাঁহারা ধর্মপ্রচারের স্বীর্ধীর জন্য বাংলা ভাষা শিখিয়া তাঁহাদের ধর্মগত ও ধর্মসম্বন্ধীয় নানারূপ উপাধ্যান বা তর্কবিতর্ক বাংলা গঠে লিখিতে আরম্ভ করেন। পোর্টুগীস ভাষায় লিখিত হই একখানি শ্রাহের ইঁহারা অহ্বাদও করিয়াছেন। পোর্টুগীস পাত্রীগণ বাংলা দেশে বিশেষ করিয়া পূর্ববঙ্গে প্রায় দুইশত বৎসর বাস করিয়াছেন। এই দুইশত বৎসরের মধ্যে তাঁহারা বাংলা গঠে অনেক কিছু হয় ত রচনাও করিয়া থাকিবেন, কিন্তু শ্রাহা পাওয়া গিয়াছে, তাহা হইতেই তাঁহাদের রচিত গঠের প্রকৃতি বুঝিতে পারা যায়। এই গঠের ভঙ্গী এত বিদেশী ভাবাপন্ন, বাক্যরচনা গ্রণালী, শব্দযোজনাবীতি এত বিসদৃশ যে, এই লেখকগণের হাতে ভাষার অন্তর্নিহিত কোন শক্তি বা ক্রী কুটিয়া উঠিতে পারে নাই।

অধ্যাপক সুনীতিকুমার ব্রিটিশ মিউজিয়মের বাংলা কাগজ পত্র হইতে অষ্টাদশ শতাব্দীর লেখা একটা গল্প উক্তাব করিয়াছেন। অধ্যাপক শ্রীযুক্ত সুরক্ষার সেনের ‘বাংলা সাহিত্যে গন্ত’ হইতে সেই গল্পটার প্রথম কথচৰ্ত্ব দ্বান্ত করা হইল।

“মোঃ ভোজপুর শ্রীযুত ভোজরাজা, তাহার কল্পার নাম শ্রীমতী মৌনাবতী, শোভণ বরিষ্ঠা, বড় সুন্দরী, মুখ চন্দ্রতুল্য, কেশ ক্ষেয়ের রঙ, চক্ষু আকর্ষণ পর্যন্ত, ঘূঁঘূ জ্বলকের শায়, ওষ্ঠ রক্ষিত, হস্ত পদ্মের মুণাল, স্তন দাঢ়িয়ে ফল, ক্রপলাবণ্য বিহ্যৎছটা, তার তুলনা আর নাই, এমন সুন্দরী।” সে কল্পার বিনাহ হয় নাই। কল্পা পণ করিয়াছে, রাত্রের মধ্যে জে কথা কহাইতে পারিবেক তাহাকে আমি বিভা করিব। একথা ভোজরাজা স্বনে বড় বড় রাজাৰ পুত্রকে নিমন্ত্রণ করিয়া আনিলেক। এক এক রাজাৰ পুত্রকে এক এক দিন।”

আৱ অধিক উন্নত না কৱিয়াও বলা যাইতে পাৱে—গঞ্জটাৰ ভাষা সুন্দৰ ও সৱল। লেখকেৱ সংস্কৃত অলঙ্কাৰ প্ৰয়োগেৱ দিকে একটু ঝোঁক আছে, কিন্তু তাঁহার গঠেৱ রীতিটা একেবাৰেই খাঁটি। গঞ্জেৱ বস কি কৱিয়া জমাইতে হয়, তাহাও তিনি জানেন। হয় ত এইৱেকম আৱো কত গল্প, কত ঝুপকথা, বসকথা রচিত হইয়াছে এবং দেশবাসীৰ অভিভাব ও অনবধানতায় চিৰকালেৱ জন্ত নষ্ট হইয়া গিয়াছে। বাংলাৰ শিশুগণ এতকাল ধৰিয়া বৰ্ষিসী অহিলাগণেৱ মুখে মুখে যে এত ঝুপকথা, বসকথা শুনিয়া আসিতেছে, বাঙলালীৰ ঘৰে ঘৰে যে এত বৰকম ব্ৰতকথা প্ৰচলিত আছে, যে গুলি বাংলাৰ নিজস্ব সৃষ্টি, সংস্কৃত বা ইংৰাজিৰ অমুৰ্বাদ নয়, বাঙলালীৰ ঘাহা বৰ্ধাৰ্থ প্ৰাণেৱ সম্পদ—তাহার শতাংশেৱ একাংশও কি পূৰ্বে কোনও কালে লিপিবদ্ধ হয় নাই? আৱ যদি হইয়া থাকে, তাহার সম্মতই কি একেবাৱে লুপ্ত হইয়া গিয়াছে?

(৪)

১৮০০ খৃষ্টাব্দে কলিকাতাৰ ফোর্ট উইলিয়ম কলেজ স্থাপিত হয়। উদ্দেশ্য—উচ্চ প্ৰদৃষ্ট ইংৰেজী কৰ্মচাৰিগণকে এদেশীয় ভাষাতে অভিজ্ঞ কৱিয়া তোলা। বাংলা ভাষা সম্বন্ধে অভিজ্ঞ হইতে হইলেই বাংলা পুস্তক পড়া দৰকাৰ। কেবল কৱিতা পড়িয়া ভাষাজ্ঞান কথমও সম্পূৰ্ণ হয় না। এইজন্য কলেজেৱ অধ্যাপকগণকে দিয়া বাংলা গঠে পাঠ্যপুস্তক লেখান আৱস্থ হইল। ইতিহাস, গল্প, অলঙ্কাৰ ইত্যাদি বিষয়ে অল্প কয়েক বৎসৱেৱ মধ্যেই অনেকগুলি পুস্তক রচিত হইল।

একদল মিশনৱী ১৭৯৯ খৃষ্টাব্দে গঙ্গা দিয়া বাংলায় প্ৰবেশ কৱেন। মিশনৱী-গণকে তখন সৱকাৰ বাহাহৰ খুব শুভদৃষ্টিতে দেখিতেন না, তাঁহাদিগকে কলিকাতায় থাকিতে দেওয়া হইল না। তাঁহারা শ্ৰীৱামপুৰে গিয়া উঠিলেন এবং সেইখানেই তাঁহাদেৱ মিশন স্থাপন কৱিলেন। পৱে এই দলে আসিয়া যোগ দিলেন উইলিয়ম কেরী। তাঁহার ইচ্ছা ছিল—বাংলা ভাষায় বাইবেল অমুৰ্বাদ কৱিয়া প্ৰকাশ কৱিবেন। খৃষ্টান

ধর্মের প্রধান পুস্তকখানা যদি দেশী ভাষায় অনুবাদ করিয়া প্রচার করা না যায়, তবে ধর্মপ্রচারের বিশেষ স্থিতি হইবে না কুবিয়া তিনি বাইবেলের অনুবাদ প্রকাশ করিলেন।

কলিকাতার কোর্ট উইলিয়ম কলেজের প্রতিষ্ঠা ও শ্রীরামপুরের খৃষ্টান মিশনরীগণের মিশন স্থাপন—আপাতদৃষ্টিতে এই দুইটী ঘটনা এমন কিছু গুরুতর নয়, কিন্তু বাঙ্গা গন্ত-রচনার ক্ষেত্রে কলেজ ও মিশনের দান অনুভ্য বলিলেও অত্যন্তি হয় না। মিশনরীগণ শ্রীরামপুরে মুদ্রায়ন্ত স্থাপিত করিয়া ক্ষতিবাসী রামায়ণ, কাশীদাসী মহাভারত প্রভৃতি বাঙ্গালার প্রাচীন গ্রন্থগুলি মুদ্রিত করিলেন। শ্রীরামপুরে দেশীয় বালকগণের শিক্ষাদানের উদ্দেশ্যে কয়েকটি বিভাগের প্রতিষ্ঠা করিয়া বালকগণের পাঠ্যপৰ্যাপ্তি বহু পুস্তক রচন করিতে লাগিলেন। শ্রীরামপুরের মিশনরীগণের মধ্য হইতে কেহ কেহ কোর্ট উইলিয়ম কলেজে অধ্যাপকরূপে ঘোগ দিলেন এবং দেশীয় পণ্ডিতগণের সঙ্গে একযোগে বাঙ্গা গ্রন্থ পুস্তক রচনা করিতে লাগিলেন।

মিশনরীগণ ও কলেজের অধ্যাপকগণ যে সময় বাঙ্গা গন্ত রচনায় প্রবৃত্ত হইলেন, সে সময় প্রাচীন গন্তব্যপের কোনও নির্দেশন তাঁহারা পান নাই। বাঙ্গা গন্ত বলিয়া যে কোনও জিনিসের অস্তিত্ব ছিল, তাহাতে যে মনের সকল প্রকার ভাব প্রকাশ করা যাইতে পারে—এ ধারণা তাঁহাদের ছিল না। সুতরাং গন্তব্যচনার কোনও আদর্শ তাঁহারা সম্মুখে পাইলেন না। নিতান্ত অপরিণত, অগঠিত কোনও গন্তব্যতি যদি তাঁহারা পাইতেন, তবে তাঁহাদের কাজ অনেক সহজ হইত। এ অবস্থায় যাহা স্বাতারিক, তাহাই ঘটিল। প্রত্যেক লেখক নিজের কৃচি ও সংক্ষার অনুসারে গন্তব্যচনার রীতি উন্নোবন করিয়া লইলেন।

উইলিয়ম কেরির বাইবেলের অনুবাদ 'বাহির হইল। কেরী সাহেব গন্তব্যচনায় ইংরেজী ভাষার রীতি, বিশেষ করিয়া ইংরেজী বাইবেলের রীতি অনুসরণ করিলেন। ফলে তাঁহার রচনায় বাঙ্গা গন্ত তাহার নিজস্বকৃপ লইয়া ফুটিয়া উঠিতে পারিল না। ইংরেজী বাক্যরীতির অনুকরণে বাঙ্গা বাক্য রচনা, পরবর্তীকালে তাহা 'ফিরিদী বাঙ্গা' বা 'সাহেবী বাঙ্গা' বলিয়া পরিচিত হইল। কেরী তাঁহার ভুল বুঝিতে পারিলেন। ১৮০১ খৃষ্টাব্দে তিনি 'কথোপকথন' নামে একখানা পুস্তক রচনা করিলেন। সাধুভাষ্য ও চলিত ভাষায় এই পুস্তকের বিভিন্ন প্রস্তাবগুলি লিখিলেন। পণ্ডিতে পণ্ডিতে যে আলাপ বা কথোবার্তা, তাহা সাধুভাষ্য লিখিত হইল। সাধারণে সাধারণে যে কথোবার্তা, তাহা চলিত ভাষায় লিখিত হইল। সমাজের নিয়ন্ত্রণের লোকদের মুখের কথা বসাইয়া তিনি যে সমস্ত সন্দর্ভ লিখিয়াছেন, তাহা অতি স্বল্প, সরস হইয়াছে; কোনও কাপ জাটিতা তাহার মধ্যে নাই। ইহার কিছুদিন পরে কেরীর 'ইতিহাসমালা' নামে আর একখানি পুস্তক প্রকাশিত হইল। যে চলিত ভাষায় লিখিয়া তিনি অসামাজিক ক্রতিত্ব

দেখাইয়াছিলেন, হংখের বিষয়—‘ইতিহাসমালা’ তিনি সেই চলিত ভাষার সাহায্য দাইলেন না। পারিপার্শ্বিক অবস্থা যে প্রতিভাবন্ত লোককেও প্রভাবান্বিত করিয়া তুলিতে পারে, কেবল পুনরায় সাধুভাষা অবলম্বন করাতে তাহা বেশ স্পষ্ট বুঝা যায়। ফোর্ট উইলিয়ম কলেজের পণ্ডিতগণের সঙ্গে থাকিয়া, তাহারও কুচির পরিবর্তন হইল। তিনি সাধুভাষায় ‘ইতিহাসমালা’ লিখিলেন। ‘কথোপকথনে’ কেবলীর ভাষা ছিল স্বচ্ছ সরল, কিন্তু সাধুভাষায় লিখিতে গিয়া তাহার রচনা হইয়া পড়িল কৃত্রিম ও জটিল। চলিত ভাষায় শোকের মৃত্যুর কথা অনুকরণ করাতে যে বীতি খাটি বাংলা-বীতি ছিল, সাধুভাষায় লিখিতে গিয়া তাহা আবার ইংরেজীগভীর হইয়া উঠিল। উইলিয়ম কেবলীর পরও প্রায় ৫০ বৎসর ধরিয়া ইংরেজ মিশনরীগণ বাংলায় নানাবিধ পুস্তক রচনা করিতে থাকেন। তাহারা সাধারণতঃ সাধুভাষায় সাহিত্য, বিজ্ঞান, ইতিহাস প্রভৃতি বিদ্যালয়ের পাঠ্যপোষণী গ্রন্থ রচনা করিতেন। তাহাদের সাধুভাষা সংস্কৃত শব্দবহুল নয়; বরং শব্দের মধ্যে পার্শ্ব শব্দ তাহাদের রচনায় অধিক পরিমাণে পাওয়া যাইত—স্থানে চলিত ভাষার অনুকরণও তাহারা করিয়াছেন। কিন্তু এ সমস্ত সত্ত্বেও মিশনরীগণের হাতে বাংলা গঢ়ের জড়তা বা আড়ষ্টভাব দূর হয় নাই।

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উইলিয়ম কেবলী বৃক্ষিমান ছিলেন। তিনি অনন্দিনৈই বুঝিতে পারিয়াছিলেন—বাংলা গঢ়ের প্রাণশক্তির সঙ্কান লাভ করা ও রচনায় তাহা ফুটাইয়া তোলা কোনও বিদেশীর পক্ষে সন্তুষ্ট নয়। বাংলা গঢ়ের জীব করিয়া তুলিতে হইলে সর্বাঙ্গে গ্রঝোজন—বহু কৃতবিত্ত বাংলালীকে দিয়া, বহু বাংলা গঢ় গ্রহ রচনা করান। ফোর্ট উইলিয়ম কলেজের শিক্ষকগণকে তিনি বাংলা রচনা করিতে উৎসাহ দিতে লাগিলেন।

রামরাম বস্তু নামে ফোর্ট উইলিয়ম কলেজের একজন শিক্ষক ছিলেন। তিনি আবাবী ও পার্শ্ব ভাষায় অত্যন্ত অভিজ্ঞ ছিলেন। শিক্ষিত বাংলালী তখন অনেকেই ভাল পার্শ্ব জানিতেন। পার্শ্ব ভাষায় অভিজ্ঞ ও ব্যৃত্পন্ন লোকদিগকে তখন ‘মুস্তী’ বলা হইত। তখন আদালতের ভাষা ছিল পার্শ্ব। রামরাম বস্তু ‘প্রতাপাদিত্য চরিত’ ও ‘লিপিগালা’ নামে ছইখুনি গ্রহ রচনা করেন। রামরাম বস্তুর রচনায় পার্শ্ব শব্দের প্রয়োগ এত অধিক, শব্দবোজনা-গ্রাণালী এত অস্বাভাবিক যে, তাহার রচনায় বাংলা গঢ়ের কোনও উন্নতি হয় নাই। রামরাম বস্তুর অনুকরণে পরবর্তীকালে আরও অনেক লেখক নিজেদের রচনায় প্রচুর পার্শ্ব শব্দ প্রয়োগ করিয়া বাংলা গঢ় গ্রহ প্রকাশ করিতে লাগিলেন। কিন্তু ইইঁরাও বাংলা গঢ়ের প্রকৃত প্রাণের সঙ্কান পাইলেন না। এই বীতি পরবর্তীকালে “আদালতী বাংলা” বা “মুসলমানী বাংলা” নামে পরিচিত হইল।

মৃতুঙ্গু বিশ্বালক্ষ্ম নামে নামা শাস্ত্রে স্বপ্নিত একজন ব্রাহ্মণ ফোর্ট উইলিয়ম কলেজের প্রধান অধ্যাপক ছিলেন। ইনি পর পর চারধাৰি গ্রন্থ প্রকাশ কৰেন—‘ব্রিশসিংহাসন’, ‘রাজাবলী’, ‘হিতোপদেশ’, ‘প্রবোধচর্চিকা’। ফোর্ট উইলিয়মের অধ্যাপকগণের মধ্যে ইহার ক্ষতিপ্রদ সর্বাপেক্ষা অধিক। বিভিন্ন গ্রন্থে ইহার হাতে চলিত ভাষা, সৱল সাধুভাষা ও সংস্কৃত শব্দবহুল সংস্কৃত বীতিৰ অনুযায়ী ভাষা—এই তিনটী বিভিন্ন বীতি ফুটিয়া উঠিয়াছে। ‘ব্রিশসিংহাসন’ৰ ভাষা সৱল, ‘রাজাবলী’ৰ ‘ভাষাৰ ‘মুসলমানী বাঙ্গলা’ প্রভাৱ অত্যন্ত প্রষ্ট, ‘হিতোপদেশ’ৰ ভাষা সংস্কৃত শব্দবহুল আৰ ‘প্রবোধচর্চিকা’ৰ ভাষা মিশ্র অৰ্থাৎ কোমলান্তে চলিত ভাষা, কোনও স্থানে সৱল সাধুভাষা আৰাবিৰ কোনও স্থানে বা ভাষা সংস্কৃত বীতি অনুযায়ী জটিল সংস্কৃত শব্দবহুল দীৰ্ঘসমাপ্তসময়ত পদবৰাৰা ভাৱাক্রান্ত। ‘প্রবোধচর্চিকা’ৰ ভূমিকাৰ বিজ্ঞপ্তিতে আছে—“এই উপস্থিতি গ্রন্থ যে ব্যক্তি বুঝিতে পারেন এবং ইহার লিপিনৈপুণ্য হৃদয়ম কৰিতে পারেন, তাহাকে বাঙ্গলা ভাষায় সম্যক ব্যৃৎপন্ন বলা যাইতে পারে”। এই গ্রন্থ লেখক ব্যাকরণ, সাহিত্য, অলঙ্কাৰ, ছন্দ, দৰ্শন, জ্যোতিষ, রাজনীতি গ্রন্থিত বিভিন্ন শাস্ত্রে অনেক কথাৰ অবতাৱণা কৰিয়াছেন। আৰাবি ইহার উপাখ্যান অংশে নানাবিধ সৱল কথাৰ হৃষ্টি কৰিয়াছেন। ‘প্রবোধচর্চিকাৰ’ পাণ্ডিত্যপূর্ণ অংশগুলি সংস্কৃতবহুল সাধুভাষায় রচিত—সে ভাষা স্থানে স্থানে মাত্ৰ দুর্বোধ্য নয়, উৎকট ভীতিপদ।

“কোকিলকলালাপ বাচাল যে মণিয়ানিল, সে উচ্চলচ্ছীকৰাত্যচ্ছ নিৰ্বাস্তকণাচ্ছম হইয়া আসিতেছে”।

যিনি দণ্ডীৰ ‘কাব্যাদর্শে’ৰ একটী শ্লেষকেৰ অনুবাদ এইভাৱে কৰিলেন, তিনিই আৰাবি লিখিতেছেন—

“—তুই তুচ্ছ একটা ঘূড়ীৰ মমতাত্যাগে অপাৰক হইয়া, তাৰ মুখপামে চাহিয়া কোণেৰ মাঝে চুপ্ কৰিয়া বসিয়া আছিস। ছি ছি, ধিক তোকে ! জনিয়া না মৰিবি কেন ? ওৱে পোড়ামুখ পোড়াকপালে কুক্ষণজন্মা ! তোৱ মুখে ছাই পড়ুক ও অধঃপাতে যা, গোলোৱা যা, চুলায় যা, মাৰ্তো বাঁপায়ে, নাতি মাৰ, বাটা মাৰ, জুতা মাৰ, বেৰ্ত মাৰ, তোৱ জন্মে সৰ্বনাশ হইল। দূৰ হ, দূৰ হ।”

“বাটীৰ নিকটে গিয়া (বিশ্ববৰ্ধক) আপন স্তৰীকে ডাকিল—ও ঠকেৱুমা, ওৱে দৌড়িয়া শীঘ্ৰ আয়, মাধা হইতে ভাৱ নামা, আজি এক ব্যাটাকে বড় ঠকাইয়াছি। তাহাৰ স্তৰী গতিক্ৰিয়া কহিল, ওগো আমি যাইতে পাৱিব না, আৰাবি হাত যোঢ়া আছে। তৎপতি বিশ্ববৰ্ধক আলয়ে আসিয়া স্তৰীকে কহিল, আয়, এই নে, আজি বড় মজা হইয়াছে। দীৰ্ঘ সার শুভ এক কুপা পাওয়া গিয়াছে। একবৰ্টা লক্ষ্মীছুড়া আপন এই শুভ ফেলাইয়া

আমার সেই ঘিরের ঘড়া জানিসত্ত্বে তাহা নিয়া অমনি প্রস্থান করিয়াছে। মনে মনে বড় হৰ্ষ হইয়াছে যে আজি যথেষ্ট বৃত্ত পাইলাম—পশ্চাত টের পাইবে। যা, শীঘ্র রাধাবাড়া কর, আমি নাইয়াই আসিয়াছি, ক্ষুধাতে পেট জলিতেছে।”

(৬)

মৃত্যুঝয়ের পরবর্তী যুগের সংস্কৃতজ্ঞ পণ্ডিতগণ সংস্কৃত শব্দবহুল ভাষায় বাঙ্গলা রচনা করিতে লাগিলেন। তাহারা সংস্কৃতকে সরল করিয়া, তাহার প্রত্যয় ও বিভক্তি, তুলিয়া দিয়া, বাঙ্গলা লিখিতে, আগিলেন। এই রীতিকে “পণ্ডিতী বাঙ্গলা” বা “সংস্কৃত বাঙ্গলা” বলা হইত। সংস্কৃত ভাষার সঙ্গে বাঙ্গলার যথেষ্ট সম্বন্ধ আছে; কিন্তু উভয় ভাষার প্রকৃতি বিভিন্ন। সংস্কৃত Inflectional language অর্থাৎ পদগুলির বিভক্তি 'দেখিয়াই' বুঝা যায় কোন পদের সঙ্গে কোন পদের সম্বন্ধ বা অবয়। কিন্তু বাঙ্গলা প্রধানতঃ analytical language অর্থাৎ ইহার পদের বিভক্তি চিহ্ন সর্বত্র নাই বলিয়া বাক্যের মধ্যে কোথাও কোন পদটী বসিবে—ইহাই সবচেয়ে বড় কথা। সংস্কৃত ও বাঙ্গলার বাক্যরীতি বিভিন্ন; সুতরাং সংস্কৃত-রীতি অনুসারে বাঙ্গলারীতি গঠন করিতে গেলে পদে পদে অসামঞ্জস্য হওয়াই স্বাভাবিক। কিন্তু সংস্কৃতজ্ঞ পণ্ডিতগণ কৃপা করিয়া যখন বাঙ্গলা লিখিতেন, তখন এ বিষয়ে তাঁহারা বিশেষ দৃষ্টি দিতেন না। ভাষাকে যথাসন্তুষ্ট জটিল ও ঘোরালো করিয়া তুলিয়া নিজেদের পাণ্ডিত্য প্রকাশ করাই ছিল তাঁহাদের মুখ্য উদ্দেশ্য। মনের ভাব প্রকাশ পাইল কিমী, যাহা বলিবার ইচ্ছা ছিল, ভাষায় তাহা ফুটিয়া উঠিল কিনা—তাহা ছিল গোণ।

এখন আমরা দেখিতে পাইতেছি যে, উনবিংশ শতাব্দীর প্রথম পাদে চারিটি মিভিন্ন রীতি বা 'ষ্টাইল' বাঙ্গলা গঠে দেখা দিয়াছিল: (১) গ্রীষ্মানী বাঙ্গলা; (২) মুসলমানী বাঙ্গলা; (৩) পণ্ডিতী বাঙ্গলা; (৪) চলিত বাঙ্গলা;

১৮১৫ খ্রিষ্টাব্দে রামমোহনের প্রথম বাঙ্গলা পুস্তক প্রকাশিত হয়। তিনি সংস্কৃত, আরবী, পারশী, ইংরেজী, গ্রীক, হিন্দু ইত্যাদি বহু ভাষায় ব্যৃত্পন্ন ছিলেন। পৌত্রলিক হিন্দুধর্মের প্রতি তাঁহার বিশ্বাস জন্মে, এবং বিকল্পমতাবলম্বিগণের সহিত তিনি তর্ক-

বুদ্ধে ও শাস্ত্রবিচারে প্রযৃত হন। সংস্কৃত নানা শাস্ত্র হইতে তিনি অক্ষপ্রতিপাদক তত্ত্বগুলি বাংলায় প্রচার করেন। ‘রামমোহনের এই “তর্ক্যুদ্ধ বা বিচার” বাণিক হইত না—লিখিত হইত। পৌত্রিক মতাবলম্বী পণ্ডিতগণও রামমোহনের ধর্মসংক্রান্ত অভিমতগুলির বিরুদ্ধে লেখনী ধারণ করেন। রামমোহন পৃষ্ঠাহার বিরুদ্ধবাদিগণ—এই দুই দলের নানারকম গ্রন্থ ও পত্রিকা রচনায় বাংলা গন্ত শিক্ষিত লোকের ভাব প্রকাশের উপযোগী হইয়া উঠিয়াছিল।

বাংলা ভাষার প্রকৃতি যে বিভিন্ন, ইহার বাক্যরচনা প্রণালী যে সংস্কৃত বা ইংরেজী ভাষার প্রণালী হইতে স্বতন্ত্র—এ ধারণা রাখিয়াছনের ছিল। কি ভাবে বাংলা গঢ়ের বাক্যস্থিত পদগুলির মধ্যে পরম্পরার অন্বয় হয় সে ইঙ্গিতও তিনি করিয়াছেন, কিন্তু তাঁহার নিজের রচনায় তিনি আচীন সংস্কৃত শাস্ত্রের ভায়কারগণের বিচারমূলক রীতি অনুসরণ করিয়াছিলেন বলিয়া তাঁহার গন্তব্যচনা প্রাঞ্জল ও স্বাভাবিক হইয়া উঠিতে পারে নাই। তাঁহার গন্তব্যচনা অপেক্ষা তাঁহার বিকল্পবাদিগণের “পাষণ্ডোড়” ও অস্থান্ত ক্ষুজ্জ পুস্তিকার ভাষা অনেক সরল ও সরল। বাংলা গন্ত-সৃষ্টির ক্ষেত্রে রামমোহনের সব চেয়ে বড় ক্ষতিত্ব—তাঁহার রচনায় সংস্কৃত বা অপর কোন বিদেশী ভাষার প্রভাব পড়ে নাই।

এই সময়ে বাংলা সংবাদ-পত্রের আবির্ভাব হয়। মিশনরীগণ এই সংবাদ-পত্রের প্রধান উদ্দেশ্যে ও প্রধান লেখক। স্বতরাং ইহার ভাষাও যথেষ্ট সরল ছিল। নানারূপ প্রবন্ধ, বিবিধ সংবাদ ইত্যাদি সরল সাধুভাষায় প্রকাশিত হইত। বিদ্যাসাগরের অভ্যন্তরের পূর্বেই বাংলা গন্ত প্রায় সমস্ত ব্যাপাইয়েই ব্যবহারের উপযুক্ত হইয়া উঠিয়াছিল।

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একদিকে মিশনরীগণের সরল অর্থচ ইংরেজী বাক্যরীতির প্রভাবযুক্ত বাংলা গন্ত আৰ অন্ত দিকে সংস্কৃতজ্ঞ পণ্ডিতগণের উৎকৃষ্ট সংস্কৃত শব্দবহুল গন্ত—এই দুইটা বিপরীত রীতি বিদ্যাসাগরের আবির্ভাবের পূর্ব হইতে বঙ্গচন্দ্রের সাহিত্যক্ষেত্রে অভ্যন্তরের পূর্ব পর্যন্ত প্রচলিত ছিল। বিদ্যাসাগর এই দুইটা রীতির মধ্যে কোনও সমন্বয় করিয়া যাইতে পারেন নাই। সেদিকে তিনি কোন চেষ্টাও করেন নাই। বিদ্যাসাগরের সর্বাপেক্ষা বড় কাজ—বাংলা গঢ়ের জড়তা বা আড়ষ্ট ভাব ঘূচাইয়া দেওয়া। বিদ্যাসাগরের রচনা গুজৰী অর্থচ মধুর। বাংলা গঢ়ের প্রকৃতি সম্বন্ধে তাঁহার স্পষ্ট ধারণা ছিল। যেখানে কোনও প্রয়োজন নাই, সেখানে অথবা অগ্রসিন্ধ সংস্কৃত শব্দ বা দীর্ঘ সমাসযুক্ত পদ ব্যবহার করেন নাই। বাংলার নিজস্ব বাক্যরীতিটি তাঁহার রচনায় পরিষ্কাররূপে ফুটিয়া উঠিয়াছে। কোনও স্থানে ‘কোনও আবিলতা, অস্পষ্টতা

বা আড়ষ্টভাব নাই। তাঁহার বাক্যরচনার ভঙ্গটা—বাক্যের মধ্যে বিভিন্ন পদ সাজাইয়া তুলিবার প্রণালীটি অনবশ্য। তাঁহার পূর্বে কোম্পও লেখকের রচনায় এই স্বচ্ছতা ও স্বমা ছিল না। তাঁহার অনুবাদের নমুনা হইতেই আমরা এই কথা বুঝিতে পারি।

“প্রিয়বন্দী কহিলেন—সধি! তুমিই যে কেবল তপোবনবিলে কাতর হইতেছে, এরপ নহে; তোমার বিরহে তপোবনের কি অবস্থা ঘাটতেছে, দেখ!—জীবমাত্রই নিরামিন্দ ও শোকাকুল, হরিণগণ আহার বিহারে পরাঞ্জুখ হইয়া স্থির হইয়া রহিয়াছে। মৃথের গ্রাস মুখ হইতে পড়িয়া যাইতেছে, ময়ুর ময়ূরী নৃত্য পরিত্যাগ করিয়া উর্কমুখ হইয়া রহিয়াছে। কোকিলগণ আনন্দসুরুলের রসাঞ্চাদে বিমুখ হইয়া নীরব হইয়া আছে; মধুকর মধুকরী মধুপানে বিরত হইয়াছে ও শুণ, শুণ, ধৰনি পরিত্যাগ করিয়াছে।”

তাঁহার স্বাধীন রচনার উদাহরণ—

“ধৰ্ম রে দেশাচার? তোর কি অনিবচনীয় মহিমা! তুই তোর অনুগত তত্ত্বদিগকে, ছর্তৃত্ব দাসত্ব শৃঙ্খলে বৰ্ক বাধিয়া, কি একাধিপত্য করিতেছিস্। তুই ক্রমে ক্রমে আপন আধিপত্য বিস্তার করিয়া, শাস্ত্রের মস্তকে পদার্পণ করিয়াছিস্। শাস্ত্র অশ্যায় বিচারের পথ রূপ করিয়াছিস্। তোর প্রভাবে, শাস্ত্রও অশাস্ত্র বলিয়া গণ্য হইতেছে। অশাস্ত্রও শাস্ত্র বলিয়া মান্য হইতেছে। * * * * হা ধৰ্ম! তোর মর্ম বুঝা ভার! কিসে তোমার রক্ষা হয়, আর কিসে তোমার সোপ হয়, তা তুমিই জান”

বিষ্ণুসাগর মহাশয়ের আরও সরলরীতির নিদর্শনঃ—

“একদা এক দোকানে মধুর হাঁড়িউল্টিরা গেল।” দোকানে—বিপণি বা আপশে নয়। মধুর ভাণ্ডও নয়—মধুর হাঁড়ি। বিপর্যস্ত হইল, অধোমুখে নিপত্তি হইল, এইরূপ কোন উৎকৃষ্ট শব্দ নয়—উল্টিরা গেল। ‘হাঁড়ি’ বাহিরের জিনিয় নয়, তাহা বাস্তিত্বের বিকাশ। বিষ্ণুসাগর মহাশয় জীবনে যেমন সমস্ত কুত্রিমতার, মৌখিকতার ও আড়ম্বরের বিরোধী ছিলেন, তাঁহার রচনাও ঠিক তেমনি। সরল ভাষা যথন তিনি ব্যবহার করিয়াছেন (narration বা শঙ্খ, কাহিনী ইত্যাদি বর্ণনায়) তথন তাঁহার ভাষা কোনও খানেই হাস্ক্য হইয়া পড়ে নাই। আবার সংস্কৃত শব্দ যথন তিনি ব্যবহার কুরিয়াছেন, (description বা চিত্রণ মূলক ব্যাপারে) তথনও তাঁহার ভাষা জটিল ও দুর্বোধ হইতে পারে নাই।

বিষ্ণুসাগরের সম্মান তাঁহার রচনার কোনও সাহিত্যিক গুণের জন্য নয়, কোনও মৌলিকতার জন্যও নয়। তিনি বাঙ্গলা গঠের সাধুভাষার যে ‘কাঠামো’ তৈয়ারী করিয়াছিলেন—তাহার জন্মই অধ্যাপক স্কুলার সেন যথার্থই বলিয়াছেন—“বাঙ্গালায়

গত্তসাহিত্যকদিগের মধ্যে বিদ্যাসাগর মহাশয়ের কালেই সর্বপ্রথম বাংলা গঠনের ছন্দ ও তাল ধরা পড়ে। গঠনেরও একটা তাল আছে। একাধিক শব্দ উচ্চারণ কুরিবার পর খাসবায়ু স্বতঃই এক একবার মনীভূত হইয়া থায়, ইহাতেই গঠনের ছন্দে যতি পড়ে। এই যতি প্রত্যেক ভাষাতেই একটু কু একটু পৃথক রকমের। বাংলা ভাষায় গঠনের এই রকম বিভিন্নতা ছন্দ বা তাল আছে। বিদ্যাসাগর মহাশয়ই সর্বপ্রথম সাহিত্যের ভাষার এই তাল অনুযায়ী সুবর্ম (balanced) বাক্যগঠন করিতে আরম্ভ করেন।

চলিত ভাষার রীতিকে স্বন্দর করিয়া তেলা অপেক্ষাকৃত সহজ, কারণ ঐ ভাষার আদর্শ পাওয়া যায় লোকের মুখের কথার মধ্যে। কিন্তু সাধুভাষার একটা রূপ গড়িয়া তোলা অপেক্ষাকৃত কঠিন। যথাস্থানে উপযুক্ত শব্দ ব্যবহার করা, শব্দগুলিকে একটা বিশেষ শৃঙ্খলাভূমিতে বাক্যের মধ্যে সম্পর্কেশিত করা, সমস্ত শব্দ প্রবাহের মধ্যে একটা ছন্দ স্থাপন করা,—এইগুলি মাত্র তিনিই পূর্বেন, ধার্হার মনে একটা সূক্ষ্ম সৌন্দর্যবোধ আছে। বিদ্যাসাগরের এই কল্পজ্ঞান ছিল বলিয়া তিনি বিশ্বাল, বিসদৃশ বাংলা গঠকে কলাবন্ধনের দ্বারা বাধিয়া সৌর্ষ্টবপূর্ণ গঢ়ারীভূত সৃষ্টি করিতে পারিয়াছিলেন। অথচ বিদ্যাসাগর মহাশয় যে সম্প্রদায়ের লোক ছিলেন, সেই ব্রাহ্মণ পণ্ডিত সম্প্রদায় হইতে তিনি একটু সাহায্য বা সহানুভূতি পান নাই। সংস্কৃতজ্ঞ পণ্ডিতগণ “বিদ্যাসাগরী বাংলা”র উপর যথেষ্ট ধূঁধাহস্ত ছিলেন। তাঁহার সরল রচনা তাঁহাদের মনঃপৃত হয় নাই। তাঁহাদের আপত্তির কারণ—বিদ্যাসাগরী বাংলা সহজেই বোঝা যায়, ইহা সংস্কৃতের প্রত্যাবর্ত্তন, ইহাতে পাণ্ডিত্যও প্রকাশ পায় না। তাঁহাদের ধারণা ছিল—কঠিন, জটিল ও ত্রুটীর রচনাতেই পাণ্ডিত্যের সম্মত বিকাশ।

রামগতি নামের মহাশয় তাঁহার “বাংলা ভাষা ও বাংলা সাহিত্য” বিষয়ক প্রস্তাবে’ লিখিয়াছেন—“আমাদের শুনা আছে যে, এক সময়ে কুর্বানের রাজবাড়ীতে শাস্ত্রীয় কোন বিষয়ের বিচার হয়। সিদ্ধান্ত স্থির হইলে একজন সুনের পণ্ডিত তাহা বাংলায় লিখেন। সেই রচনা শ্রবণ করিয়া একজন অধ্যাপক অবজ্ঞা প্রদর্শন পূর্বক কহিয়া ছিলেন—‘একি হইয়াছে? এয়ে বিদ্যাসাগরী বাংলা হয়েছে।—এয়ে অনায়াসে বোঝা যায় !!’”

ইহার টীকা নিম্নরোজন। বিদ্যাসাগরের রচিত গত যে পণ্ডিতী বাংলা নয়, শিশনরী বাংলাও নয়, এই রীতির আবিষ্কারক যে তিনি নিজেই—এই তাঁহার সব চেয়ে বড় ক্ষতিত্ব। এত বড় ক্ষতিত্ব বাংলার গত্তসাহিত্যকগণের কাহারও নাই—পরবর্তী কালে বক্ষিমচন্দ্রেরও নয়। বিদ্যাসাগরই বাংলা মঠের আদি শিল্পী।

একাকী ঈশ্বর মম বিদ্যার সাগর
তার যদি জননীর প্রতি থাকে টান
অরায় উঠিবে মম ষশের তুফান ॥

নিষ্ঠাসাগরের, রচনাশক্তি দর্শনে বঙ্গভাষার এই গবেষাত্তি সার্থক হইয়াছে।
বঙ্গভাষার ষশের তুফানই উঠিয়াছে।

এই প্রসঙ্গে অক্ষয়কুমার ও দেবেন্দ্রনাথের নাম উল্লেখ করা প্রয়োজন। দেবেন্দ্রনাথের প্রতিষ্ঠিত “তত্ত্ববোধিনী” পত্রিকার সম্পাদকরূপে অক্ষয়কুমারের সাহিত্যসাধনা আরম্ভ হয়। তাহার রচনা বিশুল্ক, সরল, কিন্তু বিদ্যাসাগরের ভাষার তুলনায় কিছু অধিক সংস্কৃত শব্দবহুল। তাহার অধিকাংশ রচনাই অমুবাদ এবং বিষয়বস্তুও গণিত, জ্যোতিষ, ধর্মনীতি, দর্শন প্রভৃতি বাংলা ভাষায় অনালোচিত বস্ত। সেই জন্যই তাহার ভাষা বিদ্যাসাগরের তুলনায় কিছু জটিল হইয়া পড়িয়াছে।

দেবেন্দ্রনাথের ভাষা ছিল খুব সরল, তবে তাহার রচনার বিষয়বস্তু ছিল খুব সংকীর্ণ—(কারণ দৰ্য বাঁ অধ্যাত্মসাধনা ও উপলক্ষ্মির কথাই তিনি প্রথম কয়েকখনি গ্রহে বলিয়াছেন)।—এবং নবীন সম্প্রদায়ের মুষ্টিমেয় ক্রিতিপ্রয়োগের মধ্যেই সীমাবদ্ধ ছিল। সেইজন্য ব্যাপকভাবে পরবর্তী সাহিত্যিকগণের উপর দেবেন্দ্রনাথের রচনার বিশেষ কোনও প্রভাব দেখা যায় নাই।

(১)

প্যারীচান্দ গির্বের ‘আলালের ঘরের ছলাল’ ও কালীপ্রসম সিংহের ‘হৃতোম্প্যাচার নজ্ঞা’ এই বই ছাইখানি সহজ চলিত ভাষায় লিখিত হওয়ায় বাংলা গঢ়স্টির ইতিহাসে যুগান্তের স্ফুর্তি করে। ‘আলালের ঘরের ছলাল’ প্রকাশিত হয় ১৮৫৭ খৃষ্টাব্দে আর ‘হৃতোম্প্যাচার নজ্ঞা’ প্রকাশিত হয় ১৮৬২ খৃষ্টাব্দে। ‘আলালের ঘরের ছলালে’র ভাষা অবিমিশ্র কথ্যভাষা নয়। বিশুল্ক সাধুভাষার রূপও ইহাতে আছে, আবার বিশুল্ক কথ্যভূষার রূপও ইহাতে আছে। স্থানে স্থানে এই ছই রীতি মিশিয়া একটা মিশ্র ভাষার স্ফুর্তি করিয়াছে। আলালের ভাষাকে বক্ষিমচল্ল উচ্চুসিত হইয়া প্রশংসা করিয়াছিলেন এবং দেশের শিক্ষিতগণও ঐ ভাষার যথেষ্ট সমাদর করিয়াছিলেন। কিন্তু আলালের, ভাষার অনেক দোষ ছিল। উপঙ্গাস হিসাবেও ইহা আদরণীয় ছিল না; কেবল বিষয়বস্তুর নবীনতায় ও ভাষার অভিনবতায় ইহা এত প্রশংসন পাইয়াছিল। রামগতি শ্লাঘনাত্মক ঠিকই বলিয়াছেন—“যেমন ফলারে বসিয়া অনবরত মিঠাই শঙ্গ খাইলে জিহ্বা একরূপ বিকৃত হইয়া যায়, মধ্যে মধ্যে আদার কুচি ও কুমড়ার খাটা মুখে না দিলে সে বিফলতির নিবারণ হয় না; সেইক্ষণ্প কেবল বিদ্যাসাগরী রচনা শব্দে কর্ণের যে

ଏକରୂପ ଭାବ ଜୟେ, ତାହାର ପରିବର୍ତ୍ତନ କରଣାର୍ଥ ମଧ୍ୟେ ମଧ୍ୟେ ଅପରାବିଧ ରଚନା ଶ୍ରବଣ କରା^୧ ପାଠକଦିଗେର ଆବଶ୍ୱକ ।”

ଆଲାଲେର ଭାଷାର ସେ ହରିବଳତା, ସେ ଦୋଷ ଛିଲ, ହତୋମେର ଭାଷାର ତାହା ମୋଟେଇ ଛିଲ ନା । ଆର ହତୋମେର ଭାଷାର ଶ୍ରୀରଥପଙ୍କେ ପଣ୍ଡତୀ ବାଙ୍ଗଲାର ପ୍ରତିବାଦ । “ବେଳ୍ପାରିସ୍ ଲୁଚିର ମସଦା ବା ତୈରୀ କାଦା ପେଲେ ସେମନ ନିକର୍ଷା ଛେଲେ ମାତ୍ରେଇ ଏକଟା ପୁତୁଳ ତୈରି କରେ’ ଖେଲା କରେ, ତେମନି ବେଳ୍ପାରିସ୍ ବାଙ୍ଗଲା ଭାଷାତେ ଅନେକେ ବା ମନେ ସାଥେ କଚ୍ଛେନ”—ଏହି କଥା ଗ୍ରହାରଙ୍କେ ବଲା ହିଁଯାଛେ । କଥ୍ୟଭାଷାର ନୟମା ହିଁଯାବେ, ରମରଚନା ହିଁଯାବେ, ସରସ ବ୍ୟଙ୍ଗ ଚିତ୍ର ହିଁଯାବେ, “ହତୋମ୍ ପ୍ରାଚୀର୍ବଳ, ନନ୍ଦାର” ମତ ବହି ଆଜ ପର୍ଯ୍ୟନ୍ତର ଆର ଏକଥାନି ରଚିତ ହୟ ନାହିଁ, କିନ୍ତୁ ଦୁଃଖରେ ବିଷୟ—କାଲୀପ୍ରସନ୍ନ ସିଂହେର ପ୍ରତିଭାର ସମ୍ମାନ ଆମରା ଆଜ ପର୍ଯ୍ୟନ୍ତ କରିଲାମ ନା । ଯାହାରା ଅତିରିକ୍ତ କୁଟିବାଗୀଶ, ତାହାଦେର ନିକଟ ଏ ଗ୍ରହ ଆଦରନୀୟ ହିଁବେ ନା । କି କୁକ୍ଷଗେହେ ବକ୍ଷିମର୍ଜ୍ ହତୋମେର ନନ୍ଦାକେ ବିଷନ୍ଦୁନେ ଦେଖିଯାଇଲେ—ଆଜ ପର୍ଯ୍ୟନ୍ତର ଏହି ଅତୁଳନୀୟ ବିଦ୍ୟାନିର ଉପ୍ୟୁକ୍ତ ଆଦର ହିଁଲ ନା ।

ଶୁଣା ଯାୟ—ଏକଦଲ ସଥନ ସଂକ୍ଷତବହୁଳ ଭାଷାତେ ଗ୍ରହ ରଚନା କରିଯା ବାଙ୍ଗଲା ରୀତିକେ ଜାଟିଲ କରିଯା ତୁଳିତେଛିଲେନ ଏବଂ ଆର ଏକଦଲ ସଥନ ତାହାର ପ୍ରତିବାଦକଲେ ସହଜ ଗ୍ରାମ୍ୟ ଶବ୍ଦ ବ୍ୟବହାର କରିଯା ବାଙ୍ଗଲା ଗନ୍ଧରୀଭିତକେ ଧିରାସତ୍ତବ କଥ୍ୟ ଭାଷାର ଅମୁରୁପ କରିଯା ତୁଳିତେଛିଲେନ—ତଥନ ଦେଶେର ଏକ ସମ୍ପ୍ରଦାୟ ନାକି “ଅବ୍ରଙ୍ଗଗ୍ୟମ୍, ଅବ୍ରଙ୍ଗଗ୍ୟମ୍” ବଲିଯା ନିତାନ୍ତ ବ୍ୟକ୍ତ ହିଁଯା ସରକାର ବାହାହରକେ ଏହି ସମର୍ପାର ସମାଧାନକଲେ ଅଭ୍ୟାସ କରିବାର ଜଗ୍ତ ପ୍ରସ୍ତୁତ ହିଁତେଛିଲେନ । ଇହାଓ ଶୁଣା ଯାୟ—ଏକଜନ ଉଚ୍ଚପଦସ୍ଥ ଇଂରେଜ ରାଜକର୍ମଚାରୀ ନାକି ଏହି ଦଲେ ଛିଲେନ । ତାହାଦେର ସକଳ ଛିଲ—ସରକାରକେ ଦିଯା ଏକଥାନା ଅଭିଧାନ ପ୍ରକାଶ କରାନ । ସେଇ ଅଭିଧାନେ ବାଙ୍ଗଲା ସାହିତ୍ୟ ବ୍ୟବହାରେର ଉପମୋଗୀ ସଂକ୍ଷତ ଓ ବାଙ୍ଗଲା ଶବ୍ଦ ଥାକିବେ । ଏହି ଅଭିଧାନେ ନାହିଁ, ଏମନ କୋନାଓ ଶବ୍ଦ ସଦି କୋନ ସାହିତ୍ୟିକ ତାହାର ନିଜେର ରଚନାଯ ବ୍ୟବହାର କରେନ, ତବେ ତିନି ଆହିନ ଅଭ୍ୟାସରେ ଦଶନୀୟ ହିଁବେନ । ଏଇରୂପ ଜଗନ୍ନା-କଳନା ସତ୍ୟଇ ହିଁଯାଇଲ କିନା ଜାନିନା ଏବଂ ହିଁଯା ଥାକିଲେ ଇହା ସେ କଳନା ମାତ୍ରେଇ ପର୍ଯ୍ୟବସିତ ହିଁଯାଛେ, ତାହା ବାଙ୍ଗଲା ଭାଷାର ନିତାନ୍ତ ସୌଭାଗ୍ୟର କଥା ।

(୮)

ସର୍ବଜନମୂଳିକତ କୋନାଓ ରୀତି ଗଠନ କରା ସମୟ-ସାମାପ୍ନେକ । ପ୍ରତିପତ୍ତି ଲାଭେର ଭାବୁ ବିଭିନ୍ନ ଉପଭାଷା ଓ ବିଭିନ୍ନ ରୀତିର ମଧ୍ୟେ ପ୍ରତିରହିତା ଅଙ୍ଗ-ବିଭିନ୍ନର ସକଳ ଦେଶେର ସାହିତ୍ୟର ଇତିହାସେଇ ଦେଖା ଯାୟ । ବାଙ୍ଗଲା ଗଢ଼େର ପ୍ରଥମ ଅନ୍ଧାରାଦୀ କାଟିଯା ଗେଲ ଏହି experiment ବା ପରୀକ୍ଷାଯ ।

বঙ্গিমচন্দ্রের অভ্যন্তর হইল ঠিক সেই সময়, যখন হই দলের বিরোধ চরমে উঠিয়াছে। বঙ্গিমচন্দ্রের রচনায় এই বিরোধের অবসান হইল। তিনি কেবল রসন্ধন শিল্পীই ছিলেন না। বাঙ্গলা সাহিত্যকে ও তাহার ভাষাকে সর্বপ্রকারে স্বীকৃত করিয়া তোলাই ছিল তাঁহার জীবনের অন্তর্ম লক্ষ্য। তিনি যেমন একদিকে শক্তিমান লেখককে সাহায্য করিয়া, উৎসাহ দিয়া বাঙ্গলা ভাষার রচনায় অনুপ্রাণিত করিয়াছেন, তেমনি অন্যদিকে সমালোচনার তীব্র কথাঘাত করিয়া শক্তিহীন অথচ অনিষ্টকারী লেখককে শাসন করিয়াছেন। তাঁহার অথব যুগের রচনায় বিচ্ছাসাগরের রচনার প্রভাব পড়িয়াছে যথেষ্ট—, কিন্তু বাঙ্গলা গঠনের 'ষাণ্মুক্তি' তাঁহার অন্তর্দৃষ্টির সম্মুখে বেশী দিন গোপন রহিল না। সর্বজনস্বীকৃত কোনও রীতি না থাকিলে সাহিত্যের উৎকর্ষ ক্রত হইতে পারে না। তাহা তখন অনেকেই বুঝিয়া ছিলেন, কিন্তু দোটানায় পড়িয়া সাহিত্যিকগণ যখন কি করিবেন স্থির করিতে পারিতেছিলেন না, তখন বঙ্গিমচন্দ্র স্বীয় প্রতিভাবলে সেই সমস্তার সমাধান করিয়া ফেলিলেন।

বিভিন্ন ভাবের প্রকাশে সংস্কৃত গন্তীর শব্দ ও সহজ গ্রাম্য শব্দ উভয়েরই উপযোগিতা আছে। বাঙ্গলা গঠনের রীতিটীকে অকুণ্ড রাখিয়া তিনি সংস্কৃত শব্দ ও গ্রাম্য শব্দ তাঁহার রচনার ভিতর মিশাইয়া দিলেন। সংস্কৃত ভাষায় সকল প্রকার ভাবপ্রকাশক শব্দের অভাব নাই। তিনি তাঁহার রচনায় যথেষ্ট পরিমাণে সংস্কৃত শব্দ গ্রহণ করিলেন আবার গ্রাম্য সহজ শব্দকেও তাঁহার রচনায় অপাংক্রন্তের করিয়া রাখিলেন না। বঙ্গিমচন্দ্রের আবিস্কৃত এই অভিনব পদ্ধতিই 'আধুনিক বাঙ্গলা গঠনারীতি'। অবশ্য প্রথম অবস্থায় বঙ্গিমচন্দ্রের উপর যথেষ্ট আক্রমণ হইয়াছিল। কেহ বলিলেন—'গুরুচণ্ডালী দোষ হইয়াছে। কেহ তাঁহার অনুরাগী দলকে 'শবপোড়া ঘড়াদাহের' দল বলিয়া বিজ্ঞপ্ত করিলেন। কিন্তু বঙ্গিমচন্দ্র দরিদ্রার পাত্র ছিলেন না। এই যাত প্রতিষ্ঠাতের মধ্যে বাঙ্গলা গঠনাশৈলী তিনি প্রতিষ্ঠা করিয়া গেলেন।

সঞ্জীবচন্দ্র, রমেশচন্দ্র, হরপ্রসাদ, রবীন্দ্রনাথ, রামেন্দ্র সুন্দর, প্রভাতকুমার, শরৎচন্দ্র—ইইঁরায় বঙ্গিমের উত্তরিত এই রচনারীতির যথেষ্ট উৎকর্ষ বিধান করিয়াছেন।

(ক্রমশঃ)

আঁধারে

শ্রীরণেন্দ্রকুমার আচার্য চৌধুরী

স্বপনের মতু আঁধার আসিছে নেমে
প্রান্তর-সীমা' নীরব চরণে বেয়ে,

স্বপনের মত আঁধার আসিছে নেমে
ঘূমের আবেশে ক্লান্ত নয়ন ছেয়ে ।

চপল চরণে ক্রত হ'য়ে এলো পার

মেঘের সাগর, ছায়া-নীল পর্বত,

দিগন্ত কোলে সবুজ গাছের সার,

ক্ষীণ নদীরেখা, নিরজন মেঠো পথ ।

বাঁশের শাখায় কাঁপন জাগায়ে শাসে
পার হ'য়ে আসে বিল্লি-মুখর বন,

কৃষক কুটীরে দীপ-শিখা কাঁপে' আসে—

অন্তরে মোর একি সুখশিহরণ !

দাঢ়ালো নীরবে আমার হৃষারে আসি ।...

এনেছে কি বহি' কোমল পরশপাতে

নিবড় সুষ্ঠি, সোনার স্বপ্নরাশি

আজিকে বিজন শিশির-স্নিগ্ধ রাতে ?

মিশায়ে দিবে কি, মিশায়ে দিবে কি মোরে,

তন্দ্রানিসাড় এই স্তক্তাতলে,

নির্থর-মৌন অচপল অস্তরে ?—

অথবা গভীর ক্ষুক্ষ সাগর জলে ?

বুঁইতে পারিনে কেন কেঁপে' ওঠে প্রাণ,

কি-সে রহস্য এনেছে গোপনে বহি' !

নীরব নিশীথে মরণের আহ্বান ?—

মুখর হৃদয় হুলে ওঠে রহি রহি !

—

বাংলা সাহিত্য-সমিতি ও রবীন্দ্র-পুরিষদ

গত ২১শে ফেব্রুয়ারী রবীন্দ্র-পুরিষদের একটা অধিবেশন হয়, তৃতীয় বার্ষিক শ্রেণীর কামাক্ষীপ্রসাদ, চট্টোপাধ্যায় ‘রবীন্দ্রনাথের কবিতায় মরণ’ সম্বন্ধে একটা সন্মিলিত প্রবন্ধ পাঠ করেন। অধ্যাপক ডাঃ স্বরোধচন্দ্র সেনগুপ্ত সভাপতি ছিলেন।

প্রবন্ধে লেখক বলেন যে, রবীন্দ্রনাথের কাছে মরণ ভীতিপ্রদ নয়—তিনি মরণকে শামসমান বলে ডেকেছেন। অস্ত্রাগ্র কবির কাছে মরণ সকল আশাভরসার অস্ত— রবীন্দ্রনাথের কাছে মরণ জীবন নিয়ে আসে।

প্রবন্ধের সমালোচনায় বিমলচন্দ্র সিংহ বলেন যে, শেলীর *Lady with a Guitar* এবং কীটসের *Ode to the Nightingale*-এ যে মরণের কথা আছে তার সঙ্গে রবীন্দ্রনাথের সামৃদ্ধ রয়েছে। প্রভাত সরকার বলেন যে, রবীন্দ্রনাথের কবিতায় মরণ ব্রহ্মতে গেলে রবীন্দ্রনাথের নাটকের মরণও মনে রাখা দরকার। এই বলে তিনি গৃহপ্রবেশ, ভাকঘর, ও মেটারলিঙ্কের *Intruder*-এর মধ্যে মরণের যে রূপ আছে তার সমালোচনা করেন। গ্রীষ্মক অবনীকুমার সরকারও আলোচনায় যোগদান করেন।

পরিশেষে সভাপতি বলেন যে, যে কবি মরণী নন, মরণ তাঁর কাছে ভীতিপ্রদ। এইজন্য গ্রীক সাহিত্যে মরণ ভূঁধি, কিন্তু শেলীর কবিতায় মরণ অতি প্রিয়, কারণ মৃত্যুর মারফতে কবি অতীন্দ্রিয় জগতের সৈকান পান। কীটস অতীন্দ্রিয় জগত পর্যন্ত যান নি, মরণের মধ্যে যে একটা আনন্দ আছে—সেইখানেই তাঁর পরিসমাপ্তি। রবীন্দ্রনাথ শেলী ও কীটসের মাঝামাঝি। তিনি এ জীবনকে ত্যাগ করে অতীন্দ্রিয় জগতে মেঠে রাজী ন’ন, অথচ অতীন্দ্রিয় জগৎ তাঁর প্রিয়ও বটে। মৃত্যু জন্মজ্ঞানের জীবন লুকিয়ে রেখে দেয়—বিভিন্ন জীবনের প্রাণিস্থত্ব হচ্ছে মরণ—তাই তা’ কবির এত প্রিয়।

গত ২১শে মার্চ তারিখে বাংলা সাহিত্য-সমিতির উদ্যোগে ফিজিক্স থিয়েটারে বেলা ১টার সময় এক বিতর্ক সভার অনুষ্ঠান হয়। বিতর্কের বিষয় ছিল—‘মহাসমরের পরবর্তী যুগই বাংলা সাহিত্যের শ্রেষ্ঠ যুগ।’ অধ্যাপক প্রফুল্লচন্দ্র ঘোষ সভাপতির আদম গ্রহণ করেছিলেন। অধ্যাপক কামুকচন্দ্র ভট্টাচার্য, স্বরোধচন্দ্র সেনগুপ্ত শশাঙ্কশেখের বাগ্চী, তারাপদ মুখোপাধ্যায়, অশোকনাথ ভট্টাচার্য ও সদানন্দ ভাতুড়ী উপস্থিত ছিলেন।

মহাসমরের পরবর্তী বাংলা সাহিত্যের শ্রেষ্ঠদের পক্ষে শ্রীযুক্ত বিমলচন্দ্র সিংহ, নির্মলচন্দ্র গাঙ্গুলী, অবনী সরকার ও দেবেন গুপ্ত বলেন। শ্রেষ্ঠদের বিপক্ষে বলেন শ্রীযুক্ত রমেন্দ্রনাথ চক্রবর্তী, কালিদাস লাহিড়ী, জাহরুল হক ও এম. হক। এদের বলা হয়ে যাওয়ার পরে বিষয়টি ভোটে দেওয়া হয়। তাতে ৩১—৫৪ ভোটে মহাসমরের পরের যুগের শ্রেষ্ঠত্ব অস্থীকৃত হয়ে যায়।

অধ্যক্ষ বি, এম, সেন এই বিতর্কসভার শ্রেষ্ঠ বক্তা হ'জনকে যথাক্রমে আট টাকা ও চার টাকার বই পুরস্কার দিয়েছেন। অধ্যাপক চাকচন্দ্র ভট্টাচার্য, স্বরোধচন্দ্র সেনগুপ্ত, শশাঙ্কশেখর বাগচী, আশোকনাথ ভট্টাচার্য ও সীদানন্দ ভাতৃভী বিচার করে শ্রীযুক্ত কালিদাস লাহিড়ীকে অধ্যাপক পুরস্কার ও জাহরুল হককে দ্বিতীয় পুরস্কার পাবার উপযুক্ত বিবেচনা করেন।

পরিশেষে সভাপতি মহাশয় কতকগুলি অধ্যুনিক কবিতা পড়ে শোনান। অধ্যাপক চাকচন্দ্র ভট্টাচার্যের একটি সরস বক্তৃতা দেওয়ার পর সভা ভঙ্গ হয়।

২৮শে মার্চ শনিবার বেলা ২টার সময় কিজিক্স থিয়েটারে রবীন্দ্র-পরিষদের তৃতীয় অধিবেশন হয়। অধ্যাপক তারাপদ মুখোপাধ্যায় ‘শেষ সপ্তক’ সমষ্টে একটি প্রবন্ধ পাঠ করেন। ডাঃ স্বরোধচন্দ্র সেনগুপ্ত, শ্রীযুক্ত স্বরেশচন্দ্র দে, ও শ্রীযুক্ত সৌরীন্দ্র রায় উপস্থিত ছিলেন। প্রবন্ধটি অন্তর প্রকাশিত হইল।

প্রবন্ধের সমালোচনার ডাঃ স্বরোধচন্দ্র সেনগুপ্ত বলেন যে, ছবি কবিতাটীতে বিলাপের স্তর মাত্র কয়েকটি ছত্রে পাওয়া যায়—সমস্ত কবিতাটীতে এফটি শাস্তিয়ে উপলক্ষির স্তরই প্রস্ফুট। তিনি বলেন যে, ‘শেষ সপ্তকে’ আছে একটা সুগভীর শাস্তি। ‘শেষ সপ্তকে’ অশাস্তি নেই, কারণ তিনি জীবনের অপচয়কে ধুতভাবে দেখেন নি—তাকে সমগ্রের অংশভাবে দেখেছেন।

গত ৮ই এপ্রিল সন্ধ্যাবেলা রবীন্দ্র-পরিষদের আর একটি অধিবেশন হয়। ডাঃ মহেন্দ্রনাথ সরকার ‘বলাকা’ সমষ্টে একটি প্রবন্ধ পাঠ করেন। ডাঃ স্বরোধচন্দ্র সেনগুপ্ত সভাপতি ছিলেন। শ্রীযুক্ত সরসীলাল সরকার, আশানন্দ নাগ, বিজয়লাল চট্টোপাধ্যায় ও অধ্যাপক তারাপদ মুখোপাধ্যায় উপস্থিত ছিলেন।

প্রবন্ধে ডাঃ মহেন্দ্রনাথ সরকার বলেন যে, গুরুতর ভিতর দিয়ে প্রেমে পরিগতির কথাই ‘বলাকা’র উপজীব্য। তিনি বলেন, “চির নবীন চলছে অবিরাম তাহার পথে—কত স্থিসন্তার নিয়ে—কিন্তু স্থিতিতে সে একটু আবক্ষ নয়। যা স্থিত করছে তাকে ফেলেই চলছে। জীবনের স্থিতি মিত্য কতক্রমেই দোলা দিচ্ছে। সেইজন্ত ‘বলাকা’তে কবির দৃষ্টি যতটা গতিশীলতে উদ্বৃক্ত ততটা অথগু অহভূতিতে নয়। এজন্ত কবি ‘বলাকা’র জীবন দেবতার ধ্যানে সমাহিত নন, তার সহিত তাবের বিনিময়ে জীবনের

বিনিময়ে ব্যস্ত । এই দেওয়ার ভিতর দিয়েই নৃতন করে ফিরে আসে জীবনের দান—
প্রেমাস্পদ পান তাঁহার ধনকে নিত্য নৃতন রাপে ।

• শ্রীযুক্ত সরসীলাল সরকার, শ্রীযুক্ত আশানন্দ নাগ, শ্রীযুক্ত বিজয়লাল চট্টোপাধ্যায় ও
চাকুদের পক্ষ থেকে শ্রীযুক্ত শৈলজানন্দ ভট্টাচার্য শ্রীযুক্ত সুধেন্দুজ্যোতি মজুমদার
আলোচনায় ঘোষণান করেন । এর পর সভাভঙ্গ হয় ।

পরিষদের গ্রাহণারে 'সমালোচনা'-বিভাগে শ্রীযুক্ত অজিত চক্রবর্তী ও
Thompson সাহেবের বই দু'খনি কেনা হয়েছে ।

ধারা পরিষদকে বহুভাবে সাহায্য করেছেন, তাঁদের ধন্তবাদ জানাচ্ছি ।

শ্রীবিমলচন্দ্র সিংহ

সম্পাদক

বাঙালীর খাত্ত ও পুষ্টি *

বাঙালীর আঘু আজিকান্ত গড়ে ২২১০ বছর । কাঁজেই খাত্ত ও পুষ্টি সমস্কে বাংলা
পুস্তক দেখলেই আহ্লাদ হয় । শ্রদ্ধের নিবারণ বাবুর হাঁটাতে প্রচুর জ্ঞাতব্য জিনিষ
সন্ধিবিষ্ট হয়েচে । তাঁর নিজের একটা মতও তিনি এতে প্রচার করেচেন ।

ভারতীয় খাত্ত সমস্কে গবেষণা খুব বেশী হয়নি । কুসুমে কর্ণেল আর, ম্যাকক্যারিসন
কিছু প্রয়োজনীয় পরীক্ষা করেচেন । তিনি একই ইঁহুরের কতগুলো ছানা নিয়ে তাঁদের
নির্দিষ্ট পরিমাণে বিভিন্ন প্রদেশের খাত্ত খাইয়েচেন । সংস্কৃক্ষ পরে নিম্নলিখিত ফল
পাওয়া যায় ।

জাতীয় খাত্ত	ইঁহুরের গড় ওজন
শিখ	২৩৫ প্রাম
পাঠান	২৩০ "
মারাঠী	২২৫ "
কানারিজ	১৮৫ "
বাঙালী	১৮০ "
মারাজী	১৫৫ "

বিভিন্ন মাঝুরের স্বাস্থ্যের তারতম্যের কারণ হিসেবে খাত্তের স্থান জলবায়ুর চেয়ে নাচে
নয় । অতএব খাদ্য সমস্কে ধারণা যতো পরিক্ষার হয়, ততোই জ্ঞাতির পক্ষে মন্দল ।

* বাঙালীর খাত্ত ও পুষ্টি—অধ্যাপক শ্রীযুক্ত নিবারণচন্দ্র ভট্টাচার্য, এম-এ, বি-এস-সি, প্রণীত । ১৮৭+।/১
১৬৩- টাউনসেণ্ড রোড, বাস্থন্তু ক্যার্লায় থেকে প্রকাশিত । দাম দশ টাঙ্কা ।

বিশ্লেষণ করলে খাদ্যে প্রধানতঃ ছ'টা জিনিষ পাওয়া যাবে। (১) প্রোটিন—ঝটা শরীর বৃদ্ধি করে। মাছ, মাংস, দুধ, ডিমে প্রচুর প্রোটিন পাওয়া যায়। (২) সেহপ্যুর্ব—বি, চর্বি, তেল এই জাতীয় খাদ্য। (৩) কার্বোহাইড্রেট—খাত্ত শস্তি গুলোতে পাওয়া যায়। (৪) ভিটামিন। ভিটামিন 'এ' সব চেমে আবশ্যক। এর অভ্যন্তরে চোখের রোগ হয়। শরীরের ব্যাধিপ্রতিবেদক শক্তি এর ওপর নির্ভর করে। ভিটামিন 'বি'র অভ্যন্তরে হৃদ্যন্ত দুর্বল করে, বেরিবেরি জন্মায়। (৫) খনিজ পদার্থ—ক্যালসিয়াম, ফস্ফেসেল, প্রভৃতি। কিন্তু দুর্ভাগ্যবশতঃ দুধ হচ্ছে এদের প্রধান উৎস। আর বিশুদ্ধ দুধের সমস্তা এদেশে অত্যন্ত উৎকৃষ্ট। (৬) জল।

খাত্ত সংস্করে আমাদের দেখতে হবে যে, উটার 'সামঞ্জস্য' রক্ষিত হয়েচে। নিবারণ বাবুও আগামোড়া Balanced diet-এর ওপর জোর দিয়ে গেচেন। খাদ্যের ক্ষার ও অম্ল যা'তে সমান হয় সেদিকে কঠিন দৃষ্টি রাখা উচিত। বাঙালীর খাত্তে অম্লভাগ সাধারণতঃ বেশী হয়ে পড়ে আর সেজাতে শ্রান্তি, কাজ করতে অবিজ্ঞা ও অন্তর্গত রোগের জন্ম হয়। ভাত, মাছ, মাংস, ডিম, চিনি, যি বা তেলে ভাজা জিনিষ, চা, কফি, মদ ইত্যাদি অম্লজনক। অন্য দিকে তরকারী, ডাল, ফল, দুধ—এগুলো কারজনক বস্ত।

নিবারণ বাবুর নিজস্ব মতটা হচ্ছে যে, পুষ্টিবিজ্ঞানের জন্ম ইবার অনেক আগেই বাঙালীরা তা'দের জাতীয় খাদ্য কী জান্ত। আজকাল যতোই তা'রা তা'র্থেকে দূরে সরে যাচ্ছে ততোই জাতির পক্ষে ক্ষতিকর হচ্ছে। নিবারণ 'বাবু'র মতে বাঙালীর Basic diet—ভাত, ডাল, তরকারী ও অম্বল। এটাকে উপযুক্ত (adequate) করতে হ'লে মাছ, মাংস, দুধ ইত্যাদির প্রয়োজন। অনেকে ভাতের পরিবর্তে অন্তর্ভুক্ত একবেলা আঁটার পক্ষগতী, কেমন। আঁটার ক্যালসিয়াম প্রভৃতি খনিজ পদার্থ কেবী পাওয়া যায়। সেখক এ মত সমর্থন করেন না। তিনি মনে করিয়ে দিচ্ছেন যে, 'বিহারের অর্দেক অংশ, বাঙালা, উড়িষ্যা, মাজাজ, আসাম, বর্ষা, শ্যাম, জাভা, চীনদেশ, এমন কি দুর্দুর জাপানী জাতির দেশেও ভাতই প্রধান খাদ্য।'

'খাদ্যগুণ' শীর্ষক অধ্যায়টা অনেকেরি ভালো লাগবে।

বৈজ্ঞানিক, শিক্ষক, সমাজসেবক হ'তে আরম্ভ ক'রে বাটীর গৃহিণী পর্যন্ত সর্বারি বইটা উপকারে আসবে।

অত্যন্ত সুলভ। ছাপা বা বাঁধাই সংস্করে কিছু বলবার নেই।

শ্রীশেলজানন্দ ভট্টাচার্য

