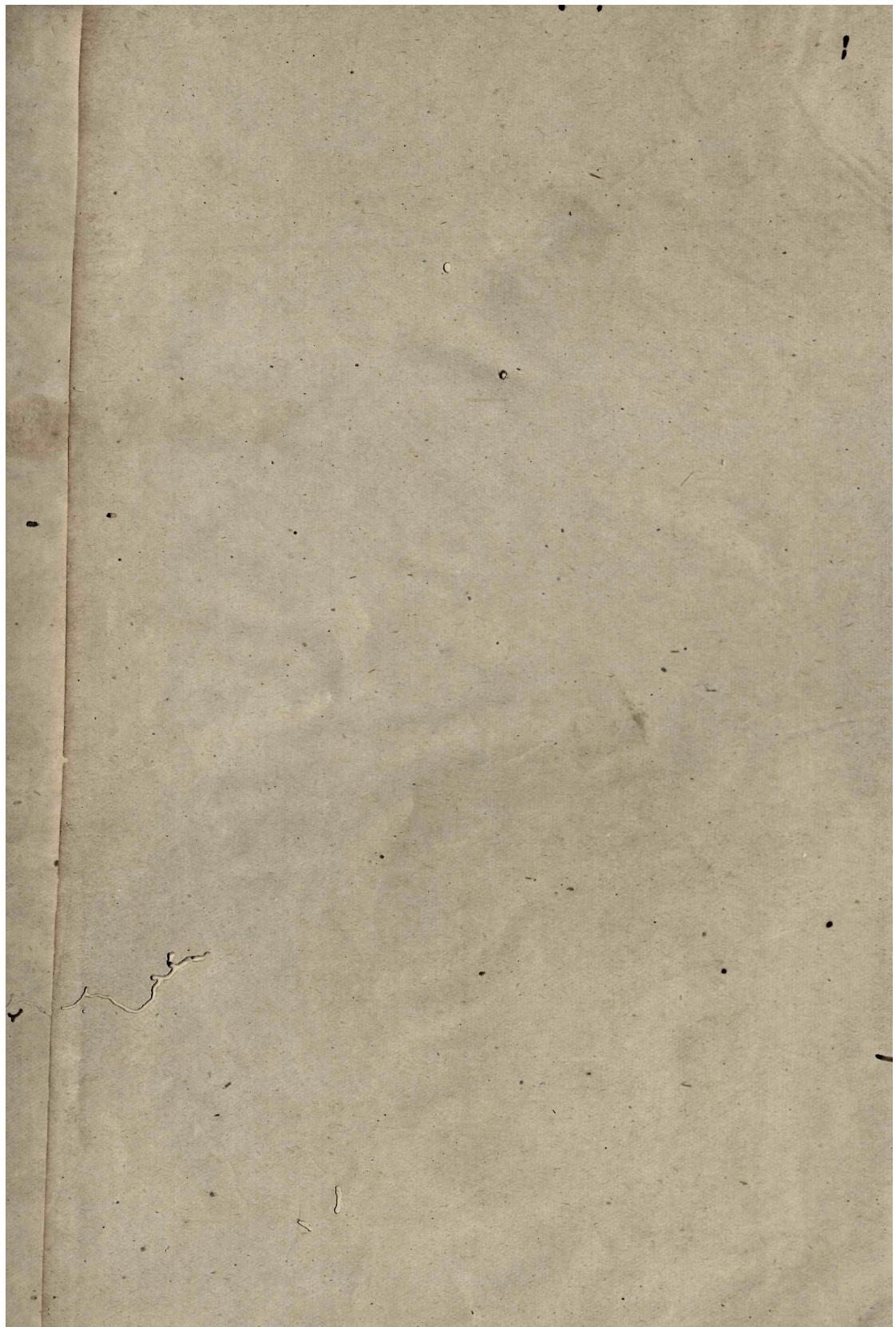


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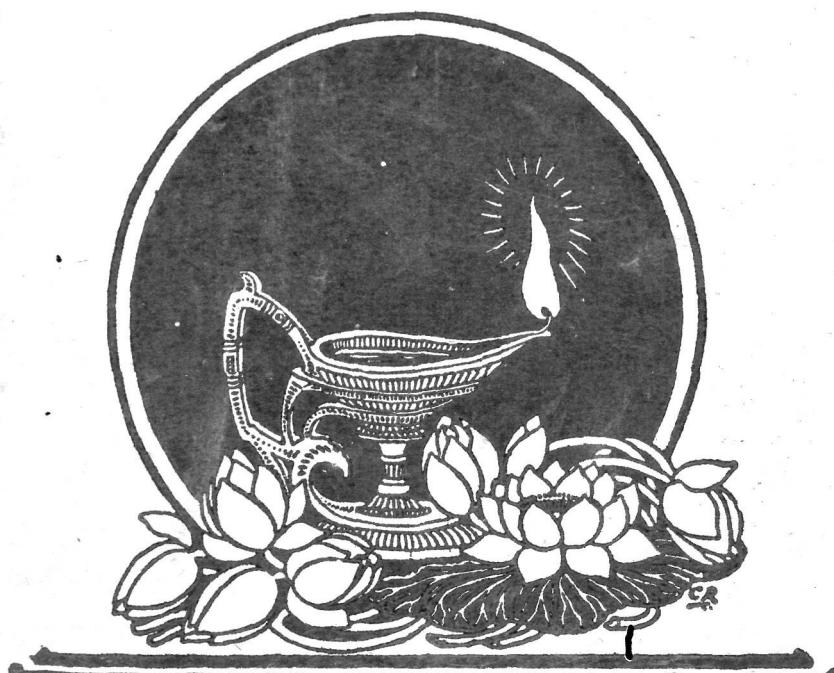
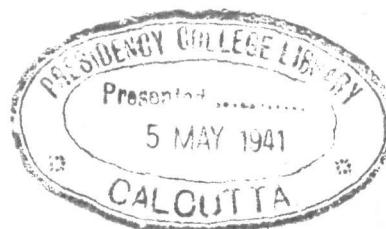
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THE PRESIDENCY COLLEGE MAGAZINE



EDITOR : MANILAL BANERJEE

THE
PRESIDENCY COLLEGE
MAGAZINE

VOL. XXVII.

No. 1

Edited by Manilal Banerjee

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It will be a reminder of the days of
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THE
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MAGAZINE

VOL. XXVII.

No. 2

Edited by Manilal Banerjee

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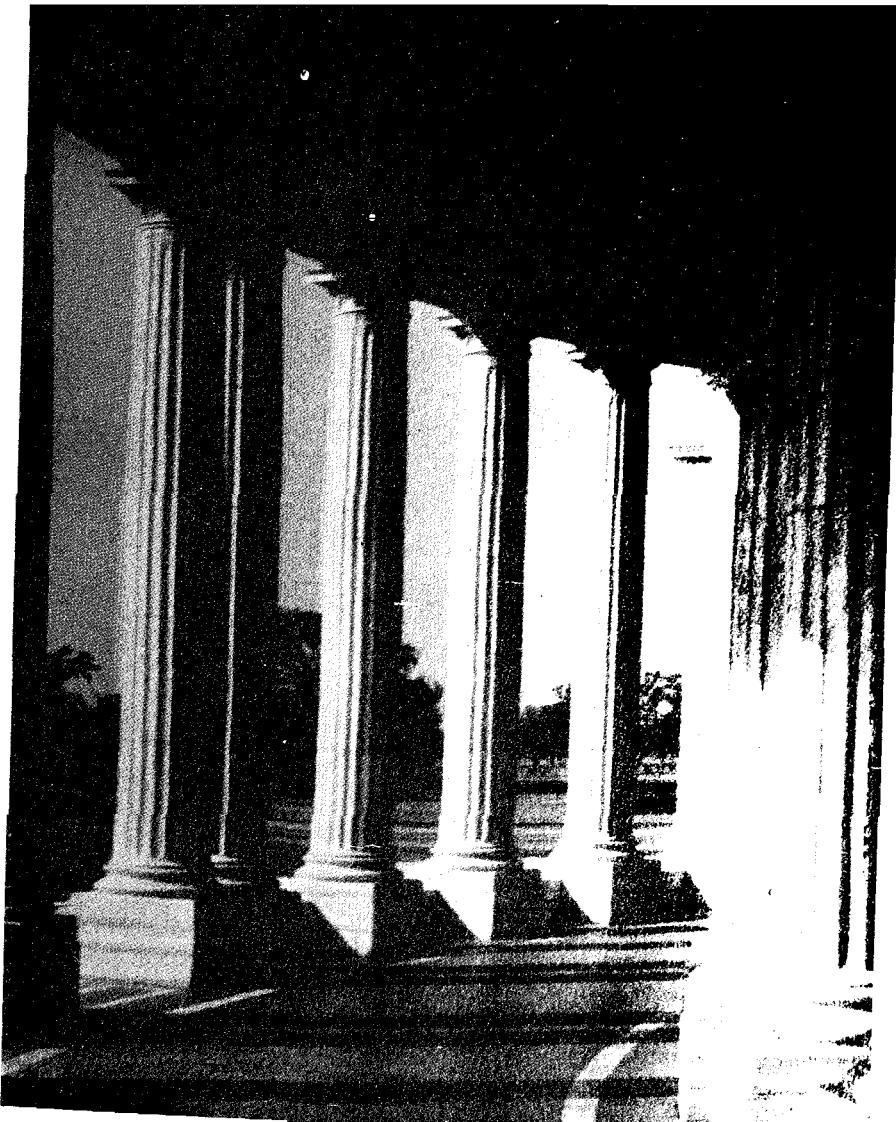
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Printed and published by K. C. Banerjee at the Modern Art Press,
1/2, Durga Pituri Lane, Calcutta. Edited by Manilal Banerjee,
Presidency College, Calcutta.



PILLARS

[Photo by Dilip Mitter, IV Year Arts]



FOREWORD

IT is the usual practice to write a foreword to the first issue of the College Magazine each year and the following lines are penned to conform to it.

The thought that must be uppermost in the minds of all of us is the war, so devastating in its nature and so widespread in its scope. Day after day, the newspapers shriek out gruesome details of houses wrecked, lives lost and men and women injured. There are also stories of fervid patriotism and of deep and conscious heroism in face of danger. In our limited vision, all this calamity and sacrifice can be fitted to the entire scheme of things, only if they are the travail of a new order of things, if only out of the ashes of the phoenix of the old civilisation, a new and more spiritual one takes its form.

For this consummation, humanity is anxiously waiting.

B. M. S.



THE PRESIDENCY COLLEGE MAGAZINE

VOL. XXVII, SEPTEMBER, 1940 No. 1

EDITORIAL

Full Employment¹

"A new and penetrating light descends on the
spectacle"
—*The Dynasts.*

IT is an ancient tradition of the Presidency College Magazine that a new editor should introduce himself to the readers. The present editor has had pleasing contacts with his (now) readers for many years, and he notes such signs of intimacy on all sides as to render the introduction a formal affair. Hence this sacrament of his investiture (being performed by himself) must necessarily be brief. Before entering on his task he places on record his appreciation of the manner in which his predecessors in office discharged their duties: he is also conscious of the responsibility that falls on him of being worthy of the heritage that is his.

* * * * *

We owe no apology to our readers for having chosen for editorial discussion the subject of employment. Even during the war our journal hopes to find space for discussion on subjects of more permanent interest which will help to carry our thoughts back to peace times. The outstanding faults of the economic society in which we live are its failure to provide for full employment and its arbitrary and inequitable distribution of wealth and incomes. It is only the first of these which is relevant to the subject of our present discussion.

At the present moment, however, people are unusually expectant of a more fundamental diagnosis of the ills of the economic system;

¹ The ideas expressed here are taken from Mr. Keynes whose thoughts this article attempts to popularise.

more particularly ready to receive it and eager to try it out. The policy of the State with regard to employment of labour, it is suggested, should undergo a complete revision. The need of socialising economic life and centralising decisions is regarded as urgent and inevitable. But apart from this contemporary mood we see no reason to suppose that the existing system seriously misemploys the labour which is in use. When nine million men are employed out of ten million willing and able to work there is no evidence that the labour of these nine million is misdirected. "The complaint against the present system is not that these nine million ought to be employed on different tasks but that tasks should be available for the remaining one million men. It is in determining the volume not the direction of actual employment that the existing system has broken down."

The causes of unemployment that actually exists in society have been variously explained. Economists in the classical tradition explain all unemployment as due to a temporary want of balance between the relative quantities of productive resources as a result of intermittent demand, or to temporary loss of work between jobs because the change-over from one employment to another cannot be effected without a certain delay, or as the result of a trade union "closed shop" on the employment of free labour. Voluntary unemployment would result from the refusal or inability of a unit of labour to accept a reward corresponding to the value of the product attributable to it. The existence of any "involuntary" unemployment is not recognised; all able-bodied men, it is supposed, who do not set on their own labour a value higher than that of the product they help to turn out shall find some employment. This is obviously untrue, for in a society there is always "involuntary" unemployment which is not certainly due to the fact that too much is asked for the use of labour. We may define "involuntary" unemployment as the condition in which workers willing to work for less than current real wages cannot find employment; the amount of such unemployment in society is measured by the amount of work which in existing conditions the population is willing but unable to perform. Full employment in society is attained when there is no involuntary unemployment. Stating it in another form, conditions of full employment obtain when no one employer can increase his staff without reducing the staff of some other employer.

A theory of employment must work out the behaviour of a system in which involuntary unemployment is possible and examine in detail what determines the actual employment of available resources. In any period the volume of employment in society (capital equipment and the technical proportion in which labour is combined with it in pro-

duction being given) depends on the total output comprising consumption goods and new capital goods produced. Employees fix the amount of employment in the consumption goods industries at the level which they expect to maximise their profit, i.e. the excess of the sale proceeds of the resulting output over its cost of production. The aggregate sale proceeds are obviously equal to the community's total expenditure on consumption. The aggregate amount which people spend on consumption at any moment depends upon the community's propensity to consume which simply states the relation between a given level of income and the expenditure on consumption out of that level of income.

The amount of capital goods produced is determined by the prospects of profitability of new capital goods. These prospects depend upon the relation between the expected future earnings of capital goods and the ruling rate of interest. For the rate of new investment will be pushed to the point which equalises the expected profit from such investment with the rate of interest. If the expected earnings of a machine reckoned as a percentage on its cost works out at more than the ruling rate of interest then there will be a demand for that sort of machine for it will be profitable to borrow money and order the machine or to spend one's own money in acquiring it. Thus the rate of investment is governed by prospective profits compared to the rate of interest.

When employment increases aggregate real income is increased. When aggregate real income is increased aggregate consumption is increased but as a rule not by so much as income. So that if the whole of the increased employment is devoted to satisfying the increased demand for *immediate* consumption the sale proceeds from larger output will be less than the increased outlay. To justify a given amount of employment there must be investment in new capital sufficient to absorb the excess of total output over what the community may choose to consume when employment is at that level. Full employment can only exist when "current investment provides an amount of demand just equal to the excess of the aggregate supply price¹ of the output resulting from full employment over what the community will choose to spend on consumption when it is fully employed."

It follows that the effective means of increasing employment in society is to increase the inducement to invest and to stimulate the propensity to consume. Given the community's propensity to consume the level of employment will depend on the amount of current

¹ i.e. expectation of proceeds which will just make it worthwhile for the employers to produce so much.

investment. If there is an increase in employment on investment (known as the *primary* increase) the receivers of income from increased employment will spend a part of it on consumption. This will mean larger incomes in consumption goods industries, these larger incomes will again lead to more consumption and so on round and round. At each round the addition to employment and to incomes is less than at the last; hence increase in investment leads to a total increase in employment in an increasing number of decreasing circles. The ratio of the total increase in employment to the primary increase is known as the multiplier. It is easy to see that the inducement to invest can be largely increased by reducing the rate of interest. Furthermore Government may incur loan expenditure on capital constructions, etc. A somewhat comprehensive socialisation of investment may soon come to be regarded as the chief means of relieving unemployment.

The extent to which income is passed on from round to round (depending on the community's propensity to consume) governs the increase in employment. The effects of a fall in the interest rate will easily strengthen the propensity to consume (by reducing the inducement to save from any given income). A means available to all Governments is useful increase in public expenditure. Government may also shift taxes from consuming to saving, e.g. if the State applies the proceeds from capital taxation or death duties to its ordinary outgoings so that taxes on income and consumption are avoided the community's propensity to consume will be very much strengthened.

* * * * *

It is the more important part of our task to consider the social philosophy to which our theory might lead. We have argued that the rate of interest should be reduced to that point at which a rate of investment may be established sufficient to maintain more or less continuous full employment. This criterion will lead to a much lower rate of interest than has ruled hitherto. A moderately high rate of interest has been justified as necessary for providing a sufficient inducement to invest. But, as Mr. Keynes has shown, the extent of saving is determined by the scale of investment and the scale of investment is promoted by a low rate of interest.

A considerable fall in the rate of interest would mean the "euthanasia of the rentier¹," the functionless investor,—and consequently the euthanasia of the cumulative oppressive power of the capitalist to exploit the scarcity-value of capital, i.e. to demand interest as a reward for the loan of capital. Interest today rewards no genuine sacrifice any

¹ i.e. the receiver of a fixed income from investment in industries etc.

more than does the rent of land. But while there may be intrinsic reasons for the scarcity of land (which enables the owner of land to obtain rent) there are no intrinsic reasons for the scarcity of capital. For the demand for capital is strictly limited, as it would not be difficult to so increase the stock of capital that its prospective yield had fallen to a very low figure.

At the point where capital ceases to be scarce the rentier phase of capitalism in which the functionless investor receives a bonus will disappear, and much else in capitalism besides will suffer a sea-change. It is a great advantage of the policy advocated above that the euthanasia of the rentier will be a gradual continuance of what we see in many countries and will need no revolution.

Our proposals for taxation will make for significant changes in State policy. In recent years considerable progress towards the removal of large inequalities of wealth and incomes has been achieved in some countries through income tax and death duties. Many fear that such taxation may impede the growth of capital which, they believe, depends upon the motive of the rich towards saving. But it follows from our argument that so long as there is unemployment the growth of capital depends not at all on a low propensity to consume but is held back by it. So that "in contemporary conditions the growth of wealth so far from being dependent on the abstinence of the rich . . . is more likely to be impeded by it." One of the chief social justifications of great inequality of wealth is thus removed. It cannot, however, be said that there are no other reasons unaffected by our theory capable of justifying significant inequalities of incomes though not such disparities as exist today.

One word about the profitable kind of public works. The multiplier is larger at a time of severe unemployment than when full employment is approached; so that when there is unemployment public works of doubtful utility may pay for themselves over and over again if only from the diminished cost of relief expenditure. "Wasteful" loan expenditure by the State may nevertheless enrich the community on balance. Pyramid-building, earthquake, even wars will serve to increase the wealth of the community if the education of our statesmen stands in the way of anything better. In actual experience wars have been the only form of large-scale loan-expenditure which statesmen have thought justifiable, and gold-mining has been the only pretext for digging holes in the ground which bankers have regarded as sound finance; and each of these activities has played its part in progress—failing something better.

Ancient Egypt owed its fabled wealth to two activities—pyramid-building and the search for precious metals. The Middle Ages built Cathedrals and sang dirges. "Two pyramids, two masses for the dead are twice as good as one; but not so two railways from London to York." We in our day take careful thought before we incur public debt to build for posterity houses to live in. For while additional loan expenditure adds to posterity's "financial" burden, further house-building diminishes the prospective rent from houses. Thus being prudent financiers we have no easy escape from unemployment. This results from applying to the State maxims which are supposed to "enrich" the individual "by enabling him to pile up claims to enjoyment which he does not intend to exercise at any definite time."

The policy of full employment will involve an extension of the traditional functions of government. The State will exercise a guiding influence on the propensity to consume through its scheme of taxation, by fixing the rate of interest and in other ways. Further the influence of banking policy on the interest rate will not be sufficient to determine the most desirable rate of investment. The State which alone can calculate profitability of capital construction on long views and on the basis of social advantage will have to take a more direct responsibility in organising investment. A somewhat comprehensive socialisation of investment will prove the only means of securing full employment—this need not however exclude all sorts of devices by which "public authority will co-operate with private initiative." Beyond this no obvious case is made out for a system of State socialism which would embrace the whole economic life of the community. "It is not the ownership of the instruments of production which it is important for the State to assume. If the State is able to determine the aggregate amount of resources devoted to augmenting the instruments and the basic rate of reward to those who own them it will have accomplished all that is necessary."

Private initiative and responsibility will still be exercised in a wide field of activity where the traditional advantages of individualism will therefore hold good. These are the advantages of efficiency—of decentralisation and the play of self-interest. The advantage to efficiency of decentralisation of decisions and individual responsibility is greater perhaps than the nineteenth century supposed, and in our day the reaction against the appeal to self-interest appears to have gone too far. Above all individualism purged of its evils and its abuses is the best guarantee of personal liberty; it greatly widens the field for the exercise of personal choice. It is also the best safeguard of the variety of life which emerges precisely from the extended field of

personal choice and the loss of which is the greatest of the losses of totalitarian States. "For this variety preserves the traditions which embody the most secure and the most successful choices of former generations ; it colours the present with the diversification of its fancy ; and, being the handmaid of experiment as well as of fancy, it is the most powerful instrument to better the future."

There are reasons to suppose that our system might be more favourable to peace than the old has been. War has several causes ; dictators and others who find in the expectation of war a pleasurable excitement work on the natural bellicosity of their peoples. But above all these there are the economic causes of war,—the competitive struggle for markets and the pressure of population. Under a system of domestic *laissez faire* there is no other means open to a government of relieving unemployment except through an increase in the balance of trade. For a country an excess of exports it sells to other countries over the imports it buys from them is equivalent to an increase in investment and leads to an increase in employment. Our economic system rules out all measures helpful to a state of under-employment except measures to improve the balance of trade, such as exchange depreciation, wage reduction, subsidies to exports and restriction of imports. These are the four suits in the pack and a trick can be taken by playing a higher card out of any suit. When each nation tries to mitigate economic distress by developing a trade balance in its favour, the problem of unemployment is merely shifted to its neighbour and a competitive struggle for market ensues. So long as such a game of beggar-my-neighbour is played between the nations, each one endeavouring to throw a larger share of the burden upon the others, international trade never comes to be a free and willing exchange of goods between nations to mutual advantage. Economists applaud the international system as furnishing the fruits of international division of labour, and harmonising the interests of different nations, but there lies concealed a less benign influence leading to struggle for markets. But if nations provide themselves with full employment by their domestic policy there need be no economic force calculated to set the interest of one country against that of its neighbours. There would no longer be a motive why one country need force its wares on its neighbours or repulse their offerings. "International trade would cease to be what it is, namely, a desperate expedient to maintain employment at home by forcing sales on foreign markets and restricting purchases, which, if successful, will merely shift the problem of unemployment to the neighbour . . . worsted in the struggle, but a willing and unimpeded exchange of goods and services in conditions of mutual advantage."

Is the fulfilment of these ideas a visionary hope? Have they insufficient roots in the motives which govern the evolution of political society?

We cannot attempt an answer in this place. But if the ideas are correct, it would be a mistake, we predict, to dispute their potency over a period of time. The ideas of economists and political philosophers both when they are right and when they are wrong are more powerful than commonly realised. Indeed the world is ruled by little else. At the present moment the power of vested interests is vastly exaggerated compared with the encroachment of ideas. The process is no doubt slow and gradual, for there are not many who are influenced by new ideas in economic or political philosophy after they are twenty-five or thirty years of age. So that the ideas that statesmen, politicians, or even agitators apply to current events are not likely to be the newest. "But, soon or late, it is ideas, not vested interests, which are dangerous for good or evil."

Chronicle and Comment

College Intelligence

The beginning of a new academic session is marked with the usual activity and enthusiasm. The work in the various departments has got under way with a swing that has rattled us out of our usual complacency—for our results in the University Examinations were not in *our* best tradition. We note, however, with confidence that we need not have any fear of fair comparison with any other college in any part of the country.

The enrolment for the new session has been satisfactory—the rolls in all the classes number higher than usual, and all the promising boys have by this time made the Presidency College their own. To the freshers among them we owe a (now) belated word of welcome.

Not in the least responsible for this are the special facilities that the College provides for all its students. On the teaching in the usual subjects any comment is needless. Apart from this, special tutorial help is provided for both undergraduate and post-graduate students who want to go up for services and examinations. But the appeal of tutorial classes in English composition, conversation and general knowledge is wider than that. Those who think that, of late, Presidency College is not coming in for her usual share of contribution in new recruits to the various services will soon revise their opinions.

The College Union as newly constituted has started under good auspices and the various societies have been active in the usual manner. We had no opening social this year. To those who think that they have missed their usual share of joys at the beginning of the session, a word should be said. They could easily fit this omission in the scheme of things—this is in a way our share of the sacrifice which all the world is making in the efforts to bring into being what every man expects to be a new order of things. Amidst the chaotic upheaval our insignificant sacrifices do not even bear talking about.

But the Socials Secretary refuses to take such a view of things and would try to make up for the omission in the Autumn Social for which an ambitious choice of play has been made, Rabindranath's *Arup Ratan*. We hope the Autumn Social will be a great success.

Professor Ghosh's Farewell

In the evening of December 9, 1939, we assembled in the Physics Lecture Theatre to bid farewell to Prof. P. C. Ghosh—an account of the farewell meeting is published elsewhere in this issue. All of us present felt that with Prof. Ghosh a Power was leaving the Presidency College and that he was 'the last of the Romans.' It is, however, comfortable to feel that Prof. Ghosh is still connected with us as the *Emeritus Professor* of our College.

Oxford Honours Poet Tagore

In admitting Poet Rabindra Nath Tagore to the degree of Doctor of Literature (Honoris Causa), the Oxford University has done honour to itself. In present conditions Oxford could not welcome the Poet on the Isis; a special convocation—the first of its kind—was therefore arranged at Santiniketan in order to do honour to the Poet in his own place. We have special reasons for gratification at the Poet's honour, for the Poet was a student of our College *for one day!*

Replying in Sanskrit to the Latin address of the Public Orator (Mr. Justice Henderson of the Calcutta High Court), the Poet felt pride to accept the great tradition of humanity of an ancient seat of learning and the recognition this tradition conveys as a symbol of the undying spirit of man. "In an era of mounting anguish and vanishing worth when disaster is fast overtaking countries and continents it may sound merely poetic to speak of any emerging principle of world-wide relationship." But Time's violence, the Poet believes, however immediately threatening, is circumscribed; and those who live beyond it and dwell also in the larger reality of Time, must renew their faith in the perennial growth of civilisation towards an ultimate purpose.

Changes in the Staff

After we appeared last there have been the following changes in the staff. Prof. F. J. C. Friend-Pereira of the English Department, was on leave from the beginning of the session till the middle of August for medical reasons. Prof. D. K. Sanyal, M.A., of Vidyasagar College, one of our ex-students, was in our midst for the period, to act as a member of the Department. Prof. Siva Prasad Bhattacharjee of the Sanskrit Department, who had received serious injuries as the result of a motor accident in February last, is still in hospital. He is progressing towards recovery and is expected to join his duties in the College soon. We shall be glad to welcome him back in our midst. To Dr. Jatindra Bimal Chowdhury, M.A., Ph.D. (Lond.), who is acting

in the chain, we accord a hearty welcome. Dr. Jitendra Kumar Chakraborty, M.A., Ph.D., late of Krishnagar College, joined the Philosophy Department in June last *vice* Dr. Mahendra Nath Sarkar retired. To him we offer our hearty welcome. We also welcome in our midst Mr. Prabodh Chandra Bhattacharjee, M.Sc., a brilliant ex-student of this College, who has been acting in the Mathematics Department since July last. Dr. Santi Lal Banerjee, D.Sc. (Dacca), comes in to act as a Lecturer in Physics, as a result of the retirement in July last of Prof. Charu Chandra Bhattacharjee; he has our cordial welcome. We congratulate Prof. Nani Gopal Chakraborty and Mr. Dayananda Bhaduri on their well-merited elevation in the Chemistry Department. Dr. Manomohan Chatterjee of Geology will be on leave for reasons of health till the beginning of the New Year. We wish him a speedy recovery from illness.

Examination Results

Our College did creditably in the Intermediate Examination. In the Arts side our students secured the 2nd, 6th and 9th places and on the Science side the 5th and 10th places fell to us. On the combined results of both examinations our students got 18 stars, 4 in the I. A. and 14 in the I. Sc.; 3 first-grade and 7 second-grade scholarships came to us.

As usual, in the B. A. and B. Sc. Examinations, we obtained the largest number of places in the First Class and the first places in almost all the subjects. In the B. A. Examination, the College secured the first places in History, Economics, Pali, Persian and Mathematics. We had eight places in the First Class, one each in English, Pali, Arabic and Persian and two each in Mathematics and Economics in which subjects there were no other men in the First Class. We had also the pride of supplying the next one place in Mathematics and the next two in Economics.

In the B. Sc. Examination, we had the top places in Physics, Geology, Physiology and Botany. We had four places in the First Class, one in Mathematics, one in Physiology and two in Geology (the only two in the First Class).

The College thanks those who kept her flag flying.

Our Old Boys

Many of our ex-students have achieved distinctions in their own spheres. It is impossible to chronicle them all. Here are a few details near at hand. Mr. Jogendranarayan Majumdar, Barrister-at-Law, has

been appointed a Standing Counsel to the Government of Bengal. Our hearty felicitations on the appointment.

The appointment of Vice-Chancellors of the Calcutta University has become for us a household affair and we congratulate the Hon'ble Khan Bahadur Azizul Huque on his appointment as Vice-Chancellor for the second term in succession.

Khan Sahib Abdul Hamid Chowdhury, M.L.C., an old boy of our College, has been unanimously elected Deputy President of the Bengal Legislative Council. It is gratifying to note that his nomination by the coalition party was accepted by the Congress and other parties—here was one of the rarest instance of unanimous election under a democratic system. The Khan Sahib has always been interested in his College and vigorously moved in the Council for a College Hall and reduction in fee rates. Courteous and amiable, he is equally loved by Hindus and Muslims. Our warmest congratulations to him on his new honour.

Obituary

It is our painful duty to record our deep sense of sorrow at the passing away of Prof. N. C. Ghose, until lately our Senior Professor of Mathematics. He was on leave preparatory to retirement and his death came as an unexpected shock to his numerous pupils, colleagues and admirers. We offer our sincere condolences to his bereaved family.

We are grieved at the premature death of Prof. Haridas Mukherji of the Chemistry Department. A very successful professor, respected by his students and liked by his colleagues, Prof. Mukherji leaves behind him a blank which cannot be filled. To his bereaved family we offer our sincere condolences.

Death was also cruel in the case of Mr. Upendranath Bhaduri who joined the College in the Botany Department in November, 1919. His sudden and premature death is mourned by all the members of the College. We share the sorrows of his bereaved family and offer condolences to those whom he leaves behind.

We have lost several distinguished ex-students since we appeared last. In the death of Mr. Bireswar Bagchi, Advocate, Calcutta High Court and Professor, University Law College, and one of the very brilliant students of our University (he stood first in all the University Examinations), a promising career was cut short.

Presidency College loses a distinguished ex-student in the death of Mr. Jatindra Mohan Ray who retired in 1924 as a Senior Executive

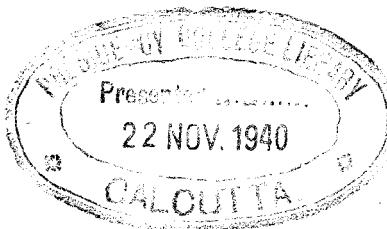
Engineer and who later became member of the Senate and the Syndicate of the University.

Rai Bahadur Kumudbandhu Das Gupta, retired Magistrate and Collector, who died only a few days ago, stood first in the F. A. Examination from our College in 1890 and won the Duff Scholarship in Mathematics of the year. His death is mourned by the College and the members of the Bengal Civil Service.

In the death of Mr. Bhujangadhar Roy Chowdhury, Bengal loses one of her finest poets. His poetical works which include *Manjir*, *Godhuli*, *Chhayapath*, etc., are widely read and appreciated.

We mourn with the rest of the world the death of the distinguished physicist Sir Joseph John Thomson, sometime Cavendish Professor of Experimental Physics in the University of Cambridge. It was Sir J. Thomson who built up for his experimental work the great Cavendish Laboratory which attracted physicists from all parts of the world. Thomson was Knighted in 1908 and awarded the Order of Merit in 1912, besides receiving many other distinctions including the Nobel Prize for Physics in 1906.

The death of Leon Trotsky who in exile at 63 was struck down at his home in New Mexico has possibly attracted more attention in other countries than in his own. It is long since the Russian Bolshevik ex-leader had any part in power politics; but his deeds, his writings, his power over men kept him in the fore of world thought. As one who through over-confidence and malice of fortune lost the great chance of life, the leader of the Fourth International "will be used as an awful example by moralists for generations to come."



Late Prof. Naresh Chandra Ghose

PROFESSOR Naresh Chandra Ghose, who died prematurely on the 25th July last, was on leave preparatory to retirement from the Educational Service. He was a student of this College from 1901 to 1906. He passed the F. A. examination in 1903, standing fifth in order of merit, and the B. A. examination in 1905 with Honours in Mathematics and in Physics and Chemistry. In 1906 he passed the M. A. examination in Mathematics, standing First in Class I and received the University Gold Medal. Prof. Hiran Kumar Banerjee and Prof. Benoy Kumar Sarkar were both Prof. Ghose's fellow students at Presidency College.

Prof. Ghose entered the Bengal Educational Service in July 1908. He was Professor of Mathematics in Dacca College from 1908 to 1921, and Reader in Mathematics of the Dacca University from 1921 to 1924. In July 1924 Prof. Ghose went to the Bengal Engineering College as Professor of Mathematics and remained there until 1928 when he joined the Department of Mathematics, Presidency College. Among Prof. Ghose's distinguished pupils are Dr. Meghnad Saha, Dr. Prafulla Chandra Ghosh and Dr. Snehamay Datta.

An erudite scholar, an inspiring teacher, a valued friend, Prof. Ghose was every inch a gentleman and will be remembered as a shining example for ability and devotion to work. The numerous students of Prof. Ghose will ever cherish his memory for the rare qualities of head and heart that he possessed. As a man and as an educationist, Professor Naresh Chandra Ghose was one of the worthiest of his time, and to know him was to love and respect him.

In paying our tribute to his memory we pray that his soul may rest in peace.



PROFESSOR NARESH CHANDRA GHOSE



PROFESSOR HARIDAS MUKHERJEE

Late Prof. Haridas Mukherji

PROFESSOR Haridas Mukherji, whose death we all mourn, breathed his last on the 9th August at the age of 50. He is survived by his widow, four sons and five daughters. His eldest son Mr. Amiya Kumar Mukherji, an ex-student of this College and a member of the Indian Audit and Accounts Service, is now an Assistant Accountant-General, Bengal.

Prof. Mukherji passed the Entrance Examination from the Arrah Zilla School in 1905 and the First Arts Examination from the Patna College, securing a scholarship of Rs. 20/- per month. In 1909 he graduated from the Presidency College with Honours in Chemistry and took the M.Sc. degree in 1911 with a First in Chemistry. Two of his original papers were published in the Journal of the Chemical Society, London, and the Journal of the Asiatic Society, Bengal.

His life as a teacher began in 1911 when he was appointed a Demonstrator in Krishnagar College; he was afterwards at the Presidency College, Hooghly College and Dacca College. Between 1921 and 1931 he served with efficiency and credit as Senior Professor of Chemistry, Rajshahi College. In 1931 he was transferred to the Presidency College and was also appointed a Lecturer in Inorganic Chemistry in the Post-Graduate Department of our University.

Prof. Mukherji was keenly interested in the extra-academic activities of the College. In 1935 he was elected President of the Presidency College Co-operative Society. Next year he was unanimously elected a member of the Governing Body of the College as a representative of the staff for the session 1936-37.

By his untimely death Prof. Mukherji leaves behind him a gap which it is difficult to fill.

The Eternal Krishna*

PROFESSOR MAHENDRA NATH SIRCAR

KRISHNA is the central concept in Bengal Vaisnavism. It is the supreme existence, the supreme puissance. Ramanuja and Samkara hold that Sri Krishna is the incarnation of Visnu, the supreme head of the Trinity. Krishna as a historical figure is a great teacher, an inspirer, an enchanter. He plays different roles. The historical Krishna is an incarnate to initiate a new cycle of civilisation based on the divine gospel he gave. The historical Krishna compels admiration and adoration for his wisdom, heroism and dynamic personality. Vaisnavism (in Bengal) does not challenge the historicity of Krishna, but it does not accept him as an incarnation of Visnu; on the other hand, Visnu is supposed to be the hypostasis of Krishna. The historical Krishna is the descent of the supreme Love and Puissance embodied in the Eternal Krishna. It is the Supreme Existence. Besides its expression in the creative order, the Supreme Existence has its transcendent concreteness. This concreteness is its own. Love is the supreme concrete existence. Krishna is Love. Love is Krishna. The eternal Krishna is manifested in exquisite beauty and captivating form. It is the shekinah of the divine consciousness. It is the centre of spiritual effulgence and radiation. The form is spiritual. It emits light, beauty and aroma. The soul, the mind and the sense find their perennial joy and satisfaction in it. It starts a divine rhythm of being which transports the soul and the senses. In this rhythm all aridities are removed from our being and a concord is established in the whole texture of our being. Vaisnavism affords the possibility of enjoying the spiritual delight through all the avenues of expression. Naturally, Vaisnavism offers spiritual delight along with philosophic contemplation of reality and values. The one is spiritual life presented in its infinite, intensive modulations. The other is the life in spirit presented in its wideness. Krishna evokes these feelings according to the character of conception, a wide peace along with the quick dance of being. This mingling of wide being, intensive harmony and blessedness together with graceful movement is what characterises the spiritual felicitation in Vaisnavism. Krishna wakes up such modulations in our being and satisfies the

* A chapter from Prof. M. N. Sircar's forthcoming book "Hindu Mysticism—a study in Vaisnavic and Tantric Mysticism."

demands of Love, Knowledge and Peace. Krishna is all these in their integrative synthesis.

Krishna is also the redeemer of souls. Krishna is grace. Grace shows Him in relation to human souls and the world of spiritual values. Redemption is a spiritual act. It is associated with values. It is the ingress of the transcendent spirit into realm of values ; naturally it meets here the experience of tension. The loving grace is at the root of incarnation in human form and shape. It is the connecting link between Heaven and Earth.

The eternal Krishna is the Full God-Head in all His attributes. He naturally transcends the creative plane of existence, though his hypostases are active there, and regulate the concrete events in obedience to the divine purpose. Chaitanya propounds the conception of the Eternal Krishna, as the supreme Love and the supreme Bliss. He is the divine bridegroom, to whom all the souls of Heaven and Earth are attached. He fills the whole of existence with the flood of harmony, and the aspiring souls move with it to realise the resonance in spirit. The finest music of life is felt deep within the recesses of being. A new order of life with its divine expression is revealed, wherein life rises in its completest beatitude, richest harmonies, lustrous experiences, delicacies of movements and fullness of being.

The doctrine of the Eternal Krishna gets its hold amongst the Vaisnava Mystics, because of the fine rhythm and the delightful repose it awakes in our psychic being ; and they claim that unless there is the delicate spiritual tuning of our being, the supra-mental harmonies which it evokes cannot be realised. All the higher currents of the soul, wisdom, love, bliss make their appearance when our being is transported by its subtle attractions. The Vaisnava Mystics in Bengal see in Krishna the source of all the wonders of spiritual life, which are actualised in living realisation when the consciousness is stirred up under its influence. The basis of mystical life rests on freedom, elasticity and harmony. The Vaisnavas hold that the flute of Krishna affords both. These rich dynamic spiritual possibilities, which it wakes up furnish an additional ground in favour of the doctrine.

Krishna awakens spiritual harmonies in us ; it is wrong to associate Him with the originator of vital impulses. The spiritual harmony may influence the vital harmony and produce a sense of freshness and vital elasticity but the serenity of spirit is never lost. A calm vital peace with exquisite and soft delight of spirit is often the realisation. Our being is infinitely modulated under the pressure of spirit and delightful harmonies are released ; but the Vaisnavas hold that harmonies evoked

by Krishna-consciousness are unique, as they originate from the highest pitch of life in spirit.

The spiritual force is delicate, but powerful. It affects and rejuvenates the whole being and introduces a joyousness into every part of our existence, into the mental, the vital and the physical. It makes them delicate, alert and responsive. This happy consummation takes place when the mental being and the senses are chastened and their aridities removed. Unless the 'God' of spirit is purified and refined, the spirit of God or the spirit of Love does not enter into us with its full intensity and vigour. Love successfully vibrates the delicate medium with its influence and power when the soul is pure. The economy of spiritual life requires, therefore, that there should be a *purgation*. The weakness of the lower part should be redressed. This purgation must be of the senses and the mind. 'For if the weakness of the lower part be not redressed, and if it has acquired no courage in God, in the sweet communion with Him subsequently enjoyed, nature would have been unprepared and without strength for the trials of this night.' St. John of the Cross speaks of the *Dark Night of the Senses* where the soul is purified. It is the sensual purgation attained by subjecting the senses to the spirit. The Vaisnavas accept such purification of the senses. The purification, instead of appearing as a bitter task imposed on the rebellious senses soon appears as a joyful surprise, for the senses and the mind are affected agreeably by the force and the power of spiritual harmony. The senses and the mind spontaneously give themselves up to the harmony of the spirit. The inevitable demand is to grow quick and sensitive in order that our being, mind and the senses may react to the symphonies of life. The spiritual life is a response to reality through the totality of our being.

St. John of the Cross speaks of another form of Dark-Night. This is the Dark-Night of contemplation. Its ultimate goal is union with God. The disproportion between the finite and the infinite is so enormous, that the 'mere comparison has a crushing effect on the finite being.' The experience is like entering into a stupendous summit of being where most souls cannot stay long. St. John says 'Every soul will have to pass through this experience, the minority already in this life, the vast majority on leaving this life, when they will suddenly find themselves encompassed by the infinite majesty and the power of the God-head. When the finite comes into contact with the infinite, it realises its nothingness ; it is tumbled to the ground.' There is also a familiar experience in Vaisnavism, when the soul crosses the line dividing the creative and the transcendental planes of existence, where the vastness of the supreme existence cannot be equated by the aspiring

soul. The majesty of being and the magnitude of power overwhelm it. This state soon passes away, giving way to the alluring beauties and harmonies of the Divine life. Vaisnavism presents contraries of spiritual experience following from the many-sided expressions of the divine reality, all finally harmonised in the eternal spiritual setting. The sense of majesty and power associated with the infinite magnitude of being meets us on the threshold of spiritual experience and only on this spiritual background can the softer beatitudes exhibit themselves ; indeed they may lose their divine character and setting.

Another form of Dark-Night is experienced when the soul passes through the sense of separation, when the soul does not enjoy visitations from the living God and the heart is emptied of the beatific experiences. There is the sense of loneliness, the sense of anguish born of separation. The Vaisnavas speak of such Darkness of the Soul, a shadow which suddenly emerges when the light of spirit is withdrawn. But such a state cannot be long continued. It is soon followed by the more intensive movement of the spirit. It is a lull in the movement of spirit, so that it can make ideal creations. With the withdrawal of the love-object, memory makes ideal creation and projection, for Love cannot long bear the sense of emptiness, and there is in it the native demand of associating itself with its object. And if it cannot actually fulfil this demand, it seeks the ideal fulfilment. The Dark-Night is one that follows this realisation. It is neither the Dark-Night of the senses, nor the Dark-Night of contemplation. There is necessity of such a night. The spiritual consciousness continues when the vivid life of realisation is withdrawn. Really it fills up the vacuum of our being. The occasional gaps in actual realisation and fulfilment serve a spiritual economy, for they allow the spiritual force to penetrate our complete being and introduce such changes in it as can make the realisation evenly continuous. This is a tension in spiritual life. It has its use. It supplies the momentum for the exhibition of newer impulses and movements in Love.

Dandin's Conception of Rasa : A Note

PROFESSOR GAURINATH SHASTRI, M.A.

THREE are three distinct references in the *Kāvyādarśa* where Dandin has raised the question of *rasa* as a constituent of poetry.

In the first place, he equates a *guṇa* (*mādhurya*) to *rasa* and he suggests that this *rasa* abides in word (*vāc*) and import (*vastu*).

In the second place, Dandin identifies a figure of sense (*rasavat*) with *rasa*.

Lastly, he is careful enough to point out that *rasa* which is equated to *mādhurya* should not be confused with *rasa* as identified with *rasavat*.

On a careful perusal of the various examples that Dandin has cited in connection with the figure of sense known as *rasavat*, there remains not a vestige of doubt in our mind that Dandin is not only conscious of a concept like *rasa* but is affiliated to the school of *rasa* which is associated with the name of Bhaṭṭa Lollāṭa. From an account given in the later works on *alāṅkāra*, we can ascertain that there were three distinct schools which held the views that *rasa* abides in the original hero and the heroine (*anukārya*) that it abides in the actor and the actress (*anukartṛ*) and that it abides in the appreciative critic (*sahṛdaya*). Following in the footsteps of Bharata Dandin recognises and accepts the view that it is the abiding moods that finally develop into the æsthetic bliss which is *rasa*. But he has said clearly and unambiguously that it is the abiding mood of the original hero which changes into the corresponding *rasa*¹ and hence *rasa* resides in the original hero. If that is so, there cannot be any hesitation in our mind in forming the opinion that Dandin was affiliated to the school of Lollāṭa.

We should like to point out in this connection that though Dandin is conscious of a concept like *rasa* as recognised by Bharata and as explained by Lollāṭa, he does not attach any importance to it. It is, of course, no fault of his that he fails to foresee the day when *rasa*

1. Bhāmasya paśyatāḥ śatrum ity etad rasavat vacaḥ Kd. II.

would occupy a supreme status as the soul of poetry in the considered opinion of later *ālankārikas*. There has been a view current among us that the *rasas* mentioned by Bharata are exclusive to dramatic literature and do not appertain to poetry. Daṇḍin is perhaps one of those earliest theorists who has the courage to hold the view that the scope of the *rasas* should not be so limited and that it should be extended to the field of poetic literature as well. Be that as it may, the later *ālankārikas* are all grateful to Daṇḍin who has introduced even in those early days of poetic speculation the concept of *rasa* as a constituent of poetry. The status of *rasa* as identified with *rasavat* is not, of course, very important. But it is nevertheless, worthy of observation how *rasa* as a figure of sense could gradually come to occupy a position supremely important as the soul of poetry.

We have already suggested in a preceding paragraph that Daṇḍin's conception of *rasa* in *rasavat* is certainly different from his conception of *rasa* as a *guṇa*. It is believed by a section of present-day writers that Daṇḍin confuses the concepts of *guṇa* and *ālankāra* when he identifies both of them with *rasa*. The writer of the present paper feels it imperative to dispel this mistaken notion which has arisen due to lack of intensive study of the subject concerned. It is a fact that Daṇḍin identifies *mādhurya* with *rasa*. It is also a fact that he identifies *rasavat* with *rasa*. But there is a difference as regards the conception of *rasa* between the two cases. Daṇḍin himself has said that *rasa* is *mādhurya* and that *rasa* abides in both word and import. There is *rasa* in word when there are alliterations. There is *rasa* in sense when it is free from indecorousness (*asabhyatā*). Is this not a mere popular idea of *rasa*? Should this popular idea be confused with a psychological and philosophical notion of *rasa* as understood in the case of *rasavat*? Some might feel tempted to suggest that as the presence of indecorousness mars the manifestation of *rasa* in the opinion of Daṇḍin, there is a correspondence between this idea and that of the later *ālankārikas* who hold the view that it is impropriety (*anaucitya*) which absolutely mars the manifestation of *rasa*. Thus, in the opinion of some modern scholars there is some affinity between indecorousness and impropriety and as such the conception of *rasa* in the two cases is practically identical. We would rather differ from them on the ground that the suggestion does not follow naturally but is the creation of an ingenious brain. If it holds good in the case of the sense-element, how are we to prove that in the case of the word-element? Can the later *ālankārikas* accept the view that mere alliteration contributes to *rasa*?

Premacandra Tarkavāgīsha, the learned commentator of the *Kāvyādarśa*, has anticipated some of the difficulties which might arise

in what seems to be a somewhat careless statement. He avoids the anomaly by saying that it is not *rasa* which is *mādhurya* but a word or an import is said to be sweet only when it is expressive of *rasa*. It seems as though the learned commentator has accepted the view that *rasa* in either context is one and the same principle. Though we have the highest admiration and reverence for his illuminating commentary, we beg to differ from him by pointing out that an exception might be taken to Dāṇḍin's apparently confusing statements but Dāṇḍin himself draws boldly the line of demarcation when he says it in so many words that *rasa* as discussed in connection with *mādhurya* gives all writing its sweetness, while, *rasa* as understood in *rasavat* is the well-known concept of Bharata. The one as we have suggested is a popular view of *rasa*, while, the other, a purely psychological and philosophical one. Of course, this philosophical concept found its most logical and perfect moulding in the writings of later *ālāṅkārikas*.

A psychological interpretation of the concept of moksa—A psychological treatise

NIRMAL CHANDRA MAJUMDAR, M.A.—*Ex-student.*

PHILOSOPHY, in India, has developed not as an intellectual system, but as a body of principles to solve the riddles of life. It begins with the presupposition that the world is full of sorrows and sufferings, from which human beings need escape. This is why, every philosophical system in India puts forth a specific conception of liberation or *moksa* and the mode of attaining it. It is therefore no wonder, that in India, philosophy is defined as '*moksa-sāstra*.' This feature mainly differentiates it from Western philosophy, which is not a treatise on salvation but only a system of principles, explaining the world of varieties. Some of the modern realistic thinkers again dabble in logic which has no bearing on life. This is, however, not the case in India. What is to the one, a pastime, is to the other, the principal necessity that man can think of.

But, this concept of *moksa*, which occupies so important a place in Indian philosophy, has not gained proper recognition. Both the Eastern and the Western critics have misunderstood its exact nature. They have interpreted it as a flight to a mystical state of transcendental glory—something unearthly,—something, that cannot be adequately described and explained by empirical categories. But this is a plain mistake. *Moksa* implies nothing of the sort; it refers, on the other hand, to something very earthly and very matter-of-fact. Perhaps, this statement is too bold and may give a shake to the very foundation of the rationalistic and transcendental Indian mind. But the fact is fact. The aim of this paper is to prove that, *moksa* implies *perfect psychological adaptation to reality*, and different systems of Indian philosophy have tried only to find out the true mode of effectuating it. The mystical halo, the transcendental attitude, the monistic trend—are all symbolic expressions, much used in all systems of ancient and mediæval thought. In my opinion, it would be a serious mistake, to take those symbols as such, and not to divine the real meaning inherent in them. The symbolic garbs should be dissolved and their true meaning ought to be explained.

The question may be raised why these symbolic forms are used at all. To answer this, we must enter into the domain of abnormal psychology. Psychologists tell us that, there are two different kinds of thinking: directed thinking and symbolic thinking. The former, working with speech elements, is troublesome and exhausting; while the latter, working spontaneously with reminiscences, goes on without trouble. Freud designated them as progressive and regressive thinking. The former, he says, implies "advancement of thought processes from the system of inner or outer perception through the endopsychic work of association to the motor end"; while the latter, means regression of thought processes from the preconscious or unconscious to the raw materials of memory. Progressive thinking imitates reality and creates innovations, while regressive thinking deals mainly with repressed subjective wishes and is thoroughly unproductive. The infantile life shows the working of symbolic or phantasy thinking to a great extent, for at that phase of life directed thinking is totally absent. But the infantile workings of the mind do not survive the child's progress in age and give way to directed thinking in course of time. Symbolic thinking, therefore, remains satisfied, during this time, with the dream states of individuals and the neurotic minds of insane people. Freud admirably puts it when he says, "That which once ruled in the waking state, when the psychical life was young and impotent, appears to be banished to the dream life, in somewhat the same way as the bow and arrow, those discarded primitive weapons of adult humanity have been relegated to the nursery." ("Traumden-tung").

It is because of the symbolic type of thinking, that we discover much similarity between dream-psychology and neurotic psychology. Myths and legends which correspond to the distorted residues of the wish phantasies of the nations, and which can be designated as secularised dreams of young humanity, reveal within themselves the same trend of thought, a similar type of symbolisation, that we find in dreams, in neurotics and children. "Myths are mass dreams of people" and "dream is the myth of the individual." Myths and legends are, therefore, essential features of the mental complexes of the nation in which they flourish. Hence we can say that to understand a nation we must understand its myths. It is not without justification that Buckhardt said that every German contains within himself an element of Faust, and every Greek, an element of Oedipus.

It would be a mistake to hold that the mythological inclinations in children have been implanted through education. For humanity has never broken loose from the clutches of myths. "It requires a

mythical mind, a primitive mentality, a phantastic type of thinking far removed from the sense of reality, to discover in the shameful death of Christ, the highest salvation and redemption of mankind." Even if we withhold from children, the earlier myths and legends, the whole of mythology and history of religion, would be created anew. For, myths and legends, religious phantasies and symbolic thoughts, are absolutely necessary for human life. They are the modes of compensating the onesidedness of our conscious ego-life. The repressed desires and wishes of every nation seek outlets, and they are sure to find one by force, however one might try to check them. The inner life of every nation craves for an expression and myths are absolutely necessary for that purpose.

The symbolic garb of myths is necessary, simply because, the wishes that are expressed through them, are both immoral and unsocial in character and hence give a violent shock to the moral sense, if expressed in their naked form. The human mind seeks to express its immoral desires and also to save its morals from disturbing shocks. The only mechanism through which this is possible is symbolism.

When I say that Indian philosophy is essentially symbolic, I mean that it contains within itself certain complexes of the nation, certain problems of great importance, some subjective wishes that are immoral and unsocial in nature, some difficulties arising out of them that injure the mental health of the people, and also some means of evading them and effectuating perfect psychological adaptation. I shall prove this by showing that by unfolding those symbols, we can detect a thoroughly developed psychological complex.

The truth of this becomes apparent, when we try to find out the nature and source of symbols. A symbol, says Jung, is a "libido-analogue" ('Contributions to Analytical Psychology'). It stands for the original libido-object. Take an instance. Suppose, I have a mental complex concerning a woman, but my social and moral sense does not allow me to think of her sexually. What shall I do? I may take a small parrot as her substitute and consider it to be my beloved. The parrot, here, is my symbol for the woman. The choice of symbols, however, does not depend on the voluntary will of the individual, but always on the unconscious structure of human mind. Thus a symbol is not a mere sign. There is a good deal of reason why one specific object becomes a "libido-analogue" and not any other. An investigation into dream psychology and neurotic psychology will tell us that certain specific objects are always used as symbols. The question, as to why they are so used, cannot be answered, for the unconscious mind has a logic of its own. But, that they are so used can be proved by analysis.

Objects like umbrella, stick, snake, tap, etc., are always used to symbolise genital organs ; houses, mountains, etc., mean human bodies. Different symbols have different kinds of significance and sometimes the same symbol possesses more than one significance.

The unconscious mind, which is the source of these symbols, is the greatest wonder in the mental realm. In fact, psychology means psychology of the Unconscious, for the Unconscious is the determining factor of the Conscious. Human mind is like a vast sky, where states of consciousness shine like stars against the dark background of the unconscious. The unconscious sends forces that extend into consciousness and produce mental state like dreams, unconscious acts, obsessional thoughts, etc. The unconsciousness, again, contain two divisions—the personal or superficial unconscious and the racial or "Collective Unconscious" (Jung). The former is developed out of the latter and is accessible to human understanding but the latter is beyond comprehension. It is essentially primitive and contains primordial images and symbols. Since the business of the psychic organisation is to hold intimate connections with the environment, from the racial or "Collective Unconscious," we must expect universal types of reactions, *i.e.*, reactions that are common properties of all men—both primitive and civilized. We have thus, primitive minds, primitive reactions, and primitive environmental conditions dynamically alive even in this civilized century. The old psychology is not dead but lives in us, acts in us though we are unconscious of it. Jung says that, just as the human body shows traces of embryonic stages, so the mental history of the race, shows traces of primitive psychology. This he calls, "Autogenetic reecho of phylogenetic psychology" ('Psychology of the Unconscious'). Through this buried strata of the individual soul we come indirectly into the possession of the living mind of ancient culture. The whole of mythology is a projection out of the "Collective Unconscious"; this is why the myth-making tendency has not passed away with the ancient age but still lives in us in dreams and phantasies. Indian philosophy is also an expression of the racial unconscious of the Indian people—an expression that contains within it the problems and solutions, the secularised dreams of the ancient men of India.

Critics may ask—'Is Indian philosophy nothing but a myth?' They may point out that the day of mythology stopped with Rg Vedic age and with the Upanishads dawned the era of philosophical reflections. To these objections, my answer is that, mythology can never stop. The symbol of myth works even in the cynical philosophy of Schopenhauer and the ultramodern logico-mathematics of Bertrand Russell. Symbols work in two different ways—in a concrete and in an

abstract manner. Concrete symbols work in myths strictly so called. They are made much use of by the poets and artists, but the abstract symbols are the special prerogatives of the philosophers. They are not called 'abstract myths' only to spare the feelings of the intellectualists. The Monistic attitude of philosophers, for example, is nothing but a symbolic expression of superiority complex. Freud in his "Moses and Monotheism" has shown how monotheism flourished among the Egyptians as a result of the superiority complex, caused by the conquest of Amenhotep III. This is also symbolising, but in an abstract manner. The cynical philosophies of Schopenhauer, Carlyle and Nietzsche had their bases in the dyspeptic states of their health. They are nothing but symbolic expressions of disgust of resigned spirits. A debauch always preaches hedonism,—why?—because, he seeks to justify himself. Every philosophy is thus an abstract myth, and I have no intention to depreciate its value for that reason. The problem of origin is one thing, that of value is another. If the psychology of philosophy attributes the origin of the latter to symbols and myths, the value of philosophy does not thereby suffer in the least. If we prove religion to be of sexual origin, people do not abandon it as a vice. So critics, must not misunderstand me, simply because I propose to place Indian philosophy on a par with myths and legends, for its value does not suffer thereby.

In the previous paragraphs, I have laid down the hypothesis that Indian philosophies are nothing but 'abstract myths,' containing within them symbolically, the mental complexes of the race, the psychological problems regarding adaptation and modes of solving them. Now, I propose to prove my point. In doing so, I have got to explain what is meant by psychological adaptation to reality, the various difficulties that stand in its way, the way in which those difficulties can be removed and also the various symbols that are usually used to represent those difficulties and their solutions. Now, if I find that Indian systems of philosophy contain within their conception of liberation those symbols, I shall try to unfold them and get into their inner meaning. If, I can detect within them a systematically developed psychological mechanism, I shall gain my point.

Psychical energy is a dynamic process. Different phases of mental life are the outcome of different stages of its development. Its exact nature is unknown, but this much is certain that sexuality occupies in it a prominent feature. Psychologists differ in determining its exact place in psychical energy, but this much is admitted by all that it has a place and not an unimportant one. The libido manifests in early childhood in the form of certain pleasure-seeking tendencies generally

concerning nutrition. Here sexuality remains latent. But these pleasure-seeking tendencies are genetically connected with later sexual development. This is why, some (e.g. Freud) have called it sexuality of a perverse type ("polymorphous perverse"). After the nutritional zone comes the narcissistic one, where we find for the first time a faint trace of ego-consciousness. After this phase of primary narcissism, the child shows remarkable attachment to the mother. The influence of the mother, at this stage, is of considerable importance, and in fact, determines the entire mental development of the child. The relation of the mother and the child is here one of identity in common unconsciousness. Levy Brühl designated it as one of "participation mystique." The question as to whether this relation has any sexual significance has been answered in diverse ways. Freud is of opinion that the mother-complex at this stage is a sexual one and betrays the presence of Oedipus in man. Psychologists like Jung, however, differ from this view. But everyone acknowledges the fact that this "participation mystique" must cease and the mother-complex must pass away if normal development is to be attained.

After the stage of Oedipus complex, the child undergoes an amnesia of sexual ideas and activities but later on sexuality returns in full vigour in puberty as a precursor of adult sexuality.

During the entire process of development, the Oedipus phase is of primary importance, for if the mother's influence be allowed to continue, the child in its later years always tends to seek the prototype of its mother and grows partially oblivious to all sense of reality. No greater harm can be done to any human being. This is why, the child is sent to school at this stage to divert its libidinous attachment to some other persons, e.g., the teacher, schoolmates, etc. But if the mother-wish does not pass away so easily the libido is "fixated" at that stage and though it develops further, is to a great extent handicapped by the decrease of energy and easily falls a victim to external obstacles. During such frustrations, the libido regresses backwards to the mother and tends to compensate its failures through phantasies. But it is to no individual mother that the libido regresses; it is the collective, the racial, the primitive, or the archaic mother, the "mother imago" or the "mother-archetype" as Jung would put it, that is the object of this backward march.

Thus we find that early childhood is engrossed in the "Collective Unconscious" with the "mother-archetype" assuming the main role. Development means getting loose from the clutches of the Unconscious and establishing the supremacy of the Conscious. Regression means

rejection of the Conscious and seeking security and rest in the Unconscious. This regression is the cause of all neuroses, and all mal-adjustments of life ; and the cause of regression is the wish to go back to the mother, a wish for "rebirth" (Jung), i.e., a wish to be born again through the mother. This wish for rebirth has a sexual trend. Mother is conceived as a bride and the mother-bride is rejuvenated by the individual himself. Of course, the incestuous wish for the mother is expressed symbolically to evade the censor that causes incest-prohibition. This is done by substituting for the mother a symbol and then by rejuvenating it in a mysterious manner. The symbols that are generally used are vultures, water, any other woman resembling the mother, etc. That the hero of every myth, who stands for the individual unconscious is born under peculiar circumstances and in strange ways, shows the mysterious character of the rejuvenation of the mother-bride. Both Christ and Mithra are represented as being born by the side of rivers, which are maternal symbols. In Longfellow's "Song of Hiawatha," Wenoah, the hero's mother is rejuvenated by the caressing west wind, which is a libido symbol. Fertilization through the breath of the Spirits is also a well-known mythical symbolism. This symbolical expression of the wish for rebirth is expressed in Christ's advice to Nicodemus, "Thou thinkest of thy incestuous wish for rebirth, but thou must think that thou art born from water and generated by the wind." The maternal symbolism of water is beyond doubt. In the Vedas, water is called *mātritamāh*, i.e., the most maternal. Baptism in Christianity represents symbolically this fact of rebirth. It is considered to be not a common place birth ; man is thought to be born in a mysterious manner, by which he becomes the participator in the Kingdom of God. The virgin conception had been brought into existence to hide the fact of incestuous impregnation.

The wish for rebirth, just mentioned, is the cause of all maladies, however symbolically might it seek its expression. A concentration on the infantile unconscious attitude deprives the individual of all sense of reality and sometimes leads to extreme cases of *dementia præcox*. For, the introverted attitude makes the individual unfit for the real world. Individuals in such cases, meet with two equally drastic alternatives: either, to repress the incestuous craving for the mother, and thus to pave the way for neuroses (auto-eroticism or transference neuroses); or to satisfy the craving symbolically, and thus to become introverted through and through and in cases becoming victims to schizophrenia. It is simply a question as to which of the two types of diseases will get the upper hand. The problem of psychological adaptation is the problem of finding some way through the two horns of the dilemma.

Since the incestuous wish for rebirth is the source of all trouble, an escape from the dilemma can be made by putting an end to the unholy union with the mother, by making the relation of "participation mystique" cease to exist. But the question is as to how the "sacrifice" of the 'mother-wish' can be made at all. "Sacrifice" by voluntary control would lead to repression. It is the opinion of the psychologists that the unnecessary superstructure of the mother-archetype must be destroyed by means of the reductive method (Freud's). The simpler elements, traces them back to their sources and makes the individual conscious of them.

When the unconscious complex is made conscious it loses its hold and ceases to be a disturbing element. The excess-libido is, however, made use of in life activities. The symbolic activity must be employed here in a synthetic manner. So that, it can set up new dynamisms which help adaptation and are thoroughly productive. "The libido," to quote Freud, "must be accessible to consciousness, and serviceable to reality." But a struggle breaks out, for all the forces that caused regression put up a resistance. Jung designated it as a "battle for deliverance" (*Psychology of the Unconscious*). The battle can be won, and the sacrifice of the mother-wish, can be made by removing those obstacles that caused regression. When this is done, the libido can act freely and without compulsion and it becomes saved from the clutches of the Unconscious. This restoration of the supremacy of the Conscious is the *sine qua non* of psychological adaptation. A perfect adaptation means, death to the introverted, regressive and unconscious life and emphasis on the conscious, progressive life. Jung calls the former a "death-wish" and the latter a "life-wish" (*Psychology of the Unconscious*). The Hegelian dictum, "Die to live" ought to be interpreted in this light, and it is in this trend that we are to understand that Christ's crucifixion and the consequent resurrection exists. Jung has designated this sacrifice as a sort of "psychological cosmogony." The world arises when man discovers it; and he discovers it only when he sacrifices the mother.

(*To be concluded.*)

Floud Commission's Report: Some Pointers

PROF. BENOYENDRA NATH BANERJEA, M.A.

THE Bengal Land Revenue Commission was appointed amidst loud trumpeting. It has come and gone.¹ Except for casual mention in the press and a solitary debate in the Legislature its recommendations have not apparently created any great commotion. Yet, the majority recommendations should, if accepted, have far-reaching results in the socio-economic and political spheres. The reason for the apparent indifference is not far to seek. Until an elucidatory report by an expert appointed for the purpose gives his analysis and calculations on the results of the Floud Commission's suggestions, the Government will remain silent: the elections are yet far off: and the developments behind the scenes—if any—are bound to be screened off from the public in the meantime.

The Land Revenue and Tenancy system in Bengal have, in the past, been the centre of acute controversies among officials, publicists and scholars. But the Commission's Report stands in a class apart. After the Fifth Report and the Resolution of 1902, this is an authoritative inquest on the settlement which has proved to be an indictment. The Report goes further. As required by the terms of reference, they also advise upon modifications which "can and should be made, and in what manner, and in what stages they should be effected." The Floud recommendations were not unexpected. Proposals of agrarian reform, the anomalies of the zemindari system, the incredible sub-infeudation, the uneconomic and unequal results of certain zemindari estates—and last of all the election speeches and programmes of 1937—had prepared the ground. The very first item of the "programme laid

¹. The Commission was appointed in November, 1938 and forwarded its report in March 1940, to the Government. Of the original eleven members, Sir Manmatha Mookerjee and another kept themselves out and in November, 1939, two more Muslim and one Scheduled Caste members were appointed, according to the promise in the Resolution appointing the Commission. These late appointments led the zemindar members to make a protest and to observe in their minute of dissent that "these appointments were primarily made on political grounds resulting in an undue weightage, which was to a great extent responsible for the so-called Majority Report."

down by the ministry on the eve of their assumption of office" was as follows:—

"In view of the fact that the land revenue system, known as Permanent Settlement and the land laws of Bengal have arrested the economic growth and development of the province and have already affected the national outlook of the people, a Committee of Enquiry be immediately appointed to devise ways and means to get them replaced by a more equitable system and laws suitable to the needs and requirements of the people."²

Not merely the economic but the political platform was thus vaguely before the public already.

To the practical strident of affairs the historical accounts,³ the occasional quibbling over words, the evaluation of the settlement and its effects⁴—would appear of lesser significance than the import of the majority recommendations. The Commission, in short, seeks to replace the settlement by a system permitting a direct relationship between the cultivator and the State. There is the consequent discussion of compensation to the various interests which will be directly affected: and this is required by the provisions of the Government of India Act of 1935. There is also the recommendation in favour of the imposition of an agricultural income-tax, *to be applied solely for the improvement of agriculture* "as a transitional measure until the scheme of State acquisition is effected."

There has been a considerable divergence of opinion on the subject of compensation. On the one hand there is the contention that the zemindar has, by adding to the original *pargana* rates, "perpetrated a great injustice and wrong to the *raiyat* by enhancing his rents and realising the enhancement for over 146 years."⁵ As against the 77·9 crores of compensation on a 10-year basis proposed by the majority of the majority of the Commission, it is suggested that on the basis of the Permanent Settlement rate, the zemindar's income of Rs. 2·31 crores multiplied 20 times (on the analogy of the compensation under the Land Acquisition Act) *plus* 5 crores for all uncultivated land and forest

2. *Two Years of Provincial Autonomy in Bengal* (1939: B. G. Press), p. xi.

3. Besides the historical chapters in the Majority Report and Minutes of Dissent, Dr. Radha Kumud Mukherjee has a comprehensive and extremely readable note on Land Revenue system in Hindu, Muslim and pre-permanent settlement periods in India in Vol. II of the Floud Report.

4. For a short summary of the points urged in defence and criticism of the settlement refer to an article by the writer in *The New Review*, September, 1940.

5. Minute of Dissent by Khan Bahadur Saiyed M. Hosain, M. L. C.

areas, i.e., a total of 51 crores may be paid in all. Sir F. A. Sachse and Mr. Carter have proposed 15 times the net income as the basis of compensation. The Maharajadhiraj Bahadur of Burdwan and his zemindar colleague demand a rate of compensation "such as to guarantee the *existing* income of landlords," the interest on bonds at 5 per cent. free of income-tax, and insist that the scheme of state-purchase should not be pursued piecemeal.

Looking at the main Report for a safer guidance one is bound to feel more perplexed. If compensation is paid at 15 times, the calculated "surplus" is only 33 lakhs, at 10 times, 223' crores. But what about the calculation itself? It is assumed that 18 per cent. of the assets is the cost of landlord's management and Government management is estimated at 14 per cent. only. The obvious comment is that the landlord's percentage is inflated and the cost of state management is not likely to be lower, especially if we remember that the scale of salaries of zemindar staff is considerably lower than the minimum in *Khas* areas. Without going into further details, may not one suggest that with this narrow margin is all this worth while for the Government? And this calculated margin is secured after providing for a sinking fund for 60 years at 2 per cent. This 60 year bond provision, apparently, is introduced to produce a surplus on paper.

The calculations again make it a pre-requisite that "Government do not yield to any demand for a general reduction of rents." But is this possible for a "democratic" government? Not only the pressure of the voter but also the need for remission in a country where the uncertainties due to nature's caprices have been a baffling factor so long—would call for occasional large-scale remissions. Furthermore, it is common knowledge that the incidence of rent in Bengal is unequal and economists have been urging the imperative need for large reductions in favour of the impoverished owner of uneconomic holdings. There is also the absence of any recognition of large investments for co-operative cultivations, agricultural developments, marketing and minimum price arrangements, etc. Where is the money to come from for such developments? For sixty years the bonds would run, preliminary arrangement and surveys would take about a decade, and to add to the trouble, as the Commission recognise *further* acquisition proceedings will be necessary at intervals of 30 or 40 years, unless means can be found (which the Commission recognise as practically impossible) of keeping the present cultivators *permanently* in possession of their lands by controlling sub-letting and transfers. This long drawn compromise scheme can lead the country to no foreseeable destination: it is unsatisfactory from the points of view of the Government, the

zemindar and the *raiyat*: still more is it of no significance to the desideratum of a controlled and planned agrarian reform in India in which *laissez faire* has to be abandoned until (and that is a long way off) the *raiyat* intellectually and otherwise can be expected to look after himself, rid of the *mahajan* cum *bepari* cum religious fanaticism incubus.

One naturally feels that instead of the elaborately produced dead-sea fruit, even the old orthodox proposal of a plain agricultural income-tax earmarked for agricultural development may be financially and economically more protective. Unless a big plan is on the anvil the assault on the zemindari system might be redounding politics but futile and—for a time at least—bad economics, as it would immediately adversely affect lakhs of people of almost all classes—but mainly of the middle class who came into being after Clive and Plassey, and place heavy responsibilities on the Government.

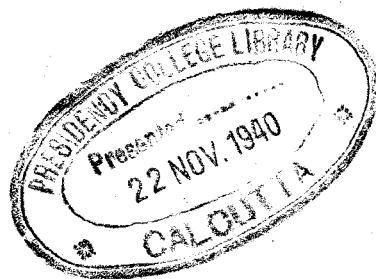
The land today is hardly a matter of concern of any private proprietor be he the landlord or the *raiyat*. The Report of the English Agricultural Tribunal pertinently observe: "Agriculture cannot be regarded simply as a business, but as something more. What is that something more and why? It is partly, that agriculture is charged with the use of the land which is limited in amount and of peculiar economic and social value; partly, the great importance of the produce of the soil to the life and industry of the people in peace and especially in war; and partly, ideas as to the value of a flourishing rural population."⁶ Is the Government ready to play the role of that trustee? If so, the narrow question of compensation must yield to the broader questions of the larger interests of the community and the State. It is really very difficult to accommodate notions of property-rights characteristic of and suitable to the days of Adam Smith to the larger problems of modern government beset by the tentacles of an all engrossing profit-system.

In Madras another inquest on the Permanent Settlement resulted in the interesting finding that in 1802 the *raiyat* in Madras had his rent fixed for all time and was also recognised as proprietor of the soil. After a close analysis of the Prakasam Committee's Report, a distinguished economist concludes that: "Matters having proceeded so far, the *status quo* is now out of the question; we must go forward but proceed in the right manner and devise such a land system as would enable us to stare off social unrest and maximise the economic welfare of the rural masses." That exactly expresses what even the conser-

6. Quoted by Professor P. J. Thomas in the *Indian Journal of Economics*, July, 1940, on an article on "The Zamindari Problems in Madras."

7. *Ibid.*

vative student would suggest for Bengal. It is for the leaders of public opinion and the custodians of public revenues to clarify their intentions, before the expert and the sociologist can come forward with schemes. Radical reforms are called for ; but to ask a body of officials, politicians and experts to solve the politicians' problems was bound to result in the confused babel which the Floud Commission has produced. For until philosophers are kings, the kings must at least order for the brand of philosophy they want. When will our kings in the constituencies wake up and who would educate them to their responsibilities?



The Economics of War

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FROM the time of Adam Smith British economists," writes Pigon in his new introduction to his *Political Economy of War* "have studied the working of economic processes in normal conditions. . . . To probe the mystery of that miracle, to understand *how* it works, what exactly is the mechanism of it, and how the human forces behind the mechanism guide and control it, is a task to which able men have devoted their lives This task was still far from finished when, a quarter of a century ago, there came a change. In the four years that ended on November 11, 1918, the unconscious processes of normal life were abandoned, and Europe swung reeling to the conscious agony of war For the economist these years furnished a task much humbler, but one, nevertheless, which it was right that he should try to accomplish. They set out in strong relief, against the cool rhythm of a settled order, the strained and stressed economy of world-shattering war. What was the anatomy and physiology of that economy? How did the structures that had grown up in another environment and had adapted themselves to other ends respond to the new calls made upon them? To the Political Economy we had read hitherto there was needed a companion volume, the Political Economy of War. . . . Now again in 1939 the world is tearing itself to pieces, and the political economy of war becomes a matter of living interest." In fact, this second great war, coming within twenty-five years of the last great war, has unsettled everything that these few years of disturbed peace had given. We may have unfortunately to discard all that we clung to until now. The changed technique of modern warfare has made this war a total war, a war which is not a matter of the military alone but a matter of each and individual member of the nation. We do not know what new forms would appear out of this chaos; we almost feel that we have gone back to the beginning of the world, when we have to create everything anew.

It is only too obvious that our economic life cannot escape from the effects of this total war, and economic theory therefore must necessarily undergo a change. We have for this reason to study not

the economics of permanent and assured peace but the economics of war—a subject entirely different from the first.

There are, however, two aspects of the question. We have the *theory* of war economies and the *application* of the theory to actual conditions. We may study on the one hand the 'theoretical aspect of the question and satisfy ourselves with finding out how a war can be prosecuted successfully with the least possible damage to the economic life of the nation ; we may on the other hand study question of more practical interest and enquire into the economic methods actually adopted by belligerent nations for prosecuting the present war. Obviously the first is the more difficult of the two ; nor is this the proper time for setting out in all its details a fullfledged theory of war economy for we have as yet very little material to draw upon. It will be our task on the present occasion to deal mainly with the second aspect of the question and make short excursions into the region of theory wherever necessary and possible.

THE APPLIED ECONOMICS OF WAR: SOME PRE-WAR FACTS

It has been repeatedly asserted that one of the reasons of Allied victory in the last war lay in the superior economic strength of the Allies. The truth of this statement seems to be fully appreciated by present-day Germany, who, it may be observed, had been trying for the last few years to become able to put her economy on a war basis at a very short notice. "The underlying idea of the Four-Year Plan" remarks Dr. Einzig "was that Germany should produce all the essential materials at home irrespective of cost. Even though the production of synthetic petrol in Germany costs more in terms of labour than the production of oil abroad plus the cost of its transport and refining, home production must nevertheless be encouraged in order to secure the self-sufficiency of the Reich in that all-important commodity."¹ This desperate drive towards autarchy, combined with excellent administrative arrangements which the plan entails, virtually placed Germany's national economy on a war basis long before the war actually broke out. The Democratic countries, however, were slower in this respect. But they could not be slow to recognise the importance of the economic weapon, first used long ago by Napoleon when he started his continental system, and ministries of economic warfare were set up immediately on the outbreak of the war. The object of this newly created department was to prosecute economic warfare both at

1. Einzig: *Economic Warfare*, p. 115.

home and abroad and use defensive as well as offensive tactics wherever necessary.

Conditions, however, were not the same in England and France on the one hand and Germany on the other and economic warfare therefore did not mean the same thing for each country. England had for some time past been preparing for a war but only in a half-hearted fashion and the war found her taking numerous steps with feverish haste. It has been pointed out by Robbins that in the financial year 1938-39, the expenditure of the Central Government in England amounted in round figures to £1000 millions. Of this total, about £230 millions went for interest on the national debt and similar payments; about £425 millions for 'civil' votes; and £400 millions on defence. To meet this expenditure, some £128 millions were borrowed, the bulk of the remainder about £890 millions was met by taxes—direct taxes contributing some £500 millions. But the inadequacy of this arrangement may be realised when we find that all previous estimates had to be abandoned at outbreak of the war and expenditure went up by leaps and bounds, defence alone getting £1,250 millions. It is necessary, in Robbins' opinion, to provide for still increased expenditure amounting possibly to £3000 millions a year, an expenditure for which Britain is not perhaps fully ready.²

France, though now out of the picture, began reorganising her national economy earlier. It has been pointed out by a recent writer that France had this time anticipated the possibility of war and her effort to prepare for it began as early as a year ago. This may be traced to the various measures taken at that time, including the reorganisation of the budget, administrative reorganisation reducing certain civilian expenses, cutting down of public works expenditure and the establishment of new taxes expected to raise 15 billion francs a year.³ Thanks to the efforts of M. Renaud, the franc was steady and safe, though all these efforts had no ultimate value, as subsequent events show.

It has already been pointed out that Germany began her preparations long ago and thus had a start well in advance of the western powers. It remains to be added, however, that in spite of her early start and hence better economic organisation, she had some weaknesses difficult to cure. For example, Germany did not possess that vast

2. Robbins: *How Britain Will Finance the War* in *Foreign Affairs*, April, 1940.

3. *Foreign Affairs*, April, 1940.

amount of gold and other foreign exchange assets which the British (and the French) Empire had;⁴ hence her ability of prosecuting a war for a very long period was expected to be naturally less than that of Great Britain. Two facts, however, deserve careful consideration in this connection. It has been rightly pointed out by Dr. Einzig⁵ that modern credit system removes, to a very great extent, the financial limitations of war, and hence the disadvantages of a small stock of gold may largely be set off. Then again Germany has, by ingenious methods, (not necessarily threat and the use of force) completely controlled the national economy of some neighbouring states which are not only very important from a military point of view but which would, in the event of a prolonged war, be of great economic assistance to her.

It may therefore be pointed out in conclusion: Germany was essentially weaker than the Western Powers from the economic point of view; but she had not only removed and circumvented many of her difficulties but possessed better economic organisation at the outset. It cannot therefore be suggested that Germany would be crushed because of her hopelessly weak financial position and the Allies must pool all their resources according to a well thought-out plan in order to achieve victory within the shortest possible time. Let us see how the Allies are now prosecuting economic warfare.

ECONOMIC WARFARE: ITS MEANING

Economic warfare, it has already been remarked, is two-fold, viz., offensive and defensive. In the category of offensive economic warfare may be mentioned economic blockade and undermining the economic morale of the enemy by propaganda and other methods; boycott of neutral firms wherever necessary, pressure on neutral governments preventing them from carrying on trade with the enemy; granting of credit to and negotiating trade pacts with neutrals and finally diversion of neutral trade from the enemy by outbidding him. Defensive economic warfare on the other hand, includes the whole range of efforts on the home economic front. It includes not only ordinary war measures such as price control, exchange control, banking policy, labour policy and export policy, but the reorganisation of the economic system as a whole. It would therefore be our next task to

4. Gold Holdings of Central Banks & Governments—
\$ Millions

	England	U. S. A.	France	Germany	Holland	Belgium	Italy
(June 1939)							
Nov., 1939	1067	17358	2714	29	700	611	193

5. *Economic Warfare*, p. 10.

enquire into the methods of economic warfare adopted by each country.

THE GERMAN METHOD

For sometime past Germany had been making desperate efforts to push her export trade partly to offset the losses suffered as a result of the action of the United States Government subjecting German exports to a general duty as well as of the growing boycott of Nazi products and partly as a result of the fall in prices of primary commodities. This programme could be executed only—

I. By external conquest:—

- (a) By the capture of accumulated foreign exchange or gold reserves, by the use of which imports could be increased without a parallel increase in exports;
- (b) by the capture of reserves of commodities;
- (c) by the capture of idle or partially employed labour and capital or such labour and capital whose consumption was so high that a tribute could be levied on them in favour of Germany.

II. By commercial measures:—

- (a) By imposing on foreign countries unfavourable terms of trade;
- (b) by foreign loans.

III. By internal measures:—

- (a) By new internal taxation, confiscation and rationing or forced saving, all of which would decrease the consumption of one or all classes in Germany;
- (b) by an increase in productivity;
- (c) by longer working hours and compulsory labour service for people who previously did not work;
- (d) by stinting capital replacement.

All these methods were being used for sometime past and the war saw a speeding up in all these directions.

Internally taxation was tightened up; productivity was increased by a collectivist reorganisation of important industries; in the monetary sphere, the method chosen was a combination between forced loans⁶

6. *Economist* : Commercial History and Review of 1939. P. 13. Feb. 17, 1940.

and inflation, as they wanted to relieve the longterm capital market. Difficulties, however, gradually arose over the large scale mobilisation and the blockade. Severe measures were therefore taken to enforce the diminution of consumption for the conservation of accumulated stocks, which it was difficult to replace because of the blockade. Income tax saw a further increase and there was another rise in the excess profits tax. By the middle of November, however, it became clear that even these gigantic efforts were not sufficient. The Cabinet Committee for Defence, instituted at the beginning of the war, was therefore completely reorganised. A supreme Economic Council was instituted with complete executive powers with Field Marshall Goering as chairman. The powers of the autonomous organisations of industry, commerce and banking were either completely abolished and Reich Commissars appointed instead or they were curtailed. Price policy was further extended by instituting price equalisation funds, into which up to 90% of all profits in excess of a standard profit are paid. The conquest of Poland enabled the Nazis to increase coal production and also helped them to mobilise slave-labour in mass. Foreign trade, however, did not show any expected increase, mainly because of the measures of the Allies in increasing or even maintaining imports.

Germany's position at the beginning of the war was therefore not extremely unsound—in fact, the position according to the *Economist* was "unshaken." "Their accumulated reserves," the *Economist* opined⁷ "are sufficient for some time to come, even without further supplies from abroad. Nor it is possible to cut these supplies off completely. And in the long run they may well succeed in obtaining increased supplies from the Balkans, Poland and last, but not least from Russia. They cannot fight a long war. They can hold out for a long time in a seige."

THE ALLIED WAR EFFORT: THE ECONOMIC OFFENSIVE

This study of the German economic warfare, both offensive and defensive, need not create any impression that the Allies, and specially Great Britain at the present moment, are lagging behind. England and France tried from the beginning of the war to push the economic offensive far and near. Most important of these, however, is the economic blockade declared by the allies on Germany. Great Britain tightened up the contraband control system and tried to stop all loopholes. It cannot be denied, however, that some loopholes do exist; it

7. *Economist*, Feb. 17, 1940, Review of 1939.

would be practically impossible to close the land trade between Germany and her neighbouring countries, specially because of the threat of aggression and the peculiar economic arrangements made by Germany with these countries ; it is also difficult, for reasons of strategy to declare blockade on some so-called neutrals, specially Russia and Spain.⁸ But in spite of these difficulties, it is undoubtedly true that Great Britain has been materially successful in cutting off German import and export trade and though the disadvantages of Germany have to some extent been set off by her recent conquests, there is no doubt that she will feel the pinch as time passes on.

More important are the efforts made by Great Britain for diverting neutral trade from Germany. It is of great importance at the present moment that the United States, though not actually a belligerent, is practically on the verge of belligerency in favour of Great Britain and her immense resources, though freely available to Great Britain, are not available to Germany directly. England, however, has pushed her economic offensive further than this. Apart from diplomatic and strategic pressure, she has concluded a series of trade agreements with neutrals thus outbidding Germany in many cases and stopping her supplies to a very large extent. If Britain can successfully push on this policy, it would, combined with her command of the seas, go a long way in strangling the enemy economically.

THE LINE OF ECONOMIC DEFENCE

It is extremely difficult to enumerate the measures of economic defence and distinguish them from other economic arrangements made since the outbreak of the war. In fact, such enumeration or distinction is neither possible nor desirable for the simple reason that all measures relating to the national economic life taken since the beginning of the war aim at strengthening the economic position of the country and thus fall within the category of economic defence. We may, however, divide the problems into three distinct groups for our convenience. It is well-known that on the economic side the war means at least three things, viz., (1) The Government must have an *increasing share* of the *existing* national income to meet the expenses of the war ; (2) the Government must try to make resources flow into the most useful channels and thus have a *re-adjustment* in the national income and (3) the Government must try to *increase* the national income so that the Government may

8. In fact, the *New Statesman and Nation*, 20th July, 1940, was furious with the authorities for not declaring blockade on Spain.

in future have an increasingly bigger amount to spend on the war. The first aspect of the problem therefore relates directly to the budgetary question ; the second to the price policy, wage policy, banking policy, exchange control and other arrangements which effectively control the hitherto unplanned functioning of the national economic system ; and in the third category may be mentioned the measures designed to improve foreign trade and foreign exchange position and to stop all waste. Let us now consider these measures in the following sections.

THE BUDGETARY PROBLEM

Of all these problems, however, the budgetary problem is the most difficult and obviously the most important. In peacetime the Government tries to increase the national income and spends that part of it which comes to the Treasury as tax receipts, loans or in some other form. In wartime, however, the problem is a different one. The Government have not only to incur huge expenditure for financing the war but must also appropriate a larger portion of the national income than is generally done in ordinary times. Then again the Government can hardly allow individual persons to transact business as it suits them, for it is neither possible for individuals nor desirable to allow them in war-time to make unco-ordinated effort for increasing the national income. Hence the task of the Government is twofold ; first to appropriate a greater portion of the national income in the least painful manner and secondly, to increase the national income by various methods. Our business would be to deal with the first problem in this section.

It has been estimated by R. W. B. Clarke that in peacetime defence expenditure is about 10 p.c. of total national income plus imports. But in wartime this figure would in his expectation go up to £3,000 millions, i.e. about half the national income plus imports. The estimates made by the *Economist* are even higher and it is not improbable that the war-bill may rise up to £5,000 millions per year. It is obvious that such a huge expenditure requires extra money. It has been suggested by some economists that war finance should be met by taxes alone ; while others suggest that they should be financed by loans only, while there are still others, and Pigou and Seligman subscribe to this view, that wars should be financed by loans plus taxes. But wars can hardly be won by theories alone and Britain had to resort to all possible expedients irrespective of their theoretical excellence or the reverse of it. There were other economists too, who often suggested the apparently impossible scheme of financing the war through inflation alone.

Now England, it may be observed, had experienced some inflationary tendencies at the beginning of the present war, but it can hardly be asserted that inflation was, or can ever be, deliberately used as a method of financing a modern war to any large extent. So we are left with other two alternatives, *viz.*, taxation and borrowing. Great Britain, it may be remarked, had both of these expedients. The emergency budget of last September provided for a total war expenditure of £1,249 millions and total ordinary expenditure of £1,933 millions. The April budget of this year, however, provided for increased expenditure and had to make new taxation arrangements also. The Income Tax was already raised to 7s. 6d. and other charges introduced; the Surtax had also experienced an increase. Indirect taxation was therefore increased in April resulting in a total increase of £46 millions in 1940-41 and £52 millions in a full year. Postal rates were increased and the whole of post office revenue taken into the exchequer. A Purchase tax was started in the form of a percentage at the stage when the wholesaler sells to the retailer. Small savers were not, however, attacked in spite of the advocacy of Mr. Keynes. It was therefore expected that total ordinary revenue would be about £1,244 millions, taxes contributing £1,201 millions approximately. This, however, was not sufficient for war purpose, for with a total estimated expenditure of £2,666 millions the deficit was not less than £1,433 millions.

There can, however, be only two solutions to this difficulty. There can be extra taxes only if the taxable capacity can be increased, mainly by increasing the national income. But as this is comparatively difficult to achieve and moreover is a question of time, the only alternative left with the authorities is to resort to borrowing. In fact, the *Economist* pointedly remarked on the 13th April, 1940, that the War Budget brought home the fact that even sharp increases in taxation can make only what seems a dishearteningly small contribution to the total cost of the war effort. Additions to the National Debt running into thousands of millions therefore and quite overshadowing the modest charges of recent years must be viewed as a normal method of meeting half or more of war expenditure. Apart from earlier defence loans, the war borrowing campaign began from November 22, 1939 in the shape of National Savings Certificates. There was also the issue of Defence Bonds in £5 multiples intended for the small saver. Then on January 18, 1940, an offer was made to convert the 4½ p.c. conversion loan to 2 p.c. conversion loan which was a remarkable success. Finally, a 3 p.c. War Loan 1955-59 at par was issued on the 5th March, 1940, to the nominal amount of £300 millions plus any small issues "on tap" through the Post Office and Savings Banks. Finally, regardless of further loans, provision will have to be made also for the £100 millions

odd of 1 p.c. Treasury Bonds. The Chancellor of Exchequer, however, hoped that voluntary contribution would strengthen the financial position of the Government to a very large extent.

WAGE POLICY AND THE PRICE LEVEL

Let us next deal with the question of price level.⁹ Price level, it is well known, depends on a number of factors and in an uncontrolled economic system, it is often very difficult to analyse the reasons of price fluctuation. In wartime, however, these fluctuations must necessarily be stopped. The problem is therefore twofold. We have first to control the prices, and secondly, to pursue a price policy in conformity with the economic policy as a whole. So far as the first of these problems is concerned, Britain has adopted a number of measures since the outbreak of the war. The Prices of Goods Act which became law on November 16, aims at safeguarding people not from the dangers of the war itself but from war profiteering. It attempts to see that prices are not raised to a higher level than is justified by unavoidable increases in costs due to the war. This act, together with the Currency (Defence) Act, which gives the Board of Trade power to prohibit or regulate the import and export of all goods, have gone a long way in controlling the rise of prices and checking profiteering which was such a disturbing factor in the last war. Discrimination, however, appears to be made between munitions commodities and the rest, for while the chief munitions commodities, and especially the metals, have had their prices held down to very little above the pre-war level, other commodities have been allowed to rise in price, some of them very considerably.¹⁰

But prices ultimately depend not so much on price control as on the different factors that constitute the price level. Inflation has often been suggested as a method of war finance and it is an undoubted truth that whether used as a deliberate means of war finance or not, inflation at

9. The Index numbers stood thus:—

1927 = 100

	U. K. (Economist Index Number)	U. S. A. (Irving Fisher Index Number)
January, 1939	68.7	84.9
April, 1939	70.2	85.2
July, 1939	69.2	83.7
September, 1939	76.8	89.0
January, 1940	91.9	...

Vide Economist, 17th February, 1940.

10. *Economist*, December 9, 1939, p. 364.

least in a very mild degree is inevitable in wartime. Two facts may be noted in passing; first, Britain already had her dose of inflation though on a very limited scale; and secondly, the trend of prices, in spite of all control is likely to move upward in future.¹¹

Let us next turn to wage-policy pursued by Britain since the outbreak of the war. It was reported by the *Economist* (Nov. 4, 1939) that the first wartime wage increases appeared in the last week of September and from such small beginnings as additional payments to seafarers for new risks and to shipyard workers and steel workers in view of the increased pressure of work. But the total increased cost even at that scale was not small. For example, it was estimated that the rise of 8d. per shift per adult miners and 4d. for youths would cost £5,500,000 a full year. It was, however, suspected that the rise was more than what could be justified by the rise in living cost and hence was of an inflationary character and therefore needed radical measures. But the wage-bill, in spite of the discussions between the Chancellor of the Exchequer and the Economic Committee of the T. U. C. in the first week of December, 1939, gradually went up. In industries for which statistics are compiled by the Ministry of Labour wage increases coming into operation in September amounted to £128,600 weekly and in October to a further £86,000 weekly. Mr. Keynes went further than this and forecast an increase in the purchasing power of wage-earners by at least £500 millions in a full year; in fact, this was the reason that led him to suggest his compulsory saving scheme which we shall have to consider a little later. In fact, the increase was so high that the Prime Minister had to declare that 'it would be a mistake to tie up wages with the cost of living' and the T. U. C. had to accept the principle of collective discussion with the Government, and finally this led to a changed tone of the first wartime (April) budget though the Chancellor of the Exchequer did not in the opinion of many go far enough with his tax scheme.

BANKING POLICY AND EXCHANGE CONTROL

The war saw thousand and one developments in British banking. Many of the specific transactions and decisions involved, however, had their precedents in the history of British banking. But what was new was the context of a controlled economy into which they were framed. For the first time the British banking system had to fit itself into the

11. *Economist*, Commercial History and Review of 1939, February 17, 1940. Statistical Appendix.

pattern of a rigidly controlled capital market and of an economy consciously turned to maximise Britain's war effort.

The first attack was made on the freedom of the capital market as the key position of an effectively controlled economy. The first move in this offensive was the control of the exchange market which was to convert the capital market into that closed circuit in which alone efficient directive control could be exerted. In the second place, a complete ban was placed on issues of new capital and conversions other than those operations specifically authorised by the Capital Issue Committee. By these two measures,—one preventing the exodus of domestic capital and compelling the gradual return of capital invested abroad, and the other canalising the stream of capital in required directions—the authorities had unprecedented power in shaping the character of new capital expenditure and consequently of productive effort. Short term transactions were of course free from legal control ; but the banks were informally approached to follow certain rules, which have in most cases been adhered to. These rules included among others refusal of demands for advances by trades of luxury and of non-essential character, special consideration to requests for credits from firms engaged in Government work or in activities of an essential character and so on.

The next item of control related to the discount policy. As a matter of fact, the discount policy of the banks was necessarily dominated since the outbreak of the war by the expansion of the Treasury Bill issue and cancellation of foreign acceptance facilities. There has, in these circumstances, been a tendency for preferring confirmed credit to unconfirmed credit and a preference for greater liquidity. In fact, the proportion of liquid assets maintained by British banks since the outbreak of the war is astonishingly high—and in some cases as high as 35 p.c. From the point of view of discount policy, commercial paper has sunk into complete insignificance and the Government dominates the market through the Treasury Bill.

More important, however, are the measures taken by the Government for controlling foreign exchange operations. The first comprehensive control of foreign exchange dealings was instituted on September 3, 1939. The official rates of exchange were fixed on the basis of a dollar parity of 4·04,—a rate which was subsequently reduced to 4·03. The principles of control also varied from time to time, though the early measures were directed towards controlling the transfer of funds from domestic to foreign accounts and vice versa. Foreign dealings could be done only by some authorised dealers under the control of the Bank of England. The free rate, however, showed at

times a discount relative to the official rate, the former at one time being 3·75 against 4·04, i.e. over 7 per cent. The control was therefore tightened up in November, when the Defence Finance Regulations Amendment (No. 2) order eliminated certain of the more obvious loopholes in the control of capital export. An informal request was made to authorised dealers and to the Chambers of Commerce to discourage the conclusion of deals in terms of dollars for purchases from countries other than U. S. A., so that the dollar resources of England were not exhausted. Further measures were adopted in June 1940. All licences for the sale in the United Kingdom of securities owned by persons resident outside the sterling and franc areas were for the time being suspended. All exports from the United Kingdom to the U. S. A. and Switzerland were to be paid for in sterling obtained from exchange control or in U. S. dollars or Swiss Francs respectively. As regards transaction with other neutral countries, the same canalisation of exchange operations into official channels was to be achieved by the extension of the net work of payments agreements, special accounts and fixed rates of exchange. If such agreements defied the efforts of amicable negotiation, the principles of exchange clearing were to be applied unilaterally from the British side.

By these measures another attack was made on the free sterling market and the Government evidently got greater control over the whole range of foreign exchange operations. Though it is still early to come to any final conclusion, the jump in the free rate just after the institution of these measures was partly an acknowledgment of the contraction which an already narrow market was suffering as a result of the stricter regulations.

DEFECTS AND DIFFICULTIES

We have discussed in the previous sections two aspects of the problem. We have discussed in relation with the budgetary problems, the question of utilising the greatest possible portion of the *existing* national income in the least painful manner; we have also discussed in connection with the price policy and the wage policy, as also the banking policy and exchange control the question of *directing* the flow of the resources of the nation into most useful channels. Though we have from time to time made excursions into the third aspect of the question, viz. the aspect of *increasing* the national income, this demands a fuller treatment and we would try to discuss this aspect in this section.

It may be stated at the outset that economic offensive as a rule aims at increasing the national income and measures adopted in this

connection have in fact gone a long way in this direction. Then again, better organisation of internal economy also would necessarily augment the national income, specially from the standpoint of the war. Two points, however, specifically demand discussion. The first arises in connection with the budgetary problem; and the second in connection with export policy. We have already described the measures adopted in the last budget for financing the tremendously costly war operations and have seen that ordinary revenue income could not make up the gap between income and expenditure, the deficit being not less than £1433 millions, and that at an extraordinarily, low basis of expenditure.

It was suggested by the *Economist* on occasions more than one that resort must be had to borrowing. In a striking article with the caption "A Three per cent. War" (Jan. 20) it strongly advocated the issue of a 3% loan. The issue of the 3% War loan on March 5, 1940, satisfied the demand of the *Economist* no doubt but did not fully satisfy the needs of the war. For the issue was only for £300 millions, there thus still remaining a deficit of £1433 less 300 millions, i. e. about £1100 millions. Taxation was increased to a very large extent in September, 1939 and April, 1940. Yet there can hardly exist any other method except taxation to meet this deficit at the present moment when several huge loans have just been issued.

It was suggested by Mr. Keynes that as the comparatively richer class was being already taxed very heavily, there was not much scope of taxing it further. The comparatively poorer class on the other hand, not only escaped comparatively heavier taxation but had actually increased income. The scope of taxation was therefore greater in lower income groups. That his scheme is nothing but a means of levying on the incomes of the wage earners is of course not a fair interpretation of Keynes's intentions and in the revised version of the scheme, he has taken particular care to emphasise on the basic fact that his scheme is less unfair to the wage earners than any practicable alternative, for though it would involve some restriction in their consumption during the war, it offers them (what no other published plan does) increased consumption and enhanced security after the war.

Keynes's proposals are based upon a statistical estimate of the present financial situation. The net output of the Nation in his opinion would be £4850 + £825 millions and this increased output (i.e. £825 millions) must be made available for Government use. Keynes estimates that a further sum of £800 millions could be diverted to war expenditure without cutting into consumption, by using funds previously devoted to the maintenance of existing capital, etc. Only if the increase is more than £1,625 millions per year, which it is likely to

be, the pre-war level of consumption must be reduced. Assuming that the actual increase in Government expenditure will be £1800 millions, it is therefore necessary to withdraw from consumption £825 millions of increased incomes plus £175 millions of incomes formerly spent. Including other expenses amounting to £100 millions more, about £500 millions out of a total of £1,100 millions could be raised by additional taxation, and increased voluntary borrowing, and the rest would be raised by a scheme of deferred pay.

This scheme of Keynes undoubtedly deserved more attention than it had received. The Chancellor of the Exchequer simply rejected it because the scheme, in his opinion, would react unfavourably on voluntary saving and voluntary contribution, which was according to him a better way of meeting the huge deficit of £1433 millions (a figure which even exceeded Mr. Keynes's estimate of £1100 millions) than the scheme of compulsory saving or deferred pay. It is inevitable that even if the Keynes plan is not adopted in toto, no solution of the budgetary difficulties can be arrived at except through new taxation measures aimed at small income groups. This appears all the more inevitable when we find that the French small income groups made greater sacrifice than their British brethren before the fall of France. It can therefore be reasonably expected that the next budget may contain some measures of this kind and thus substantially bridge the gap that exists at present between Government income and expenditure—a gap which has tended to widen after the fall of France.

Of still greater importance, however, are the problems relating to export policy.¹² In fact, neutral credit is sadly lacking in this war and 'cash and carry' neutrality calls for a vigorous export policy on the part of belligerent nations. A wartime export policy should have two main objects in view. The first obviously is to increase the volume of exports to foreign countries, more specially to those where exports earn free exchange. But the second object should be to see that the terms on which this increased volume of trade is done should be as favourable as possible—an ideal, more easily realised in times of peace than in times of war. In normal times there are two widely accepted method of stimulating export trade, viz. (1) deflation and (2) depreciation. The disadvantages of a policy of deflation resulting in the creation of unemployment, depressing the wages, etc. rule it out of question in wartime. Deflation thus cannot be used now as an expedient for stimulating export trade.

12. *The Economist*, October 21 and November 4, p. 161, also *Economic Journal*, April, 1940.

Disadvantages of a policy of depreciation, however, are less obvious. Yet it cannot be denied that as a wartime policy, depreciation also suffers from grave defects. In fact, the success of depreciation as a method depends on two factors:—(1) it increases the proportion of currently produced output which is available for export, (2) it stimulates investment of resources in the export industries and in the industries competing with imports. Now neither of them is possible in wartime. Firstly, there can be stimulation of export goods except in the case of non-essential civilian goods, for the stimulus of higher export prices cannot, in the present circumstances, affect the home demand for goods essential for military or civilian purposes; it will merely raise their sterling price. The second effect of depreciation is the consequent adaptation of the structure of industry—which is practically an impossibility in wartime because of the strict demands and the rigidly controlled economic structure. It is therefore clear that *moderate* depreciation can produce no beneficial results for the exporters are not likely to give up the home market with its ever-increasing demand for distant export markets thus facing additional risks, especially as a progressive proportion of their profits are taxed away. A *sharp* depreciation would be equally ineffective if not positively harmful for it would (a) imperil the stability of the price level followed by an unjustifiable shift towards profits, (b) decrease the real value of foreign assets, the greater part of which consists of claims in terms of sterling and (c) would tend to move the term of trade against England more than is necessary.

The need for a new policy is therefore apparent. The policy until now followed by Great Britain was only of trade pacts. But trade pacts are hardly of any lasting value if those are not likely to confer substantial gains to either party. So it is necessary now to evolve a new policy that would not only benefit the neutrals and thus attract them away from the enemy but also lead to positive benefit for England also. It was very aptly suggested by the *Economist*¹³ that England should now adopt the German technique of having different values of the national currency for different purpose. This system of differential prices and differential exchange values would not introduce any new disequilibria into the present state of international prices; it would rather enable England to protect her trade from the ill-effects of the existing disequilibria and maximise the advantages of exchange control which is inevitable in the present state of affairs. This idea, as further developed by a recent writer in the *Economic Journal*,¹⁴ may

13. November 4, 1939, p. 161..

14. *Economic Journal*, 1940.

lead to a new method in foreign trade, viz. to a reorganisation of the system of foreign trade which combines the advantages of the competitive system internally with those of a foreign trade monopoly internationally. It has been tentatively suggested that clearing agreements, the use of differential prices and the provision of facilities for stocking exportable goods until favourable markets are found may establish monopolistic control in foreign trade to a very large extent, while readjustment of administrative methods may result in the utilisation of the benefits of the competitive system that may possibly exist in wartime. It is undoubtedly true that England will have to accept some such policy even if this particular method may be rejected. What that policy would be exactly like and how it can be put into practice are for the war economists to think out and suggest.¹⁵

15. The war has, in spite of the obvious paucity of published material, produced a very large number of books and articles on war economics. For the convenience of the readers interested in the subject, the more important of them may be mentioned:—(1) Pigou: *Political Economy of War*. (2) Keynes: *How to pay for the War*. (3) Einzig: *Economic Warfare*. (4) R. W. B. Clarke: *Economic Effort of War*. (5) Durbin: *How to pay for the War*. (6) Balogh: *Foreign Exchange and Export Trade Policy in the Economic Journal*, April, 1940. (7) Articles by Robbins and others on the financing of War in *Foreign Affairs*, April, 1940.

I have drawn to a large extent on the materials supplied by the *Economist*. Practically each issue contains valuable material. More important articles have been referred to in the preceding pages.

Einstein and the Theory of Relativity

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INTRODUCTION

IN the closing months of the 19th century Prof. Max Planck of the University of Berlin published his famous "Theory of Quanta." Since then the good old Law of Causation, which had so long been the basis of Science, came to the end of its role ; and a new era dawned in the history of Physics. Among the founders of Modern Physics, the name of Einstein, formerly professor of Göttingen, ranks next to that of Planck. Einstein is a versatile genius ; his contributions to the science of Physics are immense. But the one for which he is famous, is his Theory of Relativity. The Theory of Relativity is so wide in its theme that it has come to acquire an enviable position in Philosophy and Literature. In Literature, the term "fourth dimension" is as frequently used, as the words "Romanticism" and "Mysticism." Modern Philosophical ideas have been influenced by Einstein's conception of the fourth dimension. Einstein is not only a physicist and a mathematician, he is also a philosopher. In the opinion of a critic he is a great artist too. The subtle conception of the theory can be compared to the imagination of a great artist alone.

We should, however, remember that the Theory of Relativity is not modern in the sense that the Quantum Theory and Wave-mechanics are. Twenty-three centuries ago, Plato, the great Greek wrote—

"The past and future are created species of time which we unconsciously but wrongly transfer to the eternal essence. We say "was," "is," "will be," but the truth is that "is" can alone properly be used."

From this it is clear that Plato knew that time is indivisible and that the partition of time into past, present and future must be erroneous. In the hand of Einstein the idea has taken a nobler and more concrete shape, and the whole Theory of Relativity is stamped with the characteristic genius of its author.

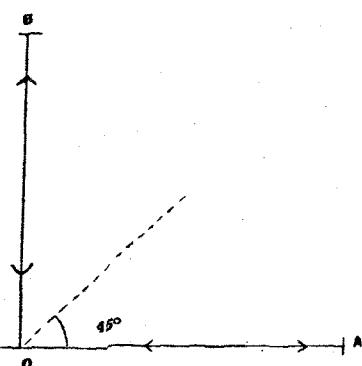
2. HISTORICAL BACKGROUND

Newton's "Corpuscular Theory" was published in the 17th century to explain the propagation of light. Sometime after, Newton's Theory was challenged by another scientist Hyghyens who brought forward an Undulatory Theory of light. For this he had to assume the existence of an all-pervading "imponderable" medium known as æther. Gradually his Wave Theory of light gained ground, and in time came to be supported by scientists like Maxwell, Faraday, Fresnel and others. Maxwell, again, mathematically deduced that all kinds of radiation, electro-magnetic energy, heat, light, etc. must be waves in æther, differing only in wave-lengths. Several properties were ascribed to æther, viz. great tenuity and high elasticity; and due to these two properties, it was shewn that, waves in æther could travel with enormous velocity, viz. 1,86,000 miles per second.

3. FAILURE OF MICHELSON EXPERIMENT—A DEATH-BLOW
TO THE MECHANISTIC AGE IN PHYSICAL SCIENCE

It was believed that æther pervaded the whole of the Universe; and the sun, the planets, stars, in fact all heavenly bodies, were so many ships in the vast ocean of æther. Scientists of those days thought that æther must be a fixed frame of reference with respect to which the absolute velocity of every heavenly body could be measured. Just as a mariner on board a ship can measure the speed of the ship by dropping a sounding-rope into the water, so it could be possible, scientists thought, to detect the speed of the Earth in its journey round the sun, by sending light-signals into the ocean of æther.

With this purpose, two scientists Michelson and Morley arranged in 1881 an experiment in the physical laboratory of the University of Ohio. It is not possible here to describe the experiment in detail; but the principle underlying it may be stated as follows: At one end of each of two equal rods a mirror is attached, and the rods are placed at right angles to each other. A beam of light is sent through an aperture; some portion is reflected in a mirror at O, travels the length OB, gets reflected in the mirror at B and returns to O; another portion is transmitted through the mirror at O, (which is only half-



silvered), travels the length OA, is reflected in the mirror at A and returns to O. If the whole instrument, as a rigid body, is fixed in æther, the time taken to perform the two double journeys will be the same. If, however, the entire instrument be in motion in the direction OA, it can be shewn mathematically that the time to travel the length OA and back again will be a little greater than the time in the other case. Now if the earth be moving in the easterly direction and the rod OA points to that direction, some difference in the two timings must be noted. But curiously enough, when the experiment was performed, no time difference was noted, even after a large number of trials. This null result of Michelson experiment created a stir in the then scientific circles for it apparently pointed out that granting the existence of an all-pervading and fixed æther, we must take the earth as fixed with other heavenly bodies moving round it. To meet this situation Fitzgerald and Lorentz brought forward in 1893 a plausible explanation, viz., that just as a moving ship is contracted along its length (although by a very small amount) by the pressure of water, so all things must be contracted in the direction of motion; although in a direction at right angles, the pressure has no effect. (In the experiment described above the rod OA was contracted in length by a certain amount.)

4. FORMULATION OF THE SPECIAL THEORY OF RELATIVITY AND ITS CONSEQUENCES

At this time, however, a school of physicists led by Einstein appeared in the field; they were growing suspicious about the existence of an all-pervading æther. This doubt about the existence of æther culminated, when in 1905, Einstein published his Special Theory of Relativity. In his theory, Einstein rejected the existence of a material æther, and opened up a new line of thought. He tacitly assumed the two following hypotheses.

- (a) Nature is such that it is impossible to determine absolute motion by any experiment whatever.
- (b) The velocity of light is independent of the motion of its source and is a constant quantity.

The first of these hypotheses is not new. It was assumed by Newton in his Principia. Newton wrote—

“It is possible that in the remote regions of fixed stars, or perhaps far beyond them there may be some body absolutely at

rest, but it is impossible to know from the positions of bodies to one another, in our regions whether any of these do not keep the same position to that remote body. It follows that absolute rest cannot be determined from the position of bodies in our regions."

Einstein also said that it is only by assuming that the earth is fixed in space that we determine the motions of terrestrial bodies. But the earth is not actually fixed in space, it is revolving round the sun; the entire solar system is moving towards a particular star in the heaven, which again is not fixed. So the actual velocity of a terrestrial body in space must forever remain unknown.

The second hypothesis, however, is quite a novel one. With the help of this assumption Einstein deduced several results which do not coincide with our experience. For example, if two observers be in motion relative to each other, the space-time of one will appear different from the space-time of the other. That is to say if one observer holds a rod of certain length in the direction of motion, it will appear contracted to the other and *vice-versa*. Again, a clock belonging to one will appear going 'slow' to the other. Thus for the first time in the history of physical science, Einstein broke the convention of an absolute space and an absolute time. It followed that there cannot be any meaning in simultaneity of events. Not only that, it was shewn that time and space can never be independent of each other in the sense we are accustomed to think. There must be a close and intimate connection between the two, a fact which was ignored by earlier scientists. We only use the two as if they are two distinct concepts. Einstein said that in order to get at the true nature of reality we must henceforth combine the two into a single broad concept, viz., space-time.

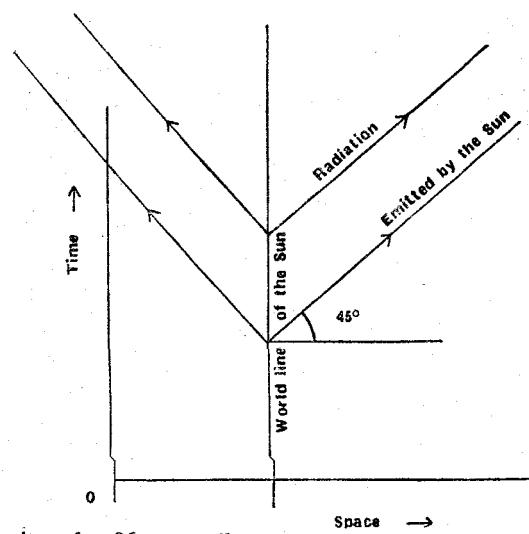
5. THE CONCEPTION OF THE 'FOURTH DIMENSION' AND THE 'WORLD-LINE.'

This unification of space and time by Einstein led Minkowsky to add a fourth dimension (which is nothing but time) to the already existing three dimensions, viz. length, breadth and thickness of material objects. Hence a necessary consequence of *Special theory* is that the universe exists in a four dimensional continuum, three dimensions of space and one of time. In this continuum, each object is associated with a certain "world-line" whose existence is as real and as fictitious as the existence of the Equator on the surface of the Earth. It is this "world-line" which by its intersection with the three dimensional space determines the position of the body in the continuum. To explain the thing clearly,

we shall introduce a diagram at this stage. In the diagram* the world-line of the sun has been drawn parallel to time advancing. Since the

velocity of the sun is negligible compared to the velocity of light, as a first approximation, we may take the sun standing still in space and moving timeward only. As the sun advances in time, atoms within it are destroyed and out of the ashes of these bombarded atoms appear radiation which travel in all directions with velocity

of 1,86,000 miles per second. In the diagram, oblique lines are drawn to shew the paths of radiation in free space.



6. THE PHILOSOPHY OF SPACE-TIME

The philosophy of Theory of Relativity is in the relation between space and time. Einstein says that like every inanimate object, we, the conscious-beings have each our own 'world-line' which by intersecting the three dimensional space determines our position in the continuum. Our consciousness makes contact with the continuum, that is, with the external nature along our individual world-lines, so that we may assume consciousness to be something outside the continuum. Like the world-line of the sun, our world-lines are also parallel to the time-axis; so that we realise the passage of time, and feel ourselves as if drawn irresistibly along the time advancing. This is what appears to us. Einstein says that this feeling of the passage of time is nothing but an illusion, and the partition of time into past, present and future does not exist in nature; it is the creation of our own minds. The truth is that time from the beginning to the end of eternity is spread before us (as in the picture drawn here), and we are in contact with only one instant of it,

* Taken from Jeans's "The Mysterious Universe."

just as a bicycle-wheel is in contact with the road at one point only. If that is so, we are not justified in using the phrase "happening of events"; for really speaking, "events do not happen, we merely come across them," so that if the "Time-machine" be set spinning in the negative sense, we may have possibly glimpses of Marie Antoinette guillotined by the furious French republicans or Cleopatra, making love with Antony in the court of Egypt.

7. FORMULATION OF THE GENERALISED THEORY AND ITS AIM

The introduction of the four-dimensional continuum was in itself a startling novelty; it was also the precursor of still more astonishing results. In 1915, Einstein published the second instalment of his Theory of Relativity and called it the Generalised Theory. Since it dwells chiefly upon the phenomenon of gravitation, it is sometimes known as the Gravitational theory. In the Special theory we have seen that an intimate connection was established between space and time; in the Generalised theory a similar relation was established between space, time and matter.

8. EINSTEIN'S THEORY OF GRAVITATION COMPARED WITH THAT OF NEWTON

In the Generalised theory, Einstein explains the phenomenon of gravitation from a new angle. He assumes that in the universe, wherever there is matter, the space in the neighbourhood is curved. Of course this 'curvature' must not be confused with the curvature of a tennis ball. The point is that space in the neighbourhood of matter comes to possess a peculiar property, which for lack of a better term, we agree to call "curvature of space." As the matter moves, the peculiar property also moves, so that after Einstein, we define matter as something intimately associated with the "curvature" of space. Now Newton in his theory of gravitation formulated the law that every particle of matter attracts every other particle with a force which varies directly as the product of the masses and inversely as the square of the distance between them. It is this force of attraction which keeps the planets revolving round the sun in orbits which are nearly circular. Einstein suggested that this phenomenon of orbital motions of planets can as well be explained in terms of Geometry rather than of Dynamics. In other words, Einstein suggested that the paths of the planets round the sun are paths described under

no external forces; the paths are geodesics* corresponding to that portion of the continuum. To explain his theory Einstein made use of a peculiar system of Geometry developed by the German mathematician Riemann. In this system of Geometry the property of space is conceived to be such that the maximum velocity that can be attained is the velocity of light, whereas in Euclidean space an infinite velocity is a possibility.

9. MERITS OF EINSTEIN'S THEORY OF GRAVITATION

From subsequent investigations it appears that Newton's theory is nothing but an approximation to the more general theory of Einstein. Newton could not explain the planetary phenomenon, "progression of the perihelion" of Mercury. Einstein, by his new theory shewed that the apse-line of Mercury's orbit, that is, the straight line joining the sun to the nearest and the farthest points on the planet's orbit, revolves round the sun at the rate of $42''$.9 seconds per century, and the truth of the prediction has been borne out by experimental results.

The one fact that established the Generalised theory, beyond doubt, is the observation of the apparent angular shift of a star which was known to be covered by the sun's disc. It was known even to Newton that light, as it passes by a great mass like the sun, gets deflected from its course. But as Newton's theory is only approximate, the amount of deflection was not accurately calculated. In fact the error was as large as 50 per cent. Now Einstein by a more exact theory calculated the amount of deflection to a very, very great degree of accuracy.† The observation was made at the time of the total solar eclipse in 1919. The photograph of the sun's corona, taken by astronomers like Eddington and others, revealed a bright spot in the plate which was found to be the photograph of a star which was known to be hidden by the sun's disc.

10. THE CONCEPTION OF A FINITE AND EXPANDING UNIVERSE

As an application of the Generalised theory, Einstein next set to discuss the shape and size of the universe. According to him the

* A geodesic on a surface is the shortest path joining any two points on it, or the path of least resistance. Thus on the surface of a sphere the geodesic is a great circle, *i.e.*, the curve of intersection of the sphere with a plane through the centre. On a plane the geodesic is evidently a straight line.

† Recently Sir Suleiman, a renowned mathematician of India, has published a paper showing that even Einstein's calculation of the amount of deflection of light is not correct. He says that Einstein also makes an error of 50 per cent. Suleiman has calculated the value to be just double the value of Einstein. We cannot, however, be sure at this stage, whether Suleiman is correct or not.

universe must be finite and spherical. The line of argument he adduced in favour of a finite universe may be summed up as follows. It has been said that in the universe wherever there is matter, space is curved. As matter in the universe increases, in amount, space tends to become more and more curved, until at last like a sheet of India-rubber, space doubles back on itself, forming a closed figure. From this Einstein concludes by a process of mathematical reasoning, that the matter-content of the universe determines its size and shape uniquely. Now the matter-content of the universe has been determined by Dr. Hubble of Lowell Observatory, and this has led to the belief in the finiteness of the universe. And from symmetry, Einstein concludes that the universe must also be approximately spherical. Further, the universe of Einstein must be an unstable structure. The least disturbance will be enough to cause it either to expand or to contract. Scientists like Abbe Lemaitre and de Sitter support the view of an expanding universe, for conclusive evidence has been gathered to the effect that the distant stars and nebulae are rushing away from us with tremendous velocities. This has been observed on the basis of the principle of Doppler from which we come to know that the light emitted by a receding body gets redder in colour. Actually it has been found by spectroscopic analysis that the light from the distant nebulae and stars are turning redder and redder, which shews that they are receding from us. This recession of distant stars is cited as one instance of the expansion of the universe.

II. A MODEL UNIVERSE

A spherical universe, finite, yet continually expanding is therefore a new playground of imagination. A soap-bubble with corrugations on it is a good model for the universe of four dimensions, the corrugations corresponding to the world-lines of matter. The three dimensions of space, viz., length, breadth and thickness lie on the skin of the soap-bubble, and the fourth dimension, viz. time lies in its hollow; and the soap-bubble continually expanding so as to enclose more hollow is a close analogy to the universe expanding in time. Such a picture of the universe would of course be revealed to a being placed in the fifth dimension. To such a being objects and events in our universe would lose their individuality. He would be interested more in the Geometry of space-time rather than what is happening in space-time. To us, however, placed as we are, on the fourth dimension, events and objects have each its own significance. We may be described as "missing the wood for the tree," and we are like Hamlet "bounded in a nutshell, and count ourselves as king of infinite space."

12. RELATIVISTIC CONNECTION BETWEEN MASS AND ENERGY

It appears that the Theory of Relativity is set to weld together the existing distinct concepts in Physical Science. We have seen how the Special and the Generalised theory taken together have welded together the three different concepts of space, time and matter into one single and broad concept. We shall presently see how the theory of Relativity establishes a connection between mass and energy. Einstein says that a body in motion increases in mass. This, of course, cannot be perceived in practice; for the increase in mass is very, very small, as the motions of bodies we see around us, are negligible compared to the velocity of light. But it has been found by calculation that within the atom electrons whirl round the nucleus with speeds comparable to the velocity of light, and it is here that the effect of motion on the increase of mass becomes palpable. We give below a table shewing how mass increases with increase in speed:

<i>Speed expressed in terms of the velocity of light.</i>	<i>Increase in mass.</i>
$\frac{1}{2}$	$1/7$ times.
$9/10$	$2\frac{1}{2}$ times.
$99/100$	7 times.

In order to account for the increase in mass of a body with increase in speed, Einstein assumes that energy itself has mass associated with it. When a body is in motion, it acquires kinetic energy, and it has been found that the increase in the mass of the body bears an exact relation to the kinetic energy it comes to acquire. It was known even as early as 1873 that radiation can exert pressure. It is now known that because radiation has inertia or mass, associated with it, it can exert pressure. A necessary consequence of this relation between mass and energy is that the two principles of conservation of mass and conservation of energy, must be envisaged as one broad principle of conservation of mass and energy. That is to say, mass alone is not conserved, nor is energy alone conserved. It is the sum of mass and energy, that is conserved.

13. CONCLUSION—EINSTEIN'S FOUR-DIMENSIONAL CONTINUUM
ONLY A STEPPING-STONE TO THE REALISATION OF
THE TRUE NATURE OF THINGS

We now come to the end of our discussion. We have seen how the Theory of Relativity has modified the traditional concepts of Physics.

The theory marks the end of the mechanical age in Physics and the dawn of a new era, characterised by a spirit of free will and determinism. Post-war Physics, however, has broken loose from the fetters of four dimensions and has proceeded far ahead. It may be called Physics of multi-dimensions or technically Wave-Mechanics. Above everything, the principle that guides the course of Post-war Physics, is Heisenberg's Principle of Indeterminacy which says that Nature abhors accuracy and precision above all things, or to say more exactly, if we know that an electron is at a certain, precise point of space, we cannot specify exactly the speed with which it is moving; Nature allows some margin of error. Schrödinger and de Broglie two well-known physicists of the day are of opinion that this indeterminacy of Nature is only apparent. The true nature of things, i.e., reality can be visualised only by going outside Einstein's continuum, where large-scale phenomena alone of Nature like radiation in free space can be represented, but which fails to represent correctly the minutest phenomena of Nature, say the meeting of two electrons. It is believed that what we call events in our continuum are nothing but the four-dimensional projection of reality which occupy more than four dimensions, just as shadows cast on a wall are the two-dimensional projection of objects which occupy three dimensions of space. If that is so, we may well ask the question, how far is science removed from reality to-day? Can Science ever hope to realise the true nature of things? If so, when?

This essay is based mainly on the following books:

1. The Mysterious Universe by Sir James Jeans.
2. The Expanding Universe by Sir A. S. Eddington.
3. Introduction to the Theory of Relativity by Bolton.
4. A. B. C. of Relativity by Bertrand Russel.
5. Relativity by James Rice.

Leon Trotsky

AROON BASAK—*Third Year, Economics.*

I

IT is in the nature of revolution to turn back upon its own children. Up till 1927 intimately connected with the Russian revolution and with Lenin, Leon Trotsky was thrown back in middle life into the *cul-de-sac* of political exile. The peace of imperishable fame which death brought to Lenin, was not to be his. Hunted and followed from country to country by the secret police, he had to slink through his later years until the hospitality of Mexico's socialist President was offered him, and even then, it only meant confinement to literary exercise, a fate which is most terrible to a supreme man of action. "It is not in the nature of Napoleons to welcome their St. Helens."

The life of Trotsky is one of the most chequered and exciting in the history of this century. He had gone through arduous experiences of prison and exile at an age when most British politicians just begin thinking of a career in the House of Commons. While in exile in London in 1902, despite the fact that he was only twenty-three, he became an important member of that small body of social democrats which included Plekhanov and Lenin. In 1905 he was back again in Russia as President of the Petrograd Soviet. A famous trial, a second imprisonment, a characteristic escape, were followed by years of further exile. The Great War broke out and sent him all over Europe—to Austria, to Switzerland, to France, to Spain, to America, and then in 1917 back to Russia again.

When Trotsky was back again, he belonged neither to the Bolshevik party nor to the Menshevik. He had, however, since 1914 practically accepted the leadership of Lenin, and during the arduous months from May to November of 1917, no one was so responsible for bringing the revolution to its glorious success as Trotsky. Even Josef Stalin, his worst enemy, admits, though grudgingly, that "Comrade Trotsky fought well during the time of October."

The succeeding years until the death of Lenin, were one long string of brilliant successes. The negotiations of Brest-Litovsk, the trying years of the civil war, the building up of the Red Army, the pushing of Lenin's New Economic Policy—all brought out his wonderful

qualities of insight, leadership, and organisation. The death of Lenin, however, proved to be his worst day. So long as Lenin was alive, no one could undermine his position. After Lenin's death, Stalin, the man whom Lenin disliked most as his successor, rose on the other side, with a will no less unbreakable, a tenacity no less pervasive than his own. There followed three years of intense struggle in which, slowly, Trotsky lost ground. They fought on matters of high policies, but it is evident that—although Stalin emphatically denied this—there were personal differences and subtleties of temperament which made it impossible for the two to work together. Trotsky cried out against gross and unfair tactics, suppression of essential documents, personal maltreatment, manufactured propaganda. He was met on a plane different from his own; the building of an inflexible party machine was not in the line of his business. Step by step, he was brought down, degraded, out-maneuvred and then exiled with a red cross against his name in the papers of the secret police.

II

Perhaps the key to Trotsky's failure in his struggle with Stalin, lies in his conviction that he was immensely superior to everybody around him. He confessed himself to be inferior only to two men—one being Marx, and the other Lenin. While Lenin was alive he was content to play second fiddle, but even then he made it abundantly clear that he was immensely superior to the others. As a result, he did just what is so fatal in politics,—he forced a combination against him of all those to whom he was sure of his superiority. He complained that his opponents did not fight him with clean weapons. Yet it is obvious that if his opponents were really inferior to him, the last thing that they would dream of would be to fight him in the open field.

In matters of theory, Trotsky's ideas had developed along a continuous logical line beginning from 1905 till 1917. Its essence was that of "permanent revolution," the insistence that the revolution can never be complete until it has established socialism all over the world. The doctrinal difference between Trotsky and Stalin, at bottom, was not one of aim but of pace. Trotsky wanted an immediate widespread international disruption of the capitalist system. Stalin wanted first to put his own house in order. Even internally, Trotsky wanted the tempo to be much quicker than what Stalin thought advisable. The different paces of the two men, made for wide divergencies in policies to be followed. It divided them over the Chinese question; it divided them over the liquidation of the Kulaks; it divided them over the

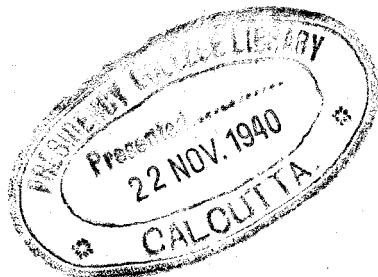
implications of the Five Year Plan. An observer who has watched the dispute since 1927 cannot fail to be convinced that Trotsky was not as much in the right as he supposed himself to be. Stalin, with his slow and laborious insight had the ability to take long-term views, which Trotsky, in his eagerness and enthusiasm slurred over. The Five Year Plan could never have come to success, if it had not been for Stalin who guided and watched over it. In the years of the world crisis since 1929, the achievement of Soviet Russia has impressed the world much more than the lively demonstrations of all the "Internationals."

A few more years might show that Trotsky was right in thinking that the price of the slackening of tempo has been too high. Perhaps in a way the world revolution has been abandoned for the economic consolidation of Russia. Whatever the future might show, it remains a fact that the Russian revolution has begun a new epoch in the history of mankind. It cuts down to the very roots of our society. It was only Trotsky's energy and conviction which could cope with the massive task. His last words are characteristic of his faith in his ideals, and his conviction of final victory:

"I am close to death by blow from political assassins. Please tell our friends that I am sure of victory of the Fourth International. Go Forward."

One cannot help recalling Browning's lines:

"I was ever a fighter, so—one fight more,
The best and the last!"



The Spirit of the Snows

SUBRATA BANERJEE—*Sixth Year, English.*

(On seeing a picture of the Kanchānjangha painted in oils).

There is a song in the air to-day!
It sings the tale of a love amid
The snows. Into a melody
Divine, the murmuring leaves do break.

The shafts of love of the mellow moon
On the snowy top of the golden mount
A silver mantle so bright do lay.
There's music in the air to-day!

It is the great Shiva's wedding night.
Before the might of Umā's love
The fiery soul finds peace at last.
On his brow does rest the lovely moon.

In joy does weep the mother mount.
Her tears of love, so gleaming white
O'er Shiva's coils do flow, and wash
The stooping head of the blushing bride.

The fleecy clouds—the happy sons
Of the mountain lands—their mantles white
Do spread below, and thus receive
The mighty Gangā—the stream of love!

The conch-shells blow, the hills resound!
The gurgling Gangā onward leaps!
The rustling leaves do whisper—"Love"!
The babbling breeze keeps up the tune!

Short Story in Modern Urdu Literature*

MASOOD HASAN SHAMSI—Fourth Year, Arabic.

SHORT story writing is a comparatively recent innovation in literature. It made its earliest appearance in the West, but it has been accorded a happy welcome all over the world. Its increasing popularity is, to a great extent, due to its brevity,† for, men in modern times are very busy, and very few of them have leisure enough to read novels.

India's contribution in short story, though not very great, is by no means negligible. Bengal alone has produced Rabindranath Tagore, Sarat Chandra Chatterjee, Prohbat Kumar Mukherjee, Pramatha Chaudhuri and Rajsekher Bosu who are all distinguished as writers of short story. The Urdu language came into existence long after the other languages of India. The art of short story writing was introduced in Urdu at a time when it had attained complete perfection. Thus short story writing in Urdu is still in its infancy and hence its history is very short. Strictly speaking it has no history at all, and naturally in the following pages is given only a rough and rudimentary sketch of what Urdu has achieved so far.

Though modern short stories were written for the first time only two and a half decades ago, prose-fiction was not unfamiliar to the readers of Urdu, thanks to the efforts of Nazir Ahmad, Sarshār, Sharar, Sajjad Hussain, and Rāshidu'l-Khairi who, disregarding the traditional themes and styles, laid the foundations of the school of Urdu fiction, and were the great masters of prose-narratives. They themselves, did not perfect the art of short story writing, but undoubtedly paved the way for its evolution, and made the language capable of, and the readers ready for, the new device. We owe a great deal especially to Nazir Ahmad and Rāshidu'l-Khairi most of whose works are on the border line between the two classes of fiction, the novel and the short

*I am very much indebted to Prof. Ahmad Siddique Majnun, M.A., of Gorakhpur whose treatise *Afsana* I have consulted very freely. I am indebted also to Prof. Tahir Rizvi who kindly took the trouble of going through the manuscript.

†“A short story is a story that can be easily read at a single sitting.”
—W. H. Hudson.

story. It is perhaps for this reason that the first writers who took to modern story telling were already consummate masters of the technique.

The ground was prepared no doubt, but it would have remained uncultivated for years if two daring spirits had not appeared on the scene at the end of the 19th century. I mean Prem Chand and Neyāz Fatehpuri who are the pioneers of this art.

Prem Chand is one of those short story writers upon whom Shibli the great critic has bestowed his praise lavishly. He has a natural gift for short story writing. The subject matter of his stories is frequently the life of the middle class in India, and he invariably deals with some aspect of rural life. He never goes to the length of thrusting a detailed picture of life upon his readers, his materials are some small but extremely attractive and touching incidents of the every day world. He lays equal emphasis on the characters and on the background. Most of his characters come from humble society, possess no novelty, neither claim any superiority. His style, which is peculiarly his own, is extremely simple, but charming, and occasionally has a mixture of humour in it. He, however, does not cut his jokes at the expense of others. The greatest feature of his humour is that like Chaucer's it never lacks sincerity and honesty. His stories are generally very short, when he takes a larger space he fails. *Prem Pachisi*, and *Prem Batisi* the two well-known collections of his tales are landmarks of short story in Urdu literature, and have greatly influenced its course.

What distinguishes Neyāz Fatehpuri from any other writer is his style, his flow of words, and his frequent use of high-sounding Arabic words. It is not improbable that, as far as his style is concerned, he is influenced by Maulana Abul Kalam Azad, though the rare charm of diction and the magic of words in which the former thrives is absent from the latter. Neyāz, it is true, uses some hitherto unused words of Arabic origin, but he has a selective merit and can ascertain whether a particular foreign word can or cannot be "naturalized," and thus far from doing any harm he enriches the treasury of Urdu vocabulary.

The most striking feature of his short story writing is its characterisation. He pays great attention to the characters. Yet he does not enter into the details of psychological analysis. His men and women possess some singularity and peculiarity, and sometimes appear to be representatives of some hitherto undiscovered planets. *Shāir kā Anjām* and *Shihāb kī Sarguzasht*, his best productions, are two masterpieces of Urdu literature. *Shihāb kī Sarguzasht* specially created a stir in literary circles. It is an attempt to solve a puzzling riddle, namely, whether Love and Marriage are identical or quite different sentiments, and will persons in love continue to love each other even after they are

married? I do not know how far the author has succeeded in solving the problem, but his treatment of the subject is unique. We find one parallel work *the Picture of Dooran Gray* by Oscar Wilde in English literature. Among less fantastic and less celebrated short stories of Neyāz we may mention *Mir Bedāna, and Niqāb Ijth Jāni Ke Baad* which are very intimate and accurate studies of men whom we meet in every day life.

Prem Chand is an idol both of the readers and the writers. A large number of his contemporary writers try to imitate his style and theme but not with much success. Azam 'Kurevi and Sudrashan, however, figure very prominently among the innumerable followers of Prem Chand. Azam Kurevi, like his great master, takes delight in simple village life, and decorates his works lavishly with local touches. He has a heart full of sympathy; his eyes are keen, and he feels and makes us feel even the most tender cords of affection and love. Sudrashan aims particularly at the reformation of social evils and degeneration. His language, however, has nothing in common with that of Prem Chand.

Other prominent writers will be dealt with more briefly. Majnūn Gorakhpuri is a writer of great originality. He has read the works of standard English authors extensively and is greatly influenced by them. *Hatteya* one of his best short stories is based on Thomas Hardy's *Tess of the D'Urbervilles*. In it he has brought out all that was possible on a small canvas. Imtiāz Ali Tāj earned his reputation more as a dramatist than as a short story writer, but his satirical character Chacha Chakkan has become classic. M. Aslam's contribution has immensely enriched the Urdu literature; he is an artist of the first rank. But sometimes his treatment of love, which is not infrequently his subject, appears detestable to more cultured readers. Mrs. Hejāb Ismail is a class by herself; her language has a rare charm and music. But unfortunately, to some extent, she is unintelligible. L. Ahmed, though a veteran short story writer, appeals to a few. Tāhera Begum Shirāzi comes from Bengal and enjoys considerable reputation. "She" is an excellent writer but for those obscene descriptions which make a story something else. Three household names of modern prose yet remain to be mentioned. These are Farhatullāh Beg, Azim Beg, and Shaukat Thānvi. The trio are best known for their satirical, humorous, and farcical short stories. *Sharir Biwi, Angūthi Ki Musībat* and *Swedeshi Rail* written by them are amusing literary productions, but they very rarely reach any great height.

We must now turn to those works translated directly or indirectly from foreign and specially from English, French, and Russian languages.

In the list of those who rendered excellent translations Sajjād Hayder Yaldaram occupies the first place. His stories are generally based on, or directly translated from Turkish of which he seems to be a master. He has a rare skill of translating a Turkish piece without losing its characteristic beauty and spirit. Next to him comes Jalil Qidwāi. Perhaps he is the first man to give us Urdu versions of French and Russian short stories. He deserves credit both for his choice and for his skilful renderings. He specially admires Maupassant among the French writers and Chekhov among the Russian. Zafar Qurayshi and Mansūr Ahmed have acquired considerable reputation in introducing some of the best short stories of foreign languages to Indian readers. They write original stories as well. Sajjād Mairathi and Abu Muhammad Imāmud-Din have not written much, and hence are not very well-known. But they deserve favourable recognition. Sajjād has translated Mustafa Lutfi al-Manfalūti the celebrated Arabic writer and translations read like the original. Imāmud-Din, himself a good writer, is more successful in translating from Hindi. Translations made directly from Bengali are rare, but so far as Tagore is concerned practically all his works which have been translated into English have been rendered into Urdu, and some of them very successfully. This is true of other Bengali writers.

It is evident from the review made in the foregoing pages that short story writing in Urdu, has already passed its early stages of development. Yet it has not that strength, force, and spirit possessed by the Russian, French and English languages. A short story is not meant for mere pastime ; it has much higher objects. It is an illustrative criticism of public and private life. In the past it has served as the mouthpiece of public opinion, as the sermon of a social reformer, and as a party oratory for or against the government of the day. With the advent of political and social movements in India we are beginning to realise its importance more and more, but still much remains to be accomplished in this respect. Nevertheless, considering the short time that has passed, we have made satisfactory progress and the future on the whole seems to be very bright. The present generation has produced a large number of good artists, and to name a few of them at random, Hasan Azīz Jāvaid, Sāghar Nizāmi, Krishn Chander, Ansar Nāsiri, Sādiqū-l-Khairi, Ismat Chughtāi, Bhārat Chand Khanna, "Prem Pujāri," Akhter Urainvi, and "Mānpuri" are writers of great promise. We are not in a position to pronounce any judgment as regards the future, but we are surely justified in cherishing the hope that Urdu literature may produce a Maupassant, a Pushkin, a Tolstoy, a Gorki, and a Chekhov in the near future.

Guide to Periodicals

[Owing to irregularity in the arrival of foreign periodicals under war conditions, it has not been found possible to include in this review all the journals subscribed by the Library or even to include the latest numbers of those which have been reviewed. A fuller list will be given in the next issue. We thank Dr. S. C. Sen Gupta, Prof. U. N. Ghosal and Mr. Amales Tripathi of the Fifth Year Class, who rendered assistance in preparing this Guide.—EDITOR, P.C.M.]

MODERN LANGUAGE REVIEW, January, 1940.

1. MARJORIE WALTERS: *The Literary Background of Francis Bacon's Essay of Death.*
2. W. W. GREG: *The Mousetrap—A Postscript.*

[DR. GREG returns to the problem he raised 23 years ago: "Did Claudius See the Dumb Show?" or "Did the Ghost give a true account of the circumstances of the elder Hamlet's death?" "The position that emerges is this. According to the traditional interpretation the King's behaviour proves the truth of the Ghost's revelation. According to my original contention it disproves it. Actually it does neither."]

April, 1940.

3. TARAK NATH SEN: *Hamlet's Treatment of Ophelia in the Nunnery Scene.*
["It is the object of this paper to show that Hamlet's treatment of Ophelia in the Nunnery Scene is quite understandable psychologically, without calling for such mechanical motivation as suggested by Dr. Dover Wilson."]

MODERN LANGUAGE NOTES, April, 1940.

4. ROBERT J. ALLEN: *A Parasitical Form of Biography.*

["In the eighteenth century biography assumes a new function that connects it....with the drama....in their search for subjects of heroic mold the dramatists went far afield. Consequently brief biographies of the heroes of the new plays were in demand."]

5. J. S. P. TALLOCK: *Chaucer's Mark.*
6. LEO KIRSCHBOUM:—*The Sequence of Scenes in Hamlet.*

[Refutes the claim advanced by Professor Schucking (*The Meaning of Hamlet*) that the arrangement of scenes in Q. 1 is superior to that in Q. 2-F, referring especially to Act II, scene ii and Act III, scene i.]

MODERN PHILOLOGY, February, 1940.

7. ARNOLD WILLIAMS: *Milton and the Renaissance Commentaries on Genesis.*

MODERN PHILOLOGY, May, 1940.

8. EARL R. WASSERMAN: *Elizabethan Poetry "Improved".*

[An essay on the adaptations and editions made in the 18th century of Elizabethan non-dramatic poetry.]

9. VICTORIAN LITERATURE GROUP: *Victorian Bibliography for 1939* (Moden Language)
 [A very useful and elaborate bibliography of books and essays written in 1939 about Victorian life and literature.]

ENGLISH STUDIES.

10. R. H. PERKINSON: "Is this the Promis'd End?"
 [An essay on Shakespeare's handling of his sources in *King Lear*.]
 11. G. F. SENSAPOUGH: *Ford's Treatment of Love-Melancholy*.
 [A detailed analysis on *Love's Sacrifice*.]

SCRUTINY, March, 1940.

12. D. W. HARDING: *Regulated Hatred: An aspect of the work of Jane Austen*.

[Contends that urbanity is not the only quality of Jane Austen's novels. ".....part of her aim was to find the means for unobtrusive spiritual survival, without open conflict with the friendly people around her.....have tried to underline one or two features of her work that claim the sort of readers who sometimes miss her—those who would turn to her.....as a formidable ally against things and people which were to her, and still are, hateful."]

13. E. M. BEWLEY: *The Poetry of Coleridge (Revaluation)*.

[Considers the *Dejection Ode* Coleridge's most important poem. "The Ancient Mariner has usurped too large a portion of renown.....Kubla Khan may be dismissed with a friendly nod to the first eleven lines.....Christabel is less excellent than Kubla Khan."]

SCRUTINY, June, 1940.

14. JAMES SMITH: 'As You Like It.'

[According to the critic, a single motif—melancholy—"is repeated, giving unity to the whole; but at the same time it varies continually, so that the whole is complex." Considers the play an 'unsentimental' or 'unromantic' comedy.]

15. OLAF STAPLEDEN: *Tradition and Innovation To-day*.

[Discusses the conflict of tradition and innovation 'in the bewildering affairs of the human race to-day' and looks forwards to the emergence of a new culture which "will almost certainly turn once more to the traditional virtues."]

16. F. R. LEAVIS: *Coleridge in Criticism*.

[A revaluation. Considers Coleridge a brilliantly gifted critic but condemns his actual achievement as poor.]

S. C. S.-G.

Economica, November, 1939—

1. The Theory of Foreign Exchanges by F. MACHLUPI. The article has two objectives: (i) it shows how the simple curve analysis can be used to advantage in the theory of foreign exchanges; (ii) it incorporates into the theory of foreign exchanges relevant results of recent work in monetary economics.

2. Ethics and Economic Reform by F. H. KNIGHT. The article considers how far the teachings of Christianity offer direct or indirect guidance for the change and improvement of social organisation.

3. Rowland Hill and the Penny Post by R. H. COASE. Rowland Hill's proposals which led to postal reform, particularly to uniformity of inland rates irrespective of distance.

4. Ex-Ante Analysis and Wage Theory by A. P. LERNER. Criticism of *ex-ante* method.

5. "The Rate of Sale" and the "Velocity of Circulation of Goods," by ARTHUR W. MARGET. The article deals with a single point raised by Professor FRASER in his article in *Economica*, February, 1939, entitled "The Equation of Exchange: A Suggestion,"—viz., the relation between the concepts of a "rate of sale" and of a "Velocity of circulation of goods" respectively.

Economica, February, 1940—

1. The Trade Cycle and Capital Intensity by R. G. HAWTREY. Criticism of Mr. Kaldor's article on the subject in *Economica*, February, 1939.

2. The Trade Cycle and Capital Intensity by N. KOLDOR. Reply to the questions raised by Mr. HAWTREY.

3. The Theory of Foreign Exchanges by F. MACHLUPI. Part II of article in *Economica*, November, 1939.

4. A Spanish Contribution to the Theory of Fluctuations by D. H. ROBERTSON.

5. Analysis of Germany's Foreign Trade and the War by H. C. HILLMANN. Three problems are discussed: (i) the changes that have taken place in the volume of Germany's foreign trade during post-war years; (ii) changes in the direction and orientation of Germany's foreign trade; (iii) the probable effects of the import and export blockade.

The Economic Journal, March, 1940—

1. Five articles on War Economics and War Potentials. In "Foreign Exchange and Export Trade Policy, T. BALOGH considers the subject from four aspects: (i) British Exchange Policy since the outbreak of War; (ii) aims and methods of rational policy for the future; (iii) proposals for an exchange policy; (iv) proposals for an export policy. 2. J. STRAFFORD, Planning for War—a concrete programme is presented. 3. Prof. W. H. HUTT, Concept of Consumers' Sovereignty—the article is more than a mere reply to criticism; it denies certain supposed implications of the idea and explains its real implications. 4. M. KALDOR, A Model of the Trade Cycle—the paper does not attempt to put forward any new theory of the Trade Cycle. It shows by means of a simple diagrammatic apparatus what are the necessary and sufficient assumptions under which the combined operation of the so-called multiplier and the investment-demand function inevitably gives rise to the trade cycle.

U. N. G.

The American Economic Review (March & June, 1940, Vol. xxx, 1-2)—

Two important numbers containing critical and descriptive articles (March): JACOB VIVER, Short and Long View in Economic Policy: (an inte-

resting comparison of the problems and methods of the academic theorist and the policy-maker). F. A. GRAHAM, Achilles' Heel in Monetary Standards: (advocates a money with 100 per cent. reserves in the form of a wide range of storable commodities deliverable to and by the Central Bank in composite unit at a fixed price in money). J. K. HALL, Incidence of Death Duties: (supports the view that the burden of death duties on the estate as a whole as well as the distributive shares is upon the predecessors). FRANK PIERSON, Determination of Minimum Wage Rates: (a review of studies concerning the effects of minimum wage legislation establishing that if the minimum rates in an industry are placed above the median level of wages already prevailing the interests of the wage-earners themselves may be injured). W. M. BROWN, Effects of Minimum Wage: (concludes that the effect on the total volume of employment depends on whether the increase in effective demand flowing from the heightened propensity to consume is greater or less than or equal to the decrease in demand caused by price rises or flagging of investment). H. D. GINDEONSE, Foreign Trade and New Deal Policies: (a thought-provoking discussion; maintains that the autarchic tendencies of American foreign-trade policy and monopolistic tendencies of New Deal domestic policy are political responses to a shift in the social framework of the market. Traditional economics tends to assume the constancy of this social framework and thus eliminates the area of shifting custom, values and law in which the real social problems arise). Extensive reviews of new books covering a wide field.

(June): J. M. CLARK, Toward a Concept of Workable Competition: (an important article; concludes that standardised products may lead to ruinous competition and extreme quality differentials to monopoly; but more moderate differentials may be workably competitive if substitutes grow and buyers' knowledge of qualities increases). S. KUZNETS, SCHUMPETER'S *Business Cycles*: (reviews some of the problems treated in the monumental treatise). P. T. ELLSWORTH, Comparison of International Trade Theories: (compares Haberler's opportunity-cost doctrine with Ohlin's general equilibrium theory). J. D. LUNNE, Note on Cyclical Changes in Demand Elasticity: (critically examines Mr. Harrod's principle of diminishing elasticity of demand and discusses the effects of stable transport rates, re-employment and increase in monopolistic agreement during the phases of the trade cycle). H. G. BROWN, Objections to 100% Reserve Plan: (the scheme would deprive depositors of the opportunity of free banking services and might lead to growth of "new type of financial institution through which we would still get deflation"). R. G. THOMAS, 100% Money: (maintains that only by abolishing all short-term lending can credit shrinkage be avoided during depressions and by depriving savers of the limited liquidity of time-deposits can the banking system be freed from the pressure of deposit-withdrawals). Important notes and excellent reviews.

The Quarterly Journal of Economics (Nov., 1939 & Feb., 1940, LIV, 1-2)—

Two important numbers. (November): F. MACHLUF, Period Analysis and the Multiplier Theory: (a realistic analysis of some essentials of the Multiplier Theory which have received little attention from Mr. Kahn and Mr. Keynes. The detailed analysis of economic "periods" has wider application than merely to the theory of the Multiplier). J. M. FLEMING, Secular Unemployment: (examines the tendency to long-run unemployment and the factors which determine its amount; proposed remedies such as wage reduction, credit

expansion, deficit financing are discussed. The conclusion is that the ideal method of attack on the problem of unemployment is to make short-term interest rates sufficiently negative to bring down the average of interest rates, long and short, to zero. Incomes should then be redistributed by taxation to whatever extent is desirable on social grounds, any unemployment still remaining can be absorbed by means of a continuous expansion of Public Debt). R. T. NORRIS, The Analysis of Demand: (the thesis of the article is that it is unsound and unrealistic to treat demand in an undifferentiated way with respect to the time element and that in a short-run analysis of demand the usual marginal utility approach is irrelevant). C. R. WHITTLESEY draws attention to a new Instrument of Central Bank Policy; the investments of American commercial banks being nearly two-thirds of total loans and investments bankers are gravely concerned over changes in prices of government bonds. The existence of this fear provides the setting for Federal Reserve measures to curb undesirable expansionist tendencies on the part of members banks.

(February): G. HOLDEN, Rationing and Exchange Control in British War Finance: (it is advanced that neither avoidance of direct rationing nor depreciation of sterling in terms of other currencies brings Great Britain any economic advantage, but rather increases the costs of carrying on the war and multiplies the dangers of price-inflation and post-war chaos). K. H. NIEBYL, The Need for a Concept of Value in Economic Theory: (starting with the proposition that economic theory represents attempts to formulate the structural characteristics of given situations in order to make proposals for the solving of the problems contained and manifested in these situations, the article concludes that an adequate theory of value should contain the concept of organic change; it should rest upon the realization that the processes observed represent interdependent human actions; and such organic change is identical with qualitative change). H. STAERLE, Elasticity of Demand and Social Welfare: (the paper relates to the effect of price reductions upon economic welfare, and it comes to the conclusion that, as long as the reduction is not discriminating according to the incomes of the beneficiaries, it is preferable to subsidize the consumption of goods which are inelastic, rather than elastic, demand on low income levels). A. C. NEAL, The "Planning Approach" in Public Economy: (the purpose of the discussion is to discover whether rational distribution of resources and free choice to consumers are possible in an "interventionist economy" not completely planned, *i.e.*, an economy half regulated and half free). Two excellent reviews of Prof. HICKS's great book Value and Capital by Machlup and Lerner are published.

The Hibbert Journal (January and April, 1940, xxxvii, 2-3)—

Two rich numbers: L. P. JACKS contributes a critical summary of H. G. Wells's thesis in the "Fate of Homo Sapiens" that in relation to the difficulties confronting the human race the human mind is uneducated, ill adapted and inadequate and unless world-order is achieved through wise leadership Homo Sapiens must be ranked as a perishing species. Dr. P. V. Schilffarde argues that the world has already become a unity in the technical sense by the expansion of traffic and seeks the "Pathway to World Unity" through unity in the region of social and spiritual world life. "Sources of Present World Trouble" are discussed; Prof. W. G. De Burgh traces these to the abuse of knowledge and shows the severance between men's progress in know-

ledge and the development of their moral character. Hearnshaw considers the "Miscarriage of Good Intentions" and shows what incalculable damage has been done to the causes of law and justice by pacifist propaganda. Of political interest is John Murray's article on Education for Democracy maintaining that while fighting for democracy nations should also look to education in which a great deal of democracy is focussed and illumined. An article of more than topical interest is F. H. Heinmann's Unstable Mind of the German Nation which establishes six practical postulates about the nature of the German mind. R. A. EDWARDS's "Perplexities of the Church in War Time" is an important article—the tragedies of Geneva, it is held, are an appeal that the Christian Church should at last challenge Cæsar with the authentic message of its Lord about human life. In the April number Prof. Lewis Horrox magnificently illustrates the connection between great Literature and the great national event of War. The Bhagavad-Gita is the subject-matter of an article by Nicol Macnicol (April) and Buddhism of one by Dr. (Mrs.) Rhys Davids (January). The important concept of the continuum of space-time is touched on by Sir Richard Tute in the January issue: the existence of a state in the shape of space-time in which survival of the human soul can take place is discussed. A comment on this by Sir William Bragg is published in the April issue. Surveys of recent philosophical literature and reviews of books maintain their excellent standards.

Mind (January and April, 1940, Vol. xlix, 193-194)—

Both issues contain important contributions. (January): The Philosophy of Samuel Alexander is examined in two ably-reasoned articles by G. F. Stout who indicates some special points on which the philosophy seems to him to be mistaken. Basing himself generally on Prof. Price's book on perception D. R. Cousin given in "Perceptual Assurance" (in two parts) an analytic description of the process by which we reach assurance based on perception and the logical grounds for this assurance. A. A. Luce gives an interesting analysis of development within Berkley's *Commonplace Book*. (April): In "Knowledge, Reality and Objectivity" H. F. HALLETT lays bare some fundamental difficulties in the common conception of knowledge as a subject-object relation. Normal Malcolm attempts an answer to the question, Are Necessary Propositions Really Verbal? Milton Fried gives a logical analysis of Kant's First Antinomy. In the January issue R. L. Godstein contributes a long note on Von Mises' Theory of Probability. Discussions of new books and surveys of philosophical periodicals maintain their excellent standards.

Ethics (January and April, 1940, Vol. L, 2-3)—

(January): E. BODENHEIMER, POWER and LAW: (an important study of the concept of law). EWART LEWIS, Natural Law and Expediency in Medieval Political Theory: (studies the theoretical system of the Middle Ages in which the idea of natural law and the idea of expediency now generally divorced were intimately harmonised). H. PINNEY, The Structure of Social Action: (an extended review article of Prof. Talcott Parsons' notable work). H. D. Lewis discusses the doctrine of the social contract which has suffered a prolonged eclipse. R. F. SWIFT contributes a discussion on Individualism and Groupism. Books review include STAMP's Christianity and Economics, G. S. CORNITS's Prospects of American Democracy, J. WERNER's PAIDEIA: The Ideals of

Greek Culture, B. FARRINGTON's Science and Politics in the Ancient World, Hogwood's Modern Constitutions Since 1787, etc.

(April): A rich number. F. H. KNIGHT, Socialism—The Nature of the Problem: (deals importantly with the problem of creating the right kind of individuals who should be left free to work out and establish such relations as they themselves deem most conducive to economic efficiency and to personal and cultural well-being). W. SULZBACH: Tolerance & The Economic System: (investigates whether a socialist society where common property and production are organised according to some central plan can at the same time secure liberty of thought, speech and assembly more efficiently than a "capitalist" democracy). LAURENCE SEARS, Dualism and Social Responsibility: (concludes that the modern task is to formulate a philosophy which will enable us adequately to evaluate one ideals and efficiently to attain them; this cannot be done on dualistic premises). G. W. HARTMANN elaborately discusses the Behaviour of Communists in Unions.

History, The Quarterly Journal of the Historical Association,
March, 1940—

SIR CHARLES G. ROBERTSON, The Value of Historical Studies in Time of War: (sounds a note of warning that modern history may too easily degenerate into propaganda, history cajoled into becoming the helot and handmaid of national passion. The importance of impartiality in the judgement of post-war events is stressed and the importance of ideas which shape the history of post-war period emphasised). G. L. HASKIN's review of "the King's High Court of Parliament holden at Westminster" during the Middle ages is humorous though not profound. He describes the evolution of the Parliament, narrates a few of its conventions, eulogises the mother of Parliaments but never touches the vital question of the constitution. "Constitutional development of Sweden in the reign of Gustav Adolf" is a learned paper.

Indian Culture (October, 1939 and January, 1940,.....)—

Two rich numbers. (October): There are two philosophical discourses, one on Patanjali and another on the different schools of Purva Mimamsa. BENOY C. SEN's monograph on "Administration in Pre-Pala Bengal" is valuable and illustrated by references to original sources. DIKSHIT's "Chandragupta II, Sahasamka alias Vikramaditya and the Nine Jewels" is an interesting description of a romantic period of ancient India. A. C. MUKHERJEE, Cultural History of India: (describes the method of historical study in Indian universities and the importance of the study of cultural history and the history of ideas). RHYS DAVIDS, Dynamic Conception of Man.

(January): Altekar contributes a part of the Presidential address delivered before the Calcutta session of the Indian Historical Congress; an attempt is made to reconstruct the pre-Bharata war history. "The Military Operations of Ancient India—their Technique and Strategy"—an important study. "Economic Wealth and Prosperity as Depicted by Kalidasa"—a thought-provoking article showing Kalidasa in a new light; passages from Kalidasa's writings are cited revealing Kalidasa not merely as a poet but as a man capable of far-reaching economic vision. "The Literature of the Age of Dharmapala"—a learned review of 8th and 9th century Indian literature.

OURSELVES

COLLEGE UNION NOTES

The following are the Office-bearers of the College Union for the academic session, 1940-41:—

General Secretary—Abu Sayeed Chowdhuri, B.A., 5th Year Class.

Assistant Secretary—Amates Chandra Sen, 2nd Year Class.

Socials Secretary—Ashit Ranjan Majumdar, 5th Year Class.

Asst. Socials Secretary—Ashit Kumar Bose, 1st Year Class.

Debates Secretary—Aroon Kumar Basak, 3rd Year Class.

Asst. Debates Secretary—Laksminath Das-Gupta, 1st Year Class.

Secretary, Rabindra Parishad—Ranajit Guha, 3rd Year Class.

College Magazine :

Editor—Manilal Banerjee, B.A., 5th Year Class.

Secretary—Prabhat Prasun Modak, B.A., 5th Year Class.

DEBATING SOCIETY

Before petering out in the approved annual manner the Society made a final effort in the Physics Lecture Theatre at 2-30 p.m. on Saturday, the 27th July. The motion was "In the opinion of the House Gandhism is a spent force." The Principal kindly opened the proceedings over which Professor S. C. Sarkar presided. Professors S. N. Majumdar and G. N. Shastri were also present.

In opening the proceedings the Principal outlined the aims of the Debating Society ; he regretted the unwillingness on the part of the boys of this province to address meetings.

In moving the resolution Mr. Subrata Banerjee after tracing the past activities of Mr. Gandhi characterized his creed as a tool which is being conveniently used by the national bourgeoisie. Mr. Banerjee also suggested that Mr. Gandhi was a cat's paw of British Imperialists. Seconding him Mr. Shamsul Huda eloquently condemned Mr. Gandhi's creed as reactionary and harmful. The motion was ably supported by Messrs. F. Karim, Abul Hussain and A. Karim.

In leading the opposition Mr. Suchit Mazumdar tried to establish the importance of Gandhism by drawing attention to the sordid activities of those communal organizations which have gone against Mr. Gandhi's point of view. He also condemned the "now unmasked guns of pseudo-leftism," as most detrimental to the country's march towards independence. Like Isiah in another age Mr. Gandhi too is crying in vain to a populace of pretentious Pharisees ; but in the end, Mr. Mazumdar concluded, right will prevail.

Seconding him Mr. Sailendra Sur drew attention to the rape of so many European countries by brute force ; non-violent tactics might possibly succeed instead of the ineffectual attempt to meet violence with

violence. Messrs. Arun Bannerjee, Jyotindra Bhattacharya and Anutosh Mukhopadhyaya also spoke effectively against the motion. The resolution was then thrown open to the House. Mr. Manilal Ganguly from the audience made out a very convincing case against the resolution. Mr. A. Rauf, also from the audience, made a very violent defence of Gandhian non-violence.

The motion when put to vote was lost by 160 votes to 21.

After making a precise summary of the arguments put forth by the two parties, the President made some very instructive remarks on the art of debating. After a vote of thanks to the chair the meeting came to an end.

At the conclusion of his term the Secretary takes this opportunity to express his gratitude to those who kindly assisted him with encouragement and advice. It would not perhaps be out of place to make the demand for a College Hall, which is so necessary for holding debates etc.

SUCHIT MAZUMDAR,
Outgoing Secretary.

The second debate of the current session was held on Saturday, the 17th August, 1940. The subject was that, "In the opinion of this house, co-education should be encouraged in all schools and colleges." Principal B. M. Sen was in the chair ; Profs. S. N. Majumdar and G. N. Shastri were present.

Introducing the motion to the house Mr. Kamal Ahmad put in an effective plea on behalf of our weaker sisters, and hoped that, "Not a grain is piled upon that load beyond what nature imposes ; that injustice is not added to inequality." Mr. Subhas Dhar seconding the mover dealt with the subject in a thoroughly comprehensive manner. Mr. Anutosh Mookerjee, speaking for the motion, pointed out the financial aspect of the problem. Mr. Aroon Basak, railed against the tendency which was being shown by some members on the opposition, of scrapping a system when it failed to give the fullest benefits—a practice dangerously pessimistic and apt to hinder progress. Mr. Manilal Ganguli and Mr. Suchit Majumdar very eloquently replied to many of the points raised by the opposition.

Mr. Brindaban Sinha, leading the opposition, pointed out the possible adverse effects of co-education on boys, and feared that boys might become feminine while girls became masculine. Mr. Rajen Saha, rising next in opposition dealt with the biological argument. Mr. Saroj Guha, in a neat, humorous speech, contended that co-education could never succeed under the present circumstances. Mr. Samar Sen, Mr. Arun Ray, and Mr. S. M. Reza, all contended that co-education at present was neither "co" nor "education."

The debate was then thrown open to the house. Both sides drew one speaker each from the audience. Mr. Abdul Rauf, on the opposition exhibited his usual humour and brought the house down with laughter.

The motion was put to vote and lost. The President, in a short speech, warned the house not to be too sure about the eagerness of girls to

have co-education in schools and colleges. The meeting came to an end with a vote of thanks to the chair.

The third debate of the session was held at the Physics Theatre at 2-10 P.M. on Saturday, the 7th September, 1940. The motion before the house was that, "In the opinion of this house social services should not be based on religion." Prof. J. Ghosh kindly took the chair.

Moving the resolution, Mr. Manilal Ganguli contended that the basing of social services on religion would lead to endless difficulties, to sectarianism and communalism,—which can never lead to the best interests of humanity. Mr. Arun Banerjee, leading the opposition very capably analysed the situation that would arise if social services were not based on religion. Mr. Shunil Mukherjee, Mr. Aroon Basak, Mr. Abdur Rau, and Mr. Shamsul Huda supported the resolution, while Mr. Amitabha Dutta, Mr. Probhat Ghosh, Mr. Amiya Pal and Mr. Brindaban Sinha spoke against it.

The debate was then thrown open to the house. Mr. Asimkumar Dutta spoke for the resolution, while Mr. Karuna Kant Dutt spoke against it. The resolution, being put to vote was passed by a large margin.

Prof J. Ghosh, in closing the debate spoke a few words on the subject. The proceedings came to a close with a vote of thanks to the chair.

AROON BASAK,
Debates Secretary.

SEMINAR REPORTS

ECONOMICS

The inaugural meeting of the Economics Seminar for the current session came off on the 20th of July, 1940 with Dr. J. C. Sinha, in the chair. Mr. Lalit Kumar Mitter of the Fourth Year Class read a paper on "The Problems of Jute in Bengal."

The writer dealt with all the aspects of the problem of jute in his highly comprehensive paper. The most important aspect, in his opinion, is price-fixing. The minimum price for jute, he suggested, is to be fixed every season, and the policy must be justified by the regulation of crop, regulated marketing, demand and supply forecast etc. The present war, said the writer, is the most opportune moment for the nationalization and rationalization of the jute industry. He criticised the Fawcett Committee for ignoring the importance of 'co-operation' in solving the problems of jute.

The paper was severely criticised by Messrs. B. Sinha, J. Bhattacharjea, S. Dhar, A. Banerjea, M. Syed, F. Huq, N. Paul, A. Huq, D. Dutt and H. Banerjea.

All the points raised by the writer were taken up for comment and Mr. Mitter stood up in vigorous self-defence.

Dr. Sinha threw much new light on the subject in his illuminating speech. He emphasised the importance of jute in the economic life of Bengal and quoted figures to show that raw and manufactured jute accounted for about half the total value of exports from this province.

and for more than 25 per cent. of the total Indian exports in normal times. "The proximate aim of the restriction of acreage is the reduction of supply with the object of raising the price." But there is no unanimity of opinion as to the level to which the price of jute should be raised. There is, however, no difference of opinion as to the ultimate object of such regulation viz. to raise the income of the ryot. The crux of the whole problem is, therefore, the nature of the elasticity of demand for jute. If the elasticity of demand is less than unity, the ryot will definitely gain from restriction. But recent statistical researches show that so far as the home demand for jute is concerned, the elasticity is greater than unity. If the nature of the foreign demand for raw jute is essentially similar to that of the home demand, the conclusion to which we are driven is that the justification of a policy of jute restriction would depend on the profitability of alternative crops raised on lands released from jute cultivation. But in view of the over-production of sugar and the paucity of sugar factories in this province, sugarcane is not likely to be a very paying crop. The same remark is substantially applicable to paddy. Tobacco is, on the other hand, a 'rabi' crop and would not normally replace jute. The real remedy, therefore, lies firstly, in increasing the demand for jute by finding out new uses for the fibre and secondly, in the reduction of cost by regulated marketing.

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

The second meeting was held on the 24th August, 1940 with Prof. U. N. Ghosal, B.Sc. Econ. (Lond.) in the chair. Mr. Aroon Kumar Ghose of the Fourth Year Class read a paper on "The Future of Monetary Policy."

The writer concentrated his attention mainly on the Gold Standard and Paper Standard. Gold Standard failed in 1931 because the atmosphere was, according to the writer, unfavourable. Like Rip van Winkle, the 19th century Gold Standard had to face after the War a world which was completely changed. The system can prove successful only under the aegis of an international organisation as the Bank for International Settlements. But such a situation it is too pious to expect now and in near future in view of the frenzy for economic nationalism. The most desirable policy, the writer concluded, is an independent Paper Standard together with an Exchange Equalisation Account system.

A discussion followed in which Messrs. N. Paul, R. Sircar, S. Dhar, J. Bhattacharjea, K. Lalwani, A. Banerjea and B. Sinha took part. Mr. Paul said that the prospect of paper standard is not very bright and gave reasons in support of his contention. Mr. Bhattacharjea discussed the difficulties of credit control under Paper Standard. Mr. Dhar pointed out the narrowness of the scope of the paper, mentioned various other monetary policies left undiscussed and discussed their mutual compatibility.

Prof. Ghosal in a neat little speech summed up the points raised by the writer and discussed the merit of the arguments advanced by the critics. The aim of monetary policy, he said, is economic stabilisation or, at any rate, reduction of the severity of business fluctuations. While there is complete unanimity among economists about this aim, there are sharp differences as regards the means for the attainment of this end. This explains the prevalence of the different monetary policies. Stability

of foreign exchange, stabilization of prices, of incomes, of the quantity of money are some of the means. While speaking of the Gold Standard, he said that perfect exchange stability is inconsistent with a policy of internal stabilization. Absolute flexibility of parities is also undesirable. Stability of income with fluctuating exchanges is generally advocated by advanced thinkers as the most desirable policy. Further, he criticised the merits and defects of other policies indicated above. Finally, any monetary policy to be successful demands a close co-operation between the commercial, industrial and central banking systems.

With a vote of thanks to the chair, the meeting concluded.

SUBHAS KUMAR DHAR,
Secretary.

POLITICS

The first general meeting of the Politics Seminar came off on the 27th April, 1940, with Prof. D. G. Chattoraj in the chair. Mr. Subhas Kumar Dhar of the Third Year Class read a paper on "Monism versus Pluralism."

The paper was very comprehensive. The writer began with a brief introduction in which he dealt with the concept of sovereignty. The theory of Monism was first dealt with. Monism implies legal despotism, it militates against liberty. The writer traced the growth of the Pluralistic Theory of Sovereignty the germ of which is to be found in the writings of political philosophers of the Middle Ages. "Pluralism has become an imperative principle of action which statesmen will henceforth ignore at their peril." Pluralism seeks to discredit the traditional doctrine of the unlimited and exclusive character of the state-sovereignty and points out that sovereignty is not a monopoly of the state; the growing complexity of the economic life has led to the predominance of the group on human life. The state is only one among too many groups to which obedience of the individual is due.

In conclusion, the writer suggested that we have to combine the best of Monism with the best of Pluralism.

The paper evoked a discussion in which Messrs. Brindaban C. Sinha, Arun Bannerjee, Jyoti Prosad Bhattacharyya and others took part.

After Prof. Chattoraj had summed up the whole thing, the meeting concluded with a vote of thanks to the chair.

The second meeting of the Politics Seminar was held on the 3rd August, 1940. Prof. D. G. Chattoraj presided and Mr. Brindaban C. Sinha of the Fourth Year Class read a paper on "Democracy—A Study." The attendance was fairly large.

The writer made a brief historical survey and pointed out that the concept of democracy dates back as early as the ancient Greeks. He showed that all these changes in democracy are the result of changes in the controlling authority of the economic system. Democracy is not merely a political but also a social ideal. While considering the criticism levelled against democracy, the writer agreed with the socialists that political democracy without some sort of economic equality is a misnomer.

and anomaly. Democracy again contradicts in practice what it assumes in theory, i.e. it is a government by a minority and not by a majority (majority of majority is a minority of the whole). In the end he made a brief survey of the working of dictatorship, and remarked that the future is rather with democracy.

The paper was followed by a lively discussion in which Messrs. Arun Banerjee, Jyotiprasad Bhattacharya, Nirod Ranjan Paul, Subhas Kumar Dhar, Lalit Kumar Mitra and Kasturchand Lalwani participated.

Prof. Chattoraj summed up the whole thing in a brief speech. As regards the future of democracy and dictatorship, he advised us to adopt the wise policy of wait-and-see; time would be the great judge in the matter.

With a vote of thanks to the chair the meeting concluded.

ANWAR-UL HAQUE
Secretary.

PHILOSOPHY

The first general meeting of the session came off on Friday, the 16th August, Dr. N. K. Brahma presiding. Mr. Gouri Sankar Bhattacharyya of the Fourth Year Class read a paper on "The Place of Feeling in Religion."

The paper began with a short history of the contending claims of Feeling and Reason to the status of the exclusive religious faculty. The main arguments on both sides were critically expounded.

The conclusion was that feeling has a position central and indispensable in religion but it lacks objectivity and universality. Reason, on the other hand, though an universal element in human consciousness, lacks that personal element which is the very essence of religious self-realisation. In religion the relation between feeling and reason is one of co-operation and not of conflict.

The President in his speech pointed out that the writer's suggestion of a harmonious blending of feeling and reason would be valuable, had he been able to define the proper method. The standpoint of Indian philosophy on this issue is clear and conclusive. The task of reason is to purify our faith and practices i.e. our feeling; and it is sincere feeling or devotion that paves the way to Knowledge. Replying to Mr. Jamal of the Fourth Year Class who questioned the validity of reason as a method of philosophical enquiry, the president pointed out that if reason does not guide us in our quest for knowledge we can only take resort to the position of the agnostics.

GAURISANKAR BHATTACHARYYA,
Secretary.

HISTORY

The inaugural meeting of the current session was held on August 10, 1940. Mr. A. C. Banerjee of the Fourth Year Class read a paper on 'Maratha Imperialism'. Dr. U. N. Ghoshal presided.

The paper opened with a critical discussion of the political ideals and achievements of Shivaji. The writer differed from Mr. Sardesai's theory that Shivaji's aim was to create a pan-Indian empire. The contribution of Shivaji to the making of the Maratha nation and to the Maratha Empire and Navy was discussed. The history of Maratha expansion up till 1803—the date of the Treaty of Bassein—was then traced. The paper thereafter critically discussed the supposed and the real causes of the decline and downfall of the Maratha Empire, and concluded that its fall was due not to the evils of caste system, or defective civil administration, but to the degeneration in the military system, lack of statesmanship among Maratha leaders, superstitious beliefs and customs, etc.

The paper gave rise to an interesting debate in which Messrs. S. C. Mazumdar, P. L. Chatterjee and G. B. Chatterjee took prominent part.

Dr. U. N. Ghoshal, in his presidential speech drew a distinction between ancient and comparatively modern conceptions of Imperialism—the Imperialism of Asoka vs. that of the Marathas, for example. He then referred to the degeneration among the Marathas after Shivaji's time and dwelt on the salient causes of the decline of the Maratha nation. Dr. Ghoshal ended by saying that Maratha civilization was essentially material, and that, due to ruthless depredations, the Marathas lost all claim to rule an empire by the end of the 18th century.

The second meeting of the Seminar came off on August 24, 1940. Mr. S. K. Guha of the Fourth Year Class read a paper on 'Role of Philosophy in the French Revolution.' Prof. S. C. Sarkar took the chair.

The paper first referred to the ferment of thought in Europe in the 18th century. Then followed an abstract discussion of the relation between matter and ideas; the conclusion was that real events give rise to ideas. The condition of French Society before the Revolution was discussed and the contradiction in the feudal society—privilege without power exposed. The paper then critically discussed the nature of philosophy dominant in France in 1789. It was, as the writer maintained, the intellectual expression of bourgeois aspirations. Then followed a short estimate of the philosophers Montesquieu, Voltaire, Rousseau, etc. Mr. Guha concluded by saying that the struggle between decadent feudalism and ascendant capitalism gave rise to their Philosophies.

The paper was thoroughly discussed and criticised in the debate which followed, Messrs. A. C. Banerjee, G. B. Chatterjee, A. Momin, S. Dev and A. T. Chaudhury participating.

Prof. S. C. Sarkar wound up the debate by a discussion of the historical importance of the French philosophers. He said that in one sense the French Revolution was a national Revolution, and the philosophers were not merely party propagandists. They formulated something which the entire nation could approve of. Having considered what came out of the French philosophy of the period the relation between the French philosophers and the French Revolution cannot be in doubt.

A. C. BANERJEE,
Secretary.

GEOLOGICAL INSTITUTE

SESSION 1939-40

The Eighth Ordinary General Meeting was held on Monday, the 5th August, 1940, at 4-45 P.M. in the Geological Lecture Theatre with Prof. S. C. Sarkar, M.A. (Cal. & Oxon.) in the chair. Mr., C. P. Vairamuttu being absent, his paper on "Ceylon" was read by another member of the Institute. Mr. Vairamuttu wrote on his native island, and his paper was highly informative. Mr. H. Sen then read an interesting paper on the "Evolution of the Modern Elephant" (in Bengali). The divergent views of the eminent palaeontologists were carefully examined by the author. The lucid manner in which the fascinating subject was discussed was highly appreciated. Then followed an original paper by Mr. J. M. Sen-Gupta, B.Sc. Mr. Sen-Gupta visited the well-known "Copper Deposit of Sleemanabad" only a couple of months ago and he had mapped the mines in detail. He described the various mineralised zones and dealt with the one zone of oxidised ore from the point of view of economic exploitation. Some of the members took part in the discussion that followed.

The Ninth Ordinary General Meeting was held on Thursday, the 29th August with Dr. P. K. Ghosh in the chair. Mr. K. G. Bagchi, M.Sc., of the Calcutta University spoke on "What Kharswan Reveals," especially its Geographical aspect.

An important change in the constitution of the Institute was made. Instead of two Jt. Secretaries and one Asst. Secretary, there shall from now be one Secretary from the representative of the Post-graduate classes and two Asst. Secretaries from representatives of the Under-graduate classes.

The First Special General Meeting was held on Friday, the 16th August, 1940, at 5 P.M. with Dr. P. K. Ghosh in the chair, when Dr. S. P. Chatterjee, M.Sc. (Cal.), Ph.D. (Lond.) of the Calcutta University delivered an interesting lecture on the "Land Forms and Their Relation to Rocks." The President of the Geography section of the last Indian Science Congress dealt with the subject in an admirable manner and illustrated the various points with slides. A discussion followed in which Dr. Ghosh joined.

Bhu-Vidya—Journal of the Geological Institute.—The Volume III, 1939-40, was published on the 31st August, 1940. The size of the Journal had to be reduced due to the curtailment of expenses this session. Nevertheless, attempt has been made to maintain the high standard of the journal.

Members: Apart from the ordinary members eight new associate members have joined the Institute. The total number of members during the session was as follows:—

Ordinary members	...	...	...	125
Associate members	...	...	...	49
Life members—ordinary	...	...	...	8
Life members—associate	...	...	...	5
			TOTAL	187

Institute Silver Medal Competition :—The Executive Committee of the institute appointed the following persons as judges for the Competition—Professors B. N. Maitra, N. N. Chatterjee, and J. B. Auden. S. K. Roy, B.Sc. and S. C. Guha, B.Sc. have been declared recipients of the Medals for their papers on “Marine Transgression” and “Economic Deposits of Bengal,” respectively.

The Thirty-fifth Annual General Meeting of the Institute was held on Saturday, the 31st August, 1940, at 3 P.M. in the Geological Lecture Theatre, Presidency College, with Dr. P. K. Ghosh, M.Sc. (Cal.), D.I.C., D.Sc. (Lond.) in the chair, about 120 members being present. The outgoing President Dr. Ghosh delivered an interesting lecture on the “Meteorites.” The Office-bearers for the session 1940-41 were then elected and the members were treated to light refreshments.

DEB KUMAR CHANDRA,
Secretary.

ATHLETIC NOTES

The following Office-bearers have been selected this season:—

Football : I. Kundu (5th Yr.)—*Capt.* B. Ghose (5th Yr.)—*Secy.*
Cricket : A. Rahaman (Fifth Year)—*Secretary.*
Tennis : D. Bose (3rd Yr.)—*Capt.* D. K. Das (3rd Yr.)—*Secy.*
Basket-Ball : R. Ray (Third Year)—*Captain.*
Volley-Ball : A. Bose (Third Year)—*Captain.*
Gymnasium : S. Chakrabarty (Third Year)—*Secretary.*
Rowing : S. Gupta (Fifth Year)—*Captain.*

ATHLETICS

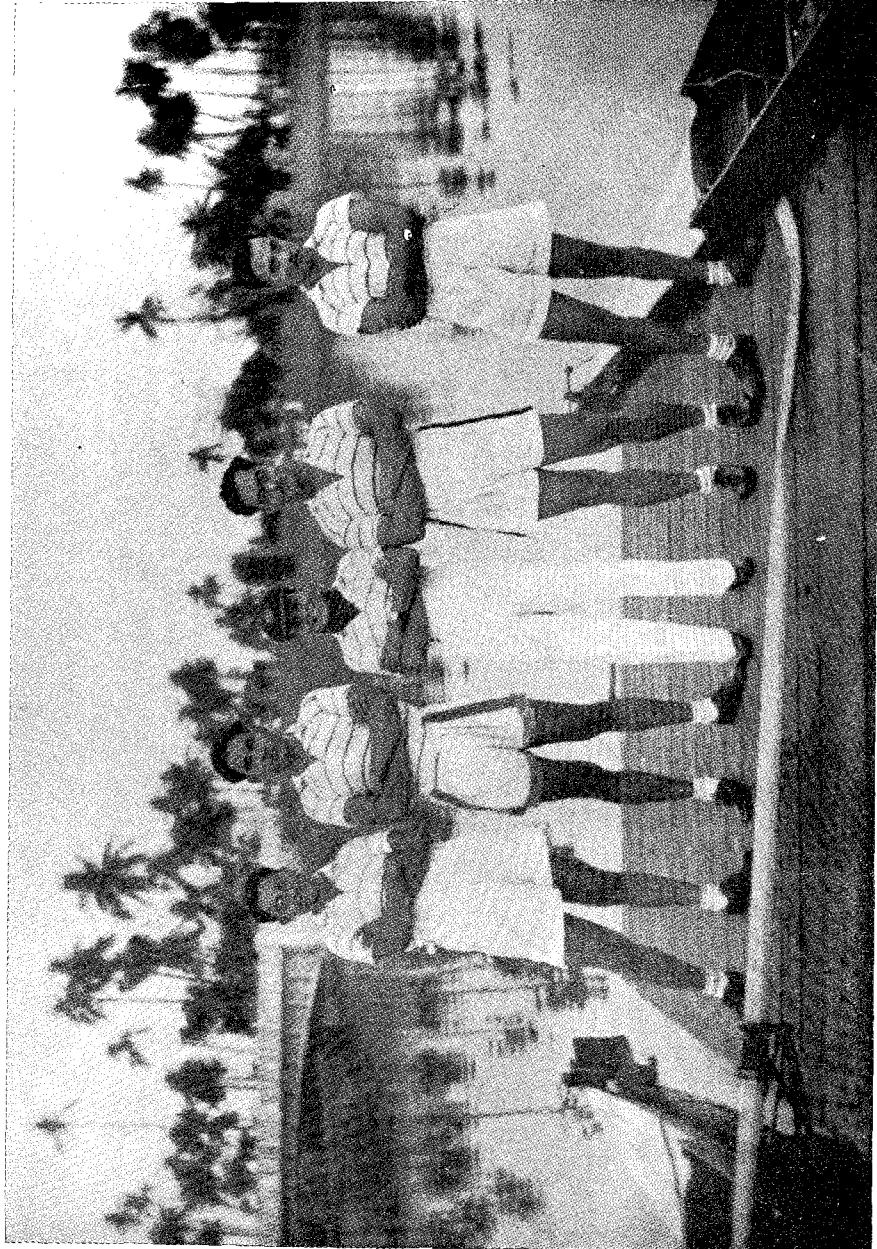
Our athletic activities have not yet been started. We hope to begin them before the Puja and to continue them during the vacation. This year we have several promising young recruits in our College who have very fair prospects ahead. If they are properly trained, there is no doubt that we would sweep the board in the ensuing Inter-Collegiate meet. Mr. A. K. Mukerji, a student of our College, represented Bengal in Pole Vault in the last All-India Olympic meet at Bombay and was the only Bengal athlete who stood first. Mr. Mukerji, the All-India Champion Pole Vaulter, has been selected to represent India against Ceylon in the Dual athletic meet in October, 1940. He is the only Bengali in the Indian athletic contest. We hope his glorious success will bring laurels to our College.

BIMAL DUTTA,
Secretary.

VOLLEY-BALL

The official season has not yet been started though we in College play the game throughout the year. We have played a number of friendly

PRESIDENCY COLLEGE ROWING CLUB



WINNERS OF: INTER-COLLEGIATE KNOCKOUT TOURNAMENT
AND
RUNNER-UP INTER-COLLEGIATE ROWING LEAGUE

(Left to right): P. CHAKRABORTY, A. GHOSH, P. MUKHERJI, S. SENGUPTA, S. GUPTA,
S. S. DAS, N. DUTTA, R. DAS.

matches and have won almost all of them. We have a very good team this year and have a good chance of winning the Inter-Collegiate Volley-ball Tournaments. Messrs. A. K. Mookherjee, S. Bagchi, Ranjit Roy, Sailen Chakravarty and Jugal are the best players of our team. Mr. A. K. Mookherjee represented Bengal in volley-ball in the last Indian Olympic games.

AROON BOSE,
Captain.

BASKET-BALL

Basket-Ball Season has not yet been started. Though our team is not strong as it was in the past years but still we are hoping to have a very successful season with the young hopefuls. The boys are shaping very well in practice games.

RANJIT RAY,
Captain.

TENNIS

The tennis season in our College has not started yet. We held the best record last year. We won all the University tournaments and were throughout unbeaten. We annexed the Duke Cup, The Intercollegiate Hardcourt Championship and finished our tennis season by winning the Intercollegiate Lawn Tennis Championship. We congratulate our Captain, Dilip K. Bose of the Third Year Arts Class, for winning the Calcutta Championship in both the singles and doubles and also for helping our College in winning the tournaments. Tennis Blues were awarded to Santanu Roy of the Third Year class and Pantulu of the Fourth Year class. Our College team was represented by Dilip Bose, Santanu Roy, Pantulu and S. N. Deb. We beat the Post-Graduate team twice in the finals which were represented by Nirmal Sen and Jyotirmoy Banerji.

DEB KUMAR DAS,
Secretary.

ROWING

The College got the runners-up in the Inter-Collegiate League Regatta this year organised by the C. U. R. C. We remained unbeaten from Group "B" by defeating Carmichael Medical College, City College, Post-Graduates and Law College. In the final we met Asutosh College the unbeaten crew from Group A. It was a truly memorable race in which we were defeated.

The Crew this year was as follows:—

	st.	lb.
Bow—Prosanto Chakrabarty	...	10 7
2—Samaren Sen	...	12 0
3—Anil Ghosh	...	10 7
Stroke—Somen Gupta (Captain)	...	10 8
Cox—Probodh Mukherjee	...	8 7
Reserve—Abhijit Sen.		
Trainer—Manish Sarkar (ex-Captain).		

Our Crew consisting of young boys had no racing experience before, except our Captain Somen Gupta who had some experience in the Lake

Club and Anil Ghosh who represented the College last year in the knock-out tournament.

Our crew was greatly handicapped by the absence of Pratul Mukherjee, last year's No. 2 for his being medically unfit.

The little success that we have achieved is only because we got a batch of sincere oarsmen who were very regular in their practice.

In the league we had an easy victory over Carmichael Medical College. The most exciting race was between ourselves and the Post-Graduates. Post-Graduates led all the way but near the finish our stroke spurted up nicely and the boats were levelled. At this moment the timely 'ten' which the cox shouted for was readily responded to and Presidency men won the race in record timing. It was something like 3 mins. 32 secs. as found unofficially. Some veteran rowers of Lake Club remarked that this kind of finish was very rare.

We rowed another exciting race against the Law College. The start we took on this day was remarked by the 'Statesman' as an unexpected lightning start. We got the lead all through and won the race against the would-be lawyers who are four veteran All-Indian rowers.

The final race in which we went down to Asutosh College will be long remembered by those who witnessed it. As both the crews were of the same merit and same standard there was a tough fight between us. Owing to some mishap in our boat, we were defeated by three-fourths of a length in 3 minutes—34½ seconds, although the swing and the balance of the boat were wonderful.

The annual Inter-Collegiate Puja Regatta was brought to a conclusion on the 21st September, and the Presidency College annexed the Jitendra Narayan Ray Memorial Challenge trophy by defeating University Law College in the final of the knock-out tournament.

Our best thanks to our Principal and Mrs. Sen for the way in which they encouraged us by their regular presence in our races and to Dr. S. M. Banerjee for the valuable assistance he rendered in making the season a successful one. We forward our thanks to our ex-Captain Mr. Manish Sarkar for the great interest he took in training our crew.

PROBODH MUKHERJEE,
'Cox', *Presidency College Boat.*

PROF. P. C. GHOSH'S FAREWELL

In the evening of December 9, 1939 we assembled in the Physics Lecture Theatre to bid farewell to Prof. P. C. Ghosh. Principal B. M. Sen presided over the meeting. Many of Prof. Ghosh's friends, distinguished ex-students and almost all colleagues and pupils of Prof. Ghosh in the College were present to take part in the farewell and to associate themselves with the tribute to him. We were fortunate to receive among us Sir Jadunath Sarkar who was Prof. Ghosh's teacher in the Presidency College. Messages conveying felicitations had been received from many of Prof. Ghosh's friends including Mr. L. C. Wrenn, Mr. J. R. Barrow, Mr. T. S. Sterling, Mr. R. B. Ramsbotham and others.

Glowing tributes were paid to Prof. Ghosh's scholarship and character in the evening of the farewell. The Hon'ble Khan Bahadur Azizul Haque, Sir Jadunath Sarkar, Mr. Justice C. C. Biswas, Dr. Syama Prasad Mookerjee, Mr. J. M. Bottomley, Prof. Humayun Kabir, Prof. Harendra Nath Mukherjee, Prof. Hiron Kumar Banerjee and Principal B. M. Sen—all paid homage to Prof. P. C. Ghosh. Prof. Ghosh replied in a memorable speech which still remains fresh in the memory of those who listened to him.

The following address was presented to Professor Ghosh on behalf of his pupils:—

To

PRAPHULLA CHANDRA GHOSH, *Emeritus Professor,*
PRESIDENCY COLLEGE.

SIR,

Partings are painful. But the present occasion is not only painful but overwhelming. For in your case, Sir, we feel that a Power is passing from Presidency College.

For more than thirty years you have been at this College ; one of the greatest teachers it has had in its annals. For these thirty long years you have done and been so much for this College that you have seemed to epitomise in your person all its glory and greatness. People no longer think of you as an individual member of the Staff. You have become an institution.

To all associated with this College the thought of the blank after you must be overwhelming. How can it be filled? It needs an effort to think of Presidency College without Praphulla Chandra Ghosh.

Your lectures have been an experience in the lives of generations of students. In their combination of scholarship and inspiringness they have been unique. Your pupils have often wondered which to admire most—your lovely English, or your marvellous readings, or that rare insight that brought life even into a comma of Shakespeare's, or that multifarious learning that roamed at ease over literatures and languages and histories, classical and modern. Your profession was also the passion of your life ; you threw your whole being into your work, making it its own reward. And your enthusiasm infected your pupils. They shared your absorption in your work, and rich is their memory of classes where the hours flitted by while teacher and students sat equally immersed in the subject before them.

Your very personality was an asset for the College. There was strength for an institution in a presence that commanded spontaneous respect. A man of fearless independence of character, you ever held your head high. But those who knew you only as a towering figure at your post knew you only in part. It was finer still to know you outside your work and discover your warm human soul, so genial and so generous.

The charity of your soul will be, to your pupils, a most precious memory. In their need they have found you the kindest of helpers, and hundreds will ever remember with gratitude the parental interest with which you have guided their studies or helped them to a career.

As you go into retirement, our best wishes accompany you for your health and long life and prosperity. But this College, Sir, cannot really spare you. It has comfort in the knowledge that it has still got you as Emeritus Professor, on whose leisure it may yet dare to make demands.

We remain,
Sir,

Your affectionate pupils.

PRESIDENCY COLLEGE,
CALCUTTA,
9th December, 1939.

STUDENTS' AID FUND

REPORT, 1939-40

The period under review is the period from 1st June 1939 to 31st May, 1940, which is the seventeenth year of the Fund. Under the watchful eye of its President, Principal B. M. Sen, the Fund maintained its traditional usefulness by offering all possible help to deserving students of the College.

The number of members contributing to the Fund was 42 on the 31st May, 1940, as against 43 on the same date last year. Although there was a fall in the number due to retirement, the enlistment of some new members has kept the strength at a practically constant level.

Eight students were awarded monthly stipends varying in amount from Rs. 5/- to Rs. 10/-. A stipend awarded to another student was later withdrawn on his receiving a Government stipend. The total amount spent towards payment of stipends was Rs. 705/-; this includes a sum of Rs. 21/- being the amount of arrear stipends due towards last year's payments.

Lump grants of Rs. 20/-, Rs. 75/-, Rs. 30/- and Rs. 68/- were awarded to four students,—the total amount being Rs. 193/-. The expenditure on this head last year was only Rs. 33/-.

A special feature in the activities of the Fund this year was the granting of a large number of special loans necessitated by the delay in the publication of the scholarship lists. 51 students, who expected to receive scholarships, stipends or concessions, were granted special loans, varying in amount from Rs. 7/- to Rs. 14/-; this limit was exceeded in certain very special cases. Apart from this, loans were granted to 35 other students as against 19 last year. The total amount advanced as loan this year was Rs. 2,082/- as against Rs. 824/- last year. The amount of loan outstanding on 1-6-39 was Rs. 247/8/-; taking this into account, the total sum due as loan this year was Rs. 2,329/8/-. The amount recovered during the year was Rs. 2,429/-; deducting from this the sum of Rs. 348/- refunded on account of excess recovery of loans and a further sum of Rs. 44/8/- which is still due as refund, the net amount recovered was Rs. 2,036/8/-. Thus the amount of loan outstanding on 1-6-40 was Rs. 293/-.

Donations of Rs. 100/- each were received from two ex-students of the College. The College Union contributed the handsome amount of Rs. 412/12/- being the sale proceeds of the Charity Performance organised by it in aid of the Fund. Donations amounting to Rs. 16/- were also received from three well-wishers of the College. The total amount received under this head was Rs. 628/12/-.

The monthly contribution from members of the staff amounted to Rs. 605/-. This includes a sum of Rs. 30/- representing the kind contribution of Mr. T. S. Sterling @ Rs. 2/- a month up to December, 1940.

The sum of Rs. 20/6/8 accrued as interest on the deposits in the P. O. Savings Bank. An amount of Re. 1/6/6, which was the balance of the S. N. Ganguli Farewell Fund was made over to the S. A. Fund by its secretary. An anonymous contribution of Rs. 10/13/3 was also received. The total miscellaneous receipts amounted to Rs. 32/10/5. Miscellaneous expenditures amounted to Rs. 20/- only. Of this, Rs. 12/- was paid to the collecting peon as his remuneration and the balance of Rs. 8/- was paid to the Principal in repayment of an advance made by him.

ACCOUNTS:

RECEIPTS			EXPENDITURE		
	Rs. A. P.			Rs. A. P.	
Opening balance as on 1st June, 1939	1,441 12 4		Stipends	705 0 0	
Staff-contribution	605 0 0		Stipend (later refunded)	45 0 0	
Donations	628 12 0		Lump grants	193 0 0	
Recovery of Loans	2,429 0 0		Loans	2,082 0 0	
Miscellaneous receipts	32 10 5		Refunds (of excess recovery of loans)	348 0 0	
Refund of stipend by a student	45 0 0		Miscellaneous	20 0 0	
TOTAL	5,182 2 9		TOTAL	3,393 0 0	

The balance of Rs. 1,789/2/9 is carried over as the opening balance on the 1st June, 1940.

Our best thanks are due to Prof. J. Ghosh who kindly audited the accounts of the Fund for the period under review. He has submitted the following report: "I audited the accounts from 1st June, 1939 to 31st May, 1940 and found them correct."

The Committee of the Students' Aid Fund takes this opportunity to thank the members of the staff whose monthly contributions are the main source of income of the Fund and, in particular, Mr. T. S. Sterling, a former Principal of the College, who never forgets to send his contribution well in advance. The Committee expresses its grateful thanks to Principal B. M. Sen for the trouble he takes in administering the Fund. The Committee also offers its cordial thanks to the members of the College

Union, both staff and students, who contributed a handsome amount to the Fund by organising a Charity Performance in its aid at the last Autumn Social.

The Secretary takes this opportunity to thank the officers in the Accounts Department of the College and in particular the College Cashier for the ready help rendered by them in recovering loans from scholarships and stipends. As he concludes this report, he thanks sincerely all his colleagues and hopes that members of the College will continue their sympathy and kind patronage to the Fund. The times are hard and contributions, which are always welcome, will be doubly welcome now.

G. D. BHAR,
Hony. Secretary.

EDEN HINDU HOSTEL NOTES

We were back to our old merry Eden after the long vacation. We were glad to meet our old friends. It was most gratifying to meet the freshers—quite a large number of them have added to our strength—beaming with intelligence, burning with enthusiasm and throbbing with the vigour of life. It did one's heart good to look on them—not the shy, timid, traditional 'freshers'—most of them, by the way, having adapted themselves to the merry ways of hostel-life in no time.

* * * *

The hostel-buildings presented the same good old appearance—dim with age, hoary with traditions. But their snug interiors, with nicely whitewashed walls, neatly painted doors and windows and scrupulously cleansed panes accorded a welcome to the elders as well as the freshers. There was a pulsation of new life on all sides. And this was most evinced in course of the election of representatives to the various committees. No sooner had the elections been announced, than a section of the hostel was galvanised into action. There were cartoons and vigorous propaganda. There were pledges and manifestoes and Grub-street poems too.

* * * *

Our social life started with the customary celebration of the Fresher's Day, which came off on the 27th July. In the morning there were sports and in the evening was arranged a friendly football match between the freshers and the old-boarders, the latter winning by a respectable margin. In the evening the Principal and Mrs. Sen, our guests-of-honour, arrived. The function started with the address of the Superintendent who surveyed last-year's activities and examination results which were not unworthy of our rich tradition. The gathering was then entertained to music by a few well-known artists. Then in a fine little address, a distinguished old-boarder accorded a hearty welcome to the new-comers on behalf of the elders. He asked them to remember that Eden has all through been the nursery of men who have made their mark in public life and advised them to be worthy of their rich heritage. The function was rounded off with a few practical instructions from the Principal as to the ways of the College and the hostel.

We are in no way lacking in enthusiasm in the field of sports. The Inter-ward League competition has been finished and the Inter-hostel Tournament is in progress. Though it will be rather premature to hazard any prophecy as to the final results of the latter, it may be said, that we shall win the honours this year. The players irrespective of the hostels they come from, receive our generous patronage and encouragement amidst the rattling of chairs and cots and every other conceivable thing within reach. This results, not infrequently, in "incalculable" damages to hostel property. The Superintendent puts up notices, draws the "pointed" attention of the boarders to some important section of the Hostel Rules and sounds a note of warning by appraising them of the refusal of the P. W. D. to repair the damages. But they can hardly cope with the youthful exuberance of the boarders.

* * * * *

There are, however, the same old, time-worn furniture full of bugs—bugs that baffle all strategy by retiring to the impregnable fastnesses of the cots. And there is the pest of mosquitoes,—an import in the new session—it seems. One sees Khaki-clad and bustling officers bristling with importance, prying into the sewers, the dangerous breeding-grounds of these vermins. Their frequent visits, sombre appearance and eloquent report almost raise high hopes in the breasts of the hostellers. But alas! all these cannot save them the cost of mosquito-nets—the money which they could more profitably spend on cinema, etc.

* * * * *

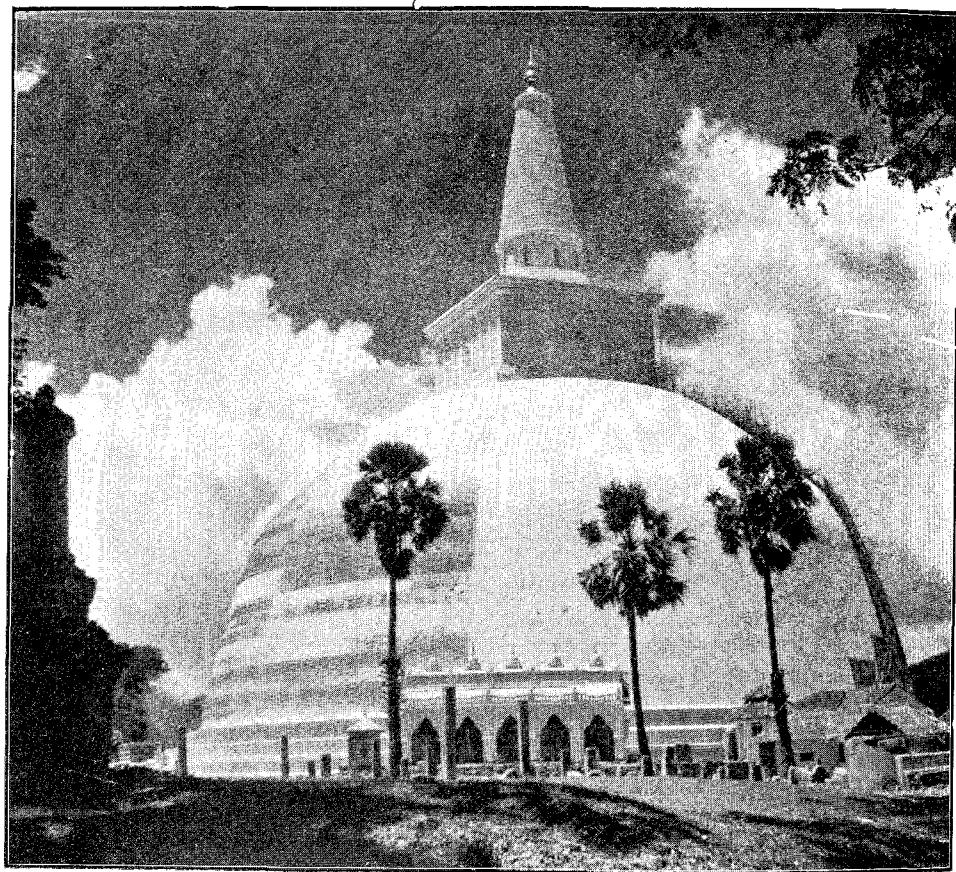
Our energy is not run out merely in the pursuit of sports. We are capable of active interest in other activities too. We have started the session with a contribution of no less than Rs. 53/- to the Jadavpur Tuberculosis Hospital. There is, at the present moment, a strong movement for the revival of the extinct Autumn social and permission, has already been secured from the Principal.

* * * * *

While writing this the writer cannot divest himself of the gloomy prospect of the impending separation. But let that not sit too heavily on us, let it not dampen our spirit. Let us try to see the silver-lining behind the cloud—let us look beyond the immediate future. We shall then know that we part to-day only to meet again a month after, more refreshed and more cheerful. Let us, therefore, bid a merry 'au revoir' to one another and to the hostel.

"A HOSTELLER"

Mr. Bimal Chandra Datta, B.A., of the Sixth Year Class, who was Secretary, Presidency College Magazine, for the last session, has been elected General Secretary, Calcutta University Law College Union. Our congratulations to him.



RUWANWELI SEYA, ANURADHAPURA.

The mightiest of the *dagobas*: bigger than the third pyramid at Gizeh in Egypt.

*Photo by Prabhatprasun Modak,
Fifth Year Arts.*



THE PRESIDENCY COLLEGE MAGAZINE

VOL. XXVII

APRIL, 1941

No. 2

EDITORIAL

The Marxist Theory of Literature

And so she went on, taking first one side and then the other, and making quite a conversation of it altogether.

—*Alice in Wonderland*.

I

WE are sure the importance of the subject we take up for editorial discussion will not be doubted by any of our readers. In dealing with a subject like this it is usual to remember the simple device adopted by the man in the story who being required to write something on Chinese metaphysics read a book on China and another on metaphysics and combined the information. But the example is not helpful for us; for the authorities of this journal did not look for either a high *literary* or a complete *dialectical* education as essential accomplishments in its editor.

The broad outline of the Marxian theory of literature—that the social conditions under which an artist lives noticeably influence his works—has been understood by sensible men at all time but never expressed for fear of emphasising the too obvious. But in our time there are many who regard this elementary truth as an answer to all the problems of art and the universe like the man who “bought an electric razor at the time of the fall of Bolougne and could talk of nothing but new shaving.” An attempt is made to push the rest of the Marxist theory forcibly into regions where it does not hold thereby bringing the whole Marxian analysis into ridicule. Having once accepted the Marxist view of literature it is often difficult to change or modify it afterwards. The thinking that most of the Marxists over 25 do when once the bony

skeleton of their opinions are firmly set is the pleasant activity of filtering through the mind arguments which help the further ossification of the mind and its opinions. Thought which may lead to the break up and rearticulation of the original skeleton tends to be a torture. The younger Marxists after an early conditioning in the arid school of materialistic dialectics come to regard an independent judgment upon anything as reprehensible as an independent income and do never question the validity of the opinion of their elders. The result is what we are perceiving today; on all sides there are youths who neglect the study of literature in their energy of faith in the metaphysical elucidation of an abstract dialectic, who regard those endeavouring to understand literature as men of inferior understanding, who because their common sense is insufficient to check their faulty logic set aside the works of art of past ages as having impressed them as no more than an aspect of the class struggle, an opiate given to the poor to enable them to endure the conditions of life to which it has pleased God to call them.

In the abstract such dialectical propositions do not state anything about "empirical matters of fact" but concern the relation of ideas. Followers of Marx usually express themselves in a few metaphysical propositions which fail to conform to the conditions under which alone a statement can be literally significant. Such propositions do not make any assertion about the actual works of literature and are neither true nor false but literally senseless.

Even when the Marxist attempts to relate his proposition to empirical facts by showing how actual works of art conform to his theory he does not find it difficult to establish it in broad outlines by a careful selection of illustrative materials. Literature can be viewed in many ways and many general formulæ can be invented which cover enough of the ground to seem adequate if the facts are carefully selected. Even in history it is possible to give a theory of the causation of the modern unease in the following manner. All the miseries of the world as at present follow from the Industrial Revolution. "The industrial revolution is due to modern science, modern science is due to Galileo, Galileo is due to Copernicus, Copernicus is due to the Renaissance, the Renaissance is due to the fall of Constantinople, the fall of Constantinople is due to the migration of the Turks, the migration of the Turks is due to the desiccation of Central Asia. Therefore the fundamental study in searching for historical causes is hydrography."

Apart from this objection to the Marxist who by making a convenient choice of materials would have us believe that no other theory than his own can adequately account for them, there is a more funda-

mental objection to all deterministic theories concerning the things of the mind. If, as the theory of Marxian determinism asserts, mind is merely an epiphenomenon of matter, if consciousness is completely determined by physical motions, if things of the mind including literature as also dialectical materialism are intellectualised versions of the productive relations in society, if intellect is merely a function of the way in which men satisfy their wants, then there is absolutely no reason for supposing that any theory produced by this intellect can have universal validity. If Marxian determinism is correct it is meaningless to ask whether Marx's theory is true or not—it is a mere reflection of Marx's productive relations to his society. If the Marxist theory of the function of intellect is justified there is no reason to take it seriously as it itself figures among the judgments made by that intellect. Therefore if Marxian determinism is correct there is no reason for attaching the slightest importance to the opinions among others of Marxists.

In another quite serious way the Marxist theory of the function of intellect would render all efforts to plan social life without meaning. If it is said that man's ideas are merely the outcome of the forces of material production, man's freedom to make his own ideal is taken away. The theory that men are merely unconscious agents driving before economic impulses motivated by the social forces of production is a negation of all social plan and purpose. If man is at the mercy of blind instincts the effort to understand life and to construct it into a thing of order, sense and dignity becomes futile. With such a theory of social determinism there is no sense in attempting to control men's associated destinies as everybody in society will act blindly like a man propelled by a push from behind his back. The Marxists assert that hitherto man has been a coward perpetually stultifying himself, blundering through life. But if the theory that man is an epitome of productive relations is true the Marxist reforms would only harvest a new crop of similar weeds as in the past. The communist society will be a fresh variation on the theme of human futility.

Leaving the fundamentals of the Marxian theory aside we may consider some of its important details. The insistence on the importance of leisure as helping the life of the mind is held to be a communist discovery. Marxist economic reforms aim at providing enough leisure to all citizens so that the opportunity for creative mental activity may be free to all. There is, however, nothing peculiarly Marxian about this emphasis. In working out his political ideals the Greek Philosopher Aristotle asserted that to the citizens of a state leisure is more important than work. In their work only a part of the nature of the citizen engaged in a particular occupation receives emphasis hindering the

rounded development of his individuality. As a producer of society's wealth a man is a miner, a tobacconist, a statistician or a road-engineer and only the qualities in him that are brought into play in his work are fostered. But a man's social efficiency is not the measure of his spiritual manhood. It is only in leisure that a man expresses, realises and fulfils himself. Nothing like the Marxian classification of human beings into the proletariat and the bourgeois—a classification which leaves nearly everybody unclassified—or the insistence on malice and hatred as important factors in social dynamics is necessary to prove that the rational enjoyment of leisure is essential in order that the citizens may attain the full growth of their manhood.

In stating the Marxist theory of literature Christopher Caudwell shows how the increasing economic differentiation in modern society stifles genetic individuality. Social differentiation means that an individual plays a particular role in social production. This differentiation is the very antithesis of individuation for by it the individual may be pressed into a mould—whether that of miner, bank clerk, lawyer or parson—which is bound to suppress some part of his native individuality. He becomes a *type* instead of an individual. An inherited character is forced into an acquired mould. The greater the differentiation the more specialised will be the mould and the more painful the adjustment. "Psychologically the process takes place by the exaltation of one psychic function, the most marked genetically and therefore most likely to prove economically remunerative. The hypertrophy of this function and its accommodation to the purposes of the chosen professional type result in the wilting of the other psychic functions which eventually become largely unconscious and in the unconscious exercise an opposing force to the conscious personality."

The fact that biological individuality is thus opposed to economic differentiation and that civilisation fetters the "free" instincts is not explained by the theory of the class struggle. Marxists hold that the modern man is discontented because his economic activity does not provide him any chance to develop his inner individuality. The typical discontent of the modern man is reflected in the unease and self-distrust of modern poetry.

It is not wholly true that economic differentiation stifles individuality, for the possibility of specialisation gives the opportunity for the most elaborate development of the peculiarities constituting the "difference" of a biological individual. Dr. Richards has shown how the average educated man is growing more conscious. This is due to the fact that his life is becoming more complex, more intricate, his

desires and needs more varied and more apt to conflict. And as he becomes more conscious he can no longer be content to drift in unreflecting obedience to custom. He is forced to reflect. And if reflection often takes the form of inconclusive worrying that is no more than might be expected in view of the unparalleled difficulty of the task.

In explaining the typical modern unease and neuroses and in relating art to the fulfilment of the unconscious urge in man's inner nature Freud is nearer the truth than Karl Marx. Freud suggests an interpretation of human thought and culture in terms of the different ways by which they have sought to compensate themselves for the instinctive sacrifice which living in society involves. The mature achievements of the human spirit are compensations which we have invented for the instinctual renunciations which the existence of civilised society demands. The importance of art is derived from man's need to create illusions to protect him against the unbearable recognition of things as they are in an industrialised society. We indulge in intellectual activity as a compensation for thwarted instinctive activity. Civilisation develops in man a moral conscience by which it controls the instinctive and unconscious part of man's nature. Inevitably in imposing its demands the super-ego in the form of conscience pays too little attention to the happiness of the ego and the instinctive cravings of man's inner nature. In this conception we at once find the root of civilisation's discontents and the justification of the Freudian method which by moderating the demands of the super-ego seeks to alleviate these discontents. It is according to this view rather than straining at imaginary fetters which the Marxists suppose prevent the blossoming of our senses that there is an ample possibility of making art and literature the creative release of our instincts.

Even if it be accepted that increasing division of labour produces a movement of poetry away from concrete living so that art comes to be in opposition to work, there is no escape from this position through the Marxian expedients. The Marxist theory of economic organisation does not afford any hope of establishing instinctive contact between the life of mind and the general life of the community. If the modern technics of production cause a severance between art and life and stifles the growth of genetic individuality it by no means follows that collectivist economic planning, the consciousness of social determinism or central control of men's associated destinies can relate art to the satisfaction of inner needs of our nature. Unless the technics of production change considerably the workers in a communist state will be employed at the same processes as workers in any modern community. The literature

in such a community will be, as the Marxists themselves believe, unconscious response to men's experience as wealth-producers. There is no reason to believe that workers in a communist state will attain greater powers of self-contemplation, or that Life under a collectivist economy will be driving at the brains, the organ by which it can attain self-consciousness and self-understanding.

Any improvement in the forms of art through a development of self-consciousness can only be brought about by vast changes in the technics of industrial production. Lewis Mumford writes that the miner in modern civilisation is dehumanised by the nature of his daily toil. The slatternly disorder of the mining town and the drinking and gambling that go on in it are notorious. But these are necessary compensation for the miner's daily labour. Released from his routine the miner takes a chance at cards or dice or whippet racing in the hope that it will bring the swift reward denied him in the drudging efforts of the mine itself. Now if there is a mine to be worked in Soviet Russia there also the condition of the miner will not be significantly different. The collectivised ownership of mines makes no difference to the humble miner who is inevitably brutalised in the process of his labour. Unless the technic of mining is improved it will not be possible to provide greater leisure to miners. The Marxists have laid undue emphasis on the class structure of society and have ignored the more profound causes preventing poetry from expressing the genetic instinctive part of the individual. According to the Marxists all workers are honest, brave and good, they have to plan nothing and to learn nothing; the Marxist theory requires them simply to "take over" from the grasping capitalists who are now in charge. This is surely not the way to add creative dignity to the human adventure by making the conditions of daily toil different from what they are now in modern communities.

With a view to making poetry embody men's experience in their day to day life and organising art production for a creative release of instincts Caudwell would bring literature into contact with the complex details of productive functions in a modern society. Poetry should be the maid of all work like the harvest poetry which in early times harnessed the instincts to the needs of the harvest by a social mechanism. The collective emotion organised by art at the tribal festival sweetens work and being generated by the needs of labour goes out again into labour to lighten it. Without the harvest poetry phantastically portraying the granaries bursting with grain and the pleasures and delights of harvest men would not face the hard labour necessary to bring it into being. Similarly Marxists want to bring poetry nearer to the workers'

lives spurring them on to their labour. The beauty of literature will be the felt truth that we live through organised productive activity. Alick West wants that there should be only one kind of song sung throughout the country, namely, labour songs; all other songs are valueless. The world is founded on the human energy by which we have produced ourselves and made the world in itself a world for us. Everything that social energy has made real for us, is a wonder, the wonder of continual creation. The poet's whole writing should express that participation in social energy through which he feels the life of the world.

This attempt to harness poetry in the aspects of production in which the poet himself is engaged and to subjugate literature to specialised details of mechanical activities is altogether a fruitless endeavour. This arises from an undue emphasis on the specialisation which the increasing differentiation of modern society renders inevitable. If poetry is forced into the technical specialities of productive work, the specialisation of human nature will itself be reinforced. Gulfs will be created in human society as a result of the absence of communication between man and man. Marxists finding that the workers engaged in different types of work have no common experience as producers of commodities try to rationalise the whole situation by making literature an expression of the specialised experience in productive activity.

The way out of the difficulty is to be found in the following way. Two men who have specialised in different branches of productive activity will certainly find that there is a common ground between them, that there are ways in which they can establish satisfactory human relations. Poetry will be of great help in developing human contacts and in solving the problem of acquired difference. The gulfs which separate human beings of different kinds and degrees of ability do not extend over the entire field of personality. As specialisation increases the need for developing that part of our personality in which our acquired differences or inequalities do not prevail becomes greater. There is in all ages something simple and direct about poetry and the development of poetry will help the growth of that part of our nature in which we most resemble each other. "The inhabitants of the high lands of Arizona are cut off from one another by the mile-deep abyss of the Grand Canyon. But if they follow the Colorado River down towards its mouth they find themselves at last in the plains at a point where the stream can be conveniently bridged." Something analogous is true in the life of the mind. Human beings separated by differences in specialised characteristics and in acquired intellectual ability as wide

and deep as the Grand Canyon may peer at one another uncomprehending across the gulf of acquired dissimilarity. But it is always in their power to move away from the territories in which these divisions exist ; it is always possible for them to find in the common world of thought and feeling the site for a broad and substantial bridge connecting even the most completely incommensurable of specialised universes. The increasing differentiation of society does not make it necessary to fetter poetry to specialised functions. While such specialisation would separate the dissimilar and shut them up in different compartments, poetic intuition takes account of the natural difference of things and seeks to combine them in the ample unity of the whole. The stature of man is not to be reduced to the requirements of society. Literature should never be used to rationalise these requirements. Man is much more than the producer of society's wealth. Man's social efficiency is not the measure of his spiritual manhood. The soul which is our spiritual life contains an infinity within it. Poetry should be an expression of the nobility of man and the infinity of his soul.

Apart from the exaggerated claims of the Marxists about the social determinism of literature it is not possible to deny the significant influence that society has on its poets. Stephen Spender thinks that in the modern world the question that concerns a poet is hardly a question of *where* he is at all, but *when*. Things happen only in time and for a poet the consciousness of the time in which he is living is of the utmost importance. This view would bind the poet very closely to the age in which he lives. For in a period of time people may go backwards and forwards, towards and away, from the *thing which is happening*, the masterpiece in which all men live, as they might step before a great picture seeing it now near and now from far occasionally going into an adjoining room to avoid it for moments altogether. But there is no chance for anybody to escape from the history of a period altogether. Writers are the interpreters of life around them. Their genius lies in the life, not in themselves who are only interpreters of life. "Machines can be hidden and escape destiny but consciousness cannot in the modern world at all events because it interacts everywhere."

Such a view of the poetic function reduces the poet to the position of a preacher of the lessons of contemporary history, a guardian of the morals of mankind in a period of time. Poets are the interpreters of the higher things in life for which civilisation has existed. Literature while it interprets the conditions of life in an age is also the embodiment of the destiny of the human race and an interpretation of the eternal truths in the history of mankind. Literature stands "for the future and

the past, for the great abstractions: for conscience and virtue; for the eternal against the expedient; for the evolutionary appetite against the day's gluttony; for intellectual integrity, for humanity." If the poet is excessively preoccupied with the problems of his day the great appetite in his mind for beauty, perfection and truth is overborne by the day's gluttony and the quality of his poetry deteriorates. In Dante's works are not those the weakest parts which deal with the theological problems of his time?

Much of the Marxist criticism of literature of the past consists in asserting that such literature cannot be enjoyed by many among the population, that division of labour has led to a class society in which consciousness has gathered at the pole of the ruling class whose rule eventually produces the conditions for idleness. "Bourgeois" literature is regarded as the creation of a leisured class living on unearned money. On that poisoned wealth flourishes a kind of poetry which has lost that simplicity of outline, that grandeur and searching nobility which comes to it from being sited in the heart of concrete living and able to voice the most general and important experiences in the most universally meaningful way. Our poetry, the Marxists assert, is a system of apologetics for the present order of social relations under which exists at the one end of society a diminishing number of plutocrats with an income, power and purchasing capacity increasing beyond the dreams of earlier society and at the other end grows an army without possessions, without work, without hope to a degree unknown to any previous civilisation. The very people who will not scruple to throw the common man out of employment, throw him into war and curtail his liberties in every direction when it suits their purpose, encourage him to look at literature as a harmless pastime in order to keep his mind off the main issue.

Bourgeois poetry, it is held, flies away from life into a heaven of pure art asserting personal worth and openly denying concrete living. This withdrawal in itself reflects the movement of the bourgeois class from reality, the development of the contradiction between bourgeois consciousness and proletarian reality, between the productive forces of society and the social conditions of existence of the capitalist class. Poetry as a result draws more and more apart from the world of reality, it asserts with increasing success the personal perception of life and the personal feeling until it becomes so desocialised that at first perception and then feeling cease to exist at all. The great mass of men no longer read poetry, no longer feel the need for it, no longer understand it because poetry has moved away from concrete living by the development of its technique.

All this represents an attempt on the part of the communist critics to account for certain features of poetry which are not easily comprehensible to them by theories of social life which while they may be true of other aspects of our associated living may not at the same time be true about poetry. These things in poetry which the communists do not find easy to understand are not necessarily unimportant or useless but indicate certain important respects in which their education is incomplete. Communists deny the validity of the poetic experiences as written by poets of past ages describing them as merely subjective and illusory. But it should be remembered that to those who have never actually had it any poetic experience must seem subjective and illusory. It is impossible for the deaf to form any idea of the nature or significance of music. "An Indian finds European orchestral music intolerably noisy, complicated, over-intellectual, inhuman. It seems incredible to him that anyone should be able to perceive beauty and meaning, to recognise an expression of the deepest and subtlest emotions, in this elaborate cacophony." But if he has patience and listens to enough of it, he will come at last to realise not only theoretically but also by direct immediate intuition that this music possesses all the qualities which Europeans claim for it. Of the significant and pleasurable experiences of life only the simplest are indiscriminately open to all. The rest cannot be had except by those who have undergone a suitable training. First Shakespeare sonnets seem meaningless; first Bach figures a bore; first differential equations, sheer torture. But training changes the nature of our experiences. "In due course, contact with an obscurely beautiful poem, an elaborate piece of counterpoint or mathematical reasoning causes us to feel direct intuition of beauty and significance." A man who has trained himself in certain directions comes to have certain experiences quite different from the experience of the average sensual man. Knowledge is always a function of being. "What we perceive and understand depends upon what we are; and what we are depends partly on circumstances and more profoundly on the nature of the efforts we have made to realise our ideal and the nature of the ideal we have tried to realise." Being can be profoundly modified by training. Those who have not undertaken the training can have no knowledge of the kind of experience open to those who have undertaken it and are as little justified in denying the validity of their experience as were the Pisan professors who denied on *a priori* grounds the validity of Galileo's direct intuition (made possible by the telescope) of the fact that Jupiter has several moons.

Moreover, the test of availability of art to the largest possible number cannot lead to successful art creation. If it be the aim of art to be

most widely enjoyed all that is great in it will be sacrificed before the superficiality, ignorance and superstition of the mob. Of the pleasurable experiences only the simplest and most elementary are the most widely shared. A life of sensuality, of instincts and passions may have a wide appeal ; but that is no reason why our literature should encourage us to surrender ourselves to the drive of unconscious desire and to be used for the blind, instinctive and often self-wasting purposes of Nature. Again, all works of literature available in older literary forms cannot be properly enjoyed by those who are not trained in the obscurities of linguistic forms ; but that does not prove that we should sacrifice Shakespeare for the journalist of to-day. The test of universal appeal would if applied to matters of science lead to a complete moratorium in scientific research ; for whatever is difficult to master in the realm of science would be given up in the interests of those among us whose intellect is not strong enough to penetrate into the mysteries of nature. Would the rebels against "bourgeois science" propose that medical research should be given up as its principles are not comprehensible to the glass-blower in a communist state?

Caudwell himself seems to realise this when he observes that "steady debasement and stereotyping of the human psyche are characteristics alike of factory production and factory art. Let any artist who has had to earn a living by journalism or writing 'thrillers' testify to the inexorable proletarianization of his art. The modern thriller, love story, cowboy romance, cheap film, jaaz music, or yellow Sunday newspaper form the real *proletarian* literature of to-day. It is an art which is far more really characteristic, which plays a far more important and all-pervasive role in society than, *e.g.*, the art of James Joyce." And yet Caudwell tells us that we can only save our souls by becoming still *more* proletarian.

To assert that literature produced under a certain system of economic relations is apologetics for the continuance of that system, to state that our poetry ever attempted a glorification of the human relations of coercion described as capitalism, the freedom of the few based upon the unfreedom of the many, the characteristic exploitation of capitalism by ownership of the means of production and monopoly of the freedom of society by purchasing the labour power of the free labourer, free of all property but his bare hands—all this is such an absurd misreading of the history of literature that it seems scarcely necessary to spend time refuting it. No work of literature has ever endeavoured to prove that the actual freedom enjoyed by the people in any society represents the last term in the political evolution of the

human race. It is always through the artists that the noblest sentiments protesting against all injustice, inequality or oppression come into articulation. Whenever there has been a denial of full human rights to all citizens such a tragedy affecting their time has found voice in the artists of that period. Even under bourgeois Capitalism literature has been perpetually giving expression to such sentiments as that it is life and not machinery which matters in the end, that the supreme commodity is man himself and that the approach to civilisation should be free to all and not a privilege of the few. While there has always been a vague aspiration for freedom among people under oppression in all ages, it has been the poets of every age who have given voice to those mute feelings and thus helped mankind on towards its goal.

II

Even if it be accepted in a limited sense that the art of any period is influenced by the social relations of production, it does not by any means follow that a communist revolution will bring in a stage in economic production which will have the most desirable influence on works of art. Marxists hold that the collective world of art is fed by the collective world of real society because it is built of materials which derive their structure and emotional associations from social use. If poetry is thus conditioned by economic forces there is nothing to show the necessity from this direction of communist economics. Even if it be accepted in a general sense that social conditions influence art, in the context of Marxian determinism there is no necessary connection between its thesis and the Marxist predictions about literature.

The messianic mysticism of Marxian determinism would have us believe that the classless state is the "far off divine event towards which the whole of creation moves." Marxists have been chiefly concerned to show the evils of capitalism, how under such a system the true end of literature is never attained. But they have not shown how the true purpose of art will be achieved by collectivist planning of economic life. Marx did not consider the technological factor in social life which is the cause of much of modern unease. How little the Marxists have tried to understand the circumstances under which we live and how completely they have misunderstood the impact of science on social life is shown by Randall Swingler's assertion that "the individual is only free to choose when he is separated from social function and social responsibility." Freedom of the individual then becomes synonymous with isolation. The truly free man is the man who is free from the necessity of choice, the man in whom there are no two conflicting wills

but whose power is perfectly organised under one compulsion. If this is the way in which the Marxists would fulfil the true purposes of art by isolating the poet from life and releasing him from social responsibility we can assure them that they have no future in a world conditioned by its past as ours. The facts of social life have to be accepted by us as they are and in society as it is the poet must seek his springs of poetic inspiration. The life of the poet should bring into play as many as possible of the positive interests. The best life is not that which is lived in isolation from one's fellow beings but one in which as much as possible of one is engaged and that with as little conflict and as little frustrating interference between different systems of his activities as there can be. We have also to regard the poet's experience not in itself alone but as a piece of his life and as a factor in other people's situation. If we are to approve of the experience it must not only be full of life and free from conflict but it must be likely to lead to other experiences both his own and those of other people, also full of life and free from conflict. Such an experience is not possible on the Marxist postulate of the poet's function which is based on a chaotic ignorance of the vast technological apparatus importantly influencing the life of a modern community.

Marxists should give up their disorderly and muddle-headed theories about the sociological component of art. The greatest need of the hour is to define certain literary ideals—all past values being merely the outcome of class hatred—which literature should aim at. Only then it will be possible to see how far economic organisation of society in one way or other helps us to achieve those ideals in art production.

Marxists hold that writers should take an active part in revolutionising the basis of society. All works of literature should accept the propositions of Marxist economics as major premise. Writers should nail their colours to the mast of communist political theory. Poets should help the people in comprehending the social realities and in changing the class structure of society. Whatever the Marxists may have in mind when they fix these rules for the guidance of the artists the final test of all literary standards is whether they lead to successful art creation. We shall see how far the Marxist exhortations help artists to produce successful works of art and how far works produced under the stimulus of Marxist theory have been successful.

The Marxist argues that it is no longer possible to go on enjoying poetry for its own sake without worrying about politics and economics. How can a poet go on quietly reading when he knows that at any moment his house may fall about his ears. While the Civil War is going on in Spain, W. H. Auden feels that what happens to the Republi-

can Government in that country is more important to him than what he is going to eat or whom he is going to marry. It would seem, therefore, that if the poet's main object is to lead an active political life it is a waste of time discussing poetry with him—for whatever you say will be related up to the political issue of the moment. Marxism is a guide to action, he will tell you; its object is to promote action and to emphasise on every occasion that any idea is useless unless it can be put into practice. "John Cornford, for example, was a poet and a communist; his ideas about poetry, instead of giving birth to more poetry as in the case of Shelley who also had revolutionary ideas, lead him to direct action—to fight for his ideas with a gun." He was killed fighting for the democratic government in Spain, and the poetry and criticism he might have given us necessarily remains unwritten. Ralph Fox and Christopher Caudwell, two of the most brilliant critics of the Left, who went out to Spain to fight Fascism were killed. Both these men were trying to put their Marxist theory into practice in the most practical way: both chose to become heroes "instead of remaining merely writers."

The final test of any attitude to life for the writer must always be the effect that it has on his writing. The danger is that by adopting any doctrinaire system of beliefs and especially any predominantly political-economic formulation of reality the writer will usually find that he tends to reject the direct evidence of his own personal experience of life in favour of a theory of life based on a simplified rationalisation of that experience which will lead him insensibly to make his reactions fit into a given theoretical framework. Where they do not fit in they will be deliberately or unconsciously falsified until they do. Having got hold of a few general truths about society, his principal aim on all occasions will be to force everything else into line with those truths. If there should still remain various inconvenient factors, these are either ignored or their validity is denied. "But for a poet whose material is the whole unlimited field of reality, such an attitude can only be a serious limitation."

The *International Literature* of our time consists chiefly of the contributions of the younger Soviet critics who seem to have no genuine responsiveness to literature at all. Whatever author they are dealing with becomes simply a pretext for endless reiterations of the political and economic maxims of Marx, Lenin and Stalin as though their main concern were to establish their own political orthodoxy. We are told that unless the writer has in everyday life taken the side of the workers, he cannot, however, talented he may be, write a good book. Taking

up an active political life may stop the writer from functioning altogether. But that does not matter because unless he joins the workers' movements his writings will become increasingly false, worthless as literature. "Having joined the workers' movement he must acquiesce cheerfully in this probable extinction of himself as an artist and even be willing to sacrifice life itself in the cause of the workers." We cannot, however, help thinking that it was a good thing that Shakespeare did not throw himself into the struggle of the Netherlands and get killed in helping this progressive bourgeoisie to throw off the yoke of a feudal and reactionary Spain. In the context of the communist theory it is paradoxical however that the communist writers of England—Auden, Isherwood, Heard, MacNeice—should run away to America when their homeland is attacked by the enemy. They found it difficult to "write lyrics in London now" when "something so much louder and more destructive and seemingly more important" than anything that can go on in one's head is filling the sky with hammer blows. These gentlemen, however, wrote to the newspapers explaining that realising that the European civilisation is done for they "got away to start something somewhere else."¹

Marxists hold that whenever a man retires into himself for a detached contemplation of events, he is escaping from life. But such contemplation is the avowed aim of every public-minded person. We all want to know what civilisation is doing, what it is developing into, whether the present economic system will hold, and so on—but in daily life we are so involved in these things that we cannot focus them properly. We desire to withdraw and behave as if they do not concern us and then we have a better chance of seeing what they are up to. "Art should be an expression of life in all its aspects and so should include an escape from what officials call life and artists hold to be officialism." The idea that escape is *per se* wrong is a bureaucratic idea. It has no basis either in ethics or in æsthetics and it only comes to the front in an age like this when the community is highly organised and tries to "boss the individual at every turn, educating him, taking his finger prints, paying him if he produces children, punishing him if he does not vote at its precious elections, refusing him a passport if he has not been a good boy or is not accompanied by a good girl, controlling him at birth, death, work and play." Run on such lines as these a community runs easily, but if in this bureaucrat's paradise an individual side-steps there is instantly a jam; the traffic is held up and the five-year-plan is retarded no one knows for how long. An escape

¹ *The New Statesman and Nation*, November 16, 1940.

from the machine causes so much inconvenience to the operator that it is condemned as an escape from life and the offender is accused of committing some spiritual crime. The offender may be merely a wastrel, but he may be a great artist like Milton or Proust, who works best in solitude and he may quite often be an ordinary person who has to withdraw into his little fortress and build up a small private universe before he can see where he stands.

We should always be careful about laying down laws for writers and hedging their activity with all kinds of dogmatic restrictions or demanding that the opinions they express should be in all cases politically expedient. Take away from a writer his individual freedom of judgment, start conditioning his responses to reality by all kinds of rules of how he should write and what he should write about, imprison his imagination and stifle his intuition by too much reason and you run the risk of stifling the creative impulse altogether. "The lunatic is only a person who has been frustrated and suppressed till his imagination and desires have rebelled finally against his reason." He is only one stage further than the poet, a person who could find no place in life for the poetry within him. "Nowadays many poets feel that there is no place in the modern world for the poetry within them"; a distrust of their own emotions and a contempt for aspects of their own personal life are the result.

Under the influence of the political theories of the Left the Marxist standards of literary criticism have been steadily degrading and anything of any value has been ejected from literature. Alick West writes that the aesthetic value of literature depends on the relation of the writer to the productive activity of society; the poet must feel this activity and see the world in terms of it. Applying this criterion to Joyce's *Ulysses* he has no difficulty in deciding that it is a less valuable work than *The Gate of a Strange Field* a novel about an English mining town by a certain H. Heslop; 'because the social attitude is less valuable, the work is less valuable.' "There is no sign of productive activity in *Ulysses*, there is not a worker in the book . . . no disputes between employers and labour, no struggles for wages, no strikes." The poetry, the humour, the rich burden of association and all the delicate complexity of a sensitively reflective mind revealed in Joyce's first chapter all must go in favour of the raw, unreflecting energy of a lad dashing off to work. Now *Ulysses* is an infinitely more complex work and moves on many levels of awareness, whereas Heslop's book only exists on one and a comparatively elementary one at that. Joyce can invest the smallest incident of common experience with a remarkable life and

significance whereas Heslop's description of such a major disaster as the flooding of the mine fails to move us except superficially. "Joe Tarrant may be a more admirable character than Stephen Daedalus, in the sense that he has all the obvious virtues. A good Boy Scout from the same point of view may be more admirable than Baudelaire."¹ But unless we are to substitute elementary moral and religious standards for the value of a writer judged by the richness and comprehensiveness of his awareness this is beside the point. The disaster to all art in our age is caused by the invasion of all departments of thought by politics, the facile classification by the romantic radical of all activities and productions as either Right or Left Wing—reactionary or progressive. This is the attitude of the Revolutionary Simpleton, of one-track mind. Marxists see all the phenomena of our life as painted either red or violet. They ignore intermediate colours and shades. But to the artist life appears in a rich variety of intermediate colours. And it is with the discrimination between intermediate shades of colours that the artist is chiefly concerned.

At some periods of history certain issues assume greater importance than others. The poet will deal with those issues which as a man he feels most deeply. Judgments based solely on moral standards or ideals of social usefulness result in an impoverishment of the arts. Poetry is the criticism of emotion from the standpoint of personal integrity. "If the poet loses that integrity in an attempt to be something that he is not . . . than he loses everything that makes him valuable to society." Today because the political issue is so urgent we are apt to forget that it is not his political opinions that make a poet so much as the range, sensitiveness and depth of his perceptions. It is not primarily the business of the poet to be a politician so much as to interpret imaginatively the crisis that is taking place in the minds of men. Only with a view to doing that should the poet see the world of his time as it is and share to the full the life of his age.

III

It is a part of our discussion to investigate what possibilities of successful art creation does a communist state provide. The existence in our time of a communist country which professes to enshrine in its state policy the principles of Marxist politics adds an element of practical interest to our enquiry. But it should never be supposed that because

¹The comparison between the two novels is taken from Henderson's *The Poet and Society*.

successful revolutions are fought on the basis of the Marxist theory, therefore Marxism in all or any of its aspects becomes true. Many people fix their hope in Marxism on the fact that at least one successful revolution has been inspired by Marxist doctrines. Is not the success of the policy a vindication of the validity of the Marxist analysis including the analysis of art?

The crux of the matter lies in the relationship between beliefs and actions. Over a certain sphere it is the case that to believe what is objectively true in the sense that it can be established by the accepted criteria of scientific investigation leads to successful conduct. But there is another sphere to which this line of argument does not apply. "A belief in something which from a scientific point of view is completely untrue or even meaningless for instance the doctrines of Christian science may lead to successful results, for instance an improvement in health." Again take the case of a young girl who has a squint. This is a fact subject to the usual tests of scientific truth. When she believes that she has a squint she believes something which is objectively true. The result is that she is self-conscious and uneasy, has no social success and leads an unhappy life. Then some Cové or Eddy makes her believe that her eyes focus in the normal way. This doubtless is objectively false. But now her assurance and amiability overcome her misfortune, she is socially successful in spite of it and her belief appears to her to be confirmed by the happiness that she feels. This is enough to show that nothing is taken away from the validity of our criticism of the Marxist theory of art though it forms part of a general body of doctrines which inspired a successful revolution in Soviet Russia.

The nature of the incompatibility between freedom—which, if our analysis is correct, is the very essence of all successful art production—and central control of economic activities has been completely misunderstood by the Marxists advocating collectivist economic planning. Such planning involves the planning organ of society (*scil.* the government) in making final and authoritative decisions concerning the relative importance of different human needs: it therefore presupposes a very large measure of agreement on the part of the whole people in the matter of social values. Now this agreement does not exist in a (relatively) democratic capitalist society. Therefore in a collectivist society the government will have to *impose* it on the community. This means the suppression of conflicting judgments, the stifling of doubts and criticisms of governmental policy, in short, the abolition of intellectual liberty and the setting up of a totalitarian state. Centralised economic planning presupposes the existence of a complete moral code

settling with quantitative exactness the relative importance of all human values ; and since such a code does not at present exist it would have to be created and enforced under a collectivist regime. At any moment individual divergence from the social plan may be so small that its prevention may seem a minor evil, but in the long run it is these small deviations which amount to those large changes recognised as great movements in thought and literature. Dr. Dickinson who enjoys a wide fame as a socialist realises this difficulty but asserts that *every* social system implies a set of common values and generally accepted ends and it enforces their acceptance by various sanctions. The evil may, however, not be new or peculiar to a communist state ; what is new is the *communistic philosophy in justification of the evil and the employment of the whole machinery of the state to perpetuate it*. The individualist system of private property and the free market is neutral as between different human ends and imposes no ready-made code of relative values on the community. " Properly organised it is a rational system of law under the rules of which each individual is free to choose within the limits of his income the ends that he desires to pursue." Even if it be true in a limited sense that all individual freedom is relative to a certain framework of rules which are inherent in a particular type of society there is no necessity to give up attempts to extend the area of freedom under given social conditions. But when such a philosophy as the Marxist is invented to justify the encroachment on personal liberty, stifling the creative impulse in the artist in the supposed interests of art production and the dogmatic communistic creed is strenuously inculcated into every child, however young, the chance of increasing the freedom enjoyed by the citizens is very remote indeed.

It is never true to suppose that art creation would be helped by comprehensive social organisation collectivising art production and controlling the life of the poet at every turn to keep him in ample touch with the life of the community. The most intimate realisation of oneself is personal and built upon isolations which evade social control. Freedom of the individual to pursue within the frame-work of the state-maintained system of rights the ideals he chooses is the best safeguard of personal liberty as it greatly widens the field of personal choice. " It is the safeguard of the variety of life which emerges precisely from this extended field of personal choice and the loss of which is the greatest of all losses of the homogeneous or totalitarian states."

Under capitalism despite occasional injustice, he who quarrels with his employer may hope to get on with another. And for all the pettiness which *may sometimes be bred by property or by the spectacle of*

property, it is incontestable that the self-fame institution enables the individual to withstand the pressure of the powerful and, in defiance of popular condemnation to create new values for humanity. It is not clear that there would be this degree of liberty elsewhere. In the centrally planned 'society' there is one employer and no property. Where the state is the only employer of labour, meekness is the first law of economic survival. "Where the same group of officials wields the terrible power of secret arrests and punishments, hiring and firing, assignment of ration categories and living space"—only an imbecile or some one with a perverted taste for martyrdom will fail to kowtow to them. It is not contended that there would be no spiritual values in such a state of society. Even the regime of the Aztes was marked by some aesthetic achievement. But we may legitimately ask how much of what we regard as most precious in our cultural inheritance would have survived the pressures of societies in which there was no private property or no free market.

If the painter Cézanne had not been a man of property his pictures would never have been painted. No one who has the slightest acquaintance with the history of the nineteenth century art in France can believe that any official academy, however enlightened, would have admitted his claim to be an official artist. Even Manet thought that he was a fool. "Yet this is a man of whom it can be said without exaggeration that he gave new eyes to our generation, a master before whose works we have to think of the greatest masterpieces of Rembrandt and Giotto to evoke a parallel profundity of emotion." It is an odd thing probably only to be explained on psychopathological grounds, that the lesser artists of our day should have dallied so often with collectivist dreams. There is no Bohemia in the collectivist state.

The communists believe that under contemporary conditions in capitalist societies the freedom of the few is based on the unfreedom of the rest of the population. With a view to taming economic power so as to organise more effectively for the attainment of freedom by all people, Marxists suggest the collectivisation of the ownership and control of all the means of production. In order that state ownership and control of economic enterprises may be in any degree advantageous to the average citizen there should be an effective democracy. This will be much more difficult to secure than at present since the official class will combine the powers at present possessed by the government and the men in control of industry and finance and since the means of agitation against the government will have to be supplied by the government itself as 'the sole owner of halls, papers and all other essentials of pro-

paganda. Public ownership and control of industry and finance, therefore, needs to be supplemented by a democracy more thoroughgoing, more carefully safeguarded against official tyranny and with more deliberate provision for freedom of propaganda than any purely political democracy that has ever existed. There is nothing in the practical exhibition of the only communist experiment that is being worked in our time to encourage the belief that Marxist political system can ever provide opportunity for free speech, free press and the rest of the Liberal political apparatus. The Soviet Government after it had seized power reverted to the teaching of the Catholic Church in its great days: "that it is the business of Authority to propagate Truth both by positive teaching and by the suppression of all rival doctrines." The part of its creed, which so far has proved more effective than any other, is the challenge to Liberalism. "Liberals hold, for example, that when public buildings are destroyed by incendiaries, an attempt should be made by the police and law courts to discover the actual culprits"; but the modern-minded Bolshevik holds, like Nero, that the guilt should be attributed, by means of manufactured evidence to whatever party he personally dislikes. As regards such matters as free speech, he holds like St. Ambrose, that there should be freedom for his own party but not for any other.

The dangers which arise as a result of the enslavement of the human spirit to a set of truths officially dictated for the advantage of maintaining a political party in power may be easily perceived. Art flourishes best when the artist has the greatest freedom to pursue imaginative ideals conceived in his soul. But when the poet's fancy is put into the straight jacket of official doctrines the opportunity for imaginative truths being born in the poet's mind is forcibly reduced to a minimum. The artist has to eject everything imaginative from his soul and finds that it deflates, leaving him petty, empty and insecure.

In Soviet Russia the *Journal for Marxist-Leninist Natural Science* announces: "We stand for Party in Mathematics . . . ; we stand for the purity of Marxist-Leninist theory in surgery." Under the heading "Materialist Dialectics in the Fishing Industry" a communist theorist writes: "A swarm of fish in any ocean is ultimately not so much a dynamic object as a dynamic process in motion in all its categories. It is in this that the dialectical clarity of the fishing industry is to be found." Here is a terrible enchainment of the human spirit; "fact once again overborne by authority of the written word; and that under the banner of science itself!" O, shade of Galileo on that ghostly tower dropping ineffectual weights through the luminous

void in vain! There is something too drab and dreary in the hard certainties of the communist metaphysics. Wonder is the beginning of philosophy and the soul of much poetry. But how can a man wonder when the whole universe has been docketed and labelled for him by a politician, even a politician of genius? The good life is adventure in perilous seas unknown, not a dance of phantom formulae on the points of dial needles. Of the disease of orthodoxy in Soviet Russia with its symptoms at once repulsive and ludicrous the diagnosis let us hope is growing pains not premature hardening of the arteries.

* * *

This then is the account of all the confused elements of our story. What kind of picture emerges? It is neither a very clear nor a very cheerful one. We have seen that though it is true that a poet is in some important respects influenced by the social circumstances under which he lives, there is nothing in this context to justify the Marxist claim that for an efflorescence of the arts a new universe of collectivist technique is essential. We have also understood in what sense it is true to say that the poet should share in the life of his age so that he may interpret the life around him. We have seen how the poet should view life from a distance in order to be able to comprehend the significance of events and to develop an intuition of what is coming.

Under the pressure of an ever-deepening political and economic crisis the centre of interest in poetry and criticism has lately been moving away from the individual to a wider social perspective. "It is being recognised that the fate of the individual and our entire culture depends not so much upon self-knowledge as upon the direction taken by the social and political events of our time." And just because they are unwilling to be a merely passive prey of the gathering political avalanche many writers to-day have determined to take an active part in influencing the direction of these events. This has not only meant in many cases a participation in politics but has also involved the amplification of purely literary standards to include social ones. We are no longer satisfied to evaluate a writer's work purely as a contribution to literature as such but we find ourselves asking what attitude to society is implicit in his work.

This approach to literature has manifest dangers for it involves the replacing of literary and aesthetic by political and economic standards till having thrown in our lot with the political party which we consider to be working for the general amelioration of society we discover that we have been led insensibly into judging all literature by its party colours. If the social and political problem is of necessity uppermost

in our minds at the present time how is this to be avoided? In this irritated and tormented world when every thing is being methodically prepared for our destruction and the instruments of our torture are being got ready in the next room it is not possible to cultivate the arts in detachment from what is going on around us. 'When humanity seems to be bent on its own extinction it is the duty of poets and critics to cultivate an awareness of the issues by the results of which civilisation itself must live or die. They cannot also ignore how the standards of literary judgement are being thrown into chaos in inevitable reaction to the mounting anguish of our age. The disinterestedness of Matthew Arnold or Dr. Richards may be one of the luxuries born of the security and tranquility of the upper classes which is now irretrievably slipping away from them. "It may, however, be some consolation to remember that Socrates was still disinterested as he drank the hemlock and slowly turned to stone."

Chronicle & Comment

College Intelligence

Some among our readers may think that we owe an apology to them for appearing so late now at the end of the session. Owing to great increase in the price of materials we have to make use of, we have not found it possible to make our fixed revenue go the usual length. The shortage of funds thus arising from enhanced costs forced us to withhold the usual January issue of our journal. At a time when anguish mounts on all sides, when an old order is in its death throes recklessly squandering human lives, when famine and death cry on the verge of a wild sea of blood and flames lick up from the ruins of cities that were once great, the loss of an usual number of a journal should not be regarded as calling for an explanation in customary terms.

In bringing out this number of the Magazine we had a great difficulty in finding materials for publication. Not many among our friends in the College had sent us the valuable fruits of their labour. If this is due to their detachment from this journal based on permanent despair with the present editor who is sometimes charged with undue severity in his choice of materials for publication, a word in explanation of the editorial policy appears necessary. Some of our fellow students who write for publication in their magazine do not seem to consider it necessary to be sufficiently informed on a subject before they can hope to address others in writing. They feel that when an issue of the Magazine is being published and there is an announcement of the scarcity of materials, if they do not attempt to write something an opportunity is being lost. Other writers often think of only one aspect of a problem and go on mistaking rhetoric for argument; they seem to believe that the mere process of asserting a thing in a number of different ways somehow makes it true. A noticeable feature is the undue inflation of poetical efforts among contributions reaching us. We often leave these out not because we have a dislike for verse as a form of literary expression but because the verses sent to us are mostly ineffectual expression of immature ideas. As a result the labour imposed on the editor in selecting materials for print or in preparing careless writings for the press is so heavy that it often leads him to think that the drudgery of editorial duties is a sweated trade, the only one now left in this country. Labour reforms have improved the conditions of work

of all classes of labourers. Labour leaders should think of the editor class before they move for a new piece of labour legislation in our country's assemblies.

New Affiliation

Our College will soon be affiliated in Geology to the Calcutta University for the I. Sc. standard. Though B. Sc. and M. Sc. courses have long been provided to the students here, the preliminary courses had so long to be taken elsewhere. The College has also applied for affiliation in Islamic History and Culture up to the B. A. Honours standard.

Changes in the Staff

In the retirement of Prof. Hiran Kumar Banerjee, until lately our Senior Professor of English, the students of this College have lost a valuable friend and an inspiring guide. Prof. Banerjee was in this College since July 1924. A report of the meeting arranged by his students and colleagues to bid him farewell is published elsewhere. Prof. Somnath Moitra has left us on transfer on promotion to the B. S. E. S. and is now the Vice-Principal of Chittagong College. We are glad to receive back in our midst Dr. Srikumar Banerjee. Mr. Devadas Sen, a brilliant ex-student of this College, has been temporarily appointed in the English Department.

Dr. Radhagobinda Basak, Head of the Department of Sanskrit, retired a few months ago after several years of outstanding service to the College. Prof. Sivaprasad Bhattacharyya has been promoted to the B. S. E. S. and Prof. Chintaharan Chakraborty of Bethune College fills in Prof. Bhattacharyya's place.

Mr. Nurul Alam from Chittagong, who joins the Arabic and Persian Department, has our hearty welcome.

Prof. Umesh Chandra Bhattacharyya joined us lately from Rajshahi College against the vacancy caused by the retirement of Dr. P. D. Shastri. Prof. Bhattacharyya is himself due to retire on 1st July next and will surely carry many pleasant memories of the last few months of his service spent in our midst.

Mr. Lalit Kumar Roy from Bethune College has joined the Mathematics Department as a Lecturer in the Bengal General Service, *vice* Mr. Prabodh Chandra Bhattacharyya who left us on appointment to the Bengal Civil Service (Executive).

Dr. Snehamoy Dutt of the Physics Department has been appointed Principal, Rajshahi College, and Mr. Amares Chandra Chakraborty, M.Sc. (Cal.), M.A. (Cantab.) from Sibpur College fills in the vacancy. Dr. Rajendralal Sen Gupta, M.Sc. (Cal.), Ph.D. (London), has joined the Physics Department in the vacancy caused by the retirement of Prof. C. C. Bhattacharyya. We welcome in our midst these two additions to the Department of Physics.

Dr. Manomohan Chatterjee of the Geology Department is still on leave on medical grounds. We pray for his speedy recovery. Prof. Girija Prasanna Majumdar of the Botany Department is back to this College from study-leave during which he obtained the Ph.D. degree from the Leeds University and joined important International Conferences. We are glad that Mr. Sukumar Chakraborty, M.A., our popular Physical Instructor has returned to this College after a short absence.

Our Old Boys

Among our Old Boys who have been honoured since we appeared last is Sir Md. Azizul Haque whose appointment as Vice-Chancellor of our University for a second term in succession we rejoiced in last September. A Knighthood was conferred on him in the New Year's Honours List. Our sincere greetings at this honourable recognition of Sir Azizul Haque's long and distinguished services to his country.

Mr. A. S. M. Akram who has been appointed an Additional Judge of the Calcutta High Court was a student of this College from 1906 to 1910. Dr. Radhabinode Pal who is officiating as a Judge of Calcutta High Court was in this College for three years beginning from 1905. He is widely known as a distinguished lawyer and a learned author of treatises on law. He was twice appointed Tagore Law Professor in this University. Mr. Kshitishandra Sen who passed the I. C. S. examination in 1912 and has since been serving under the Bombay Government was a distinguished student in his time. Mr. Sen is now an Additional Judge of the Bombay High Court. Our hearty felicitations at these appointments of our Old Boys to High Court Benches.

Mr. Sukumar Mallick who passed with Honours in English from this College in 1935 has been nominated to be a member of the Indian Civil Service and is now under training at Dehra Dun. Mr. Prabodh Chandra Bhattacharyya, a famous student and a successful professor of Mathematics, stood first in the B. C. S. competitive examination held in February, 1940. Mr. Sudhir Krishna Mukherjee, Mr. Jnanendra Mohan Banerjee, Mr. Rabi Roy and Mr. Prasun Sen have been appointed to various services on the results of the Indian Audit and

Account Services Examination held in November, 1939. Our hearty congratulations to each of these gentlemen.

Obituary

It is our painful duty to record the news of the death of some of our ex-students. Mr. Joges Chandra Ray who died some time ago was one of the oldest ex-students of this College. He had been a Vakil of the High Court from July, 1876 and the advocates of the Calcutta High Court celebrated the diamond jubilee of his professional career in 1936. He was appointed the Tagore Professor of Law in the Calcutta University for 1900. Rai Bahadur Amulya Charan Mookerjee who died within a year of his retirement from the Indian Audit and Accounts Service, was a student here from 1899 to 1904. Rai Bahadur Dr. Harinath Ghosh, M.A., M.D., who died after a short illness was Lecturer in Sanitary Science in this College from 1905 to 1908. Mr. Prasanna Kumar Sen, Headmaster, Dacca Pogose School, died at a ripe old age. Death was premature in the case of Mr. Nirmal Chandra Mitra, Headmaster, Mitra Institution, Calcutta.

We place on record our deep sense of sorrow at the loss of those who were once connected with our College and we offer our sincere condolence to their bereaved families.

In the tragic death of Mr. Satyendranath Ray, a very brilliant student of the Second Year Science Class, a promising career was cut short. To his father Mr. N. G. Ray of the Bengal Civil Service and to his bereaved family we offer our heart-felt condolence.

National Planning in India

On the 7th of March last Dr. Meghnad Saha, a member of the National Planning Committee, addressed a meeting of the Professors and students of the Calcutta University held under the auspices of the All-Bengal Students' Economic Society. Prof. Sir S. Radhakrishnan presided over the meeting. At a moment when the world is warring and the cries of women and of babes fly across the broad ocean spaces it was a unique event that a philosopher and a scientist should together lay the foundations of a planned national life in our country. It was possible to carry our thoughts forward to peace times when a happier and more spiritual world order may come into existence.

The sources of present world trouble may be traced to the abuse of knowledge and the severance between men's progress in knowledge and the development of their moral character. Amidst the unspeakable agonies of our times we are realising how this separation reduces know-

ledge to chaos and men to spiritual despair. We have made use of our increasing knowledge of the material universe in specialising in frightful destruction of our fellow men. Unless we acquire a sense of moral values, a passion for social justice, an idea of the dignity of the human conception and an abhorrence for violence as such, we shall by our increasing destructive efficiency soon put an end to ourselves. If we are not thus to terminate our existence, if we are to avoid the collective suicide to which we are proceeding we must surpass our material powers with spiritual ideals. There was probably never a moment in the history of the world when such a task seemed so difficult to accomplish; yet it must be accomplished if all that we regard as most valuable is not to perish in the wreck of our common civilisation. The joint endeavour of a scientist like Dr. Saha who has scanned the universe from the rivers to the remotest stars and a philosopher like Radhakrishnan who has created new values for mankind is not unequal to this great task.

Dr. Saha's discussion of the problem of national planning in India was based on a questionnaire on the subject prepared by Mr. Manilal Banerjee of the Post-graduate Economics Department. Those who have the good of the country intelligently at heart must each seek his own answer to these questions the more interesting among which are given here.¹

(a) How far are we in this country dependent on foreign nations for primary raw materials and essential needs of mother industries and other subsidiary industries? How far is it desirable or possible to be independent of foreign nations in our economic needs? Is India endowed with natural resources adequate to make her a self-sufficient planning unit? Are we to pride ourselves on our ability to manufacture wool out of scarce supply of milk thereby avoiding import of wool? or to herald as a great achievement the making of inferior chocolate from coal-tar? Does this not give a vision of undernourished nations with low standards of living, regimentation of production and consumption, whose populations turned into automatons whose tastes of food, clothing and entertainment are dictated by the party in power?

Self-sufficiency may be a virtue on the assumption that war is to be a permanent instrument of national policy, some nations are less fortunately endowed than others with natural possessions and if they are prevented from bettering their position by exchange or by migration they will be led to predatory wars by the exclusiveness of more fortunate

¹ The whole questionnaire will be published in the form of an article in the forthcoming issue of the *Current Thought*.

areas. Given the present political divisions of the world to recommend autarchy is to recommend war as an instrument for making autarchy possible. If goods are as far as possible home-spun, can "ideas, knowledge, science, hospitality, travel" and the world-wide heritage of art and learning long remain international?

(b) How far can trade in our country remain free when production is centrally planned? Should cheaper imports be shut out from our markets when we have a planned industry producing the same goods at higher costs? How far will foreign capital (which we need to finance industrial development) flow into our country when we stop trading with other nations?

(c) The maintenance of uneconomic branches of production is a by-product of national economic planning under which an agitation to preserve uneconomic forms of industry in "national" interest (e.g. "stability" or "balance") is politically feasible. How will our Planning Authority guard against such measures as the Agricultural Adjustment Act (in America) for ploughing in cotton and not raising hogs? administrative measures in England aiming to preserve the occupational distribution of thirty years ago? legislation impeding competition from new forms of transport as might impair the value of capital already invested in the Railway industry? protection by tariffs and subsidies of uneconomic industrial plants such as the Australian iron and steel industries?

(d) What should be the plan for systematically developing our (at present) chaotic agricultural industry? Does the collective experiment in Soviet Russia afford to our agriculturists a fruitful example to follow? Has agricultural production in our country reached the point of maximum yield? Is there nothing to be gained from such forms of mechanisation and such agro-biological methods as according to Dr. Wilcox (*Nations Can Live at Home*) can enable a country to support a population far in excess of the densest population existing anywhere on the earth's surface at the present time?

Prof. Radhakrishnan on the Present Crisis

In addressing the last Convocation of the Patna University Sir S. Radhakrishnan explained that what we need most at this hour if we are not to be overwhelmed by the present holocaust which threatens to engulf the whole world is spiritual humanism. The easy and pleasant life made possible by science is not the essence of civilisation. "We may enjoy all the benefits of science, material wealth and comforts, our trains may start punctually and we may keep our

appointments to the minute, and yet we may be barbarous." In our time science and machinery have wrested from Nature a full provision for human life, and with proper organisation there would no longer be any need for long hours of hard toil or bitter struggle for bread, yet withal there is much fear for the future. "It seems too tragic that in a world which is there for us to enjoy and which might be made full of happiness for everyone we treat human life with contempt and squander it as recklessly as we throw away material treasure. We have all the power of creation, all the capacity for happiness, all the will for service, natural, intellectual and ethical riches in abundance at our disposal and of this noble inheritance we have made a fearful thing."

"Why should we labour, plan and found families if the world will continue to be a jungle where nations like beasts of prey are led by a blind instinct to destroy others on pain of being destroyed by them?" Why should millions of men be called upon to suffer and die just to enable one of the powers to assume the leadership of the world? Only the greatest of causes, the securing of permanent peace and a world of co-operating nations can justify the unimaginable sufferings of our times. If a durable peace and a stable world are to be built out of the wreckage of this war we must have a positive conception of the values for which we stand. The fate of the human race depends on its moral strength, and moral power consists here as elsewhere in renunciation and self-limitation.

An enduring civilisation can be built upon the exercise of all those powers and faculties which are over and above our existence as mere animal beings. It is the enjoyment of the rarest of man's gifts, the disinterested life, the life of the spirit. But it is not possible for us to cultivate the inner life unless we are raised above physical wants. Prof. Radhakrishnan believes that the importance of this basic principle is understood by those who are working for the better distribution of wealth and the increasing socialisation of the State.

But can these new economic policies and political devices by themselves make the good life prevail? Do the people who would socialise the whole economic life possess a sense of values which would inspire them to build up the higher life with the raw material of equitably distributed means of life? The good life in a society requires for its maintenance the presence of an over-arching end, the pursuit of a common ideal to the realisation of which all the citizens dedicate themselves. Socialists have never attempted to define a social ideal embodying the conception of a higher existence which it will be the aim of all

to realise in their collective life. The lack of an ideological background against which the endeavours and the achievements of a socialist society may be measured appears to be the most serious defect of all socialist theories. Socialists have not also tried to formulate the means to the advancement of those higher goods which belong to the life of the mind. Creative mental activity requires the stimulus of an invigorating spiritual atmosphere. The most important work springs from an uncalculating impulse and is best promoted by circumstances which keep the impulse alive and afford scope for the activities which it inspires. Socialists have not tried to show how in the creation of such circumstances the socialist system would be better than the system they like to overthrow. On the contrary they have popularised a theory which requires the things of the mind to be merely a by-product of the forces of material production. If it is held that consciousness is completely determined by physical motions, the effort to understand life, and to construct it into a thing of order and sense and dignity loses all meaning.

Unless there are some commonly accepted values and a common endeavour to realize those values in social life the criterion for judging the quality of a civilisation is lost. Unless there is a clearly defined social goal we cannot think that the collective endeavours will carry a society definitely anywhere nearer a higher ideal of life. The nature of the difficulty is well brought out by an illustration. Prof. Radhakrishnan says that civilisation is a living spirit and not a mechanical apparatus. Centuries before the Christian era in this *Bharatbhumi* dwelt people who lived chiefly on nuts and vegetables, whose clothes were plain and simple, whose amusements few and inexpensive, and whose methods of transport slow and rudimentary; and yet we cannot deny to them the quality of civilisation for their inner life was highly developed. "Among them were saints whose names we still honour, poets whose works we still cherish, philosophers whose thoughts we still study, men who have raised us to a moral eminence, and who are now part of that immortal heritage which knows not age, or weariness on defeat." We would search in vain in the ranks of the socialists to find even one who would regard all this as anything but an "opiate given to the poor"!

Sir T. B. Sapru on the Functions of a University

A large audience gathered on the 8th March last to hear Sir Tej Bahadur Sapru's Convocation address to the University of Calcutta. He spoke from long experience of public affairs and obvious distress

at present conditions in India and elsewhere. He refused to join in the common complaint that our universities are detached and isolated from the general interests of the time, or the contrary complaint that they are excessively interested in the controversies of the day. It is not to be expected that young men of university age with eager minds and warm feelings will be indifferent to the politics of their time. A race whose youth kept aloof from the exciting controversies around them would be a dull people. At the same time there are other interests that should claim part of their attention and there are qualities which university men should always show. Even so, however heady and alluring political and communal disagreements can be, there are students who go about their business with serene minds. The function of all university men, he suggested, is to "think coolly and calmly and to direct their energies to the working out of a synthesis of the common ideas of a nationhood" as a contribution to the search for freedom in its noblest sense.

"On the cultural side the universities can be a focus and centre for the synthesis of different cultures . . . Is it altogether a vain hope that our universities may come to our rescue when our politicians have failed us, and that out of the chaos of ideas and aspirations it may be given to the universities to evolve a cosmos of clear thinking and generous feeling? . . . Let the universities . . rise superior to the tyranny of slogans and let them take stock of the situation as it is and of the forces working round them and let them gaze upon the future steadily and advise the the country accordingly. Let them be the seed beds of a fertile unity and not the breeding places of a desolating disunity."

Similar wishes about our universities have been expressed before by people who have great influence on politics and education in this country. But everything that has happened since its first public utterance has gone to make this wish nothing but pious. It has been felt that the universities must influence the whole generation and combat the sectional movements that are clogging our progress. In our country to-day we are suffering from want of understanding. Even when we seem to understand each other we suddenly reach a point where it becomes clear that we do not have a sufficient grasp of each other's meaning. The trouble is not so much with regard to high philosophy and art as with practical affairs and political motives. But the unique experience of pursuing common ideals within the walls of the university in spite of differences of temperament and creed has consequences of wider import. The many pleasant friendships, many personal contacts

should remain with us to the end of our lives. The students of our universities may pledge themselves to one another that "when misunderstandings and disputes arise they will be among those who will counsel patience and restraint and proclaim that reason, fair play and listening to both sides are the solvents of all differences."

Important people in our country's public life have wasted time expressing their bewilderment at the fact that when unity seems so easy to achieve, it should fade for ever and ever when they move towards it. Communal unity is not a matter of scientific method which can be taught in a university or outside. All the circumstances of the case seem to point to the need of a fundamental enquiry into the causes of difference rather than the utterance of full-mouthing phrases in praise of harmony. Marxists in our country have written learned treatises attempting to prove that communal disharmony is merely an aspect of the class struggle and is being fostered by the third party. No doubt to those who perpetrate acts of communal aggression and a thousand unnamable horrors it would be pleasant to know that such learned arguments can be made out condoning the acts of barbarous savagery. But to those who preach and practise communalism it does not matter whether such arguments exist and for them to commit disastrous acts the knowledge of their existence is not essential. So that the Marxist interpretation of communal difference however unilluminatedly worked out is simply irrelevant to the political problems of our daily life in this country. The greatest need of the hour seems to be a careful enquiry into the causes of difference rather than an unavailing or even harmful insistence on the superficial materials for unity.

The War and Russia

Attempts at explaining the Soviet puzzle have favoured the view that Russia is trying to fulfil the destiny of workers under oppression in every country by helping them towards a happier world. With due solemnity we give an alternative interpretation of Russian foreign policy, especially after the outbreak of the War. The materials made use of here are mostly taken from various numbers of the *Economist*, London.

(1) The fashion of representing Russia as a vast and awesome enigma is not new. Anyone who wishes to exploit Russia's influence in world affairs has a weapon ready to his hand whose power is limited by the fertility of his own imagination and the credulity of those whom he wishes to impress. (2) Communists believe that the ideal solution of the war from the standpoint of the Kremlin would

be a stalemate leaving the protagonists exhausted. Stalin has every incentive in prolonging the struggle by sustaining Germany so as to exhaust both sides to such a degree as to make it impossible even for the victorious one to attack him. The communists do not seem to regret the holocaust of human lives as they are "honestly" convinced that the war vindicates the communistic analysis of historical dialectics. Because they have a confused theory about the movement of history they seem to like that others should be slaughtered to illustrate their proposition. The misery of hundreds of millions of lives is in a sense the by-product of the communists' "incoherent argument about the interpretation of social interactions." (3) Russians to-day are entering an acutely imperialist stage. The absorption of vast territories and the swallowing up of millions of people whose desire for union has in no case been tested and in one case at least actively disproved by the fierceness of their resistance is irreconcilable with the view of the U. S. S. R. as saviour of peace and champion of the rights of people. The Russian policy of "preventive occupation" and "defensive expansion" has no definite limits. After Russia has strengthened her internal economy to a high degree the descendants of Lenin may openly recognise themselves for what they are and the shades of Peter, Catharine and Nicholas steal out of the ideological night in the glittering robes of imperialist Russia. (4) Russian foreign policy is comprehensible only in terms of a world "dominated by the one fact of armed aggression." The international ideology of revolution has tended to give ground to national tradition, a process accelerated by Stalin's control of foreign policy. The ruthlessness with which Stalin restored independent Georgia to Russian patrimony is not unknown to those interested in Russian affairs. Lenin himself in 1921 described Stalin as "the Russian Chauvinist." (5) No people as numerous and powerful as the Russians could ever have submitted to the strain of the past 25 years without requiring in compensation a corresponding acknowledgement of their nationhood. The Soviet Government set its seal to Russian nationalism in 1935 when Russia celebrated the 750th anniversary of the writing (by an unknown Russian poet) of the poem Slovo o Polku Igoreve (The story of the Expedition of Igor). The poem after it was originally written in 1185 was lost but discovered again in 1790 and printed and edited about 1800. All the copies of this edition which were kept in the Kremlin were burnt during the Napoleonic invasion of Moscow. On the occasion of the anniversary one of the biggest presses in the Soviet country repatriated the copies of the first edition from foreign countries, brought out a *de luxe* edition of the original work and distributed it widely among the Russian

population. A copy of this edition was sent to Poet Tagore ; in its new preface the poem is described as the first conscious expression of Russian nationalism. The name Igor is now very popular with the Russians who give it to their children or their well-beloved. (6) What is the *quid pro quo* Hitler could offer Stalin for a free hand in Iran and Iraq? The two may have agreed on carving up Turkey and perhaps even Iran as they did Poland. "They may also agree to establish a *condominium* over the straits which will be mutually profitable to them as long as they remain friends." As far as Moscow's friendship with Turkey is concerned it is well to remember that neither Hitler nor Stalin has ever felt any hesitation in "selling out" friends for an immediate advantage. Stalin has made quite a practice of building up positions to have something to "trade in" as a consideration in his dealings with foreign powers. Think of the Spanish Republicans or the German Communists whom he dropped in a most cynical manner when the time for a "get together" with Hitler arrived. He would not hesitate to betray Turkey if he could thereby secure the southern shores of the Black Sea and a free hand in Iran any more than he would think twice about abandoning China if a profitable deal with Japan became possible. On the 14th of April the Soviet and the Japanese Governments made a deal with respect to the four north-eastern provinces of Outer Mongolia which form integral parts of the republic of China. Dr. Wang Chung Hui had to declare that the Chinese Government and people cannot recognise any agreement entered into between third powers which is derogatory to China's territorial integrity. All sorts of things may happen with Stalin's collaboration with Hitler ; if the danger of Germany winning the war were to become acute, Stalin can always "sell out" Hitler to Britain—for he has closed no doors. (7) Stalin's aggression can be excused only on grounds which the nations of the world have contemptuously rejected in the case of Germany. If the Baltic States and Bessarabia were once part of Russia, so also German-occupied Poland and Alsace-Lorraine were once part of Germany. The cession of Karelia was regarded as essential to the security of Leningrad ; Hitler felt similarly about Czechoslovakia which was almost a dagger pointed to the heart of the German State. Stalin's argument that Finland might be the springboard of invasion is within a hair's breadth of Hitler's preventive occupation of the Low Countries to forestall the allies. In her search for an ally Great Britain should not betray the principle for which she stands. The policy of resisting aggression, wherever it may be pursued, should not for want of adequate resources to meet the challenge in every case be changed to mend matters by lacing her

weakness with an ideology. Relations with Russia will be complicated if the Left in Great Britain insist on condoning Stalin's aggression while the Right uses the same aggressions to condone Germany's. The people of Great Britain should seek springs of their thought and action not in rival brands "of foreign philosophy but in their "national tradition which is strong enough and rich enough to transcend both."

An Imaginary Conversation Overheard in Heaven

Milton, Pope, Wordsworth & Browning
on Poetry

PROF. NIRMAL KUMAR SIDDHANTA—*Lucknow University.*

WANDERING about the Elysian fields, listening to the celestial music and soothed with the fragrance of the lily and asphodel the human soul may reasonably be expected to have forgotten the sick hurry and divided aims of the world below and to rest in peace free from the toil and trouble of its erstwhile existence. Yet perhaps it is not able to break all its links with the past nor to free itself from all its former pre-occupations. For we notice some of these souls seriously cogitating over the vocations which have been left behind and ruminating on topics which might have been long forgotten. Here we approach a group of four engaged in an apparently absorbing discussion in which the voice of one a little more excited than the others is first overheard.

Milton.—He who would not be frustrate of his hope to write well hereafter in laudable things, ought himself to be a true poem: that is, a composition and pattern of the best and honourablest things; not presuming to sing high praises of heroic men, or famous cities, unless he have in himself the experience and the practice of all that which is praiseworthy. Thus I betake me to those lofty fables and romances which recount in solemn cantos the deeds of knighthood founded by our worthiest kings. There I read it in the oath of every knight, that he should defend to the expense of his best blood, or of his life, if it so befell him, the honour and chastity of virgin or matron. And if I found in the story afterward, any of them, by word or deed, breaking that oath, I judged it the same fault of the poet, as that which is attributed to Homer, to have written indecent things of the gods.

This statement seemed to disturb the equanimity of his companion whose voice suddenly rose above the murmur of the others:

Pope.—You whose judgment the right course would steer,
Know well each Ancient's proper character;
His fable, subject, scope in every page;
Religion, country, genius of his age:

Without all these at once before your eyes,
 Cavil you may, but never criticise.
 Be Homer's works your study and delight,
 Read them by day and meditate by night ;
 Thence form your judgment, thence your maxims bring,
 And trace the muses upward to their spring.

The voice of the first speaker was now heard in mild protest:

Milton.—Far be it from me to disparage the excellence of Homer or the glory of the Ancients. The choice histories, heroic poems, and Attic tragedies of stateliest and most regal argument will ever remain the most potent inspiration for later ages. The Apostle Paul himself thought it not unworthy to insert a verse of Euripedes into the text of Holy Scripture ; but why essay this defence of the mighty Ancients in this lowly rime, the invention of a barbarous age fit only to set off wretched matter and lame meter with its jingling sound of like endings, a fault avoided by the learned Ancients both in poetry and all good oratory. And this modern bondage of riming leads us farthest from Nature, while doubtless that according to art is most eloquent, which turns and approaches nearest to Nature, from whence it came ; and they express Nature best who least wander from her safe leading, which may be called regenerate reason.

The sharpness of this attack seemed to ruffle the rhymer and he returned to his thesis with:

Pope.—Of all the causes which conspire to blind
 Man's erring judgment, and misguide the mind,
 What the weak head with the strongest bias rules,
 Is pride, the never-failing voice of fools.
 A little learning is a dangerous thing ;
 Drink deep, or taste not the Pierian spring.
 Follow Nature, and your judgment frame
 By her just standard, which is still the same ;
 Unerring Nature, still divinely bright,
 One clear, unchanged, and universal light.
 True wit is Nature to advantage dressed,
 What oft was thought, but ne'er so well expressed ;
 Something, whose truth convinced at sight we find,
 That gives us back the image of our mind.
 Most by numbers judge a poet's song ;
 And smooth or rough, with them is right or wrong
 While expletives their feeble aid do join ;

And ten low words oft creep in one dull line :
Then, at the last and only couplet fraught
With some unmeaning thing they call a thought.
Leave such to tune their own dull rhymes, and know
What's roundly smooth or languishingly slow ;
And praise the easy vigour of a line,
Where Denham's strength, and Waller's sweetness join.

The third member of the group who had so far kept silent was no longer able to contain himself and interposed abruptly with :

Wordsworth.—I would not have minded the fulsome praise of the Ancients or the panegyric on heroic themes and stately tragedies ; but this loose talk about Nature and its being dressed to advantage thoroughly unsettles me. The principal function of the poet is to choose incidents and situations from common life, and to relate or describe them, throughout, as far as is possible, in a selection of language really used by men, and, at the same time, to throw over them a certain colouring of imagination, whereby ordinary things should be presented to the mind in an unusual aspect ; and, further, and above all, to make these incidents and situations interesting by tracing in them, truly though not ostentatiously, the primary laws of our Nature : chiefly, as far as regards the manner in which we associate ideas in a state of excitement. Humble and rustic life should be chosen because, in that condition, the essential passions of the heart find a better soil in which they can attain their maturity, are less under restraint, and speak a plainer and more emphatic language. The language of these men is the proper vehicle for poetry because such men hourly communicate with the best objects from which the best part of language is originally derived. Such a language arising out of repeated experience and regular feelings, is a more permanent, and a far more philosophical language than that which is frequently substituted for it by Poets. There neither is, nor can be any essential difference between the language of prose and metrical composition

Pope.—Of little use the man you may suppose,
Who says in verse what others say in prose.
We conquered France, but felt our captive's charms ;
Her arts victorious triumphed o'er our arms ;
Britain to soft refinements less a foe,
Wit grew polite, and numbers learned to flow.
Waller was smooth, but Dryden taught to join
The varying verse, the full-resounding line,
The long majestic march, and energy divine,

Though still some traces of our rustic vein
And splay-foot verse, remained, and will remain.

Having pronounced these judgments in a breathless manner, the speaker paused, which was immediately taken advantage of by his antagonist:

Wordsworth.—Such specious generalisations and perverted history do not require any reputation, but I must make my position clearer for fear of being misunderstood by competent judges with an open mind. The end of poetry is to produce excitement in co-existence with an over-balance of pleasure. If the words by which this excitement is produced be in themselves powerful, or the images and feelings have an undue proportion of pain connected with them there is some danger that the excitement may be carried beyond its proper bounds. Now the co-presence of something regular, something to which the mind has been accustomed in various moods and in a less excited state, cannot but have great efficacy in tempering and restraining the passion by an intertexture of ordinary feeling. Such tempering is absolutely necessary to make the poet intelligible to ordinary readers: in order to excite rational sympathy, he must express himself as other men express themselves.

At this point the one member of the group who had kept silent so far burst out:

Browning.—Stop talking, poet! May a brother speak?
'Tis you speak, that's your error. Song's our art:
Whereas you please to speak these naked thoughts
Instead of draping them in sights and sounds.
—True thoughts, good thoughts, thoughts fit to treasure up!
But why such long prolixion and display,
Such turning and adjustment of the harp,
And taking it upon your breast, at length,
Only to speak dry words across its strings?
Stark-naked thought is in request enough:
Speak prose and hollo it till Europe hears!
The six-foot Swiss tube, braced about with bark,—
Exchange our harp for that,—who hinders you?
But here's your fault; grown men want thought, you think:
Boys seek for images and melody,
Men must have reason—so, you aim at men.
Quite otherwise!
So come, the harp back to your heart again!
You are a poem, though your poem's naught.

The previous speaker who had been listening patiently now said:

Wordsworth.—I am sorry to have been misunderstood by one whose opinion I value even though he charged me with deserting my principles for a handful of silver and for a riband to stick in my coat. I have been attempting to show that poetry is the spontaneous overflow of powerful feelings: it takes its origin from emotion recollected in tranquillity: the emotion is contemplated till, by a species of reaction, the tranquillity gradually disappears, and an emotion kindred to that which was before the subject of contemplation, is gradually produced, and does itself actually exist in the mind. In this mood successful composition generally begins, and in a mood similar to this it is carried on. Now the music of harmonious metrical language, the sense of difficulty overcome, and the blind association of pleasure which has been previously received from works of rhyme or metre of the same or similar construction, an indistinct perception perpetually renewed of language closely resembling that of real life and yet differing from it so widely,—all these make up a complex feeling of delight which is of the most important use in tempering the painful feeling always found intermingled with powerful descriptions of the deeper passions.

Having completed this statement with the cadence of oratory the speaker paused and looked round for the approbation of his companions to find that two of them had disappeared. His critic who still lingered paused a moment before enunciating his reply:

Browning.—

All through my keys that gave their sounds to a wish of my soul,
All through my soul that praised as its wish flowed visibly forth,
All through music and me! For think, had I painted the whole,
Why, there it had stood, to see, nor the process so wonder-worth:
Had I written the same, made verse—still effect proceeds from cause,
Ye know why the forms are fair, ye hear how the tale is told;
It is all triumphant art, but art in obedience to laws,
Painter and poet are proud in the artist-list enrolled.
All we have willed or hoped or dreamed of good shall exist;
Not its semblance, but itself; no beauty, nor good, nor power
Whose voice has gone forth, but each survives for the melodist
When eternity affirms the conception of an hour.
The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;
Enough that he heard it once: we shall hear it by and by.

Vaishnava Poetry

PROF. SRIKUMAR BANERJEE.

THE strong emotional bias of the Bengali character makes it inevitable that his literature should take a decisive turn towards lyricism. Vaishnava poetry, perhaps the most sustained lyrical effort to be found in the literary history of any nation, begins with the monumental work of Baru Chandidasa, *Sri Krishna Kirtana*, assigned to the latter half of the fifteenth century.

This great poem stirred echoes which went on ringing till almost the beginning of the British period and originated a school of poetry which for depth of emotion, purity and variety of melody, keen sense of beauty, freshness in spite of conformity to tradition, and sheer lyrical fervour may well hold its own against the most creative epochs of the literature of any other country.

A great lyrical outburst presupposes an adequate preparation of the ground, both psychological and linguistic. In the first place it requires that the emotional energies of the race should be brought to a focus. The channels must be furrowed deep for the swift currents of lyric feeling to flow. Lukewarm sentiments must gather heat and momentum to soar and glow. The recurrent rhythm of deeply felt yearning and experience must evoke the quick and varied pulsations of lyrical melody. The language also must develop suppleness and elasticity and fit it to perform its varied exercises with agility and grace. Above all its latent affinity with music, its capacity to be set to subtle variations of tune will have to be fully brought out. It must learn to suggest and whisper, to melt into tenderness and be bewitched with fantasy, to capture and arrest elusive visions of beauty to scan the world around with a new sharpness and delicacy of insight before its powers of expression may hope to cope with the new task assigned to it.

What signs of this preparation can we trace in the earliest period of Bengali literature? What were the warp and woof of feelings with which it set about to weave its magic robes of song? Any precise answer to this question is rendered doubly difficult by the chronological uncertainty as well as the extreme meagreness of the specimens of our early poetry. The earliest writings, in which the Bengali language has undoubtedly evolved itself from its vague varied antecedents, the *Chary-*

yapadas, have been referred to a period between the 10th and 12th centuries. They represent the strangest swaddling clothes in which an infant literature was ever wrapped up as it saw the light of day. They refer, in veiled allusions, to which the key is as yet missing, to a subtle and recondite system of spiritual discipline which bears upon it the impress of the later decadent Buddhism at the moment of its absorption into Tantrik Hinduism. Religion, therefore, provides the starting point for Bengali literature, as might well be expected of such a deeply religious people: and it is religion deeply felt and completely assimilated—not a raw beginning but a ripe and mature product. The language is terse, epigrammatic, frequently attaining the sharp-edged point of aphorism, in strange contrast with its present-day volubility and diffuseness. The *padas* bear some analogy to the Anglo-Saxon *Riddles*: only the working of the mind in them is infinitely more complex, more akin to deep inward brooding than the naive simplicity of the Anglo-Saxon imagination. If not lyrics, they are wonderful approaches to the form. The language has already attained the rhythmic regularity and compactness proper to the lyric: the far-off rustle and lilt of lyric measures already make themselves heard to attentive ears. The mood reveals a true lyrical fervour and intensity, somewhat queerly diverted towards metaphysical speculation.

Religion found its way to the heartstrings in this earliest extant specimen of Bengali poetry. But it dwells as yet on the upper arid heights of a mystical experience appealing only to the initiated and has not come down to the green, flowing slopes of human love. The strange wedding between religion and love, which lends its peculiar charm and glory to Vaishnava poetry, is not foreshadowed in the *Charyyapadas*, and the history of their long courtship is to be sought rather in Sanskrit poetry. In Bengal the train of this passion can be picked up by fits and starts, in stray, broken fragments not exceeding a couple of lines which afford interesting, though slender evidence that the Radha-Krishna episode was gradually awakening a lyrical appeal.

The true source and fountain were the *Srimad-Bhagvat* and some of the later Puranas. In them we find the love episode slowly taking shape, told in the even, equable manner of a continuous narrative, tending to the glorification of the Divine Majesty in Krishna. In these sacred Books it is not the lyrical facet that is turned up: the hidden fires are buried under the cold grey ashes of the chill dignity and formal pomp of classical Sanskrit, like dangerous explosives wrapped up in a paper cover. The lack of the human, and subordination of the feminine element in the love-story are forcibly illustrated in the

fact that the name of the heroine does not occur at all in the *Bhagvat*, which looks upon the whole affair as a freak of the Divine Will sporting with its own shadow in order to experience the subtle thrill of a further self-realization.

With Jayadeva's *Gitagobinda*, written towards the end of the 12th century the true note of Vaishnava lyrical poetry is sounded for the first time. In it the human passion walks out of the divine framework. The spiritual alliance is not indeed disowned but cleverly exploited for indulgence in the most frank and unashamed sensuousness. The poem is written in a true lyrical vein. The staid and immutable stanza arrangements of classical Sanskrit are broken and set to varying and irregular tunes. The excessive stress on melody is carried to the point of straining, if not altogether breaking the sense. In fact, Jayadeva reminds one very closely of Swinburne.

It is difficult to specify the influences which made the lyrical breezes blow so strong and sweet in Jayadeva's poetry. No precedent for it is to be found in Sanskrit poetry, which great as it is in many respects, has no special bias towards lyricism. The stanzas of *Raghuvamsa* are like self-contained units each rounding off a delicate fancy or a lovely vignette with flawless perfection—a string of exquisitely carved caskets each laden with its own precious jewel. The *Meghaduta*, which is perhaps the closest in spirit to a modern lyric, does not attain its winged and soaring quality. Is it too fanciful to suppose that Jayadeva must have picked up this impassioned quality from the new-born vernacular literature which was contemporary with him? The note of passion, the disregard of old conventions, the daring metrical experiments all testify to the transfusion of a new, if somewhat coarse kind of blood into the old, dried-up veins of classical Sanskrit—a blood which could only have been supplied by the infant Bengali just emerging from its swaddling clothes. Whatever that might be, it is certain that Jayadeva rendered an inestimable service to Bengali literature by providing it with a subject which was to harness its energies for the next three or four centuries,—a subject with its hard crust already softened and half-dissolved in the crucible of a strong emotion—and imparting a general lyric orientation to the aims and efforts of the new vernacular.

How quickly the seeds sown by Jayadeva bore fruit has been revealed in the unexpected discovery of Baru Chandidas's great work *Sri Krishna Kirtana* by Pandit Basantarajan Roy in 1909. The book very usefully bridges the gulf between Jayadeva and the generation of Post-Chaitanya Vaishnava lyrics and reveals the love-story oscillating

uncertainly between the narrative and lyric poles. It provides very interesting reading not merely from the linguistic standpoint but shows the high poetic promise of the new literature.

The work has been assigned on the evidence of language to the middle of the fifteenth century at the latest and is thus earlier than any other extant work in Bengali with the sole exception of the *Charyyapadas*. The influence of Jayadeva is palpable in the free translation of many of his lyric pieces in the close following of the conventional methods and details of description, especially in respect of the beauty of the heroine and the general tone and atmosphere of the poem. There is, however, a very curious departure, testifying to a vein of coarse-grained realism, in the poet's conception of love. He goes entirely behind the Pauranic tradition in representing the stages of Krishna's wooing of his lover. The hero is smitten with the charms of Radha and urges his suit with pertinacity and resourcefulness, backed up even by a threat of personal violence. A crude and vulgar realism at sharp odds with the tender, spiritual grace which suffuses both the earlier Pauranic versions and the later Vaishnava poetry. The heroine resists with equal, if not greater persistence, and when she has to yield at last does it with no good grace. The whole story of the amorous pursuit, with its bitter resistances and recriminations, leaves a rather unpleasant impression. The somewhat thin and weak liquid, held to our lips in the measured cups of Sanskrit poetry is stirred with a strong leaven of realistic experience and ferments into a pungent, stimulating beverage which later Vaishnava poetry again sets itself to purge and sweeten.

It seems fairly reasonable to surmise that Baru Chandidas's work is based on rude, popular versions of the Radha-Krishna story current in the country-side with a strong admixture in them of coarse, vulgar elements, and that with his innate poetic genius and acquaintance with Sanskrit models he was able to lift this primitive folk-literature to the ranks of high poetry.

Towards the concluding portions of the book, however, there is a complete reversal of the respective attitudes of the hero and the heroine. It is the latter now who has all the yearnings, and the former who has all the reserves and reticences. With this turn in the situation, the poem enters the phase of the lyric proper and clearly shows itself a model and fore-runner of the later *Vaishnava Padavali*. The hitherto-predominant narrative and descriptive interest of the poem now gives way to a pronounced vein of cynicism, though the inspiration is weak and ill-sustained as yet.

Unfortunately the last portion of *Sri Krishna Kirtana*, affording indications of maturing lyric powers, has been left a fragment.

In the midst of the prevailing general twilight, a deeper shadow rests on the central figure of the group—Chandidas (designated “Dina” or “Dwija” to distinguish him from his predecessor, “Baru”). Nothing certain is known about his life-history or even the period when he flourished. Conflicting claims, yet unreconciled, have been made about the place of his birth. What seems reasonably certain is that he appeared some two centuries later than Baru, as his language is much simpler and less archaic. His poems are strongly impregnated with the ideas of Vaishnava philosophy, shaped and codified by the disciples of Chaitanya shortly after the death of the latter. They also follow, in close conformity, the classification of the different stages and conditions of love evolved by Vaishnava rhetoricians, and thus testify to a later age when the ideology of Vaishnavism was consolidated. Strangely enough, there are no references to Chaitanya himself in his poems, although he must have been the central, inspiring influence. There is only one poem, which is regarded as of doubtful authorship, prophesying about the incarnation of Krishna as Chaitanya—a prophecy doubtless made after the event.

Rumour associates his life with an idealized, unwedded passion which furnished him the clue to a difficult, heterodox form of spiritual discipline and deeply tinged and coloured his poetry. No authentic evidence of this is available, though a rumour so widely prevalent and universally accepted, must needs have a basis of fact. Altogether he appeals to us as romantic, enigmatical personality, treading strange by-ways of spiritual experience and with his whole life strung up to an unwonted key of passionate self-absorption. It is no wonder that such a man, whose personal life is a conundrum, should present an equally baffling problem in his literary works as well.

The problem, stated in its simplest form, is this. From about the 18th century to within about thirty years ago, there had been but *one Chandidas* known to us. He was the poet of lyrics of exquisite tenderness and beauty, breathing the most exalted sentiments of love and showing the most penetrating insight into the nature of this thrilling, but self-torturing passion. The discovery of the work of Baru Chandidas revealed to us the existence of an older poet of the same name, a contemporary or even a predecessor of Chaitanya, who was the undoubted pioneer in the vernacular literature of Vaishnavism. Minute and searching comparisons were instituted between the works of the earlier and later poets, only to show that an identity was out

of the question. Hardly had the literary public recovered from the shock of this discovery, when they encountered another disgusting experience in the unearthing of several manuscripts purporting to be written by Chandidas, which dealt, in the form of a continuous narrative carried on through a succession of short lyrics, with the entire store of the elaborate love-episode. This long narrative with gaps caused by the disappearance of pages of the manuscripts, showed the most surprising inequalities of poetic level. The recital of the flat levels of the story betrayed a marked ineptitude: whereas in the treatment of the tender, emotional moods to which the narrative leads up from time to time, the poet perceptibly warms to his task and reaches a level not far below the standard of the immortal lyrics.

The problem attained a more piquant interest, when it was demonstrated that some gaps in the story could be filled up by the lyrics and that many of the latter could take their place in the narrative framework. This goes some way to establish common authorship for both the narrative and lyrics, but the argument is not conclusive. Many of the more famous lyrics refuse to lend themselves to the narrative scheme and to those who take conformity to the scheme as the decisive test, they have to be rejected and assigned to other hands. This is hardly fair to Chandidas, as it robs him of the most precious part of his inheritance. The question of inequality of poetic level is another formidable obstacle to the theory. It can, however, be urged that with practice and exercise the powers of the poet matured, so that the best lyrics may quite conceivably have been written by him in the last period of his life. Would, it be fair, it may be asked, to deny to Shakespeare the authorship of Hamlet or Macbeth on the ground of his earlier crudities in Comedy of Errors or Love's Labour's Lost? To refuse to give its proper weight to this argument would drive one to imagine the existence of a third Chandidas simply to account for the best songs standing by themselves and without any antecedents. The incompatibility with the narrative plan may be discounted by imagining the scheme as attaining a greater elasticity in proportion as it became more widely familiar, until isolated passion-laden moments, detached from the thread of the story, stood out in the poet's imagination with a greater insistence and tenderness of appeal and were transformed into gems of purest beauty.

It would be wise, however, to emphasize that whatever conclusions can be arrived at in the present imperfect state of our knowledge must be of a tentative character. The discovery of other manuscripts might throw all our present ideas back into the melting pot and pave the way

for fresh crystallisations. Much patient critical study, reinforced by a growing linguistic equipment and a keen sense of comparative values, must precede a clearer settlement of the vexed question. In the meantime we may hold, as a reasonable surmise, that the Pre-Chaitanya and Post-Chaitanya *Chandidases*, between the two, may be said to have covered the entire field of the known works associated with the name. To imagine the existence of a third super-poet would be to advance a theory which can hardly square with the known facts of literary creation all over the world and to split up needlessly the unity of the work of the later *Chandidas*. The risk of interpolations by other hands cannot, of course, be entirely ruled out: but to think all the best pieces as such would be to commit a greater outrage on psychological probability than to assign them to the same author at different levels of inspiration.

James Joyce

PROF. J. O. BARTLEY.

JAMES Joyce was one of the four Irishmen, who, during the present century, ranked as leaders of their departments of English literature. We may call him the head of the Experimental Section. It is too early to make any definitive judgment of his work, but it may be described and its direction examined.

He was born in Dublin in 1882, and educated there at Clongowes School and the University College. Although regarded as a promising candidate for the Society by his Jesuit teachers, he was unwilling to enter it without a divine call; and, indeed, soon lapsed into paganism, though not without great internal friction. As a young man he was extremely learned, extremely original, and extremely unsuccessful. At various times before his fortieth year he was a teacher of languages in Berlitz schools, a medical student at the University of Paris, and the manager of a Dublin cinema. It is said that he might have been a rival to John M'Cormack, had he set himself to singing as a career. From 1922 his greatness was recognized, at first with shouts of idolatry and howls of execration; but, as time passed, in spite of controversy, he *fell* into a generally accepted position as one of the leaders of contemporary literature. For many years he struggled with failing sight, and for a considerable time before his death was nearly blind.

His one play and two small books of verse are apart from the main current of his work, which begins with *Dubliners*, a book of short stories completed in 1904, but not published for ten years. Direct references to landmarks of Dublin life, and uncomplimentary remarks about Certain English Royal Personages, made the publishers timid. The stories are in the naturalistic tradition of Flaubert and De Maupassant, though rather more eloquent in rhythm and sympathetic in emotion than is usual with them. One story at least, *The Dead*, is unsurpassed in English. He deals with religion and sex, with life and death, refusing to be swayed by any considerations other than his own vision and interpretation of life.

A Portrait of the Artist as a Young Man (1916) is an autobiographical novel, and the most impressive of the many such studies of the childhood and youth of an intellectual produced in the last fifty

years. It describes the school and college education of Stephen Dedalus, his adolescent moods and urges and consciousness of sin, and his development of an æsthetic belief synthesizing his vision of life. It begins with baby-talk, to express the child's early consciousness, and ends with poetic eloquence as it leaves Stephen standing rather self-consciously on the threshold of maturity, half afraid of the world and half eager for it. The conception is primarily naturalistic, but the method is frequently poetic. Though autobiographical, it is not sentimental: the writer's detachment is as striking as his sensibility.

Fame (and notoriety) came with *Ulysses* (1922). It was banned as obscene in the U. S. A. and in England. The American ban was lifted in 1934, the English about four years later. It narrates the events of a day in Dublin, June 16th, 1904, as they affect the lives of Leopold Bloom, a Jewish advertisement canvasser, and his wife Marion; and also Stephen Dedalus. Many actual characters are mentioned by name, and others under assumed names; and characters from the earlier books reappear. The real and imaginary characters, and the real and imaginary events, are all woven together in a complicated synthesis; through and over this, Joyce imposed the form of the *Odyssey*, with amazing ingenuity achieving correspondence of episodes and characters. Buck Mulligan (in actual life Oliver St. John Gogarty, surgeon, wit, and poet) is Antinous; Stephen, Telemachus; Bloom, Ulysses; Marion, Penelope. The strange scene where everything appears through half-crazed and drunken eyes corresponds to the Circe episode in Homer. To each episode, further, he has appropriated an art, an organ, a symbol, a technique, and a colour, and these are worked with great ingenuity into its fabric. In addition to all this, Joyce continually presents mental and physical events so mixed up that they cannot be readily distinguished, and sometimes can hardly be distinguished at all. The physical events are presented either as they appear in the minds of the chief characters, or, when narrated, in a highly stylised narrative form. One episode is told in terms of fantastic exaggeration, another in the language of *Home Chat*, another in a series of parodies of successive periods of English style symbolizing the growth of the foetus in the womb. A favourite technique is the *monologue intérieur*, the idea of which Joyce got from Dujardin's *Les Lauriers sont Coupés*. This, in effect, consists in reporting both external and internal events in a sort of shorthand representing the thoughts passing through a single mind. Joyce does not try to interpret the minds of his characters, but to let us see them working. He exhibits an 'extensive and peculiar' knowledge of Dublin topography and characters. Some things are to be understood only by reference

to the earlier books, and others only by reference to later parts of this one. This many-dimensioned reticulation makes *Ulysses* difficult reading; but it is worth taking pains with *Ulysses*.

In the ten following years various parts of *Work in Progress* were published, and the whole work of this later period was summed up in *Finnegan's Wake* (1939). Joyce is said to have stated that he had been dealing with conscious states in *Ulysses*, but was now dealing with dream-states. Be that as it may, we find in *Finnegan's Wake* a kind and degree of unintelligibility only hinted at in *Ulysses*. At first sight it looks like utter gibberish. But we have no right to assume either that Joyce went mad or that he perpetrated a supreme leg-pull upon the highbrow clan. We owe it to ourselves to try to see what he was getting at, and why, for example, a serious committee of distinguished Frenchmen, abetted by the author, should have published a translation of *Anna Livia Plurabelle* (part of *Work in Progress*), and issued a statement of their methods and aims in doing so.

In the first place, the obscurity can be mitigated by close examination of the coined words, and this could clearly be carried some way had we more knowledge. *Silvamoonlake*, for instance, adds to the notions of silver, moon, and lake, that of a wood, from Latin *silva*. *Forstfeillfoss* suggests first, forest, and fell, which are fairly obvious, but also waterfall and canal, which are not. Though we feel that if we knew more we could solve more, much could never be solved without the whole of Joyce's conscious and subconscious experience at our disposal. And what are we to make of the way in which the names of rivers are worked into *Anna Livia*, far more complicated than the many allusions to flowers in the Lotus Eaters episode of *Ulysses*?

Further, *Finnegan's Wake* is great prose, so far as a highly accomplished and moving rhythm goes. It is said that the author's reading of his own work was an impressive aesthetic experience to those who heard him. There is much humour and wit (as indeed there can be in nonsense) in many passages; there is rich poetic music in others; yet it seems an unintelligible riot of logorrhœa and echolalia. Why was so much energy and genius put into such a work? and, I am afraid we must ask, was it worth it?

As Aristotle pointed out in his refutation of Plato's puritan attack, literature is imitation, not reproduction. An imitation does not endeavour to reproduce its original; it is something which, for a certain purpose, can take the place of, or even improve upon, its original. Literature imitates human experience, and the purpose is communication of an understanding of life. That its medium is language compels

it to impose upon its material a degree of logical form, a precision of delineation, which experience does not have ; and this is true even when the emotive powers of language are being exerted to the full.

The limitations of language are becoming better understood, perhaps because we are realizing more and more how much damage has been done in the world by purely emotive language masquerading under its logical mask. We may react to this by trying to lay all the emphasis on the intellectual content of language, as science does and philosophy pretends to do ; we may try to stress emotion and suggestion, and split literature, as De Quincey did, into the aristocratic literature of power and the proletarian literature of knowledge ; or we may try to take the medium as it exists, understand its limitations, and see how best it may be used within them.

A literature of normal growth shews the adaptation of language to newly discovered or newly developed needs of expression ; and so new knowledge means new work for language. The first stage of this is scientific, when knowledge is being expanded ; the second is literary, when it is being consolidated. In the first, names and expressions have to be found for new ideas and conceptions ; in the second, these have to be made available to people in general. Eminent men of letters either deveop the instrument of expression, or shew how the range of the existing instrument may be increased. A language may decay from plethora as well as from anæmia, and what were useful distinctions, becoming too many or too subtle for the general mind, may dwindle into synonyms. Language has its limitations, which are fairly flexible provided that a writer does not try to do too many things at once, but it must be recognized that it cannot be very adaptable and highly efficient for a single purpose at the same time.

The subconscious has been effectively expressed in much poetry, in nonsense, in nursery rhymes, and in folk-literature ; but in these it has not been expressed by conscious effort. As a result it has tended to be falsified by the analytical form of language, and given a spurious logical quality. Joyce made a conscious effort to express it, not at first by itself but as an essential part of life. This led him to make a continually developing effort to avoid the effects of linguistic necessity, in which, at first, he succeeded admirably. By eschewing naturalistic method in *Ulysses* he achieved naturalism.

The thorough and ingenious correspondence of *Ulysses* to the *Odyssey*, though distorted, and the cross-word-puzzle complications of symbols and arts and colours, though fantastic, are not merely the sort of thing at which Bacon sneered, saying, " You may see as good sights

in tarts". Neither are they merely symbolic. The struggle with a difficult metrical form is often valuable to a poet, and in the same way these things may have done for *Ulysses* more than shews on the surface. Painting and sculpture, as Hazlitt and Stevenson thought, are more restful arts to practise than literature, because the exercise of dexterity is soothing to the mind. Joyce seems to have combined the exercise of ingenuity with his creative thinking, just like a poet wrestling with a sestina or chant royal. Also, the extreme psychological realism for which *Ulysses* strives makes the absence of a readily comprehensible plan inevitable, for the parts should not have a more immediately clear connection than the desultory facts of quotidian experience. But if this were consistently carried out, neither writer nor reader could grasp the whole with more speed or clarity than if they had actually experienced it, and unless they could do so, there would be no advantage. Therefore all this ingenuity has its place, providing a clue to help the wanderer through the maze. The form it gives may not be the ultimately true analysis, but without it no organized comprehension would be possible.

This aspect of *Ulysses* is all the more important when we remember that, in any attempt to present life as Joyce does here, the arts of symbolism and suggestion must always be active, and obscurity inevitable: as, for example, when little events of the day reappear in strange distorted forms as they well up from the subconscious minds of the characters. Because subconscious thought is subconscious we can know it only in a similar way to that in which the scientist knows ultra-microscopic particles, not of itself, but by its effects in consciousness; therefore, for the sake of understanding, some sort of form which can be consciously apprehended needs to be imposed on it.

Ulysses may be only just intelligible, but it is intelligible. *Finnegan's Wake* is not. In this work Joyce apparently tried to develop his technique so as to be able to handle the subconscious with utter faithfulness, and therefore reduced the logical quality of his language to the minimum, substituting for it an ingenious puzzle-picture quality, but towards his main purpose relying entirely on symbol and suggestion. Such a method must lead to a dilemma; for the writer must either depend on broad and commonplace symbols and suggestions—Dr. Richards' "stock responses"—, or else, in striving for detailed expression, he is forced into the use of a private language, which cannot be understood by those who do not share something of his mental background, and can be understood but little by those who do. "We mortal millions live alone." I doubt if even an identical twin of Joyce's could understand much of *Finnegan's Wake*.

Our thoughts are only approximately coterminous with language, and therefore have often to be adjusted to linguistic form before they can be communicated. Language has to refer to objects, to express abstract thought, and to deal with emotion. Each of these separately might be better done by painting, or mathematics, or music; but in life they are all mixed up, and without the protean instrument of language communication would be severely limited. An instrument that can be turned to many purposes cannot be so efficient for any one of them as an instrument of special design; its efficiency lies in its adaptability. The human mind, and language, are both instruments of this kind. The form of language is conditioned by practical human needs, for which *genus et differentia*, the rational and referential aspects of language, have been particularly useful; and also by the nature of conscious thought, which tends to organize itself in syllogistic form.

In *Ulysses* Joyce advanced the technique of expression, but in attempting to advance it further he defeated his own efforts. He so far abandoned the coherent form of language that we cannot find enough points of reference, or trace a sufficient framework of ideas, to enable us to relate the thoughts in *Finnegan's Wake* to one another or to ourselves, in any significant way. The work has qualities of greatness, but it is a failure—the kind of failure, however, from which much may be learned. It has shewn with some exactness where certain of the limits of verbal communication lie: though one dare not exclude the possibility that, thanks to Joyce's groundwork, these limits may be extended in the future.

Ulysses is Joyce's magnum opus, and marks him as the most egregious writer of the century. It is certainly far from flawless, but it has the width, the penetration, and the technical skill which we expect from great literature. We can understand life and ourselves the better for reading it, and we enjoy the process. The so-called obscenity which raised such a clamour in 1922 is better understood now. It is realized not to be disproportionate, as Swift's was, but to be given about the same value in *Ulysses* as it has in life. Indeed, obscenity, like beauty, lies in the eye of the beholder; it is not a quality of things, but of people's attitudes to things. Joyce's attitude is balanced; he presents his characters not by analysis or generalization, but in the act of living. His vision of life perceives the interdependence between the moral, physical, emotional, intellectual, professional and social lives of a man, without either preoccupation or prejudice. Only the greatest combine such understanding with such detachment.

Ulysses succeeds in, and by, carrying out Joyce's own principle, first stated in *A Portrait of the Artist*:

"The feelings excited by improper art are kinetic, desire or loathing. Desire urges us to possess, to go to something; loathing urges us to abandon, to go from something. The arts which excite them, pornographical or didactic, are therefore improper arts. The æsthetic emotion is therefore static. *The mind is arrested and raised above desire and loathing.*"

The three books, *Dubliners*, *A Portrait of the Artist*, and *Ulysses*, are closely connected with one another, and are really best thought of as one work. Many people make the mistake of reading *Ulysses* without reference to the other two. Anyone wishing to get the best from Joyce ought to read this work in order, for none of the three books can be properly understood without reference to what precedes it. Even *Finnegan's Wake* is not quite so unintelligible to a reader already acquainted with the other books as to one approaching it unprepared.

It does not seem, however, that *Finnegan's Wake* will long retain a more than academic interest, since its obscurity, however interesting technically and psychologically, does not permit successful communication. It will be many years, on the other hand, before the average intelligent reader ceases to learn from, and profit by, *Ulysses*.

Problem of Unemployment of Educated Youths

NALINI RANJAN SARKAR.

[The problem of unemployment is an aspect of a wider problem of socio-economic maladjustment arising from various subjective and objective causes. In his address Mr. Sarkar, ex-Finance Minister, Bengal, confines himself to the problem of the educated unemployed in our province and leaves out the problem of unemployment of agricultural and industrial labourers which he regards as serious as and interlinked with the former problem. The complex problem of unemployment of educated youths cannot be solved by any single specific remedy. After enumerating, as given below, the various remedies which he considers wise and practicable, Mr. Sarkar concludes with a few words of advice to the youth of this province as regards their share of duty in the whole scheme of things.

—*Editor, P. C. M.*]

THE problem of the educated unemployed is not to be solved by the efforts of any single agency, be it the Government or any other body. It is not a social malady that could be effectively cured by a system of doles. It is a disease which can be removed gradually only through the growth and diversification of our social and economic life. As social services are extended and intensified, as new wants arise and claim satisfaction, and as in order to satisfy those demands and to provide the increased social services, new machineries are created, in that many-sided extension of opportunities more and more of educated youths will find an increasing scope for useful employment. But this growth and diversification cannot be expected to come as mere accidents; instead, they require to be fostered and promoted by the State and the community as part of a well-conceived economic plan. That is the way in which we may expect a satisfactory solution of this problem.

WHAT THE STATE CAN DO

In many of the civilised countries of the West industrialisation has reached its highest peak. Looking at things from the point of view of

*Adapted from an address delivered before the Presidency College Economics Seminar.

facility for tackling the problem of unemployment, one may say that compared to the Western countries, India stands in a position of advantage, so far as opportunities for creating new opportunities for profitable employment are concerned. The very fact that our country is backward means that we have considerable scope for an extension of the social and economic services that would remove the accumulated deficiencies of the past. The extent of our illiteracy is appalling: which means that we require schemes for the extension of primary education for boys and girls and for removing illiteracy among the adults. This means that we shall require thousands and thousands of educated young men to work these schemes as teachers and in various other capacities. The health and sanitary arrangements in our rural areas are extremely poor; which means that we require many more dispensaries, with the necessary staff and a better health service than at present. Similarly, our villages require an extension of the co-operative movement, both credit and general. The improvement of transport services throughout the country, road construction and housing schemes, improvement of cattle, dairy farming are yet other directions in which the scope for developmental work is immense. Much, again, remains to be done for increasing the productivity of our agriculture and the quality of agricultural products by training agriculturists to adopt and use new methods of cultivation, for organisation of marketing services to help agriculturists in obtaining good prices for their products. Improvement of irrigation, canals and waterways and drainage are yet other major works in which much may be done. National defence work, it appears, must now and in future be considerably extended and intensified. And a comprehensive programme of defence work and the trades and industries that must develop as its ancillaries, will no doubt open up new vistas of employment to not only educated youths but also to many other sections of our people. The scope for the extension of public utility services, like electricity, telephone etc., is, again, immense. On the other hand, as agriculturists benefit by the various services and amenities provided to them, as their lands yield more products and of better quality, as they are put in possession of increased and increasing purchasing power, the benefits of that larger purchasing power and consequently larger spending both on goods and services cannot but have salutary and strengthening effects over all sections of the community, including the educated middle-classes.

I think I have given you sufficient indication as to how the extension of social services and developmental activities by the State will help to ease very materially the problem of unemployment among educated youths, helping simultaneously also to provide work for very

large numbers of manual labourers. The small work which the Bengal Ministry has so far undertaken by way of debt redemption schemes and jute census has already provided employment to a considerable number of educated youths.

By enumerating what the State is capable of doing for the unemployed, I do not suggest for a moment that we should look to the gracious activities of the State as the only remedy possible. In almost all advanced countries a most significant role has been played by private initiative and enterprise, for instance, through the expansion of industry, trade, and commerce. In some of the more forward provinces in India also similar important contributions have been made by private enterprise. In the whole of the industrial field, the scope of potential future employment through the growth of private initiative and enterprise is obviously large. In industry the progress of Bengalees is still very small, but the need as well as the scope for expansion is great. And if industry expands and develops, with it also must develop trade and commerce, both wholesale and retail, which are the ancillaries of industry. And a developing industry, trade and commerce will no doubt each help to provide suitable careers for educated young men.

LIMITATIONS OF INDUSTRIALIZATION AS A SPECIFIC FOR UNEMPLOYMENT

Though I have spoken at length on the need for increasing industrialisation and the organisation of newer and better social services, I must not be understood to suggest that industrialisation is the only solution of the problem or that it has no limitations of its own. But in an underdeveloped country like ours, industrialisation must naturally engage our special attention because of its large potentialities. As a solution, industrialisation, however, is not without its limitations (taking a long view of the situation) inasmuch as it may bring complications in its own trail on account of cyclical movements. But an alternative solution that is sometimes suggested strikes me as still more defective and, in fact, hardly practicable. There is a feeling that schools and colleges should be drastically reduced in number so that only as many clerks, lawyers, supervisors, etc., will be turned out as the country needs. The rest should go back to the villages, cultivate lands, spin and weave their own clothes and catch their own fish. So there will be no unemployment. Such a solution of the problem, even though we sincerely insist on simplicity of life, seems to be far too simple to be really practicable or useful. It entirely ignores the outlook and

basic social traditions of the middle-classes. It also ignores the fact that in social and economic life it is hardly possible to put the clock back like this. As an abstract logical proposition such a scheme of solution is comprehensible, but it is frankly too pessimistic and is altogether out of tune with the concept of a progressive, dynamic society, which is capable of organising increased social services and better amenities for increasing population. The real remedy does not lie in closing down schools or colleges or denying higher education except to a few. The remedy should rather be sought through adjusting and adapting the educational system to help the expansion of the productive activities of the community. The proper remedy does not also lie in depressing the standard of living and redistributing what little we have among an increasing population. In fact, to my mind, the question of unemployment and the question of increasing the standard of living should be considered together. As I have tried to emphasise in other contexts also, unemployment is not a problem by itself. As our economic life grows in diversity, as the standard of life improves, as new wants arise, there will be scope for absorbing larger numbers of our educated youths in useful occupations.

I would emphasise once more that unemployment should be solved not by depressing the standard of living, but rather by trying to raise it. We should try to serve one another and it is by that process that we shall create employment for us all, raise the standard of living in accordance with our conceptions and our conditions, and thereby increase the sum-total of economic satisfaction. This is not only a solution of the problem of unemployment but also an ideal worth living for.

A PROBLEM OF PRODUCTION AND NOT OF DISTRIBUTION

I may also refer here to the idea fondly cherished by some sections of our younger generations that maldistribution of incomes in the country is the basic factor underlying the problem of unemployment. The natural conclusion that would follow from this premise is that once the levelling down of the existing inequalities in incomes is somehow carried out, the scourge of unemployment will disappear from our midst. Even if we refer to the case of other countries like England and America in order to find support for this theory that maldistribution is the root cause of our unemployment, we should find that Mr. Hobson's concept of "poverty amidst plenty" is not applicable to the economic conditions of India in the same sense or degree as in other advanced countries. I do not suggest for a moment that there

is no maldistribution of incomes in India which would not require rectification ; but what I want to emphasise in this connexion is that the problem is not very acute in India and it is not responsible for the growing unemployment of the country. India is a very poor land and underconsumption is the dominant feature of its economic structure. Underconsumption here is due more to restricted production and lack of adequate purchasing power in the hands of the masses than to the concentration of wealth in a fewer hands. A few statistics may make this idea clearer. While in the United States of America families with annual incomes ranging approximately from Rs. 6,000 upwards form 57.7% of the total population, here in India families enjoying annual incomes ranging from the same level to Rs. 6,000 constitute only 1.5% of the total population. If you consider the per capita income in the two countries, the contrast will be more telling, for whereas the per capita income in India comes hardly to Rs. 80 a year, it is about Rs. 1,200 in America. It should thus be evident to you that by levelling down the incomes in India, even if it were desirable or feasible, we would not be able to improve the position to any appreciable extent. The vital problem in India is evidently more and more production which means the creation of more economic opportunities for the people and more and more wealth in the hands of the people. The question of righting whatever maldistribution might persist would only come at the last stage when the pain economy of people will have disappeared. In that way only can we raise the standard of living of the people and solve the problem of unemployment among our young generations.

DIFFERENT ASPECTS OF THE PROBLEM

It is well to recognise here that the problem of unemployment of educated youths has a twofold aspect and significance,—an immediate, and a long-term one. There is an immediate problem created by the existence of a large body of educated unemployed. It is a legacy of past maladjustments and is being augmented from year to year by the number of educated youngmen coming out of the University, and who are unable to secure any gainful employment. It has to be considered whether any measures can be devised for a solution, even partial, of this immediate problem. In the second place, there is the long-term problem of resolving the maladjustment in our socio-economic framework which inevitably goes on swelling the ranks of the unemployed. A satisfactory solution of the whole problem of unemployment would depend, on the one hand, on widening the scope and avenues of

employment, and, on the other, on recasting our educational system on a more rational basis and revising social values and removing unhealthy traditions. In short, the education given should be such as to make its recipients better fitted for employments and ready and able to undertake all kinds of work.

The immediate problem does not, however, admit of an easy or complete solution. A large number of the educated unemployed is already cramping the employment market, and furthermore augmenting itself from year to year. The extent to which these young men may be absorbed in gainful employment would depend on the rapidity with which new avenues can be created, both by private efforts in the shape of new enterprises in industry, trade and commerce and by governmental initiative in the extension of schemes of public works and social services of various forms. But to absorb so many in regular and permanent employments is not a task that could be easily accomplished, yet the dangers inherent in a large army of dissatisfied and unemployed young men, particularly of those belonging to the intellectual classes, are obvious. The growth of a generation, self-conscious, restless and explosive, seemingly forced to rebel against an economic and social system which does not appear to have enough room for it naturally militates against social and economic stability. To immunise these possible rebels and to give them some sort of occupation rather than let them feel that society has no use for them at all, is an imperative necessity. And to this end many of the Western countries have devised methods and established institutions through which certain temporary, and in some cases part-time, occupations are given to the educated unemployed. The best known of these are the Work Camps in Germany and the Civilian Conservation Corps and the services organised under National Youth Administration in America. The work provided in these countries has ranged from purely manual work, such as digging ditches or shovelling snow, to jobs in line with the specific training and intellectual attainments of the unemployed youths, such as employment in libraries, in statistical and surveying work, in meteorological offices, in hospitals and museums, etc. The effect of this kind of employment has been manifold. In the first place, it stops psychological demoralization, it makes the youth feel that he is, after all, doing some useful work for the society: and in all cases it provides the youth a further training and education, a practical experience and breadth of outlook, which, the experience of Western Countries shows, has made it easier for him to find and pass on to permanent jobs. I feel that it should well be possible for governments in our country also to try certain schemes of temporary employment for the benefit of our

educated unemployed. While in the Bengal Ministry I had under contemplation a project under which every matriculate would have to give a year's service to the State by working for educational and general uplift in the villages. But unfortunately it did not prove possible to get the scheme through at that time. However, I think this and other works in the nature of surveys, collection of records and statistics of the kind that I have already mentioned could well provide temporary jobs to intellectuals, which would be welcome and gainful to them, useful also to society and to a government pledged to undertake schemes for amelioration of the conditions of the masses.

MORE STATISTICS OF UNEMPLOYMENT NECESSARY

A statistics of different kinds and grades of unemployment would be very useful in this connection. For instance, if it is known who and how many among the unemployed must earn in order to carry on their livelihood, and who and how many were not helpless to that extent, and could therefore be employed in honorary work temporarily without any difficulty about their livelihood, the task of keeping them occupied with useful, and in some cases also gainful, work would be facilitated. With such statistical material in hand it might be possible to find some solution for a good many cases either by distributing them over the existing economic organisation or by creating new channels where feasible. With a statistics of the unemployed of the kind I have suggested, in our hand, it should be possible to fit in many of these unemployed young men into such new employments now created by the stimulus of war. Moreover, production in industries is so increasing, that it might be possible, even apart from the regularly recruited employees to persuade many firms to take some of these young men as apprentices in some form. This is a task which can be undertaken by the Government much better and much more easily than by any private organisation. Some endeavour on this line even by private initiative would be immensely helpful.

The long-term problem has, as I have indicated, two facets, but I want to devote more attention to the role of our educational system in this problem. I may reiterate that the solution of the unemployment problem does not and cannot lie in restricting education, for as a matter of fact we have even now too many illiterate and ill-educated among our countrymen. Any one able to visualise the almost elemental strength of the urge for education will recognise the futility of measures which may be taken to control or restrict student enrolment. Stricter examinations, higher fees, the lengthening of the courses of study are

but palliatives. Wherever such measures have been taken, they have proved ineffective or at best have temporarily succeeded in stemming the tide. Education is a precious gift to which mankind owes much of its dignity, but education must be saved from itself. It must be planned. It cannot be allowed to develop haphazard, to grow without a policy and direction. Education should be planned and has to be adapted to the changing needs of a changing society. Schools are needed to serve not the society of to-day but the society which will exist when the children are ready to take their share of the world's task. Where the schools are slow in adapting their curricula and where educational leaders lack the foresight to understand future needs, maladjustment fraught with grave consequences is inevitable. In adapting education to the needs of society, one must also take it into account that in our society, even with industrial progress and with a better balance between industry and agriculture, about 60 per cent. of the people must remain engaged in agriculture. Our agriculture, too, will essentially be in the nature of small farming and not large-scale operations. In industry, again, most of the establishments are likely to be on a more or less small scale, requiring the services not of high technicians, but technicians of a lower grade. Education both general and practical, its grade and character must therefore be planned with an eye to these factors.

NEED FOR A RESHAPING OF THE EDUCATIONAL SYSTEM

The changes in economic and social conditions which have taken place in recent years create a demand for a kind of education radically different from that which in the past was regarded as adequate. Members of a changing society must be prepared to readjust their ideas and habits of life. The aim of education is to prepare the young for life not in an abstract community but in the community which eventually they will have to serve. In any scheme of educational planning which must precede occupational planning, vocational education will occupy a most important and essential place. It is now recognised that any system of economic reconstruction would be exposed to the risks of failure unless vocational training was developed in accordance with the needs of that reconstruction. It is an integral part of economic life inasmuch as it provides a most desired means of adjusting the employment market to the needs of the economic system at any given moment. I must mention one thing here. It is absolutely necessary that a close contact between technical and vocational training imparted and between economic and occupational life should be

maintained. For even where scientific, vocational and technical education is imparted at present it is often found that the curricula have no real touch with the conditions of actual life. The education and training do not therefore have the desired result. In view of this I would suggest the establishment of special advisory bodies. These may be attached to the central public authorities dealing with this subject or to the institutions themselves, and their duty would be to give suitable advice in order to ensure that the organisation, working and curricula of vocational and technical schools are adequate to meet the needs of our economic and occupational life. There should be collaboration by the business houses, chambers of commerce and industry and industrial associations in the work of technical and vocational education. It is only on the basis of such insight and understanding that it will be possible to arrive at something like an occupational plan, a vision of future needs in the various professions and occupations. We cannot expect such a plan to be perfect or fool-proof; but plan we must if we are to build up a better society where unemployment as an evil will be non-existent. But vocational education, after all, is essentially theoretical, and therefore to get the best results and to serve best the needs of trade and industry as also of those to be employed by them, a system of apprenticeship has to be resorted to. In fact, the maintenance of an adequate supply of skilled labour, efficiently trained under good conditions, has been found to be a matter of great importance in almost every progressive country. Apprenticeship is still of supreme importance in the modern industrial system and in various groups of trades, and is still by far the most systematic method of entry into the skilled ranks in most of the important trades and industries. It is, therefore, most desirable that in this country also we should try to evolve in co-operation with businessmen and industrialists, a system of apprenticeship training in various business and industrial establishments, not necessarily with the idea of absorbing the apprentices in the particular establishments in which their training was obtained, but for employment in any establishment, old or new, where demand for skilled services may arise.

THE QUESTION OF OCCUPATIONAL PLANNING

The question of occupational planning naturally arises in this context. I feel strongly that some expert machinery should exist which would be in a position to focus the attention of the public on the probable scope of employment in various occupations. A body on the lines of the National Professional Orientation Committee which the

Wicksell Report in Sweden recommended may be set up here. This body should consist of representatives of the learned professions, University professors, student organizations, commercial interests and of the Government. Its tasks should be two-fold: (1) to observe continuously the situation on the market for intellectual labour; special enquiries to be made from time to time into changes within individual professions; (2) to publish its findings at regular intervals and to bring them to the notice of schools, parents and students. The widest publicity should be given to the work of this institution. If such a machinery could be set up and made to function properly, there cannot be the least doubt that its findings would prove of great benefit to both students and their parents or guardians. During my tenure in the Bengal Ministry I had, as a preliminary to a full-fledged body which would actively assist guardians and parents, initiated the setting up of the skeleton of such an organisation, with the object of studying and classifying the various types of existing employments available to educated youths and the qualifications necessary for them, both under the Government and in private industrial establishments and public bodies. It was my idea to have brochures embodying the data collected, published and distributed to Universities so as to help students in finding and selecting suitable careers. Preliminary enquiries in a good many lines were completed, but unfortunately I had to relinquish office before a broadening of the activities of the organisation on the lines suggested in the Wicksell Report could be undertaken. Let me, however, hope that those now in authority would complete the task I had initiated.

The planning of the educational system independent of the objective factors like industrial expansion, agricultural improvement and adoption of other methods in order to create more and more economic opportunities cannot by itself bring about a reduction in the extent of unemployment. In fact the planning process should proceed simultaneously both in education and in economic development, for up to a certain extent the former has to be conditioned by the stage of progress in the latter. The Government may do a great deal by way of assisting the expansion of industrial careers and trade opportunities by the adoption of suitable financial and fiscal policies as the recent history of India's industrial development backed by a series of protective tariffs would amply testify.

SCOPE FOR BENGALIERS IN EXISTING INDUSTRIES

Although Bengal as a province is more industrialised than any other province in India, the share of the sons of the soil in the prosperity

and employments created by these industries has been comparatively small. These industries are mostly controlled and important positions under them held by Europeans and enterprising immigrants from other provinces of India.

I may cite a few statistics collected by the Bengal Government regarding the number of Bengalees and non-Bengalees employed in a few industries in the province:

Percentage of non-Bengalee employees.			
Jute Mills	...	...	54.9%
Silk Mills	...	...	66.9%
Battery and dry cell factories		...	70.8%
Gas Factories	...	...	69.3%
Match Factories	...	...	64%
Aluminium and Enamel Factories		...	57%
Sugar Mills	...	...	56.3%
Glass Factories	...	...	85%
Aerated Water & Ice Factories		...	73.1%
Tea Estates	...	...	59.8%

The total percentage of non-Bengalees in 28 categories of industries, inclusive of the few I have named, comes to 45.4%. Educated Bengalees still lag behind in many lines of industries and considering the fact that these percentages relate only to the superior grades of jobs, excluding manual and unskilled labourers, their significance, so far as the question of educated young men of Bengal finding a foothold in *industrial openings* is concerned, is indeed striking. These percentages need not be taken as the perfect barometer of the actual situation, since they have not been arrived at on the basis of complete statistics of all the industries concerned; but they certainly indicate that in many of the branches of the industries, Bengalee unemployed young men should have an increasing scope for employment. Even in the case of jute, for instance, in both its manufacture and in the trade in jute there should be a large scope for our young men. It is a fact that our young men do not get proper opportunities of apprenticeship in the jute mills controlled by non-Indians and our businessmen also do not receive proper facilities of custom from them. Even in the matter of selling of raw jute Bengalees fail to take advantage of several crores of rupees worth of trade which goes to outsiders, but with a determination on their part and with necessary goodwill and co-operation of the interests concerned it should be possible for the people of this province to recover at least a substantial portion of the distributive

trade in raw jute, also secure positions of responsibility and many of the higher offices in the jute manufacturing industry and obtain as well as a good share of the export trade in manufactured jute. If scope in these lines is obtained, this would mean considerable relief to the unemployment situation.

The obstacles to the carrying out of the various programmes that I have suggested are various. In the first place, we do not possess the full measure of political power necessary for undertaking all the works I have mentioned. And, what is more unfortunate, the prevailing atmosphere seems to be all against the proper utilisation of even such powers as we possess in the interests of work of this nature. In the existing situation, power and authority are the result of votes, and those placed in power by the voters are not always imbued with the mentality or endowed with the capacity for constructive work of such magnitude; moreover, the slogans by parading which the votes are secured generally have little or no bearing on constructive national work. In fact, in the political sphere there exists a welter of ideas; conflicting slogans and a most disorderly admixture of creeds and shibboleths have produced an atmosphere which serves to distract attention away from constructive thought and constructive work. Yet what we need most at the moment is that those in authority should give the province a bold and constructive leadership. It is required that they should not only be sympathetic towards a planned programme of work for social, economic and industrial development, but that they should take an initiative in such matters. I do not of course suggest that the Government can or should do everything that I have mentioned. For one thing, it would be more desirable if under the prevailing conditions big industrial schemes, trade and commercial undertakings are launched by private enterprise with Government help, if necessary. But any large-scale enterprise in this direction must mean a joint stock enterprise, for in Bengal there are few who could singly provide the huge capital necessary for any big industrial or commercial undertaking. It would, therefore, be necessary to pool together the small resources of many. It would also be necessary to harness to the aid of such enterprises the best that we possess in scientific and expert knowledge. Only thus could Bengalees hope to be able to make up the deficiency they have in this field. It may not be easy to start industries in many cases owing to the presence of strongly entrenched rivals; but whatever opportunities there are for new enterprises by Bengalees themselves could be availed of only if big large-scale efforts are undertaken on the lines I have indicated. Many new lines have developed in this

province even in recent years, but Bengalees themselves have had little share in them, because they did not possess the machinery or organisation by which to take advantage of the opportunities for such development. An instance in point is the development of motor transport in recent years in this province. This was a new line and new opportunity which Bengalees might have availed of ; but in the absence of a suitable machinery or organisation they failed to do so.

Apart from new lines or new openings, opportunities sometimes arise even within the existing industries, which Bengalees could avail of if only they had a proper financial organisation. With such financial organisation they could, for example, capture and take over existing establishments when such establishments change hand. With an adequate machinery for financing, they could also rejuvenate many a languishing industry. And all these, if they materialised, would obviously mean scope for increasing employment for Bengal's young men.

Indian Statistical Conference

Fourth Session, Benares, 2nd January, 1941

Annual Review

PROF. P. C. MAHALANOBIS¹

THE BENARES HINDU UNIVERSITY

WE are glad to have this opportunity of holding our Annual Session in the Benares Hindu University. The *Arthashastra* gives us a glimpse of the high level reached in statistical matters in ancient India. The individual enumeration of occupation and production mentioned by *Kautilya* is even now—in 1941—considered to be too ambitious a project for the Indian census. Our knowledge of positive statistics and conditions of living in ancient times is however meagre. This is a field where Sanskritists can co-operate effectively with statisticians. Reconstruction of the economic history of Hindu India can be undertaken, more appropriately and more effectively by this University than by any other centre of research in the world.

Our connexion with the United Provinces has been of the most intimate character. A large number of Government officers and University teachers have come to Calcutta for statistical work. We have also had the privilege of co-operating in the work of the Benares Hindu University in many ways. We do not feel we are strangers here. We are glad to meet many old friends on this occasion, and we convey to them the greetings of the workers of the Statistical Institute.

THE PATRON OF THE CONFERENCE

We are grateful to His Excellency the Governor for having kindly accepted the Patronship of the Conference and for coming here this afternoon to open the Conference. We feel gratified at this public recognition of our long connexion with the United Provinces of Agra and Oudh.

THE CHAIRMAN OF THE RECEPTION COMMITTEE

We offer our thanks to our host Sir Sarvapalli Radhakrishnan and the Local Secretaries for the welcome they have given us and the excellent arrangements made for the Conference. We consider it a

good omen that a philosopher of such distinction has given us his blessings. For, we claim that statistical theory is the only bridge for passing from the particular to the universal, or as we say, from the sample to the population.

THE GENERAL PRESIDENT

We are most sincerely grateful to the Hon'ble Sir Girja Shankar Bajpai, not only for having agreed to be our General President but also for the friendly interest he has always taken in the work of the Statistical Institute. Statistics is eminently a public science. We cannot do our work without public support. Without the support given by Sir Girja Shankar Bajpai no progress would have been possible. It is only appropriate that he should preside over what he has himself helped in creating.

INDIAN SCIENCE CONGRESS

We greatly appreciate the friendly spirit of co-operation of the authorities of the Indian Science Congress. The programme for the joint sessions show that the contact between the experimental sciences and statistics is likely to be fruitful in many directions.

GENERAL POLICY OF THE INSTITUTE

It is usual to present a general review of work at this Annual Session. As in previous years our chief aim has been to use statistical science for solving problems of everyday life. We believe that statistics, like all applied sciences, derives its real significance from human values. Problems of food, labour, health and social needs have been our chief sources of inspiration even in our theoretical researches.

STANDARD LINES OF WORK

I have no time to describe the work done on standard lines during the year under review. It includes a wide range of topics ; diet and nutrition surveys ; change of blood pressure with age, effect of monthly family income on height and weight ; anthropometry of Indian castes and tribes ; agricultural field experiments of all kinds, etc. An account will be given in the scientific sessions. Here I shall only mention some important new developments.

SAMPLE SURVEYS

The Institute is becoming increasingly interested in developing the theory and technique of sample surveys. We often find that a complete

census or hundred per cent. collection of facts is impracticable in everyday life. Usually the cost is prohibitive, sometimes even if the money is available the thing cannot simply be done. In choosing a basket of oranges we cannot taste each fruit beforehand. In practical affairs we have to make our decision on the basis of samples. This is why the technique of sampling is of such vital importance in real life.

IMPROVEMENT OF CROP-FORECAST

The method of sample census has been used with success in the improvement of crop-forecasts. In the Jute Census Scheme the Sample Survey was carried out in 1940 in eight districts covering about 21,000 square miles in Bengal. This was probably the largest sample survey of its kind so far carried out in practice. More than three hundred workers took part in the scheme. The field work was done in the most difficult season of the year during April, May and June. And yet the calculated margin of error of the final results was only about two per cent. The accuracy was thus of the same order as that found in everyday work in a physics laboratory or in an engineering workshop. Professor Hotelling of the Columbia University, U. S. A., who was requested by the Indian Central Jute Committee to report on the scheme, considered the method developed in India to be more efficient and more economical than those used up till now in the United States of America or anywhere else in the world. Plans have been prepared for carrying out a full provincial sample survey of the area under jute covering roughly 60,000 square miles in Bengal in 1941.

Knowledge of the area under crops is by itself not enough. We have also to find out the yield per acre. We can get the total out-turn only by multiplication of the area and the per-acre yield. Both factors are equally important. A three-year scheme has been recently approved for investigating the yield of jute in Bengal starting from 1941. A design of the modern type for crop-cutting work on paddy in Bengal was prepared by us; and I am glad to report that the field work was successfully completed on the 20th December, 1940.

Schemes had been sanctioned in 1939 by the Imperial Council of Agricultural Research and the Government of the United Provinces for developing scientific methods for estimating the yield of sugarcane and wheat in the United Provinces. The field work on sugarcane was started on the 15th December, 1940, and similar work on wheat is expected to start in March, 1941. In the case of cotton a scheme for exploratory work in Bombay, Central Provinces and Madras in the first instance was sanctioned by the Indian Central Cotton Committee

in July, 1940. We are now in the stage of preparing detailed specifications.

The need of improving the crop statistics of India was first pointed out to me exactly five years ago by the Hon'ble Sir Girja Shankar Bajpai. And I am glad to be able to report to-day that satisfactory progress has been made in this matter.

TEXTILE ENQUIRY IN CENTRAL PROVINCES

A Textile Enquiry Committee was set up by the Central Provinces Government in May, 1940 and I was asked to act as its Chairman. This gave me and some other workers of the Institute an opportunity to study at first hand statistical problems connected with this important industry. It was a chastening experience to sit from day to day with the representatives of the Empress Mills of Nagpur—that great and pioneer industrial organization founded by Jamshed Tata—and leaders of federated labour. Statistics cannot indeed work a miracle. But it can help in ascertaining basic facts and supplying a foundation for the effort to secure peace in industry.

LABOUR ENQUIRY IN BENGAL

After nearly two years of preliminary work and negotiations the Government of Bengal have finally agreed to entrust the Institute with the organization of an extended Labour Enquiry in the province. The collection of family budgets was started about a month ago. Modern principles of statistical design based on replicated sub-samples are being used in this survey.

The question of equivalent levels of living and wage-scale is insistent in a large country like India. Big differences in geographical and climatic, ethnic and linguistic, and socio-religious or economic conditions make the problem more complicated here than anywhere else in the world. One of the chief aims we have in view in organizing the Bengal Labour Enquiry is the development of a suitable technique for the study of this difficult problem.

We are on the threshold of a big industrial expansion. This has been long overdue and must be pushed on with all speed not only for winning the war but for improving conditions of life in India. It will, however, give rise to problems of the most complicated kind. Statisticians have to take the initiative in convincing the powers that be of the important part which statistics can and must play in solving these problems.

INDIAN TEA MARKET EXPANSION BOARD

I may briefly refer to an altogether different application of the sampling method. The Indian Tea Market Expansion Board spends twenty lakhs of rupees every year in propaganda for increasing the consumption of tea. It is naturally interested in finding out how far its efforts are successful. In 1939, at the request of the Board, a sample survey was undertaken by the Institute to study the prevalence of drinking tea among middle class families in Calcutta. The variations due to sex, age, province of origin, community, and levels of monthly family expenditure were also investigated. The report we submitted was received favourably by the Board; and a second sample survey was carried out at Nagpur in 1940 under the technical guidance of the Institute.

STATISTICS AS ACHIEVEMENT AUDIT

This is a typical illustration of the use of the sample survey for what may be called an achievement audit. In each project, be it a campaign for increasing the consumption of tea or any other commodity or be it a project for social or economic welfare or a scheme for the improvement of agriculture or public health, the question naturally arises how far the scheme has been successful. Cash audit can only show whether vouchers have been properly kept or the money has been spent in accordance with the sanctioned budget. It is the sample survey alone which can reveal whether any tangible results have been attained. By carrying out a sample survey before the scheme is brought into operation we can find out where we start from. By carrying out a second sample survey after the scheme has been in operation for any desired length of time we can know what changes have been brought about in the meantime. This is a subject in which we are deeply interested, and in which we are making steady progress.

MATHEMATICAL RESEARCHES

In mathematical researches good progress was made in the theory of design of experiments under the leadership of Rajchandra Bose helped by K. Raghavan Nair, Kunwar Kishen, and others. Professor Fisher has acknowledged the Institute to be one of the two most important centres of work in this subject in the whole world.

Significant progress has been made by Samarendranath Roy and other workers in the theory of discrimination and classification, especially in statistics connected with the dispersion matrix. According to Professor Fisher the Institute is again one of the three important centres

of work in the whole world in this difficult and fundamental subject. In a letter written early in 1940 he referred to a paper by S. N. Roy as "one of the most important recent advances in statistical theory" and "a magnificent piece of work opening out a whole new realm." In an altogether different direction systematic research has been started on the structure and classification of non-normal fields. This may prove to be of great value in the design of sample surveys on a large scale.

TRAINING IN STATISTICS

The Calcutta University adopted new regulations in 1940 accepting statistics as a full subject, with the same status as mathematics and economics, for the degree, M. A. and M. Sc. examinations. It is likely that similar recognition will be gradually given to statistics in other universities. Academic courses will no doubt be organized in the universities in the near future. This will be most welcome.

For people who desire to work as statisticians professional training is also necessary. This is where the Statistical Laboratory can offer unique opportunities. In the beginning admission to our training section was restricted to officers on deputation. The demand became so great that in 1939 we opened a small class for other people. Our courses are still to a great extent of an academic character. Our experience has shown, however, that the best way of learning statistics is by practising it. As soon as university courses are started we shall be free to give more attention to the professional side.

The wide variety of work undertaken and performed is the most important feature of the Statistical Laboratory ; and this is exactly what makes the Statistical Laboratory the most promising place for development as a centre for statistical training in India. This is why Professor R. A. Fisher in his memorandum submitted to His Excellency the Viceroy stated that "in regard to the future of statistical studies in India, . . . the Statistical Institute . . . holds a key position."

EXAMINATION IN STATISTICS

For maintaining proper standards of professional work a carefully planned system of examinations is also essential. We have already started this from the Institute. Training in the Institute is already accepted as a special qualification for statistical posts. I now plead for full and formal recognition of our examinations.

LOCAL BRANCHES OF THE INSTITUTE

Branches of the Institute are in existence in Mysore, Bombay, Poona, Madras, Lahore and Lucknow. Arrangements have been made for reorganizing the Benares Branch from this year. We offer our thanks to the office-bearers of Local Branches for their cordial co-operation.

NATIONAL PLANNING COMMITTEE

The reports of all the Sub-committees of the National Planning Committee have been sent to the Institute for examination from the statistical point of view; and we are preparing a kind of statistical commentary on the work of the Committee. Our thanks are due to Pandit Jawaharlal Nehru, Chairman of the National Planning Committee, for giving us this opportunity of being associated with the work.

CONCLUSION

We are meeting in abnormal times. War and conflict is spreading all over the world. We have to carry on our work in the midst of all difficulties. Statistics is an essential commodity under war conditions. It will be even more necessary when peace comes.

A Psychological Interpretation of the Concept of 'Moksa'

NIRMAL CHANDRA MAJUMDAR, M.A.—*Ex-student.*

[In the first part of his interesting treatise on Moksa Mr. Majumdar sets himself to prove that the concept of moksa in Indian philosophy is born of the need of perfect psychological adaptation to reality and that the different philosophical systems represent the various ways of effectuating it. The mystical halo, the transcendental attitude, the monistic trend of Indian philosophy are symbolic expressions arising from the myths, mental complexes, distorted residues of wish phantasies in the collective unconscious of the nation. In explaining the psychological problem of adaptation to reality, he analyses the various phases of mental life. Childhood is engrossed in the collective unconscious in which the mother-archetype is dominant. Psychological adaptation means sacrifice of the mother-wish, freedom from the unconscious and making the libido accessible to consciousness and serviceable to reality. Adaptation to reality is achieved through the destruction of the introverted, regressive and unconscious life and the establishment of the conscious, progressive life.—*Editor, P. C. M.*]

II

JUNG in his "Modern Man in Search of a Soul," has maintained that the sacrifice of the mother-wish is not the highest ideal of life. It is the ideal of youth but not of old age. In fact, old age is a separate stage of life having a different standard of values and a different ideal of life. Here we experience peculiar changes within the psyche causing a reversal of all values. Life, here, is not mounting and unfolding as in the case of the youth, but an inexorable process of forced contraction. Man, in the first half of life, with his biological orientation, can afford to expand his life and make some thing of it that is generally serviceable. Here the ideal is to achieve the collective personality. But, in the second half of life, man is oriented towards culture ; the diminishing power of organisms subordinates his instincts to the points of view of culture. His ideal, here, is to obtain individuality.

Just as there is a tendency to prolong the infancy by means of the mother-wish, so there is also a tendency to prolong the youth. Both these tendencies result in neuroses. This is why, we frequently find mental depressions in men above forty. Jung marvellously puts it when he says that, "Whoever carries over into the afternoon, the law of the morning—that is, the aims of nature—must for so doing with damage

to his soul just as surely as a growing youth who tries to salvage his childish egoism must pay for the mistake with social failure" (Modern Man in Search of a Soul). But while there are schools for children, there are none for old men to effectuate their successful transition from the first to the second half of life. In ancient days, religion took the place of these schools. Belief in God and immortality of the soul can supply the urge to proceed which people lack frequently in old age. But in modern time such religious institutions are almost absent. Old people instead of craving for individuality, compete with the youth and sow the seeds of their own misery. Jung says that in America, old men behave like brothers to their sons and the mothers act like younger sisters of their daughters. Childhood and old age, though utterly different, have something in common, namely, submersion into the unconscious psychic happenings. But the two submersions are altogether different in nature. In childhood, this submersion implies inertia ; in old age it means agreement of our conscious thoughts with the unconscious primordial images. In the former case, problems and conflicts are absent ; in the latter one problems are solved. The end of life, therefore, is to get beyond the clutches of the unconscious, to establish the supremacy of the conscious and then to go back to the unconscious, establishing an agreement between the two and thus developing an individuality of one's own—a cultural status of one's being.

I have dealt with the complex machinery of psychological adaptation and the symbols used therein. Now, it is my business to investigate, as to whether similar symbols can be found working in Indian systems of philosophy, and as to whether a similar psychological machinery can be detected in them.

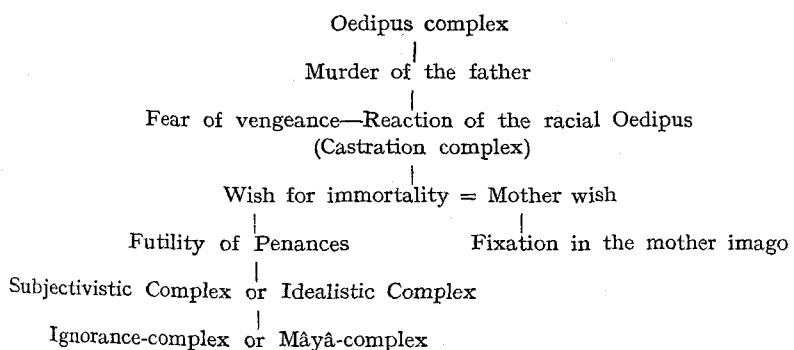
When we read the different systems of Indian philosophy, what strikes us first, is the similarity of conditions under which they came into existence. Every philosophy in India began with the idea that this world of ours is full of sorrows and sufferings and the cause of these sorrows is the ignorance of mankind. The Buddhists propounded the doctrine of '*Sarvam Duhkham*' and maintained that the cause of these sorrows is '*Avidyā*' or ignorance. The Sāṅkhya philosophers held that experience is caused by the '*samyaga*' (commingling) of '*purusha*' and '*prakriti*' which is due to eternal unreason or '*anādi aviveka*'. The Vedāntists ascribed the manifold experiences of sorrows and sufferings to '*mâyâ*'. Now, sorrows and sufferings are facts of experience. Just as there are sorrows so also there are joys ; but why do they make so much of the sorrows alone? Moreover, to say that sorrows are always due to the ignorance of mankind is to strain the limits of reason. But

still this unreasonable attitude obsessed the Indian mind. In fact it was no mere idea or hypothesis, it was a complex. This 'ignorance-complex' or 'mâyâ-complex' stands at the basis of the entire development of Indian philosophy. Quite akin to this complex, we can find the complex of guilt; whenever people cannot justify any sorrow, he usually connects it with some sin committed by him in previous life. This assumption of a "hypothetical sin" may sound unreasonable, but in fact, it supplies the basis of religion and philosophy. The question might be raised as to where does the complex come from. Freud in his "Moses and Monotheism" has shown, that the primitive age was characterised by the autocracy of the father from which the sons escaped by killing the father and taking over from him. This was, however, an outcome of the Oedipus complex, that is, a wish to kill the father and to possess the mother. The assassination of the father is the unconscious obsession that in later period caused the origin of totem-worship. This obsession is the direct result of the fear of vengeance and thus, a sort of general reactionary phase of the oedipus complex inherent in the collective unconscious of the race. It roused in man a sense of guilt which had its outlets in religion. In St. Paul's gospels there is a reference to some 'original sin' for which Christ, the Messiah was bound to come. Freud in his "Moses and Monotheism" has designated this original sin as the effect of the murder of Moses, the father of Judaism. Everywhere in the history of the world, religious fervour is always preceded by the unconscious obsession of some such original sin. The Indian thinkers made no distinction between sin and ignorance. They identified the intellectual and the volitional aspects of mind. So, in their case the obsession of original unreason or nescience or mâyâ, took the place of original sin; and this factor was the cause of the development of Indian Philosophy. How this mâyâ-complex attained so great a hold over human heart, can be explained easily. It had its origin in some sort of life-wish,—a wish for immortality—a sort of irrational clinging to one's life which is a characteristic feature of human mind.

A good many of the Yajnas, meditations, and penances in ancient India were performed with this single object, namely, the prolongation of life. The sage Mârkandeya is described as being born with a life-period of twelve days only, but by penances he managed to live for an infinite duration of time. Men are described as propitiating the gods and asking the boon of immortality. This life-wish is the result of fear of vengeance of the father, who was killed and dethroned in the patriarchal society. Here the racial oedipus seems to be operative in a reactionary phase. The Hindu religion (I make here no distinction between Hindu philosophy and Hindu religion), like Christianity, is

essentially, what Freud called, a 'son-religion' as distinguished from a 'father-religion,' (Moses and Monotheism). Due to this fear of vengeance, there is also to be found an excessively developed mother-complex. Mother usually gives shelter when the father is angry. So, the fear of the father led to the fixation of the mother imago. This is why, in India people live with their mothers even when they are thoroughly grown up, and continue to live so unless other extrinsic circumstances separate them. This is unlike the Western people who leave their mothers' care when they attain maturity. Reference can be made here to the Roman custom of liberating the son from the parents by means of three fictitious sales. Perhaps it is not unreasonable to interpret this custom as something more than a legal necessity.

Now, let us go back to the ignorance-complex. When penances and *yaynas* cannot remove the fear of death, human beings seek to overcome it by other methods. They seek to represent death, sorrows, etc., as the results of our own fault, that is, they tend to make them subjective, so that, acquisition of knowledge which is also a subjective affair can remove the horrors of death from us. It implies depriving death, sorrows and others, of their horrifying character by making them dependent on our own sweet will. This is the psychology inherent in the *mâyâ*-complex of Indian philosophy and this is why Indian philosophy is mainly idealistic. A realistic philosophy is more akin to factual analysis, but an idealistic philosophy deals more with subjective wishes and complexes, a purpose for which philosophy itself has been brought into existence. Hence idealism represents the true philosophical temper. The following chart can make the position clear—



We should do well to remember this psychology of Maya-complex and the parts mother-complex and father-complex play in it, for it will be helpful in our analysis of the concept of Mokṣa.

Coming to Buddhism, we wonder at the devastating influence of the ignorance-complex. According to the Buddhists the world is full of sorrows and sufferings. These sorrows are due to *vâsanâ* and *viṣaya triṣṇâ*, that is, desire and hankering after desired objects, which again are due to *āvidyâ* or the ignorance of mankind. It is due to *vâsanâ* that man is born again and again, and becomes a puppet in the cycle of karma and rebirth. Acquisition of true knowledge, leading to the dissolution of vasanas can put a stop to rebirth and effectuate salvation or *Nirvâna*. No critic ever gave to this concept of rebirth any attention. That man should be born again after his death, when his body is burnt into ashes, is a possibility which no rational man can take into consideration. But the Buddhists not only devoted their attention to it but considered it to be the cause of all miseries; and what more, this rebirth, they said, is the effect of our own desire and wishes. The entire position, logically indeterminate, becomes as clear as day-light only when we consider that this rebirth referred to, is a psychological one and is the symbolical expression of the mother-wish. The *vâsanâs*, referred to, imply nothing but wishes to regress back to the mother imago. Thus considered, the Buddhistic doctrine yields the plain and simple psychological truth, that original unreason or *avidyâ* or wish for immortality, causes fixation in the mother which is the cause of wish for rebirth and thus results in psychological mal-adaptation to reality. The sacrifice of these *vâsanâs* or mother-wishes can alone effectuate *Nirvâna* or perfect adaptation. When they hold that the *vâsanâs* disappear only when true knowledge is acquired, they refer to nothing but Freud's reductive method, according to which a complex when analysed and held before consciousness, ceases to be a complex. The eightfold method of Buddhistic ethics like right belief, right aspiration, etc., is nothing but a mode of ensuring free actions and thoughts, i.e., actions and thoughts, that are free from all sorts of compulsions. This feature is better expressed in the doctrine of *Niṣkâma Karma*, as maintained in the *Bhâgavat Gitâ*.

The same trend of thought is found in the Sâmkhya Philosophers. According to them, experience points beyond itself to two radically distinct principles, namely, *Puruṣa* or consciousness and *Prakriti* or brute datum. Though these two are radically distinct principles, their commingling in experience is possible through an original unreason or *anâdi aviveka*. But since they are heterogeneous in nature, the complete dissolution of *Prakriti* in the unity of *Puruṣa*'s intelligence, is not possible and that is the fact which accounts for sorrows and miseries that darken mundane existence. Freedom from sorrows can

therefore be attained by putting an end to this unholy union. This is possible through yoga, which dissolves the world of individual experience, separates the purusa from the prakriti, and thus effectuates apavarga, that is liberation or videha mukti of the puruṣa.

The symbolical garb of the Sāṃkhya metaphysics, when unfolded yields a psychology, similar to the one we had in Buddhism. Prakriti, as the name implies, is a maternal symbol; and the term puruṣa, again, is a libido symbol. Now, when the Sāṃkhya philosophers hold that the commingling of the puruṣa and the prakriti, which is due to original unreason, is the cause of all miseries, we stand in no doubt as to the real meaning of the statement. It signifies that due to eternal unreason, the libido gets fixated or arrested in the mother-archetype, and this fact is the source of all unhappiness. Perfect adaptation or Samādhi is the result of the separation of the two, i.e., the sacrifice of the mother. The description of the yogic method supports our interpretation, for it tries to isolate the puruṣa or the libido which is consciousness from everything other than the conscious, namely, the unconscious, and to concentrate on the conscious alone (reference can be made here to the six methods of the Sāṃkhya philosophers for effectuating this separation, namely, āsana, prāṇayāma, pratyāhāra, dhyāna, dhāraṇā and samādhi). It is in this sense that Freud said that, "the libido must be accessible to consciousness and serviceable to reality" if perfect adaptation is to be achieved.

Nowhere, the Psychological machinery of adaptation is better explained than in the Sankarite Vedāntism. According to the Sankarites, the Brahman is the sole reality, and is identical with the Ātman or the self. But the self, due to ignorance or māyā cannot realise itself as the Brahman and thus believes in the manifold character of the world process. It has several sheaths or casas, namely, annamaya, prāṇamaya, etc. When the self acquires true knowledge of its nature, the sheaths fall back and the Ātman realises itself as the Brahman or pure joy. In such cases, consciousness shines in all its purity, all subject-object distinctions cease to exist, and nothing but consciousness appears to be real. This ideal state is designated as the liberation of man from the bondage of māyā.

The Brahman, here, is an ego-ideal,—a perfect state of the ego where all maladies disappear and nothing but pure joy exists. This is made clear by the statement that, the Brahman is identical with the Ātman, but it does not realise it to be so due to māyā. Māyā, as we have already shown, is nothing but an expression of the wish for immortality or the mother-wish. So the Sāṃkarite doctrine comes to

the simple psychological truth that, by discarding the mother-wish the individual can realise its true self.

But, what is meant by making consciousness the only reality, and by making the external world with varieties and multiplicities nothing but a *vikṣepa* of *mâyâ*? Philosophers have tried in vain to understand the meaning of this monism. Ordinary reason fails to understand, how the Brahman appears as manifold through *mâyâ* when *mâyâ* also does not exist. The question as to, 'to whom does the manifold appear,' 'through what mechanism does it appear,' and 'why does it appear'? —have all been explained away by the Sāṅkarites. They stick to their abstract monism like obsessed neurotics, even when they find sufficient grounds to believe to the contrary. What is the idea that is suggested through them?

When it is said that, through *mâyâ* the Brahman appears as manifold, what is implied is simply that the mother-wish makes consciousness occupied in diverse ways and creates a variety of complexes which become great hindrances in the path of adaptation.* For adaptation we must depend on consciousness alone and reject everything other than consciousness, namely, the unconscious, which cannot produce adaptation but only can create complexes that make adaptation difficult. This attitude of concentrating on consciousness alone and the consequent presumption of solving all difficulties in this way presupposes a great deal of superiority complex, which is found to be frequently overshadowed by the ignorance-complex in ancient India.

My interpretation is supported by the Vedântic statement that, the moment one realises himself as the Brahman, the *mâyâ* and its illicit superstructures fall to the ground, that is, before the light of consciousness the mother-complex and all other secondary unconscious complexes evaporate. Here, the Freudian reductive method seems to be operative again.

Some of the great sages of India, namely, Swâmî Vivekânanda, Paramahamsadeva, Swâmî Bijoykriṣṇa Goswâmî, who are renowned Vedântists of India corroborated this interpretation of the Vedântic Philosophy. They held that, by rejecting 'kâminî' or woman and

*The unconscious complexes originating in the mother-wish deprive consciousness of its strength drag it down in the abyss of the Unconscious and Consciousness is left alone with a series of symptoms, obsessive ideas and acts whose meaning it is unable to fathom. This is what the Sankarites mean when they say that the world of varieties which we are aware of is a *vikṣepa* of *mâyâ*.

'kâñchan' or wealth, one becomes fit for the Vedântic realisation and acquires the claim to attain a beatific state. Here, the principle of rejection of women is of utmost importance; for, along with it, they seek to emphasise that every woman must be looked upon as the mother. This is interesting, for it suggests that the rejection or sacrifice of the mother is the gateway to Vedântic wisdom, *i.e.*, perfect concentration on the conscious, which facilitates psychological adaptation.

The Vaiśnava cult, originating in the philosophies of Râmânuja and the Purva mimânsakas is psychologically unsound. The Vaiśnavas advise men to worship the highest ideal with which they associate a variety of qualities. The mode of worship, again, is peculiar, consisting of manan, or meditation of the ideal; kirtan, or recitation of the different names of the ideal, etc. But, all that these processes can do is to produce a Weltanschaung; but such a Weltanschaung yields before the first obstacle that confronts itself. The reason is that, the Vaiśnavas do not seek to free themselves from the clutches of the mother-wish, but only seek to effectuate some adjustments within the oedipus complex. Such an attitude leads to introversion of the psychic energy. It can sometimes produce pleasures, which so often accompany phantasies, but it is unstable and there are tendencies to fall back from it. In extreme cases of this attitude, we can even detect symptoms of Schizophrenia. An attitude that is not based on conscious enlightenment is more a complex than a Weltanschaung. The way, in which Vaiśnavism got corrupted in India, elucidates my point only too well.

Oedipus complex has different phases of its development. The principal phases are those of defiance and submission. In the first phase, we generally discover a tendency to identify oneself with the father and to possess the mother. In the second one, the individual seeks to identify himself with the mother and to submit to the father.* The first phase is well expressed in the Sâkta religion, while the latter attitude is nurtured in the Vaiśnava thought. Both the Vaiśnavas and the Sâktas, thus, seek adjustments within the Oedipus complex, and thus stand inferior to other systems of Indian thought that find the absolute necessity of rejecting it. The Sâkta-worship is directed to 'Kulakundâlinî,' which is a maternal symbol, and the Sâktas are for possessing the mother by defying and killing the father. This is suggested by the Sâkta-custom of sacrificing animals and sometimes human beings also before the altar of the deity. The theory of 'Sañaiśwaryyasâdhana' held by them tends to corroborate this Sâkta attitude of defiance and of possessing the mother by force. The Vaiśnava idea that Krishna alone

* Freud's *Collected Papers*, Vol. II.

is a male being and every one in this universe is female, seeks to emphasise, however, the submission-phase of the Oedipus complex.

It may be suggested, however, that originally Vaisnavism and Sâktism, were ideals only of the second half of life of which Jung spoke. In that case, they did not originally suggest adjustments within the unconscious, but only compromise between the conscious and the unconscious. But, later on, people failed to understand the distinction between those two attitudes and ascribed absolute supremacy to the unconscious. The result was obviously disastrous, as the historians can show.

I have, thus, shown that underlying the different systems of Indian philosophy is the psychology of adaptation which has been adequately explained and emphasised nowadays by the Psycho-analysts like Freud, Jung and others. I have shown also that, the principal theme of the Indian systems is to describe the fixation in the mother as the cause of all maladies, and the sacrifice of the mother, the stepping stone to liberation or perfect adaptation. I have dealt with only a few systems; there are other systems which, however, cannot be properly analysed for want of adequate materials.

My analysis is restricted to the concept of Moksha alone, because it is beyond my power to get into the psychology of every other aspect of Indian philosophy. Psychology is a growing science and important researches are gradually adding to the store of our knowledge. In years to come it may be possible to analyse every aspect of experience and every iota of knowledge on psychological basis. When that is accomplished we shall be able to understand human knowledge and reason better by unfolding the unconscious and explaining its part in man's life and activities.

(Concluded.)

Imperialism—Old and New

ARUN CHANDRA BANERJEE—*Fourth Year, History.*

I OWE no apology to my readers for introducing a subject to which is attached, at the present moment, a peculiar stigma. We live in an age of imperialism ; and, whether we like it or not, we, Indians, are subject to an imperialistic rule. A study of such an institution, therefore, is neither unnecessary nor unimportant.

In spite of all that champions of modern imperialism may say, it is not radically different from the imperialism of old. The motives are almost the same, although the technique may have changed. Imperialism has passed through various stages with the general progress and development of our civilisation. It is the purpose of this paper to give a connected account, of the main changes in the motives and technique of Imperialism from the days of the Romans to our time.

The myth has been upheld by no less a historian than Mommsen that Rome did not seek an empire ; it was imposed on her. The facts of history disprove this. The great Greek historian Polybius is among those few who succeeded in detecting the imperial ambitions of Rome. Not to speak of the Post-Punic Wars period, even in the interval between the First and the Second Punic Wars, Rome had aggressively and unscrupulously seized the Carthaginian possessions of Sardinia and Corsica, and she had organised the administration of her newly-won province of Sicily in a manner that showed unmistakable signs of imperialism. Rome *was* an imperial Power. Some writers have described Roman universal conquest as the fulfilment of a divine destiny to rule over inferior peoples of Africa and Asia Minor. That is, perhaps, the precursor of the 'white-man's-burden'-theory formulated by an imperialist poet in modern times.

We should try to discover the motives behind Roman imperialism. So far as the First Punic War is concerned, historians have adequately described the purposes of the Senate in entering the war. The most important motive of the Senate was to thwart Carthaginian influence in Sicily, because that might be a peril to Roman trade and commerce, and, in fact, to Rome's very safety. That is very illuminating indeed ; it shows that the imperialism of to-day, which is happily designated as Economic Imperialism, is by no means a novel phenomenon in history.

In a sense, the history of the medieval Holy Roman Empire offers much thought-provoking material. Here we have a peculiar case of the force of internationalism triumphing over that of nationalism. Medieval imagination was so steeped in the halo of the Roman name that twice it led to the establishment of the Holy Roman Empire—first by Charlemagne (800 A.D.) and a second time by Otto the Great (962 A.D.). The revival of the Holy Roman Empire is significant. Here there was no obvious cause of imperialism. The Carolingian or the Hohenstaufen wanted control over Italy, not to dominate over the Mediterranean: there was no economic motive behind it. Nor was there the desire for personal aggrandisement which later on guided the policy and action of Louis XIV and Napoleon. Those who wanted to make the Holy Roman Empire a reality were actuated by a desire to revive the Empire of Cæsar Augustus. How did this desire originate? How did it fit in with the ideas of the common man? The answer is, perhaps, to be found in the peculiar susceptibility of the medieval mind to the memory of a dying civilisation.

The seventeenth century was the beginning of a new period in the history of Western civilisation. The great colonial expansion of the nineteenth century was foreshadowed by the colonial enterprises of the seventeenth and the eighteenth centuries. But the seventeenth and eighteenth century colonial enterprises were given a great impetus by a series of remarkable geographical discoveries. The economic causes which became the chief motive force behind colonial enterprise in the nineteenth century were yet premature. But nevertheless the colonial development in the seventeenth and eighteenth centuries was commercial in nature. This can be understood from the territories which the various European Powers conquered in the New World and in India. Almost invariably some trading companies took possession of the coastal towns and the great ports. Only those Powers which possessed strong navies could take active part in this great colonial pursuit. Consequently, England, France, Holland, Portugal and Spain had important part in the game, and, as events showed, only the strongest and the most persistent English could win the lion's share and also retain it.

The Industrial Revolution is the greatest event in the life of modern Europe. The essence of the Industrial Revolution is the substitution of machine for manual labour. As a result, production inevitably and naturally tended to outreach the limits of consumption. This cardinal point offers a clue to the understanding of the subsequent happenings in European history. Over-production naturally required fresh markets. Not only that, as machines required more and more raw materials,

new sources of raw materials also were urgently needed. This naturally resulted in a quest for colonies.

Again, by the Malthusian law, the Industrial Revolution resulted in increase of population. In a country like England this was a serious problem. She had to adopt either of two alternatives. Either she had to import raw materials and produce finished food-stuffs at home to feed her ever-expanding population ; or she had to send a substantial portion of her population to settle in new lands. Either of these led to a quest for colonies. In all cases, therefore, the impelling force behind the new colonial pursuit of European nations was, and has been, economic ; and there can be no better description of it than Economic Imperialism.

For various reasons England was the first country to feel the impact of the new industrialism. The Industrial Revolution became an accomplished fact in English life by the first quarter of the nineteenth century. England, consequently, had started on the highway to her great colonial empire long before other European Powers awoke to its necessity or realised the possibility.

The nature and technique of British imperialism can best be studied in India. No true historian will now try to hoodwink his readers by the plea that England did not want an empire in India: it was imposed on her. Like 'imposed' Roman imperialism referred to above, this also is a myth. A Shore or a Lawrence (with their non-intervention policy and Masterly Inactivity) might be an exception while a Wellesley and a Dalhousie (with their Subsidiary Alliance and Doctrine of Lapse) were the general rule. Again, if the English did not want an Indian Empire, they would never intervene in native quarrels. In fact, Wellesley's policy of Subsidiary Alliance, which has been officially interpreted as a solely defensive policy against the contemporary menace of Napoleon, gives the lie to all British pretensions ; because the term 'defensive' presupposes something to be defended, and what else could it be but a gradually expanding empire?

However, we should turn to the technique of British imperialism in India. In the first phase of British penetration into the country, the Company systematically tried to destroy all native industries. The story of the ruin of the world-famous *muslin* industry of Dacca is too well-known to be repeated here. The motive of British traders was to export Indian raw materials to England and to make India dependent on England for finished products. This was accomplished with finesse during the middle of the nineteenth century. It was the age of the great public works of Dalhousie. The motive, it seems, was to import

foreign capital into India and to employ Indian labour. The chief result was to create some vested interests in this country which were intended to be bulwarks against any disintegrating tendencies. Yet we are told that England had a 'holy mission' in the Orient!

Similar is the story of British expansion in China and Africa. As a result of two wars (the famous Opium Wars) the Celestial Empire of China had to open its door to the Christian missionaries of imperialism; while in South Africa and in Egypt they set foot to shoulder their 'burden' in the blackmen's country.

French imperialism, in a sense, offers a contrast to British imperialism so far as the guiding motive is concerned. Here there was no problem of over-population as in England; France to the last remained essentially an agricultural country and the typical problems of an Industrial Revolution were less acute in France than in England. Hence one British historian truly remarks that the French colonial enterprise was largely artificial. French invasion of Algeria, for example, was undertaken to remove the menace of Barbary pirates rather than to give the Frenchmen a new home or French industrialists a new market. It is significant that men like Georges Clemenceau actively opposed the colonial policy of Jules Ferry on political and idealistic grounds.

Russia, like France, never felt the necessity of providing new home to her sons, because her extensive area combined with Siberia was vast enough to accommodate them. But Russia wanted an 'outlet to the sea.' This, however, is not a novel feature of Russian history in the nineteenth century. From the days of Peter the Great a port on the seashore was the chief object of Russian Czars and statesmen, this affords a clue to the subsequent history of Russian expansion. The collapse of the Swedish kingdom in the first quarter of the eighteenth century gave her an outlet to the Baltic; in an attempt to secure a similar outlet to the Black Sea she came in conflict with Turkey and consequently with Austria who feared Russian expansion in the Balkans. Russian expansion in the East brought her into conflict with Great Britain, ever-anxious for her Eastern Empire, and the Russophobia of English statesmen grew stronger and stronger until in the year 1907 the famous Anglo-Russian pact was concluded. Russian imperialism is peculiar in a sense: here we find the motive known as "Russification." It was operative in Poland and Finland. This, no doubt, resulted from the theory of Pan-Slavism which was so much upheld during the latter half of the nineteenth century. In the case of British imperialism, however, we do not find any attempt of imposing British customs and

institutions on the conquered nations. As a matter of fact, however, British customs and institutions influenced the subject nations, but that was a natural and inevitably subject consequence of the fusion of East and West.

The United States came to possess her fabulous wealth primarily by trade and commerce. America considers the Pacific as her 'sphere of influence,' and her position on the sea has now been challenged by the rise of Japan. In China, America has large vested interests in the railways. But the rise of Japan has threatened all European and American interests in China. To counteract Japanese monopoly in China the nation which announced the Monroe Doctrine in its own case has, in the case of another nation devised the 'open door' policy. It is a typical instance of Anglo-Saxon, or for the matter of that, Western, diplomacy.

Germany, Italy and Japan are the three principal 'have-not' Powers of the modern world. The unification of Italy and Germany, and the rise of Japan—all complete by the third quarter of the last century—has given rise to far-reaching complications in world politics. In these countries also Industrial Revolution brought with it its patent problems as in England. Germany and Italy joined the race for colonies when others had made fair progress, and when there was hardly anything left for them.

So far as Germany was concerned, Bismarck did not realise the inevitable need for colonies in the case of the Germans, as he thought Germany, to be self-sufficient economically. But with the accession of the ill-starred William II to the throne, Germany realised the need for colonies as a field for trade and commerce. This naturally introduced new problems in international politics (specially with regard to the partition of Africa). So far as the continent of Europe is concerned, we have the Pan-German movement similar to Pan-Slavism: Germany came to regard herself as the chosen country of the world and she felt an urge to impose her own civilisation and culture on all non-Germans of Central and South-Eastern Europe. Imposition of culture inevitably presupposes political subjection. Thus, German imperialism had a two-fold character, and it is remarkable that even after the shock of Versailles, Germany has not been able to shake off the pretension of her self-imposed mission. Indeed, Nazism claims for the Germans a racial superiority; this has proved disastrous for the Jews and may yet endanger other races.

Italy has perhaps the greatest need for overseas expansion. Italy was industrialised, like Germany and Russia, in the closing decades of

the nineteenth century. At once statesmen like Crispi vigorously launched Italy on a colonial voyage. Italy's natural field of expansion lay in Africa, and it was there that she brought in fresh problems. The tension between France and Italy over the question of Tunis, which was diplomatically utilised by Bismarck, drove Italy into the Austro-German alliance which thus became the famous Triple Alliance. However, Italy found new home in Eritrea and Somaliland. Abyssinia also was an object of Italy's ambition. A premature conflict with Abyssinia resulted in a cruel tragedy in 1894-95; Italy took revenge on the 'black' country in 1936.

Italy had her ambitions in the Continent of Europe as well. The territory known as 'Unredeemed Italy' drew for many years the romantic loyalty of her patriots, but her official alliance with Austria made it impossible for her statesmen to try for its liberation. Italy, however, was completely 'redeemed' after the last Great War.

In retrospect two things are clear about Italian expansion. First, Italy is probably unsuited to play the part of a Great Power. This is due specially to her insufficient natural resources and want of internal strength. The tragedy resulting from her attempt to play a part in international politics out of all proportion to her strength is revealed from the reverses that she has recently suffered in the Balkans and in Africa. Secondly, Italy has not yet been able to choose permanently her friends and enemies on the Continent. It is to be noted that Italy has no 'natural enemy' in the sense that England and France were natural enemies even till 1904. In a sense, therefore, Italy can afford to be friendly with all European Powers. There lies her tragedy. Sometimes she has joined England and struck Germany: sometimes, again, she has done just the opposite. Of course, diplomatic alliances are not made for eternity and states should act according to the needs and circumstances of the moment; yet an honourable consistency should be a characteristic of the policies of a Great Power.

Japan is at once the friend and foe of Western civilisation. She offers a peculiar instance of paying one back with one's own coins in the political sphere. She has been the most successful recipient of Western materialism. Her army and administration, her life and manners have brilliantly absorbed the most effective and virile features of the Western system. Her problem also is peculiarly Western in nature: the greatest problem of Japan is overpopulation and the need for new homes for her ever-expanding population. Japan combines an Oriental birth-rate with an Occidental death-rate. Japan's need for expansion, then, is the greatest problem of the Far East to-day and

consequently the modernisation of Japan and her self-consciousness have revolutionised international politics. She wants a free hand in China, and has replied with the doctrine of 'Asia for Asiatics' to the Monroe Doctrine of the Americans. This is a challenge to the "open door" policy in China agreed upon between Europe and America. Then, Europe has talked too much of a New World Order. Japan sets against it her claim to create a New Order in the East. The pretension of both to play the part of natural leaders and champions of the "down-trodden" is equally transparent. The imperialism of Tokyo is a fine import from the very heart of Europe. So far as the East is concerned, Japanese imperialism makes further Western penetration in the East difficult. Japan considers the Pacific to be her own 'sea'; so also does the U. S. A. It is in this sense that Japan is the Great Bear of the Pacific and the natural and strongest enemy of the U. S. A.

In one particular respect Marxian dialectic supplies an adequate explanation of modern Economic Imperialism. The cardinal principle of Marxian socialism is the economic interpretation of history. So far as the modern imperialistic tendencies are concerned, Marx's contention seems to be fully justified. We cannot, of course, hold that the motives of human actions are economic and economic alone: there are also racial or religious tendencies which may possibly guide human life. But there is no doubt that even if those racial or religious feelings were absent, and economic motives alone were present, then there would not be any vital difference in the course of events in modern times. It is in this sense that modern imperialism is economic—because the outstanding and decisive motive is economic. But as we have noticed before, the medieval conception of imperialism had no economic basis. This is a fact which the Marxian dogma cannot explain. It is in this restricted sense that the economic interpretation of history is valid.

Modern imperialism is no longer its own master; it is its own slave. In fact, imperialism is no longer looked upon as a tendency that owes its perpetuity to any particular individual or group; imperialism is now a 'system,' and nothing short of a world-wide upheaval in the political and economic spheres can undo the work of centuries.

It is difficult, however, to agree with those who think that imperialism will die only when the rule of the proletariat replaces that of the middle class. In the Revolutionary Era Frenchmen invaded other countries in the name of Liberty, Equality and Fraternity; and suffering humanity in other countries quickly acquiesced to this foreign invasion. But Napoleon made use of this international psychology in building up his Empire. In the same way the workers of Russia may

now begin a struggle in other countries in the name of the working class, and another Napoleon may use the situation to create a grand communist Empire.

Recent developments in Russia have shown that the abolition of capitalism does not necessarily mean the extinction of the imperialistic spirit. The Russo-German Pact is logically interpreted as the submission of internationalism to nationalism, and hence the natural death of the Marxian doctrine of 'international' socialism. This violent breach with the Marxist tradition has been carried forward in the forcible annexation of Finland and part of Poland. The ghosts of the Czars must have peeped through the windows of the Kremlin when the dictator of Russia—a disciple of Marx—signed decrees announcing the extinction of Finnish and Polish independence. If this is the way of 'international' socialism, it is vain to blame 'National Socialism.' Imperialism is still the presiding deity of international politics.

OURSELVES

COLLEGE UNION NOTES

AUTUMN SOCIAL

The Autumn Social under the auspices of the College Union came off, as usual, before the Autumn Vacation. Tagore's *Arup Ratan* (adaptation of 'Raja') was staged on board the Calcutta University Institute on the 28th and the 29th September, 1940. The function was held on two consecutive days in order to enable *all* members of the College to witness the performance. It was a great success. Those who took part in the drama deserve special credit for making such a difficult musical play a success.

A noticeable feature of this year's Autumn Social was that Science students took a more active interest than in previous years and demonstrated their enthusiasm not only by coming forward in larger numbers to play different roles but also by taking a greater share in management and volunteer organisation.

Sitanshu Mitra of 4th year Science Class gave a remarkable display of his musical and histrionic talents in the role of *Thakurdada*, while Kanak Lahiri of 4th year Science Class in the role of *Sudarsana* was equally appreciated by the students and the guests present. Special credit goes to Mr. Hambir Kumar Bannerji of 4th year Arts Class for organising the College Orchestra, which consisted of many popular melodious instruments like Sitar, Violin, Flute, Piano, Sarode, etc.

Principal B. M. Sen and Professors Charu Chandra Bhattacharji and Gauri Nath Bhattacharji helped us throughout the rehearsals with their kind suggestions and advice. We were lucky to get Mr. Anandi Kumar Dastidar as a coach to train us in vocal music. We were fortunate in obtaining the able guidance and active assistance of Messrs. Bibhuti Mukherji, Bhupen Datta and Jogesh Bose, past executives of the College Union, without whose kind co-operation our performance would not have been the success that it was. To all of them we offer our hearty thanks.

STEAMER EXCURSION

Presidency College had its annual Steamer Excursion under the auspices of the College Union on the 2nd March last. The excursion was a most pleasant one, no river trip was probably ever more successful. In the opinion of those present on board, it was the happiest Sunday ever spent in a trip like this.

The Port Commissioners' B. S. "Buckland" left Chandpal Ghat at 11-45 a.m. with a party of 350 on board. Besides Principal B. M. Sen and other members of the staff, we had a number of distinguished guests among us including Mr. S. C. Ray, Bar-at-Law, Mrs. Ray (Aparna Devi), Mrs. B. M. Sen, Mrs. N. M. Basu, Mrs. N. N. Chatterji and others. We made arrangements for lavish entertainment and refreshments too. This time we were in a position to obtain the assistance of a number of reputed

musicians of the city, of whom Messrs. Anupam Ghatak, Pankaj Mallick, Hemanta Mukherji, Dakshina Mohan Tagore, Sujit Nath and Ganga Prasad Bhattacharya were most prominent.

Mr. Ghatak's demonstrations in vocal music were perhaps the best. The dual accompaniment of *Dilruba* and *Guitar* by Messrs. Dakshina Tagore and Sujit Nath was delightfully appreciated by everybody. Some of our fellow-students also threw away their reserve, came forward and sang very well indeed.

Lunch was served on board at 1.30 p.m. The substantial menu included puri, vegetables, fish fry, meat, chutney, and also four different varieties of sweets. Special arrangements were also made for vegetarians and orthodox people. Tea was served at 4.30 p.m. and the trip concluded at about 6 in the evening with cheers for the Principal, the guests and the workers.

Our sincere thanks go to Professors G. D. Bhar and G. N. Bhattacharji for supervising the entire management.

* * * * *

We shall be failing in our duty if we do not acknowledge the assistance and co-operation of the office-bearers and executive members of the Union for the success of all our activities during this session. The College Union has shown admirable spurt of activities, and fellow-students have always extended us their hearty co-operation, in spite of an artificial agitation started against the College authorities by a handful of students instigated by outsiders.

ASHIT RANJAN MAJUMDER,
Socials Secretary.

DEBATING SOCIETY

A debate was held between the Scottish Church College and Presidency College on Thursday, the 12th December, 1940, at 6 p.m. at the Physics Theatre which was fittingly decorated for the purpose. Prof. Humayun Kabir took the chair. The board of judges consisted of Profs. N. C. Bhattacharyya and Sushil Dutt of Scottish Church College, and Profs. H. K. Banerjee and S. N. Moitra of Presidency College. Messrs. A. Dutt-Majumdar, Sital Porel, B. Sen-Gupta and Miss Sushila Devi, represented Scottish Church College, and supported the motion that, "In the opinion of this house the system of divorce should be incorporated in Hindu Law." Messrs. Shamsul Huda, M. Ganguli, A. Rauf, and S. Majumdar, represented Presidency College and spoke against the resolution. Among those present were Mr. and Mrs. B. M. Sen and several other ladies and gentlemen who were invited. The hall was packed.

Mr. Arunendu Dutt-Majumdar, moving the motion on behalf of the Scottish Church College, contented that since marriage had such a deep significance in human life and meant so much for the happiness of the family, there should be freedom to break it off if it is found to be unsuccessful. Continuation of unhappy partnership must inevitably lead to moral corruption. Mr. Shamsul Huda, opposing the resolution on behalf of Presidency College, considered Hindu marriage to be a sacrament, and not a contract, as marriage is in the West. Hindus, by marriage, enter into a sacred partnership which lasts even beyond the grave. Mr. Sital Porel,

speaking for the motion, thought that if a Hindu male could have many wives, the Hindu woman should be given a chance of changing husbands. Mr. Manilal Ganguli speaking against the motion vehemently opposed the "Scottish Church Divorce Bill" which had been introduced in the "Presidency College Central Assembly." Miss Sushila Devi, speaking for the motion wanted the divorce system, because it would alleviate the condition of Indian womanhood. Mr. Abdur Rauf, speaking against the motion concentrated more on making the audience laugh, than impressing them with arguments. Mr. Bhabani Sen-Gupta, speaking on behalf of the motion sadly lamented that he could not see the ideal state of Hindu society as it was being pictured by the opposition. Mr. Suchit Majumdar speaking against the motion, requested the last speaker to test his eyesight. He then went on to request the house not to insult ancient Hindu traditions and customs.

The Judges then retired and after quite a long consultation announced the results. The motion was lost, and Presidency College was thus victorious. Individually, Mr. Suchit Majumdar (Presidency), Mr. Bhabani Sen-Gupta (Scottish) and Mr. Manilal Ganguli (Presidency) stood first, second, and third respectively.

Mr. Humayun Kabir addressed the house for a few minutes and offered some suggestions for improving the standard of debating. Mr. Aroon Basak, on behalf of the Presidency College Union, thanked the Chair, the Board of Judges, and all those who were present. Mr. Girija Bose, on behalf of the Scottish Church College Union, thanked the Presidency College Union for the courtesy they had shown.

AROON BASAK,
Debates Secretary.

SEMINAR REPORT

MATHEMATICS SEMINAR

Under the auspices of the Mathematics Seminar, Dr. J. Ghosh, M.A., Ph.D., Senior Professor of Mathematics, delivered on the 21st March a highly interesting popular lecture on "What is Non-Euclidean Geometry?" in the lecture room of the Astronomical Observatory. All the members of the Mathematics Department were present; there was besides a large attendance of advanced students of Mathematics and Physics. Dr. Ghosh explained how attempts extending over two thousand years to prove the Parallel Postulate of Euclid's geometry failed, how mathematicians later realised that the postulate cannot be proved and how two mathematicians, a Russian and a Hungarian, simultaneously but independently, built up a new geometry in which the Parallel Postulate was discarded. He further explained how the ideas of 'distance' and 'angle' in the new geometry could be defined with the help of the 'Absolute.' He incidentally referred to another kind of Non-Euclidean Geometry—the Riemannian Geometry.

G. D. BHAR,
Secretary.

ATHLETIC REPORTS

ROWING

At the very outset, I must congratulate our young friends for winning the Inter-Collegiate Knock-out Tournament for the first time in the history of Presidency College rowing. Many times before we figured in the final but never could we bring to ourselves our own beautiful trophy, (Jitendra Narayan Memorial Challenge Trophy presented by Presidency College).

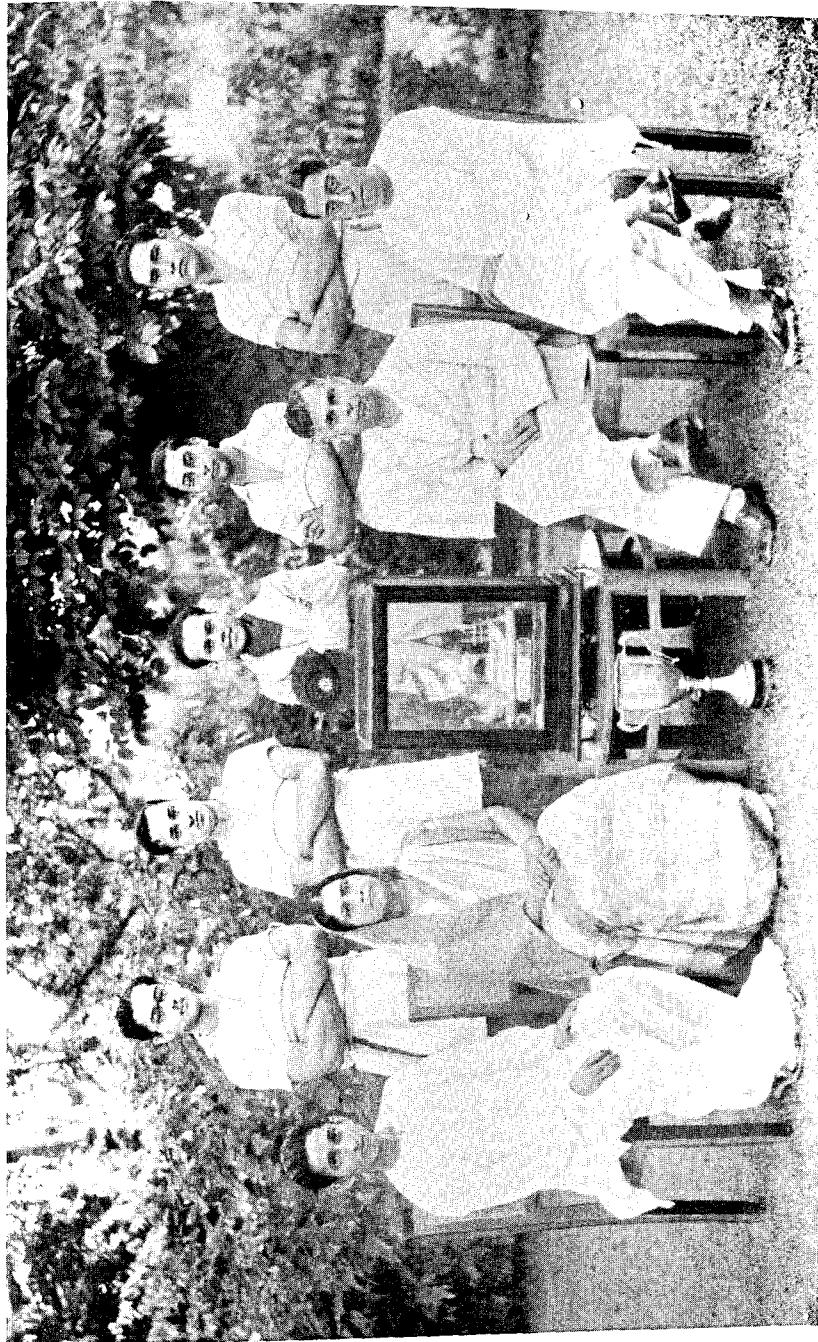
Now, to speak about the performance of our boys, I will be very sorry to say that in both the finals, league and knock-out, they were not one-fourth as good as they were in practice. As a matter of fact, they shouldn't have lost in the league final, nor should they have ~~won~~ the knock-out. Because on both these days they rowed equally bad. They were a good crew no doubt but they were very young and inexperienced. But they have won it, and beaten a crew who were the most experienced in U. R. C. this year and had men in them who were about twice their own age.

This crew is definitely the second best of our College so far, the first being the famous 1938 one, but it is really surprising to know the merits of individual rowers. If they row separately, no Captain will allow any one of them to step in a 24" boat. The Stroke rows only half blade; No. 3 will row better in the Ganges in a country boat; No. 2 started well in early practice, but finished a novice, the Bow had too much extra flesh in him to let him take a full 'catch'. The 'cox' is the most capable man in the boat, being very enthusiastic. But put together, they had beautiful swing, and could row picturesquely. The Stroke rowed with cool brain and judgment. No. 3 gave wonderful support and was always serious, so was No. 2, the Bow was a fine oar and the 'Cox' was always steady with the rudder. They had wonderful combination, and that's what is required,—the team work and not individual merit.

By the way, it was really unfortunate for our boys to have failed to meet this year their old and strongest rival, the St. Xavier's crew; we could have given back all length combined that we got from them all these years.

In rowing, the Head of the lake regatta is the most important event here in Calcutta. As usual this year it was held in December in the Calcutta Rowing Club Course. Four of our boys represented the Calcutta University. This is a record number, for no college supplied four members to represent the University in one year. Our 'Cox' Probodh Mukherjee, Stroke Somin Gupta, No. 3, Anil Ghosh rowed in fours with two other boys, one from P. G. and the other from St. Xavier's. They won the event in beautiful style and finished the course rather easily leaving the other two boats three lengths behind them. The timing was 3 minutes 27 seconds the record here being 3 minutes 25 seconds. They might have set a record if properly chased. They also made a record in the history of Calcutta University Rowing, for this is the first victory of the Calcutta University in the Head of the lake regatta. We have got ample reasons to feel proud because not only did we supply three men out of five, but they rowed in "Presidency College style" and have proved that this style taken originally from the Lake Club is definitely the best.

PRESIDENCY COLLEGE ROWING CLUB



WINNERS OF INTER-COLLEGIATE KNOCK-OUT TROPHY—1940

*Sitting (left to right): M. SARKAR, Mrs. S. S. Principal B. M. SEN, Dr. S. M. BANERJEE
Standing (left to right): SAMARSEN SEN, SAMIN GUPTA (Stroke and Captain), PROBODH MITRAJEE (Co-V.),
PRASANTA CHAKRAVARTI (Bro.), ASHU Choudhury*

Too much is heard about different styles—Fairburn style, Orthodox style and so on. It is quite natural that our young friends will be perplexed to find so many different styles existing. But the best style seems to be—to dip the blade properly, follow well and row hard without wasting energy.

I must thank our Principal and Mrs. Sen and Dr. S. M. Banerjee for their frequent visits to the Club to encourage the College Crew. I am grateful to the Crew for their team spirit and seriousness.

MANISH CHANDRA SARKAR,
Trainer, Presidency College Crew, 1940.

BASKET BALL

This year our Basket Ball team did very well. Our team was a new one and we had little hope of doing anything this season. But with practice our team developed a nice form and proved beyond doubt that old is always to be substituted by new in order to have good results. Actually speaking, our team showed excellent form. We are runner-up in the Inter-Collegiate League and the Panna Lall Memorial Trophy. We hope that this team will win fresh laurels for the College in the coming year because we are not going to lose any player of the present team.

RANAJIT RAY,
Captain.

COLLEGE PLATOON

There appears to be current, a popular rumour that the University Training Corps has been disbanded. It is perhaps unnecessary to state that this rumour has little or no basis.

It is well known that a new Bengalee I. T. F. unit has been formed and has been posted to Lebong for training. The U. T. C. has made a very valuable contribution towards the formation of this unit by lending its staff and instructors for the period of its training (3 months). This has necessitated a stopping of the normal activities of the Corps for these 3 months. This temporary cessation of the activities may have given rise to the above rumour.

The U. T. C. has also helped to train the Civic Guards by sending most of its Non-Commissioned officers and many Senior Cadets to act as instructors.

Of special interest, however, to the students of our College will be the news that one of our members (Sergeant Amiya Bhushan Das Gupta) has proved to be the best shot of the Battalion this year, and will receive the Satish Kumar Ghosh memorial silver medal at the next Convocation.

A. B. DAS GUPTA,
Platoon Sergeant.

FAREWELL TO PROFESSOR H. K. BANERJI

A meeting of the staff and students was held on the 23rd January, 1941 in the Physics Theatre to bid farewell to Prof. H. K. Banerji. Principal B. M. Sen presided. After the garlanding of the President and Professor Banerji the meeting opened with an address (published below) read out by Mr. Sailendra Nath Sur of 4th Year Arts. Speeches followed: Prof. Humayun Kabir spoke about the special qualities of Prof. Banerji as a professor and the valuable guidance that he always gave to the students to turn to the original sources rather than being confined to the limits of help books and histories of literature. Prof. Saurindra Nath Majumdar paid glowing tributes to the sense of justice and conscientiousness with which Prof. Banerji carried on his duties. Prof. G. N. Shastri and Prof. F. Pereira stressed on the qualities associated with him as a Professor. On behalf of the students Mr. Subrata Banerjee, Mr. Suchit Majumdar, Mr. Abdur Rauf and Mr. Kamal Ahmed spoke about the many accomplishments of Prof. Banerji and about the irreparable loss the College would sustain on his retirement. Principal Sen spoke of the modesty, generosity and unfailing courtesy that characterised the Professor. In reply Prof. Banerji thanked the students and members of the staff for the affection they bore to him.

An address bound in a golden frame was presented to Prof. Banerji by the students. A group photo was taken and a copy was presented to Prof. Banerji.

ADDRESS PRESENTED TO PROF. BANERJI

SIR,

To-day we have met here to bid you farewell. Your retirement marks the end of sixteen years' uninterrupted connexion with this College. It is with a heavy heart that we part from you who have given us of your best, whose singleminded devotion to teaching and scholarship has evoked the warmest feelings of admiration from all who have come in contact with you.

Sir, it has been a pleasure to read under you. We shall always remember with gratitude the way in which you tried to illuminate and enliven the most abstruse subjects and to arouse in us an enthusiasm for the study of English language and literature. What has most struck us is your unfailing courtesy. Outside the class room we have always found a true friend in you. Your helpful advice and friendly guidance established a bond of fellowship between us, which, we hope, will not be broken by your retirement from service.

As you go away from us, we offer you our heartiest thanks for all that you have done for us and our sincerest good wishes for your health and prosperity in the years to come.

We remain,
Sir,

Dated, Calcutta,
The 23rd January, 1941.

Your grateful pupils of
PRESIDENCY COLLEGE.

ରବୀନ୍ଦ୍ରକାବ୍ୟେର ପ୍ରଥମ ସୁଗ

[ଅଧ୍ୟାପକ ଶ୍ରୀଶଶାଙ୍କଶେଖର ବାଗ୍ଚୀ, ଏମ. ଏ.]

ବାଙ୍ଗ୍ଲା ସାହିତ୍ୟେର ଏକଜନ ବିଜ୍ଞ ସମାଲୋଚକ ଲିଖ୍ୟାଇଲେ, “ରବୀନ୍ଦ୍ରନାଥେର କିଶୋର ରଚନାର ଅଧିକାଂଶରେ ଅନୁଭାପକାଳିତ ପ୍ରଥାବଳୀ ହିତେ ନିଶ୍ଚିହ୍ନଭାବେ ମୁହିରା ଫେଲା ହିଯାଛେ, କିନ୍ତୁ ଶିଳ୍ପତ୍ରଜଙ୍ଗାନ୍ତ ପାଠକ ଓ ଶିଳ୍ପୀର ପକ୍ଷେ ଏହି ସମସ୍ତ ଅବଶ୍ୟ-ପାଠ୍ୟ ହିଯା ଆଛେ । ଏହି ସମସ୍ତ କାବ୍ୟଗ୍ରହେର ସ୍ତଲବିଶେଷ ରବୀନ୍ଦ୍ର ବିଶିଷ୍ଟତାତେଇ ଏତ ଉଚ୍ଚଲ ଏବଂ ବିଶିଷ୍ଟ କବିତା ସମ୍ପଦେଇ ଏତ ଶକ୍ତିଶାଲୀ ଯେ ମନେ ହସ, ରବୀନ୍ଦ୍ରନାଥ ଭାବୋପାର୍ଜନେର କ୍ଷେତ୍ରେ ଉହାଦିଗକେ ପରିଗତ ବୟସେର କୁଆପି ଅତିକ୍ରମ କରିତେ ପାରେନ ନାହିଁ । ପ୍ରତ୍ୟେକ କବି ସ୍ଵତଃମିଳ ଦୋଷ-ଶୁଣେଇ କବି । ଏମନ କି ପ୍ରକୃତ ଶିଳ୍ପୀ ଓ ସମାଲୋଚକେର ମେତ୍ରେ କବିର ଦୋଷଟିଓ ଆନ୍ଦେକ ସମସ୍ତ ଗୁଣେ ମତଇ ସହାଯ୍ୟ ଭାବେ ବହମାନ ଲାଭ କରେ । ଏଦେଶେ ଏଥିରେ ପ୍ରକୃତ ସାହିତ୍ୟ-ସମାଲୋଚନା ପ୍ରଚଲିତ ହର ନାହିଁ ବଲିଆଇ ରବୀନ୍ଦ୍ରନାଥ ଲଜ୍ଜାଭାବେ ନିଜେ କିଶୋର ବୟସେର ଭାବଶ୍ରଦ୍ଧାଗୁଲିର ଉପର ଅତ୍ର ଚାଲନା କରିତେ ଏବଂ ଉହାଦିଗକେ ନିର୍ବାସନ ଦ୍ୱାରା ଦାନ କରିତେ ବାଧ୍ୟ ହିଯାଛେ । କିନ୍ତୁ ତବିଷ୍ୟତ ବଂଶେର ନିକଟେ, ସାହିତ୍ୟର ତୀର୍ଥୟାତ୍ମୀ ଅଥବା ସାହିତ୍ୟର କର୍ମୀଗଣେର ନିକଟେ ଏହି ସମସ୍ତେର ମାହାତ୍ମ୍ୟ କୁଆପି ସର୍ବ ହିବାର ନୟ ।”

ଏହି କଥାଗୁଲିର ସ୍ତଲବିଶେଷେ ଅଭ୍ୟାସି ଥାକିଲେ ଇହାତେ ଭାବିବାର କଥା ସ୍ଥିତି ଆଛେ । ରବୀନ୍ଦ୍ରନାଥେର କାବ୍ୟପାଠେ ଯାହାରା ଆନନ୍ଦଲାଭ କରିତେ ଚାନ, ତାହାରା ନିଜେଦେର କୁଟୀ ଅନୁଯାୟୀ ବାହିୟା ବାହିୟା କତକଗୁଲି ଭାଲ କବିତା ପାଠ କରନ, କ୍ଷତି ନାହିଁ । କିନ୍ତୁ ରବୀନ୍ଦ୍ରନାଥେର କବିତାର ବିପୁଲତା ଓ ବୈଚିତ୍ର୍ୟ ଯାହାରା ଉପଲବ୍ଧି କରିତେ ଚାନ, ରବୀନ୍ଦ୍ରନାଥକେ ସର୍ବତୋଭାବେ ବୁଝିବାର ଜନ୍ମ ଯାହାରା ଇଚ୍ଛା କରେନ, ତାହାଦେର ନିକଟ କବିର ଶ୍ରେଷ୍ଠ ଓ ଅପେକ୍ଷାକୃତ ମିଳିଷ୍ଟ ରଚନା, ପରିଗତ ବୟସେର ଲେଖା ଓ ଅପରିଗତ ବୟସେର ଲେଖା—ଉତ୍ସର୍ହି ସମାନ ପ୍ରୋଜେକ୍ଟୀଯି । Botanist-ଏର ନିକଟ ଯେମନ ସମସ୍ତ ଫୁଲେରଇ ସମାନ ମୂଲ୍ୟ, ତେମନି ରବୀନ୍ଦ୍ରକାବ୍ୟ ବିଶ୍ଵେଷଣ କରିଯା କବିମନେର ସଥାର୍ଥ ସ୍ଵରୂପ ଯାହାରା ଅବଗତ ହିତେ ଚାନ—ତାହାଦିଗେର ନିକଟ କବିର ପରିଗତ ବୟସେର ଭାବମୁଦ୍ରନ ରସୋଜ୍ଜ୍ଵଳ କାବ୍ୟ ଆର ଅପରିଗତ ବୟସେର ଭୌର କୁଣ୍ଡିତ କର୍ତ୍ତେର ଅକ୍ଷୁଟ କାକଳୀ—ଉତ୍ସର୍ହି ସମାନ ଆଦରେର । କାବ୍ୟରଦେର ବିଚାରେ ଆମରା ବଲିତେ ପାରି ଏକଟ ସରମ, ଏକଟ ନୀରଦ; ଏକଟ ସକଳେଇ ଜାନେ ଆର ଏକଟିର କଥା ଅନେକେରଇ ଅଜ୍ଞାତ—ରମେର ଦିକ ଦିଯା ଏହି ଜାତିଭେଦ ଥାକିବେଇ—କିନ୍ତୁ କବିମନେର ଧାରାବାହିକ ବିକାଶେର ଇତିହାସଟ ବୁଝିତେ ହିଲେ ରବୀନ୍ଦ୍ରନାଥେର ଏକଟ ଭାଲ କବିତା ଓ ମନ୍ଦ କବିତା ସମାଲୋଚକ ଓ ତତ୍ତ୍ଵାନୁସନ୍ଧିକୁ ପାଠକେର ନିକଟ ସମାନ ଆଦରେର ଓ

শ্রদ্ধার জিনিষ। রসিকজন ইহাতে বিবরিত্বোধ করিতে পারেন কিন্তু একথা ত অঙ্গীকার করা যায় না যে কবির মানসপ্ত্রগুলি, বেগুলি নানা প্রতিকূল সমালোচনার মধ্যে পড়িয়াও আজ বড় হইয়া উঠিয়াছে আর বেগুলি অনাদুর অবহেলায় শৈশবেই বিনষ্ট হইয়াছে—সকলেই একই কবিমণ্ডের স্থষ্টি। পার্থক্য ইহাদের মধ্যে যথেষ্টই আছে কিন্তু একই কবিমানসের স্থষ্টি বলিয়া উঠাদের মধ্যে মূলভূত ঐক্যবদ্ধন কি কিছুই নাই? বর্তমান সময়ে রবীন্দ্রনাথের বা Philosophy of Rabindranath নামক একটি জিনিয়ের সঙ্গে আমাদের পরিচয় হইতেছে। ইহা যুক্তি-তর্ক-বিচার-বিশ্লেষণের দ্বারা কটকিত পারিভাষিক শব্দবহুল কোন দার্শনিক মতবাদ নয়—বিশেষ দৃষ্টিকোণ হইতে সমস্ত জিনিয়েকে দেখিবার একটি বিশেষ ভঙ্গী—সমাজ, রাষ্ট্র, শিক্ষা, ধর্ম, প্রাকৃতি, ভগবান ইত্যাদি বিভিন্ন ও বিচিত্র বিষয়ে জীবনের আত্মাপালনাগুলির রসায়ন অভিব্রূতি। যথন আমরা দেখি রবীন্দ্রনাথ ৬০ বা ৭০ বৎসর বয়সে যে কথা বলিতেছেন, ২০ বা ২২ বৎসর বয়সেও সেই কথাই বলিয়াছেন তবে এত স্পষ্ট ও নিভীক ভাবে নয়, তখন আমরা কি অর্দ্ধ শতাব্দীর মধ্য দিয়া একটি চিন্তা বা ভাব কি করিয়া কবিচিতে ধীরে ধীরে বিকাশ ও পরিণতি লাভ করিয়াছে, ইহা বুঝিতে পারিয়া বিস্মিত ও উপকৃত হই না? রবীন্দ্র কাব্যপ্রবাহের উৎস অমুসন্ধানের ইহাই সার্থকতা।

সমালোচকগণ কেহ ‘মানসী’ হইতে, কেহ ‘সোনার তরী’ হইতে রবীন্দ্রকাব্যের গৌরবোজ্জ্বল ঘূঁগের আরম্ভ ধরিয়া নন। ‘সোনার তরী’ রবীন্দ্রনাথের ৩০ হইতে ৩২ বৎসর বয়সের লেখা; দেহে ও মনে তখন পরিপূর্ণ বৌবন-জোয়ার উচ্ছ্বসিত হইয়া উঠিয়াছে। ‘মানসী’ তাহার অব্যবহিত পূর্বের রচনা—কবির বয়স তখন ২৭-২৮। ‘মানসী’র কবিতাগুলি আলোচনা করিলেও কবির অন্তর জীবনে বিচিত্র ঘাতপ্রতিঘাতের মধ্য দিয়া কি করিয়া রবীন্দ্রকাব্যের একটি বৈশিষ্ট্য—জীবনের পরিপূর্ণ সৌন্দর্য মাধুর্যের সঙ্গে পরিণতির দিকে অগ্রসর হইতেছে তাহা বুঝিতে পারা যাব। ২৪ বৎসর বয়সের লেখা ‘কড়ি ও কোমল’ কাব্যে বিভিন্ন বিষয় ও বিচিত্র ভাব আছে সত্তা, কিন্তু রবীন্দ্রনাথের প্রেমের কবিতা আরম্ভ হয়—‘কড়ি ও কোমল’-এর যুগ হইতেই। ‘কড়ি ও কোমল’ অনেকটা অপরিণত বয়সের রচনা হইলেও ভাবের নিবিড়তা ও অমূল্যতার তীব্রতা, নারী ও প্রকৃতি—এই দুইটি বিষয়কে কেজু করিয়া কবিকলনা যে আশ্রয় লাভ করিয়াছে তাহা পরিণত মনেরই পরিচয় দেয়। ইহার পূর্বে রচিত যে সমস্ত কাব্য—ঐগুলিতে কবির মনোভাব এত স্বচ্ছ, এত স্পষ্ট নয়। সাধারণের নিকট তখন কবির থ্যাতি লাভ হয় নাই, কিন্তু বিশেষজ্ঞ দুর্দর্শীর নিকট কবির প্রতিভা আদৃত হইয়াছে। রবীন্দ্রকাব্যের উজ্জ্বল অরূপগোদায় তখনো হয় নাই, কেবল রক্তিমায় পূর্ব দিগন্ত রঞ্জিত হইয়া উঠিয়াছে। বর্তমান প্রবন্ধে রবীন্দ্রনাথের সেই ঘূঁগের আলোচনা করা হইবে যে যুগ কবি-কীর্তিতে

ଦୈଶ୍ରମିତା ଅର୍ଥରେ ଯାହା ଭବିଷ୍ୟତର ନାନା ସମ୍ବନ୍ଧ ସନ୍ତାବନାୟ ପରିପୂର୍ଣ୍ଣ । ୧୪ ହଇତେ ୨୦ ବଛରେର ରଚନା—ଇହାଇ ଏହି ପ୍ରବନ୍ଧର ବିଷୟ ।

୧୩୧୪ ବଚର ବସ ହଇତେ ରବୀନ୍ଦ୍ରନାଥ ଯେ ସମସ୍ତ କବିତା ରଚନା କରିତେଛିଲେନ, ତାହା ମୁଦ୍ରିତ ହୁଏ । ବର୍ତ୍ତମାନ ସମସ୍ତ ଏ ସମସ୍ତ ରଚନା ବିଲୁପ୍ତ ହଇଯାଇଛେ—କେବଳ ପାଠକେର ମନ ହଇତେ ନାହିଁ—ଅନେକାଂଶେ ଏଣ୍ଣିଲି ଗ୍ରାହିକାରୀ ଅନୁସରିକ୍ଷଣର ପକ୍ଷେ ଓ ସଂଗ୍ରହ କରା ଅମ୍ବନ୍ତର ହଇଯା ପଡ଼ିଥିଛେ । ୧୯ ବଛରେର ଲେଖା ‘ସନ୍ଧ୍ୟା ସମ୍ପାଦି’ ହଇତେ ସମସ୍ତ ରଚନା ଆମରା ବର୍ତ୍ତମାନ କାବ୍ୟ ଗ୍ରହାବଳୀତେ ପାଇ—କିନ୍ତୁ ତାର ପୂର୍ବେର ରଚନାଣ୍ଣିଲି ଧାରାବାହିକତାବେ ଲାଭ କରିବାର କୋନ୍ତ ଉପାୟ ନାହିଁ । ଏକେ ତ ଆମଦେର ଦେଶେ ସଥାର୍ଥ ସାହିତ୍ୟ ସମାଲୋଚନା ନାହିଁ । ତାହାତେ ଆବାର କିଶୋର ବସେର ରଚନା ହଇତେ ଅଂଶ ଉଦ୍ଧବ୍ରତ କରିଯା ବୃଦ୍ଧ ବସେ କବିକେ ଶୈଖବାଗ ବିନ୍ଦୁ କରିବାର ବୌକ ଆଜ ପର୍ଯ୍ୟନ୍ତ ବାଙ୍ଗଲାର ତଥାକଥିତ ସମାଲୋଚନାର ଆଥର୍ତ୍ତା ହଇତେ ଏକେବାରେ ଲୋପ ପାଇ ନାହିଁ । ସେଇଜତ୍ତ ରବୀନ୍ଦ୍ରନାଥର ଅନ୍ନ ବସେର ଲେଖାଣ୍ଣିଲି ଯେ ଦୁଇ ଚାରଜନ ରବୀନ୍ଦ୍ରକାବ୍ୟେର ଅନୁରାଗୀ ପାଠକଗଣେର ନିକଟ ଆହେ ତୁମାରା ମେଣ୍ଡିଲି ଅତି ସମ୍ମର୍ଦ୍ଦିତ ଗୋପନେ ରକ୍ଷା କରିତେଛେ—ସାଧାରଣେ ଦୃଷ୍ଟିପଥେ ଆର ମେଣ୍ଡିଲି ଆସିଥିଛେ ନା । ବିଷ୍ଵଭାରତୀର ଗ୍ରହାଗାରିକ ପ୍ରଭାତକୁମାର କବିର କିଶୋର କାଲେର ରଚନାଣ୍ଣିଲି ସମ୍ବନ୍ଧେ ଯେ ବିବରଣ ଦିଯାଇଛେ, ପ୍ରଥାନତଃ ସେଇଣ୍ଡିଲିର ଉପର ନିର୍ଭର କରା ବ୍ୟକ୍ତିତ ଅନ୍ତ କୋନ୍ତ ଉପାୟ ନାହିଁ ।

ରବୀନ୍ଦ୍ରନାଥ ସଥନ କବିତା ରଚନା ଆରାନ୍ତ କରେନ—ତଥମ ବାଙ୍ଗଲାର କାବ୍ୟକ୍ଷେତ୍ରେ ମଧୁମଦନ ଓ ହେମଚନ୍ଦ୍ରର ଅତୁଳ ପ୍ରଭାବ—ନବୀନଚନ୍ଦ୍ର ତଥମ ଉନ୍ନିମାନ ଲେଖକ । ଅର୍ଥରେ ମାଇକେଲ ବା ହେମଚନ୍ଦ୍ରର ବିଶେଷ କୋନ୍ତ ପ୍ରଭାବ ଆମରା ରବୀନ୍ଦ୍ରନାଥେର ଶୈଖବ ରଚନାୟ ଦେଖିତେ ପାଇ ନା । ମଧୁମଦନେର ପରିବର୍ତ୍ତେ ବିହାରୀଲାଲକେ ରବୀନ୍ଦ୍ରନାଥ ଗୁରୁ ବଲିଯା ଶ୍ରୀକାର କରିଯା ଲାଇପେନ ଦେଖିଯା ଆମରା ବିଶ୍ଵିତ ହେଲା । ରବୀନ୍ଦ୍ରନାଥ ଅତି ଅନ୍ନବସ ହଇତେଇ ବିହାରୀଲାଲେର ଅନୁରାନ୍ତ ପାଠକ—ତୁମାର କବିତାଇ ରବୀନ୍ଦ୍ରନାଥେର ମୂଳ ବାହିରେର ପ୍ରେରଣା । ରବୀନ୍ଦ୍ରନାଥେର ଏହି ଗୁରୁ ନିର୍ବାଚନ ହଇତେଇ ଆମରା ତୁମାର ପ୍ରଫୁଲ୍ଲତି ବୁଝିତେ ପାରି । ମହାକାବ୍ୟ ରଚନା—ପ୍ରାଚୀନ ଜୀବନାଦଶ ଲେଇଗାଇ ହୋକ ବା ବର୍ତ୍ତମାନ ଜୀବନ ସଂଗ୍ରାମ ଲେଇଗାଇ ହୋକ—ତିନି କରିଲେନ ନା—କରିବାର ପ୍ରୟାସ ପର୍ଯ୍ୟନ୍ତ ଦେଖିତେ ପାଓଇ ଗେଲ ନା । ବିହାରୀଲାଲେର କବିତାଯା ରବୀନ୍ଦ୍ରନାଥ ଦେଖିତେ ପାଇଲେନ—ଆନ୍ତ୍ରସମାହିତ, ଆନ୍ତ୍ରୀନ କବିର ନିଜ ହଦୟେର ଗୁଣନ । ବିହାରୀଲାଲେର ସମ୍ପାଦି-ଉଚ୍ଛ୍ଵାସ ରବୀନ୍ଦ୍ରନାଥକେ କୋନ୍ତ ବିଷ୍ଣୁତ ପ୍ରସାରିତ କବିକର୍ମେର ଦିକେ ଆକର୍ଷଣ କରିଲ ନା—objective କୋନ୍ତ ସାହିତ୍ୟ ସ୍ଥିତିର ଅନୁପ୍ରାଣିତ କରିଲ ନା—ନିଜ ହଦୟେର ଗହନ ଗୁହ୍ୟ ଅବତରଣ କରିଯା ଦିଲ । ମାଇକେଲ-ହେମ-ନବୀନେର ମଧ୍ୟ ଦିଯା ପରିଚୟ ସମ୍ବନ୍ଧେର ଯେ କଲୋଚ୍ଛ୍ଵାସ ବାଙ୍ଗଲାର ପ୍ରବେଶ କରିଲ ରବୀନ୍ଦ୍ରନାଥ ତାହା ଆନନ୍ଦେ ବିଶ୍ୱଯେ ଚାହିୟା ଦେଖିଲେନ, କିନ୍ତୁ କବି ତାହାର ନିକଟ ଆନ୍ତ୍ରସମର୍ପଣ କରିଲେନ ନା । ବରଂ ତିନି ଦୀକ୍ଷା ଲାଇଲେନ ଏମନ ଏକଜମ କବିର ନିକଟ ହଇତେ ଯିନି ମଧୁମଦନେର ଯୁଗେ ଆବିର୍ଭୂତ ହଇଯାଇ ତୁମାର ପ୍ରଭାବ

বর্জন করিয়া চলিবার মত সামর্থ্য ও স্বাতন্ত্র্য অর্জন করিয়াছিলেন। রবীন্দ্রনাথের শুরু নির্বাচন—accident নয়, এই ব্যাপার হইতেই আমরা কাব্যরচনা করিবার পূর্বেই রবীন্দ্রনাথের প্রকৃতি, প্রবণতা,—কবিমানদের স্বরপের আভাস পাই।

অঞ্জবয়সের রচনার মধ্যে ‘ভাইসিংহ ঠাকুরের পদাবলী’ ও ‘বাঞ্চিকী প্রতিভা’ ব্যতীত আর কোনও রচনাই এখন আর পাওয়া যায় না। কিন্তু এই দ্রষ্টব্যানি বই রচনার অনেক পরে প্রকাশিত হইয়াছিল। স্বতরাং পরিণত বয়সে রবীন্দ্রনাথ অপূর্ব হস্তের রচনা সংশোধন ও পরিবর্তন করিয়া প্রকাশ করিবার স্বয়েগ পাইয়াছিলেন। ১২৮৬ সালে কবির রচিত একটি কাহিনী কাব্যাকারে প্রকাশিত হয়—রচনাটি আরও হই বৎসর পূর্বে—অর্থাৎ ‘বনফুল’ লিখিবার সময় কবির বয়স ১৫-এর অধিক নয়। বনফুল—একটি গল—চন্দে গ্রাথিত। গলাংশাঁটি আলোচনা করিলে মনে হয় শব্দুলা, Tempest ও কপালকুণ্ডা দৃশ্যবিশেষের একত্র সংমিশ্রণে, কিশোর কবির হৃদয়ের উন্নতে গলাঁটি আকার লাভ করিয়াছে। গল সংক্ষেপে এই—শৈশবে মা হারা হইয়া কমলা নির্জন অরণ্যে পিতার সহিত বাস করিতেছে; নিজের বৃক্ষ পিতা ছাড়া বিতীয় কোনও পুরুষ সে দেখে নাই। কমলা যখন কিশোরী তখন তাহার পিতার মৃত্যু হয়; মৃত্যুর পূর্বে পিতা কমলা ও অরণ্যের নিকট বিদায় লইয়া গেল। পিতার মৃত্যুতে কমলা মুর্ছিছত হইয়া রহিল—পরদিন বিজয় নামে একটি পথভ্রান্ত পথিক কমলার কুটীরে আসিয়া শুশ্রাব করিয়া কমলার মূর্ছাভঙ্গ করিল। অভিনব বিশ্বে কমলা বিজয়ের দিকে চাহিয়া রহিল। তারপর মৃতদেহের ব্যবস্থা করিয়া কমলাকে শহিয়া বিজয় অরণ্য পরিত্যাগ করিয়া চলিয়া গেল। বনভূমি পরিত্যাগ করিবার সময় কমলা বড় কষ্টে হরিণ ও পাথীর নিকট বিদায় লইল। কমলা লোকালয়ে আসিয়া অরণ্য-জীবনের সরলতা ও মাধুর্য ভূলিতে পারিল না। এই অবস্থায় বিজয় কমলাকে বিবাহ করিল। কমলা কিন্তু ধীরে ধীরে ভালবাসিল বিজয়ের বৰু নীরদকে। অন্তরের সরলতায় নীরদকে তাহার ভালবাসার কথা জানাইল। কিন্তু নীরদ বৰুর বিবাহিতা স্ত্রীকে গ্রহণ করে কি করিয়া? কমলা লোকালয়ের গীতি জানে না—স্বামী ছাড়া অন্তকে ভালবাসা পাপ তাহাও বুঝিতে পারে না। এদিকে গন্নের জাটিলতা আরও বাড়িয়া গেল। বিজয়ের স্থীর নীরজা আবার বিজয়কে ভালবাসে—কিন্তু মুখে প্রকাশ করিয়া কিছু বলে না। অবশ্যে একদিন বিজয় সন্দেহ করিয়া নীরদকে হত্যা করিল। কমলা আর সহ করিতে না পারিয়া শাস্তিলাভের আশায় লোকালয় ত্যাগ করিয়া পূর্বের অরণ্য-ভূমিতে ফিরিয়া আসিল। প্রকৃতির কোনও পরিবর্তন হয় নাই—কিন্তু তাহার এই ব্যথিত হৃদয় লইয়া অরণ্য-জীবনের সরলতা মধুরতার মধ্যে আর সে প্রবেশ করিতে পারিল না—মধ্যে থাকিয়াও সে প্রকৃতি হইতে বিছির হইয়া রহিল।

১৩১৪ বৎসর বয়সের এই রচনার মধ্যে গল্পের গঠনে অমুকরণ ও অপটু হস্তের নির্দশন যথেষ্ট আছে কিন্তু প্রকৃতির সঙ্গে মাঝের যে ঘনিষ্ঠ যোগ—কি করিয়া বহিঃ-প্রকৃতির সঙ্গে নরনারীর জীবনের নিবিড় সম্বন্ধ তাহাদের জীবন সার্থকতায় পূর্ণ করিয়া দেয় আবার কেনই বা এই সম্বন্ধ হইতে বিছিন্ন হইয়া তাহাদের জীবন অতুল্পন্ত ও ব্যর্থতায় ভরিয়া উঠে, এ সম্বন্ধে কিশোর কবির অনুভূতি অত্যন্ত স্পষ্ট ও স্বচ্ছ। রবীন্দ্র-সাহিত্যে বিশ্বপ্রকৃতির যে সৌন্দর্য মাধুর্য, মানবজীবনে তাহার অমোদ প্রভাবের যে উজ্জ্বল চিত্র আমরা পাই—তাহার মূল এইখানেই।

এই কাব্যটির ছন্দে, ভাষায় ও ভাবপ্রকাশে বালক-কবির স্বচ্ছতা দেখিবার জিনিয়। কমলার মুমুর্দ্দি পিতা চন্দ্র সুর্য গ্রহ তারা, গিরি নদী উপত্যকার নিকট বিদায় লইতেছে—

দিনকর, নিশাকর, এই তামা চরাচর
সকলের কাছে আজি লইব বিদায় ;
গিরিবাজ হিমালয়, ধৰল তুষারময়
অয়ি গো কাঞ্চিনশৃঙ্গ-মেঘ-আবরণ !
অয়ি নির্বারীমালা, স্নোতমিনী, শৈলবালা,
অয়ি উপত্যকে ! অয়ি হিমশৈল বন !
আজি তোমাদের কাছে মুমুর্দ্দি বিদায় যাচে
আজি তোমাদের কাছে অস্তিম বিদায় !

এই ছত্র কয়টি যে কোনও উদীয়মান কবির পক্ষেই প্রথম রচনা হিসাবে গর্বের বস্ত।

১২৮৪ সাল হইতে (রবীন্দ্রনাথের বয়স তখন ১৬) ‘ভারতীতে’ ‘কবিকাহিনী’ নামে একটি কাব্যোপন্থাস নিয়মিতভাবে বাহির হইতে থাকে। পরে কবির একজন উৎসাহী বক্তু গ্রহাকারে ইহা ছাপাইয়া দেন। ৫০ বছর বয়সে রবীন্দ্রনাথ তাহার ১৬ বছরের রচনা সমালোচনা প্রসঙ্গে বলিয়াছেন—“ইহার মধ্যে বিশ্বপ্রেমের ঘটা থুব আছে—তরুণ কবির পক্ষে এইটি বড় উপাদেয় কারণ ইহা শুনিতে খুব বড় এবং বলিতে খুব সহজ। নিজের মনের মধ্যে সত্য যথম জাগ্রত হয় নাই, পরের মুখের কথাই যখন প্রধান সম্বল তখন রচনার মধ্যে সরলতা ও সংযম রক্ষা করা সম্ভব নহে।”

কবিকাহিনী পঠে লেখা গল্প—ইহার নায়ক কবি। বালক-কবি সন্ধ্যায়, উষায়, নদীতীরে প্রস্তরে খেলা করিয়া বেড়াইতেছে—প্রকৃতির সঙ্গে তাহার জীবনের যোগ অতি নিবিড়। এইভাবে প্রকৃতির সঙ্গে খেলা করিতে করিতে কবির শৈশব কাটিয়া গেল—কিশোর কবির সঙ্গে প্রকৃতির সম্বন্ধ আরও ঘনিষ্ঠ হইল কিন্তু কবির হৃদয়ে যেন কিসের অভাব, কি যেন এক অপূর্ণতা অনুভূত হইতে লাগিল—নির্জন স্তুক গিরিশিখের,

নিবিড় অরণ্য, সীমান্ত আকাশ কবির অন্তরের এই অতৃপ্তি দুর করিতে পারিল না।
অবশেষে কবি বুঝিতে পারিলেন—

মানুষের মন চায় মানুষেরি মন—
গভীর সে নিশ্চিধী, শূলৰ সে উষাকাল
বিষয় সে সায়াহের মান মুখচৰি
বিস্তৃত সে অশুনিধি, সমুচ্চ সে গিরিবৰ
আধাৰ সে পৰ্বতেৰ গহৰ বিশাল
পারে না পুৰিতে তাৰা, বিশাল মানুষ-হাতি,
মানুষের মন চায় মানুষেরি মন।

গভীর শৃঙ্খলা ও অতৃপ্তি লইয়া কবি দেশে দেশে বনে ঘুরিয়া বেড়াইত—
একদিন শ্রান্তদেহে কবি বৃক্ষতলে বিশ্রাম করিতেছে, এমন সময় একটি বালিকার সঙ্গে
তাহার সাক্ষাৎ হইল। বালিকার নিকট কবি নিজের সমস্ত কথা বলিয়া হৃদয়ভার
লম্বু করিল—উভয়ের প্রেমে আকৃষ্ট হইল। বালিকার ভালবাসা পাইয়াও
কিন্তু কবির মনে তৃপ্তি হইল না—কবির হৃদয়ের শৃঙ্খলা ক্ষুদ্র বালিকার প্রেমে পূর্ণ
হইল না। কী সে জিনিষ যাহার জন্য এই আকুলতা,—কবি বালিকাকে ত্যাগ করিয়া
চলিল—কত গিরি নদী লজ্জন করিয়া, কত অজ্ঞানা দেশে। বালিকার কথা কবি ভুলিতে
পারিতেছে না। দুরে আসিয়া, ত্যাগ করিয়া কবি বুঝিতে পারিল—সেও বালিকাকেই
ভালবাসিয়াছে—নিকটে থাকিতে তাহা বুঝিতে পারে নাই। কবি ফিরিয়া চলিল—বালিকার
নিকট। বালিকা তখন মৃত্যু শয়াৰ। বালিকার মৃত্যুৰ পর, হৃদয়ের সমস্ত আশা
সমাধিহ করিয়া শোকে দুঃখে বিহ্বল কবি ক্রমে বাঁচিক্যে উপনীত হইলেন। শেষ
আশ্রয়ের জন্য হিমালয়ে উপনীত হইয়া কবির মনে হইল—এই হিমাচল কত যুগ যুগ
ধরিয়া মানুষের শাধীনতা অধীনতা—কত স্বৰ্য্যদ্বয়ের সাক্ষী হইয়া দাঢ়াইয়া আছে।
হিমালয়ের দিকে তাকাইয়া তিনি শান্তি জান্ত করিলেন—মরণের তীরে দাঢ়াইয়া কবি
বুঝিতে পারিলেন—পৃথিবীৰ এই গভীর দুঃখের রাত্রিৰ অবসান হইবে—ধনী দৱিদ্র সকলেই
একসুরে গাহিবে—‘কেহ কারো প্রভু নহে, নহে কারো দাস’। একপ্রেমে নিবৃত
হইয়া যেদিন কোটি কোটি মানবহন্দয় মিলিবে—বিশ্বপ্রেমের আদর্শ যেদিন প্রতিষ্ঠিত
হইবে সেদিন সমস্ত অশান্তিৰ অবসান হইবে। গল্পটি যেমনই হটক—গল্পের শেষাংশটি
একেবারে didactic ও বিশ্বপ্রেমের অবতারণা অনেকটা অপ্রাসঙ্গিক হইয়া পড়িয়াছে।
রবীন্দ্রনাথের পরবর্তী জীবনেৰ রচনায় যে বিশ্বপ্রেমেৰ আদর্শ চমৎকাৰ ভাবে ফুটিয়াছে—
এইখানেই বোধ হয় তাহার আৱস্থা। আমাদেৱ আৱাও মনে রাখিতে হইবে—এই
কাহিনীটি হৃদয়াবেগেৰ আতিশয়ে অযথা ভাৱাকুলত ও অমুকৱণপ্রস্তুত হইলেও

ଏଥନକାର ମତ କଥାର କଥାର ବିଶ୍ଵପ୍ରେମେର ଆଦର୍ଶ ପ୍ରଚାର କରା ୬୦ ବନ୍ସର ପୂର୍ବେ କୋନଦେଶେଇ କ୍ୟାଶାନେ ପରିଣତ ହେ ନାହିଁ ।

୧୭ ବନ୍ସର ବୟସେ ରବୀନ୍ଦ୍ରନାଥେର ଆର ଏକଟି ରଚନା ‘କୁନ୍ଦଚଣ୍ଡ’ ନାଟକ । ୧୭ ବନ୍ସର ବୟସେ ତିନି ବିଲାତ ଧାନ—ପ୍ରଥମ ବିଦେଶେ ଯାଇବାର ପୂର୍ବେ ଏଇଥାନି ଲିଖିଯା ତିନି ତାହାର ଅଗ୍ରଜ ଯୋତିରିନ୍ଦ୍ରନାଥକେ ଉପହାର ଦେନ ।

‘କୁନ୍ଦଚଣ୍ଡ’ ନାଟ୍ୟେର ଆଥ୍ୟାନ ଭାଗ କବି ଭାରତ ଇତିହାସେର ଏକଟି ଅଧ୍ୟାୟେର ପଟ୍ଟମିତେ ଶ୍ରାପିତ କରିଯାଇଛେ । କୁନ୍ଦଚଣ୍ଡ ପୃଥ୍ବୀରାଜେର ପରାଜିତ ପ୍ରତିଦ୍ୱାସୀ, ରାଜାହାରା, ଅରଣ୍-ବାସୀ । ପୃଥ୍ବୀରାଜେର ପ୍ରତି ତାହାର ଦାରୁଣ ବିଦେଶ—ଏକମାତ୍ର ପ୍ରତିହିସ୍ତା ତାହାର ଜୀବନେର ସମ୍ବଲ । କୁନ୍ଦଚଣ୍ଡେର କହା ଅମିଯାର ମନେ କୋନ ଚିନ୍ତା ନାହିଁ । ସେ ଫୁଲ ତୋଳେ, ମାଲା ଗାଁଥେ ଆର ଆପନ ମନେ ଗାନ ଗାଁଯ । ପୃଥ୍ବୀରାଜେର ସଭାକବି ଚାନ୍ଦ ଅମିଯାର ମଙ୍ଗ ଗଲ କରେନ, ଗାନ ଶିଖାନ । କୁନ୍ଦଚଣ୍ଡ ଚାନ୍ଦକବିର ମଙ୍ଗେ ଦେଖା କରିତେ ଅମିଯାକେ ନିଷେଧ କରିଯା ଦିଯାଇଛେ । ଏକଦିନ ଚାନ୍ଦକବି ଅମିଯାର ମଙ୍ଗେ ଆଲାପ କରିତେଛେନ, ଏମନ ସମୟ କୁନ୍ଦଚଣ୍ଡ ଆମିଯା ଉପଶିତ । କୁନ୍ଦଚଣ୍ଡ ଚାନ୍ଦକବିକେ ଆକ୍ରମଣ କରିଲ କିନ୍ତୁ ପରାଜିତ ହଇଯା ପ୍ରାଗଭିକ୍ଷା ଚାହିୟା ଲାଇଲ । ମହମଦ ଯୋରି ଦୂତ ଆସିଯା ପୃଥ୍ବୀରାଜେର ବିରକ୍ତେ ଯୁଦ୍ଧେ କୁନ୍ଦଚଣ୍ଡେର ସାହାଯ୍ୟ ଚାହିୟି । କୁନ୍ଦଚଣ୍ଡ ଅଭିମାନୀ—ନିଜହଟେ ପୃଥ୍ବୀରାଜକେ ଶାନ୍ତି ଦିବେ । ଏଦିକେ ଯୁଦ୍ଧ ବାଧିଲ—ଚାନ୍ଦକବି ମୈନ୍ତ ଲାଇୟା ଯୁଦ୍ଧ ଗେଲ—ଅମିଯା ପଥେ ପଥେ ଗାନ ଗାହିୟା ବେଡ଼ାଇତେ ଲାଗିଲ । ପୃଥ୍ବୀରାଜ ଯୁଦ୍ଧ ବିହିତ ହଇଲେନ, ଚାନ୍ଦକବିର କୋନ ଓ ମଙ୍କାନ ପାଞ୍ଚମା ଗେଲ ନା, ଅମିଯା ପିତାର ନିକଟ ଅରଣ୍ୟେ ଫିରିଯା ଆସିଲ । ପୃଥ୍ବୀରାଜେର ମୃତ୍ୟୁତେ କୁନ୍ଦଚଣ୍ଡେର ଜୀବନେର ଉଦ୍ଦେଶ୍ୟ ନଷ୍ଟ ହଇଲ—ତୀଙ୍କ ଛୁରିକା ନିଜ ବକ୍ଷେ ବମ୍ବାଇୟା ଦିଲ । ଅମିଯା ଆସିଯା ପିତାର ଏହି ଅବଶ୍ୟ ଦେଖିଲ । କହାକେ ଦେଖିଯା କୁନ୍ଦଚଣ୍ଡେର ପିତ୍ରମେହ ଜାଗିଯା ଉଠିଲ ।

ଏତ ଦିନ ପିତା ତୋର ଛିଲ ନା ଏ ଦେହେ
ଆଜ ମେ ମହିମା ହେଥା ଏମେହେ କିମିଯା ।

ଅମିଯାଓ

ତାଡ଼ାଯେ ଦିଯେହେ ମୋରେ ସମସ୍ତ ସଂସାର
ଏମେହି ପିତାର କୋଳେ ବ୍ରଦ୍ଧ ଆଶ୍ରମ ହେ ।

ବନ୍ଦିଯା କୁନ୍ଦଚଣ୍ଡେର ବୁକେ ଝାଁପାଇୟା ପଡ଼ିଲ ।

ଏହି କୁନ୍ଦ ନାଟ୍ୟଟିର ମଧ୍ୟ melodramatic ଅଂଶ ଆଛେ, କଲନା ଓ ଭାବାବେଗେର ଆତିଶ୍ୟ ଆଛେ କିନ୍ତୁ କୁନ୍ଦଚଣ୍ଡେର ନିଃସଂକ କଟ୍ଟୋର ଜୀବନେର ଯେ ଚିତ୍ର ଓ ଶୁକ୍ତାର ଅନ୍ତରାଳେ ସରମ ପିତ୍ରମଧ୍ୟରେ ଯେ ଦୃଶ୍ୟ ଦେଖାଇଯାଇଛେ ତାହା ସମ୍ମାନ ହେଇଯାଇଛେ । ଅରଣ୍ୟଚାରୀ କୁନ୍ଦଚଣ୍ଡେର ନଗରେର ପ୍ରତି ଯେ ବିତ୍ରଙ୍ଗ ଓ ବିଦେଶ—

প্রেসিডেন্সী কলেজ ম্যাগাজিন

এ কি ঘোর কোলাহল নগরের পথে
সমুখে দক্ষিণে বামে সহস্র বর্বর
গায়ের উপর দিয়া যেতেছে চলিয়া !
নগর নিবাসী তোরা হেথা কেল এলি
ঐশ্বর্য মাঝারে তোরা আসাদে ধাকিস।

ইত্যাদি কথায় রবীন্দ্রনাথের পরবর্তী যুগের নাগরিক জীবনের উপর বিত্তনার মূল পাওয়া যায়।

১৯ বছর বয়সের লেখা আর একখানি কাব্য 'ভগ্নহৃদয়' নাট্যাকারে লিখিত। 'কবি-কাহিনী'র নায়কের মত ইহার নায়কও এক কবি—নিজ হৃদয়ের ভাবাবর্তে ঘূর্ণান, ভাবের আলোকে অক্ষ—শূন্য হৃদয় লইয়া ঘুরিয়া বেড়ায়। তাহার সহচরী তাহাকে ভালবাসে কিন্তু কবিত কাছে তাহা অজ্ঞাত। সহচরীর নিকট কবি নিজ হৃদয়ের বেদনা ও অভ্যন্তরি কথা বলে, তাহার কিসের দৃঢ় তাহাও জিজ্ঞাসা করে কিন্তু 'মরমে মুকনো থাক মরমের ভাব' বলিয়া সহচরী তাহা এড়াইয়া যায়। কবি প্রেমের জন্য পাগল, কিন্তু প্রেম তাহারই হঞ্চারে ! কবি চপলস্বত্বাবা একটি বালিকাকে ভালবাসিয়াছেন—আবার সেই কথাই তাহার সহচরীর নিকট বিবৃত করিতেছেন। সহচরী তাহার প্রবল হৃদয়াবেগ দমন করিয়া সংযত শান্ত কর্তৃ বলিতেছে—

আহা কবি তাই হোক হৃথে তুমি থাক
এ নব প্রণয়ে মন পূর্ণ করি রাখ।

কিন্তু কবির এ মোহ কাটিল। যখন তিনি সহচরীর নিকট ফিরিলেন তখন সে হত্যাশ্যায়।

'কবিকাহিনী'র সহিত 'ভগ্নহৃদয়ের' সাদৃশ্য অনেক। একই গল্প, অনুরূপ পাত্র-পাত্রী, একই হৃদয়াবেগের অভিব্যক্তি। কেবল প্রতিদেব এই যে বয়সের সঙ্গে সঙ্গে অস্পষ্ট ভাবগুলি ক্রমেই স্পষ্ট মূর্তি ধারণ করিতেছে, একাশের সাহস বাড়িতেছে, ভাস্যাংগত ও ছন্দগত দুর্বিলতা ও আড়ষ্টিতা দূর হইয়া যাইতেছে।

রবীন্দ্রনাথ উত্তরকালে Ballad বা গাথা রচনায় যথেষ্ট ক্রতিত্ব দেখাইয়াছেন। নাটকীয় গুণের সম্বৰ্ষে, গল্প বলিবার অনবদ্ধ তঙ্গীতে, রবীন্দ্রনাথের গাথা শ্রেণীর কবিতা সর্বাংশে স্থূল। ১৭ বৎসর বয়সের লেখা একটি গাথা হইতে রবীন্দ্রনাথের কলাকোশল জ্ঞানের পরিচয় পাওয়া যায়। গাথাটির নাম 'প্রতিশোধ'। কবিতাটির আঁখ্যানভাগ নিতান্ত সাধারণ। এক অরণ্যে পিতাপুত্র বাস করিত; গভীর রাত্রিতে এক শক্র আসিয়া পিতাকে অস্থায়াত করিয়া পলায়ন করে—মুমুর্ষ পিতা গুরুকে এই আচরণের প্রতিশোধ লইবার জন্য প্রতিজ্ঞাবদ্ধ করিয়া প্রাণত্যাগ করিলেন।

ରବିନ୍ଦ୍ରକାବ୍ୟେର ପ୍ରଥମ ଯୁଗ

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ଶୋଲୋ ବଂସ ଶୋଲୋ, ଅଧିକ କି କବ, ଆସିଛେ ମରଣ ବେଳା,
ଏହି ଶୋଣିତେର ପ୍ରତିଶୋଧ ନିତେ, ନା କରିବେ ଅବହେଲା ।

ପ୍ରତିଶୋଧ ଲଇବାର ଆକାଙ୍କା ଲହିୟା ପୁତ୍ର ପଥେ ବାହିର ହଇଲ—କୋନୋ ନିର୍ଦ୍ଦିଷ୍ଟ
ବାସନ୍ଧାନ ନାହିଁ—କୋନିଥାନେ ସେ ଆଶ୍ରମ ଲୟ ନା—କେହ ଡାକିଲେ ବଲେ :

ସେ କାଜେର ତରେ ଛେଡୁଛି ଆଲୟ—

ସେ କାଜ ପାଲିବ ଆଗେ ।

ଏହିକପେ ଚଲିତେ ଚଲିତେ ପୁତ୍ର ଏକ କୁଟୀରେ ଆସିଯା ଉପଚିତ ହଇଲ । ମେହିଥାନେ
ଏକ ବ୍ୟକ୍ତି ତାହାର କଢାର ସହିତ ବାସ କରେ । ଯୁବକ ସେ ସ୍ଥାନ ତ୍ୟାଗ କରିଲ । କ୍ରମେ
ଯୁବକ ବାଣିକାର ପ୍ରେମେ ଆକୃଷ ହଇଲ । ଇହାଦେର ବିବାହ ହଇବେ । ବିବାହେର ଆୟୋଜନ
ହଇୟାଛେ—ବରକଳ୍ପ ବିବାହସ୍ଥଳେ ସମ୍ମାନ ଏମନ ସମସ୍ତ

ମୁଖେ କୁମାର ଚାହିୟା ଦେଖିଲ ଜନକେର ଉପଚାରୀ—

ଆଶ୍ରମର ମତ ଜଳେ ଛନ୍ଦମ ଶୋଣିତେ ମାଧ୍ୟମେ କାରୀ

ଏବଂ ମେହି ଛାଯାମୂର୍ତ୍ତି ପୁତ୍ରକେ ଧିକ୍କାର ଦିଲ୍ଲା ଗର୍ଜିଯା ଉଠିଲ—

ଶପଥ ତୁଳିଯା କାହାର ମେଯରେ

ବିବାହ କରିଲି ଆଜ ।

ମୁଖେ ବାଲିକାର ପିତା—ତାହାର ପିତୃତସ୍ତ ଅମୁତପ୍ତ ହଇୟା ମାର୍ଜନା ଚାହିତେଛିଲ । କିନ୍ତୁ
ଛାଯାମୂର୍ତ୍ତି ଆବାର ଗର୍ଜନ କରିଯା ଉଠିଲ—ତଥନ ପୁତ୍ର ଆର ହିଂସା ଥାକିତେ ପାରିଲ ନା ।

ପ୍ରତାପେର ମେହି ଅବାରିତ ସ୍ବକେ	ଛୁରି ବିଧିହିଲ ବଲେ
ମାଲୀତୀ ବାଲିକା ମୁର୍ଛିଯା ପଡ଼ିଲ	କୁମାରେର ପଦତଳେ ।
ଉଦ୍‌ବ୍ଲତ ହଦୟେ ଅଲାପ୍ତ ନୟନେ	ବନ୍ଦ କରି ହତ୍ତ ମୁଠି—
କୁଟୀର ହିତେ ପାଗଲ କୁମାର	ବାହିରେତେ ଗେଲ ଛୁଟି ।
ଏଥିଲେ କୁମାର ମେହି ବସମାରେ	ପାଗଲ ହଇୟା ଅମେ
ମାଲୀତୀବାଲାର ଚିରମୁହଁର୍ଚ୍ଛା ଆର	ଘୁଟିଲ ନା ଏ ଜନମେ ।

‘ମନ୍ଦ୍ୟା ସନ୍ଧୀତେର’ କବିତାଗୁଲି ଆଲୋଚନା କରିବାର ପୂର୍ବେ ଏକବାର ମନେ ରାଖା
ଥିଲେ ଯେ ମନ୍ଦ୍ୟା ସନ୍ଧୀତେର ପୂର୍ବେ ଚିତ୍ତ ସମକ୍ଷ କାବ୍ୟ କବିତା କାହିନି tragic, ବାସ୍ତବିକ
ପକ୍ଷେ ରବିନ୍ଦ୍ରନାଥେର କିଶୋର ବୟସେର ପ୍ରାୟ ସମକ୍ଷ ରଚନାତେଇ ବିଷାଦେର ସ୍ଵର ଦେଖିତେ ପାଓଯା
ଯାଏ । ଗାଥା ଓ ନାଟିକାଗୁଲିର ପ୍ରଧାନ ପାତ୍ର-ପାତ୍ରୀଗୁଲି ସମକ୍ଷଇ tragic character—
ହତାଶୀଯ, ବ୍ୟର୍ତ୍ତାୟ, ଅବସାଦେ ଇହାଦେର ଜୀବନାନ୍ତ ହଇୟାଛେ । ପ୍ରକୃତପକ୍ଷେ ଏହି ସମକ୍ଷ
କାବ୍ୟକବିତାର ନାୟକ କବି ମୁସ୍ତି—ତାହାର ନିଜ ହଦୟେର ଆବେଗ ଓ ଉଚ୍ଛ୍ଵାସ ପାତ୍ର-ପାତ୍ରୀର
ମୁଖେ ବସାଇୟା ଦେଓଯା ହଇଯାଛେ । ଏହି କବିତାଗୁଲି ଯେଣ ମନ୍ଦ୍ୟା ସନ୍ଧୀତେର prelude—ପ୍ରଭେଦ
ଏହି ଯେ କିଶୋର କବିର ବିଚିତ୍ର ହଦ୍ୟୋଚ୍ଚାସଗୁଲି ଏହି ଯୁଗେର କବିତାଯ କଲିତ ନାୟକ-ନାୟକାର
କଥାତେ ଫୁଟିଯା ଉଠିଯାଛେ ଆର ମନ୍ଦ୍ୟା ସନ୍ଧୀତେ କବି ନିଜେଇ ବଜା । କବି ଆର କାନ୍ଦନିକ

পাত্রপাত্রী লইয়া গল্প থুঁজিয়া বেড়ান না—নিজ হৃদয়ের আবেগ নিজের বলিয়া প্রকাশ করিবার সাহস তিনি এখন অর্জন করিয়াছেন।

রবীন্দ্রনাথের কাব্যপ্রতিভার যথার্থ উন্নয়ে এই সন্ধা সন্ধীতের ঘূঁটে। স্বচ্ছ আত্মপ্রত্যয়, নিজের সামর্থ্য সম্বন্ধে সচেতন বোধের প্রত্যক্ষ পরিচয় আমরা এই ধানেই পাই।

“অনন্ত এ আকাশের মাঝে
টলমল মেঘের মাঝার
এইখানে বাধিয়াছি ঘূঁট
তোর তরে, কবিতা আমার।”
“মেঘ হতে মেমে ধীরে ধীরে
আয়নো কবিতা মোর বামে।
চম্পক অঙ্গুলি ছাঁটি দিয়ে
অন্ধকার ধীরে সরাইয়ে,
ফেমন করিয়া উষা নামে।”
“হৃদয়ের অস্তঃপুর হতে
বধু মোর, ধীরে ধীরে আম
ভীরু প্রেম ফেমন করিয়া
ধীরে উঠে হৃদয় ধরিয়া—”

নিজের পথ যে কবি নির্বাচিত করিয়া লইয়াছেন, ইহার চেয়ে স্পষ্টতর ইঙ্গিত আর কি হইতে পারে?

‘সন্ধা সন্ধীতের অধিকাংশ কবিতাই নিরাশ অশ্বাস হৃদয়ের কন্দনধরনিতে পূর্ণ।
‘সন্ধা’ কবিতায় কবি বলিতেছেন,

বাধা বড় বাজিয়াছে প্রাণে
সন্ধা তুই ধীরে ধীরে আম !
কাছে আম, আরো কাছে আম—
সঙ্গহারা হৃদয় আমার
তোর বুকে লুকাইতে চায়।

সংসারে থাকিয়াও কবি আপনার নিসদ্ব জীবনের একাকীত্ব লইয়া বিব্রত হইয়া পড়িয়াছেন। তাই সন্ধ্যার তরল তিমিরতলে আত্মগোপন করিতে চান।

‘তারকার আত্মহত্যা’ কবিতায় ‘মনোদুঃখে আত্মাবাতী জ্যোতির বিলু’ অন্ধকার সম্মুতলে বেধানে নির্বাপিত হইয়া রহিল সেইখানে

ହଦୟ ହଦୟ ମୋର ସାଧ କିରେ ସାଯ ତୋର
ସୁମାଇତେ ଓଇ ମୃତ ତାରାଟିର ପାଶେ
ବଲିଯା ଦୌର୍ଧ୍ୱାସ ଫେଲିତେଛେନ ।

‘ଆଶାର ନୈରାଶ’ କବିତାଯ ନବ ନବ ଦୁଃଖେର ଜଣ୍ଯ ଗ୍ରହିତ ହଇଯାଇଁ କବି ବଲିତେଛେ—

ଆରୋ କି ମହିତେ ଆହେ ଏକେ ଏକେ ମୋର କାହେ
ଖୁଲେ ବଲୋ, କରିଓ ନା ଭୟ
ଦୁଃଖ ଆଲା ଆମାରି କି ନୟ ?

‘ଦୁଃଖେର ବିଲାପ’ କବିତାଯ କବିରୁ ସେନ ବିଲାପ କରିତେଛେ—

ହଦୟେ ଏକେଳା ଶୁଣେ ଶୁଣେ
ଦୁଃଖ ଶୁଦ୍ଧ ଏହି ଗାନ ଗାୟ
“ନିତାନ୍ତ ଏକେଳା ଆମି ସେ
କେହ-କେହ-କେହ ନାହି ହାୟ ।”

ବିଦାୟେ ସୁର ବ୍ୟାତୀତ ଅନ୍ତ ସୁର ଯେ କବିର କର୍ତ୍ତେ ଧରନିତ ହଇତେଛେ ନା, ତାହା କବି ବୁଦ୍ଧିତେ
ପାରିତେଛେ—ନିଜ ହଦୟେର ଏହି ଉଚ୍ଛ୍ଵସିତ କ୍ରମନ ତ୍ରୀହାର ନିଜେର କାହେଓ ତାଲ ଲାଗିତେଛେ
ନା, ଅଛେର ପକ୍ଷେ ତ ତାଲ ଲାଗିବାର କୋନ୍ତ କାରଣି ନାହି ।

ଓକି ହୁରେ ଗାନ ଗାସ୍ ହଦୟ ଆମାର ?
ଶୀତ ନାହି, ଶୀତ ନାହି, ବଦନ୍ତ ଶର୍ଣ୍ଣ ନାହି,
ଦିନ ନାହି, ରାତ୍ରି ନାହି
ଅବିରାମ ଅନିବାର
ଓକି ହୁରେ ଗାନ ଗାସ୍ ହଦୟ ଆମାର ?

* * * *

ତବେ ଥାମ୍—ଥାମ୍ ଓରେ ପ୍ରାଣ
ପାରିଲେ ଶୁଣିତେ ଆର—ଏକଇ ଗାନ—ଏକଇ ଗାନ ।

‘ଦୁଃଖ ଆବାହନ’ କବିତାଯ କବି ଦୁଃଖକେ ଏକମାତ୍ର ସହଚର ବଲିଯା ଆବାହନ କରିତେଛେ—

ଆୟ ଦୁଃଖ ହଦୟେର ଧନ,
ଏହି ହେଠା ପେତେଛି ଆସନ !
ପ୍ରାଣେର ମର୍ମେର କାହେ, ଏଥିମେ ସେ ରଙ୍ଗ ଆହେ
ତାଇ ତୁଇ କରିମ୍ ଶୋବଣ !

କିନ୍ତୁ କବିର ଶୈଶବେ ତ କୋନ୍ତ ଦୁଃଖ କୋନ୍ତ ଅଶାନ୍ତି ଛିଲ ନା—ପରିପୂର୍ଣ୍ଣ ପରିତ୍ଥିତ
ଶୈଶବଭୀବନେର ମେ ଶାନ୍ତି ଦୁଃଖ କୋଥାଯ ଗେଲ ?

କେ ଗୋ ଦେଇ, କେ ଗୋ ହାୟ ହାୟ
ଜୀବନେର ତରଣ ବେଳାୟ

থেলাইত হৃদয় মাঝারে
ছুলিত রে অৱশ দোলার ?
সচেতন অৱশ কিৱণ
কে সে পথে এসেছিল নামি ?
সে আমাৰ শৈশবেৰ কুঁড়ি,
সে আমাৰ স্কুলমাৰ আমি !

হৃদয় অৱশ্যেৰ গভীৰ অৱকাৰে কবি তাহার 'শৈশবেৰ স্কুলমাৰ আমি'কে হাস্যহীন ফেলিয়াছেন—তাই নিজ হৃদয়েৰ আৰ্দ্ধে তেদে কৱিয়া তিনি বাহিৰ হইতে পাৱিতেছেন না। 'সন্ধ্যা সঙ্গীতেৰ' অধিকাংশ কবিতাই যে দুঃখেৰ অঞ্চলাপ্পে সমাকীৰ্ণ এ দুঃখ কিসেৰ দুঃখ ? অতিক্রান্ত জীবনেৰ স্থথময় স্থৃতি লইয়া ভাবাবেশে যথ হওয়া, দুৰ্বল অতীতেৰ দিকে চাহিয়া রহিয়া রহিয়া দীৰ্ঘবাস, ধাহা পাওয়া গিয়াছে তাহা লইয়া অতৃপ্তি আৱ ধাহা পাওয়া ধায় নাই, বা ধাহার সন্ধানও মিলে নাই তাহার জন্ম সম্ভব প্ৰাণমন দিয়া আকুল আকাঙ্ক্ষা ইহাই ত কবিৰ—বিশেষতঃ ৱোগাটিক কবিৰ ধৰ্ম। কেহ কেহ বলিতে চান—ৱৰীজনাথেৰ কবিতাৰ ৱৰীজনাথেৰ সাংসারিক জীবনে ব্যৰ্থতাৰ দুঃখই প্ৰকাশ পাইয়াছে। অৰ্থাৎ Prince দ্বাৰকানাথেৰ পৌত্ৰ, দেবেজনাথেৰ পুত্ৰ, স্কুল কলেজে লেখাপড়া কিছুই হইল না, সভ্য ও ভদ্ৰভাৱে জীবন্যাপনেৰ কোনও ব্যবস্থাই কৰা গেল না—কেবল কবিতা লিখিয়া লিখিয়া দিন যাইবে—ৱৰীজনাথেৰ অভিভাৱকগণ তাহার ভবিষ্যৎ ভাবিয়া বড় আকুল হইয়া পড়িয়াছিলেন। ৱৰীজনাথও আৱ দশজনেৰ মত নিজে কিছু কৱিতে পারিলেন না চিন্তা কৱিয়া বড় ব্ৰহ্মাণ্ড হইয়া ছিলেন। কবিৰ ব্যক্তিগত জীবনেৰ ব্যথাই হয়ত 'সন্ধ্যা সঙ্গীতে' রূপ পাইয়াছে। কিন্তু ইহা কাব্যেৰ অপব্যাখ্যা। ৱৰীজনাথেৰ অনেক কবিতাই আৰাদেৱ দেশে এইৱেগ অপব্যাখ্যাৰ বিষে আছেৱ।

'সন্ধ্যা সঙ্গীতেৰ' এই দুঃখেৰ যথোৰ্থ স্বৰূপ কি ? ঘোবন-উন্মোছেৰ সঙ্গে সঙ্গে জীবনেৰ কোন্ বেদনা কৰিকষ্টে এইভাৱে আৰ্দ্ধনাদ কৱিতেছে ? কবিয়নেৰ এই যে অশাস্ত্ৰ অবস্থা ইহা কি সম্পূৰ্ণ অকাৱণ ? ইহা কি কেবল বুঝ, অপৰিণত, অমুহু মনেৰ কণ্ঠুয়ন ? কবিৰ এই দুঃখ অসামঞ্জস্যেৰ দুঃখ, অপ্ৰকাশেৰ দুঃখ। শিশুৰ জগৎ আৱ ধূৰকেৰ জগৎ এক নয়। শিশু যে জগতে বাস কৱে সেখানে সে সম্পূৰ্ণ স্বাধীন—তাহার কল্পনা, স্বৰ্গ মৰ্ত্য রসাতলকে, ভূত ভবিষ্যৎ বৰ্তমানকে পৱিপূৰ্ণ সামঞ্জস্যে প্ৰথিত কৱিয়া রাখে। কোতুহল তাহার যথেষ্ট, সমস্তা তাহার অনেক কিন্তু সমাধান কৱিবাৰ সামৰ্থ্যও তাহার অসামান্য। শিশুৰ চক্ষে কোনও কিছুই বিকুঠি নয়, কিছুই বিসদৃশ নয়, সে তাহার ভাৱ ও কল্পনা লইয়া তাহার জগতে সন্তুষ্ট হইয়াই বাস কৱে। কবিৰ

ଶୈଶବଜୀବନ ଏହି ଆନନ୍ଦେଇ କାଟିଯାଛେ । କିନ୍ତୁ ଯୋବନ ଉନ୍ମୟେର ସଙ୍ଗେ ସଙ୍ଗେ କବିର ମନେ ନୂତନ ନୂତନ ଆଶା ଆକାଙ୍କ୍ଷା ମୁକୁଲିତ ହିତେ ଲାଗିଲ—ଯୋବନେର ଉତ୍ତାପେ ଆବେଗଗୁଲି ଶ୍ରୀତ ଓ ପ୍ରେବଲ ହଇୟା ଉଠିତେ ଲାଗିଲ । ଏହି ଆବେଗ ଓ କରନାଶୁଳି ବାହିରେର ଜଗତେର ସହିତ ମୋଗଞ୍ଚାପନ କରିତେ ପାରିତେଛେ ନା—ମନେର ଅହୁଭୂତି ଆର୍ଯ୍ୟ ସଂସାରେର ଅଭିଜ୍ଞତା ଏହି ହୁଇୟେର ମଧ୍ୟେ କୋନ୍ତେ ସାମଞ୍ଜ୍ୟ ନାହିଁ । ହୁଦ୍ୟେର ନବ ପ୍ରେବଲ ଭାବଗୁଲି ଲହିୟା କିଶୋର କବି ଅଛିର ହଇୟା ପଡ଼ିଲେନ—ଏହିଗୁଲିର ସଙ୍ଗେ ଜଗତେର ବିରୋଧ ତୀହାକେ ଅଶାନ୍ତ କରିଯା ତୁଲିଲ । ଏହି ଉଚ୍ଛ୍ଵାସ ବହିର୍ମାଁ ଉଚ୍ଛ୍ଵାସ ନୟ—ଇହା ଆଶ୍ରମହଦୟ ହିତେ ବାହିର ହଇୟା ଆସିତେ ପାରିଲ ନା—ନିଜ ହୁଦ୍ୟେର ମଧ୍ୟେଇ ସୁରିୟା ଫିରିୟା ଶ୍ରମରିତେ ଲାଗିଲ । ଯୋବନେର ଏହି ଆକାଙ୍କ୍ଷା ଓ ଆବେଗଗୁଲିଓ ଆବାର କବିର ମନେ ଯଥେଷ୍ଟ ସ୍ପଷ୍ଟ ନୟ । ହୁଦ୍ୟ କି ଯେନ ଚାଯ—କି ଚାଯ, କି ପାଇଲେ ହୁଦ୍ୟ ତୁପ୍ତ ହିତେ ତାହା ଜାନା ନାହିଁ । ଏ ଯେନ ଏକଟା ଭାବେ ଉତ୍ୟାଦନା କବିକେ ବ୍ୟାକୁଳ କରିତେ—ସ୍ପଷ୍ଟଭାବେ ପ୍ରକାଶ କରିତେ ପାରିତେଛେ ନା । ସମ୍ମୁଦ୍ରେ ଫଳେ ଫୁଲେ ଜଳେ ଶଶେ ପରିପୂର୍ଣ୍ଣ ଶ୍ରାମଲ ପୃଥିବୀ ପଡ଼ିୟା ରହିଯାଛେ—ସେଦିକେ କବିର ଦୃଷ୍ଟି ନାହିଁ—ଝକୁତେ ଝକୁତେ ପ୍ରଫୁଲ୍ଲିତର ନବ ନବ ବେଶ କିଶୋର କବିର ହୁଦ୍ୟେ କୋନ୍ତେ ଭାବ ଜାଗାଇତେ ପାରିତେଛେ ନା—ବିଶାଳ ବିଶେ ପ୍ରାଣେର ଖେଳେ ତରଙ୍ଗିତ ହଇୟା ଉଠିଯାଛେ ସେଦିକେଓ କବିର ଲକ୍ଷ୍ୟ ନାହିଁ—ଏ ଯେନ ଏକ ଭାବନୀଷ୍ଟ କିଞ୍ଚିତ ଗ୍ରହ ପଥ ନା ପାଇୟା ଅଶାନ୍ତ ବେଗେ ନିଜ କଙ୍କେ ଭ୍ରମ କରିତେ କରିତେ ପୁଡ଼ିୟା ପୁଡ଼ିୟା ଛାଇ ହଇୟା ଯାଇତେଛେ । କବି-ମନେର ନିର୍ଭର ମୋଟାମୁଟିଭାବେ ତିନଟି—ମାର୍ତ୍ତମ, ନିର୍ମଗ ଓ ଅର୍କପ ବା ଭଗବାନ୍ । ଯିନି ଏହି ତିନଟିକେଇ ହୁଦ୍ୟେର ଅହୁଭୂତିର ସହିତ ମିଳାଇୟା ନିଜେର ସଙ୍ଗେ ସଂବନ୍ଧ କରିତେ ପାରିଯାଛେ ତିନିହି ଧର୍ତ୍ତ । ପରବର୍ତ୍ତୀ ଯୁଗେ ରବୀନ୍ଦ୍ରନାଥେର କାବ୍ୟେ ଏହି ତିନଟି ଜିନିସଇ ଏକିଭୂତ ଆମରା ଦେଖିତେ ପାଇ—କିନ୍ତୁ ସନ୍ଧ୍ୟା ସଙ୍ଗୀତେର କବି ଏହି ତିନଟି ହିତେହି ଦୂରେ । ଏହି ଯୁଗେ ତୀହାର ଏହି ଆଶ୍ରମତି—ନିଜେକେ ପହିୟା ସନ୍ତୋଗ ବା ଦୁଃଖଭୋଗ—ତୀହାର କାବ୍ୟ ନିର୍ବାରକେ ନିଜ ହୁଦ୍ୟେର ଅନ୍ଧକାର କାରାଗାର ହିତେ ବାହିର ହିତେ ଦେଯ ନାହିଁ ।

ରବୀନ୍ଦ୍ରନାଥେର ଅର୍ଦ୍ଧଶତାବ୍ଦୀବ୍ୟାପୀ କାବ୍ୟସ୍ଥିର ମଧ୍ୟ ଦିଆ କବିମନେର ସେ ବିକାଶ ଓ ଅଭିବ୍ୟକ୍ତିର ଧାରାଟି ଦେଖିତେ ପାଇୟା ଯାଏ, ତାହାତେ ଆମରା ଏହିଟୁକୁ ବେଶ ବୁଝିତେ ପାରି ସେ ରବୀନ୍ଦ୍ରନାଥ କୋନ୍ତେ ଅବସ୍ଥା ବା ଭାବକେଇ ଚରମ ବଲିୟା ମାନିତେ ରାଜୀ ନହେନ । ଏକଟି ଭାବରମ୍ଭେ ପରିପୂର୍ଣ୍ଣ ଭାବେ ସନ୍ତୋଗ କରିଯା କବିମନ ଅନ୍ତ ଏକଟି ଭାବେ ଧାତ୍ର କରେ । ଏହି ଗତି ବା ଚଲତାହିଁ ତୀହାର କାବ୍ୟସାଧନାର ପ୍ରଧାନ କଥା । ଏହି ବିଷାଦେର ସ୍ଵରଇ ସେ ଏକମାତ୍ର ସ୍ଵର ନୟ, ଜୀବନେ ସେ ଆରା ଗାନ ଆଛେ, ତାହା କିଶୋର କବି ଜାନିଲେ—ନିଜ ହୁଦ୍ୟେର ଆବର୍ତ୍ତ ହିତେ ବାହିର ହିତେ ନା ପାରିଲେଓ ‘ସନ୍ଧ୍ୟା ସଙ୍ଗୀତେହି’ ଏହି ଭାବେର ବିରଳକେ କବିମନେ ପ୍ରତିକିଳ୍ୟା ସ୍ଵର ହଇୟାଛେ । ଏହି ବୈଚିତ୍ର୍ୟହୀନ ଜୀବନନାଶା ବିଷାଦ ବେଦନାମୟ ମନୋଭାବ ସେ କବିକେ ଜୀବନେର ବିଚ୍ଛିନ୍ନ ଆନନ୍ଦେର କ୍ଷେତ୍ର ହିତେ ବନ୍ଧିତ କରିଯା ରାଖିତେଛେ—କତ ଉଠା,

କତ୍ତମନ୍ତ୍ରୀ ଯେ ବ୍ୟର୍ଥ ହଇଯା ଯାଇତେଛେ, ତାହା କବି ବୁଝିତେ ପାରିତେଛେ । ତାହିଁ ବିଦ୍ୟୋଧୀ ହଦୟର ମଙ୍ଗେ ଯୁଦ୍ଧ କରିବାର ଜଣ୍ଠ ମନ୍ତ୍ର କରିତେଛେ ।

ହନ୍ଦୁଯେର ସାଥେ ଆଜି
କରିବ ରେ କରିବ ରେ ସଂଗ୍ରାମ ।
ବିଜ୍ଞାହି ଏ ହନ୍ଦୁ ଆମାର
ଜଗ୍ତ କରିଛେ ଛାରିଥାର
ଆସିଛେ ଟିନ୍ଦେର କାମୀ ଫେଲିଯା ଆଧାର ଛାମୀ

উষার মুখের হাসি লয়েছে কঢ়িয়া।
গভীর বিরামময় সন্ধার আশের মাঝে
দুরস্ত অশাস্তি এক দিশাচে ছাড়িয়া। (সংগীত সঙ্গীত)

বিশ্বময় সৌন্দর্য মাধুর্যের তরঙ্গ উচ্ছিসিত হইয়া যাইতেছে, বৃক্ষ হৃদয় লইয়া
অমৃত পারাবারের সম্মুখে কবি কতক্ষণ বসিয়া থাকিতে পারেন? তাহার অবাধ্য হৃদয়
তাহাকে কোথায় লইয়া যাইতেছে— কত সৌন্দর্য মাধুর্য যে প্রত্যাখ্যাত হইয়া গেল!
কবি তাই বড় ব্যাকুল হইয়া উঠিয়াছেন—

ରବୀନ୍ଦ୍ର-ସାହିତ୍ୟ ସମାଜ-ପ୍ରଗତିର ରୂପ

শুধাময় ভট্টাচার্য

[তৃতীয় বার্ষিক,—অর্থনীতি]

বাঙ্গলা-সাহিত্যের পরিধিবিস্তার রবীন্দ্র-মনীয়ার বিশিষ্ট দাঁওভাগ। বঙ্কিমচন্দ্র থেকে
রবীন্দ্রনাথ একটা বিশেষ বিবর্তন। বঙ্কিমচন্দ্রই প্রথম সামাজিক পরিস্থিতির মধ্যে
ব্যক্তিস্বাতন্ত্র্য ও প্রেমনামক পদার্থের আবির্ভাব সম্বন্ধে সচেতন হয়েছিলেন এবং তার পরবর্তী
যুগে বিংশশতকের প্রারম্ভ থেকে এই বুর্জোয়া নীতির অগ্রগত হয়ে বাঙ্গলা-সাহিত্যকে
রবীন্দ্রনাথ দক্ষশিল্পীর মত পরিচালনা করতে স্থুল করলেন। ব্যক্তি-স্বাতন্ত্র্য বিশ্বাস উত্তর-
রেনেগেস ইউরোপের আবিক্ষার। বঙ্গীয় গোষ্ঠী-বন্ধ সমাজ-ব্যবস্থার ভগস্ত্রূপের মধ্যে এর
জন্মলাভ হয় আঠারো শতকের শেষভাগের দিকে কর্ণওয়ালিশের চিরস্থায়ী বন্দোবস্তের
অনিবার্য ফলস্বরূপ।

ରୀବିଲ୍ରୂନାଥେର ସାହିତ୍ୟକଜୀବନ ମୂଳତଃ ଛଟୋ ବିଭିନ୍ନ କାଳକ୍ରମାୟ ଭାଗ କରା ଯେତେ ପାରେ ।
ପ୍ରଥମ : ପ୍ରାକ୍-ସାମରିକ ବାଣ୍ପି, ଦିତୀୟ : ଉତ୍ତର-ସାମରିକ । ଅବଶ୍ୟ ପ୍ରଥମ କାଳକ୍ରମାୟ ମଧ୍ୟେ
ବଞ୍ଚିଭଙ୍ଗ ଆନ୍ଦୋଳନରେ ପ୍ରଚୁର ପ୍ରଭାବ ଆଛେ । ପୂର୍ବୋତ୍ତମ ଛଟ କାଳେର ସମାଜ-ପ୍ରାଗଗତିକ
ଐତିହ୍ୟ ବିଶେଷମ କରତେ ଚଢେ । କରବ ମୁଖ୍ୟତଃ ରୀବିଲ୍ରୂନାଥେର ଛୋଟଗଲ୍ଲ ଏବଂ ଉପଚାସେର ମଧ୍ୟେ ।
ରୀବିଲ୍ରୂନାଥେର କବିତାର ସମାଲୋଚନା ଏକଟା ବୃଦ୍ଧି କର୍ମକାଣ୍ଡ । ବାରାନ୍ଦ୍ରେ ତାଙ୍କ କବିତାର
ସମାଲୋଚନା କରବାର ଇଚ୍ଛା ରହିଲ ।

বঙ্গিমচন্দ্র থেকে রবীন্দ্রনাথের ক্রমবিকাশ ও যোগসূত্র বাংলা-সাহিত্যের প্রত্যেক উপোস্থি ছান্দেরই বিশেষভাবে অধীন্ত্য। প্রবন্ধের গোড়াতেই বলেছি প্রাক-সমর রবীন্দ্রনাথে ব্যক্তিস্বাতন্ত্র্য ও স্বাধীন প্রেমের অঙ্গীকারই বঙ্গিমচন্দ্রের শ্রেষ্ঠ উন্নতরাধিকার। বিংশতিকের আবির্ভাব বাংলা-সাহিত্যের ইতিহাসে একটি স্বরণীয় ঘটনা। রবীন্দ্রনাথের এক একটা ছেটগলে তাঁকালিক সমাজ-ব্যবস্থার চেতনা পেল খুব স্বচ্ছ রূপ। ১৯০১ সালে রবীন্দ্রনাথের “নষ্টনীড়” প্রকাশিত হয়। এই সময় থেকেই আমরা কবির জীবনের উপর অহুভূতি বোধ ও দৃষ্টিভঙ্গীর পরিবর্তন লক্ষ্য করি। তাঁর রচিত পূর্বেকার গল্পের মধ্যে বর্ণনাচাতুর্য, শিল্পকলা এবং গীতি-মাধুর্যের যে সহজ ধৰনি ও স্তর কবির রচনার মধ্যে স্বাভাবিক ভাবেই বেজে উঠত, মাঝের হস্তের স্বতন্ত্রত গতি যাহা বহির্জগতের ক্রিয়া বিধিনিষেধের নাগপাশে সংহত ও পরিক্রান্ত সেই স্তরের সঙ্গে সামাজিক ও রাষ্ট্রিচেতনার ঐতিহ্যবোধ মিলিত হয়ে, রবীন্দ্রনাথের সাহিত্য-প্রতিভাকে শেষসপ্তমে উন্নীত করেছে।

“ନଷ୍ଟନୀଡ଼” ସମ୍ପର୍କେ ଦୁଇ ଶ୍ରେଣୀର ସମାଲୋଚକଦେର ମଧ୍ୟେ ମର୍ତ୍ତବ୍ୟ ବର୍ତ୍ତମାନ । ଅନେକେର ମତେ “ନଷ୍ଟନୀଡ଼”-ଏର ମଧ୍ୟେ ଯଥେଷ୍ଟ ଉପଶାସିକ ଘଟନାର ପୌର୍ବାପର୍ଯ୍ୟ ଆଛେ । କିନ୍ତୁ ଏକୁ ମନୋଯୋଗସହକାରେ ପର୍ଯ୍ୟବେକ୍ଷଣ କରିଲେ ଗଲ୍ଲଟିର ଚରିତ୍ର-ଚିତ୍ରନ, ଭାବେକ୍ୟ ଓ ସଂବନ୍ଧ ଶ୍ଵାନ-କାଳ-ପାତ୍ରେର ଅନ୍ତିମ ଥିଲେ ଏକଥା ଅନୟାନ୍ୟକାର୍ଯ୍ୟ ହସେ ଉଠିବେ ଯେ ରଚନାଟି ବିଶେଷଭାବେଇ ଏକଟି ଗଲ୍ଲ-ମୁଣ୍ଡ ଏବଂ ନିଟୋଲ । ରବୀନ୍ଦ୍ରନାଥର ଏହି ଗଲ୍ଲେଇ ପ୍ରେମେର ବର୍ତ୍ତମାନ ସମାଜବିରୋଧୀ ସଂଗ୍ରହମାର ପ୍ରତିକ୍ରିୟା ଦେଖି ଦେଇ । “ନଷ୍ଟନୀଡ଼” ରବୀନ୍ଦ୍ରନାଥ ଯେ ସକଳ ଘଟନା ଉପଥାପନ କରେଛେ ତାହା ତାହାର ପରିବେଶେର ମଧ୍ୟେ ଭୂପତି-ଚାରି-ଅମଲେର ଚରିତ୍ର-ଅୟୀ ଯେ ବିକାଶଲାଭ କରେଛେ ତାହା ସତାଇ ଅଭିନବ ଓ ଚମକିପ୍ରଦାନ । ଅମଲ-ଚାରିର ମଧ୍ୟେ ଯେ ଅବୈଧ ପ୍ରେମ ସାମାଜିକ ନରନାରୀର ହଦୟ-ବୃତ୍ତିର ଆକର୍ଷଣେର ଅପରିହାର୍ୟ ଫଳସ୍ଵରୂପ ହସେ ବେଡ଼େ ଉଠିଛେ—ଇହାର ସାମାଜିକ ଅର୍ଥ ଅନେକେର ମନେ ଖୁବ୍ ସ୍ଵଚ୍ଛ ନା ହସେ ଉଠିବେ ପାରେ; କିନ୍ତୁ ରସଗ୍ରାହୀ ଓ ବୈଜ୍ଞାନିକ ଅନୁଗମନେର ସାହାଯ୍ୟେ ମନୋଯୋଗୀ ପାଠକେର କାହେ ଇହାର ମୌଳିକ ଅର୍ଥ ସହଜେଇ ବୋଧଗମ୍ୟ ହେବ । ଏହି ଗଲ୍ଲେଇ ମଧ୍ୟେ ରବୀନ୍ଦ୍ରନାଥ ଯେ ସାମାଜିକ ସମସ୍ୟାକାରୀର ଅବତାରଣା କରେଛେ ତାହା ଶ୍ରୀ ମୁକ୍ତି-ପ୍ରୟାସୀ କବିମନେର ଧେଚର ଭାବବିଳାସେଇ ସୀମାବନ୍ଧ ନୟ—ତାର ମଧ୍ୟେ ନରନାରୀର ଯୌନ-ଜୀବନେର ସ୍ଵର୍ଗହାନ ବାସ୍ତବ ଇତିହାସେର ଏକଟା ଦୀର୍ଘ ପରିଚ୍ଛେଦ ନିହିତ ଆଛେ । ଭୂପତି-ଚାରି ବିବାହିତ ଦ୍ୱାପାତି : ଇହାଦେର ପ୍ରେମଇ ସମାଜିନ୍ଦି । କିନ୍ତୁ ଅମଲ ଏବଂ ଚାରିର ମଧ୍ୟେ ଯେ ସ୍ଵର୍ଗମାର ସମ୍ପର୍କ ଧୀରେ ଧୀରେ ଦୀଜ ଥେକେ ବିରାଟ ମହିଳାରେ ପରିଣତ ହସେ ଚାରି-ଭୂପତିର ନୀଡ଼ ଆଓତାର ନଷ୍ଟ କରେ ଦିଲ ଏ-ଘଟନା ସାମାଜିକ ଜୀବନେ ଘଟେଛେ ଏବଂ ସର୍ଟିଫୀର୍ଡ ଏବଂ ଏହି ପ୍ରେମେର ସଂଗ୍ରହ ଅତାନ୍ତ ବାସ୍ତବାଶ୍ରୟ । ଏଟା ନିତାନ୍ତ Cal-Love ନୟ ସାର ଗୁଣଗାନେ ପରବର୍ତ୍ତୀ ଯୁଗେ ଅନେକ ଆସୁନିକ ଲେଖକରାଓ ପଞ୍ଚମୁଖ । ଅମଲ-ଚାରିର ମଧ୍ୟେ ସେ-ମୁଖୁର ସମ୍ପର୍କ ଗଡ଼େ ଉଠିଛେ ତାହା ହଦୟବୃତ୍ତିର ନାନା ଘଟନା-ବୈଚିତ୍ରୋର ବହୁବିଦ୍ସରେ ଫଳ । ଏହି କାରଣେଇ ରବୀନ୍ଦ୍ରନାଥକେ ଏଥାନେ ସମ୍ପୂର୍ଣ୍ଣ ବାସ୍ତବପଥୀ ବଲା ଯେତେ ପାରେ । ଏହି ଗଲ୍ଲେ ଯେ ସହଜ ତଥ୍ୟ ଏବଂ ବୈଜ୍ଞାନିକ ଯୁକ୍ତିର ଅବତାରଣା କବିର କରେଛେ ସେ-ଗୁଲି ସାହିତ୍ୟ-ସ୍ଥାନର ମୂଳଗତ ଉଦ୍ଦେଶ୍ୟର ଦିକ୍ ଥେକେ ଅନ୍ବତ । “ନଷ୍ଟନୀଡ଼”ର ପୂର୍ବେ ରବୀନ୍ଦ୍ରନାଥ ୧୮୯୮ ମାର୍ଚ୍ଚ ମାସରେ ଲିଖେଛିଲେ “ପୁତ୍ରଜ୍ଞ” । ଏହି ଗଲ୍ଲଟି “ନଷ୍ଟନୀଡ଼ର” ପୂର୍ବେର ଯୁଗେର ଶ୍ରେଷ୍ଠ ଗଲ୍ଲ । ବାଙ୍ଗଲାର ସାମାଜିକ ଜୀବନେ “ପୁତ୍ରାର୍ଥ କ୍ରିୟତେ ଭାର୍ଯ୍ୟ”ର ଅବଶ୍ତାବୀ ପରିଣତି ରବୀନ୍ଦ୍ରନାଥ ଅତି ସ୍ଵନ୍ଦରଭାବେ ଦେଖିଯେଛେ । ନାରୀର ଯୌବନେର ବ୍ୟକ୍ତିଗତ ଉପଭୋଗ ଏବଂ ତାର ପ୍ରେମେର ପ୍ରତି ଅବହେଲା ସମାଜେର ମଧ୍ୟେ ଏକ କରଣ ଟ୍ର୍ୟାଙ୍ଗେଲୀର ଶଷ୍ଟି କରେ ଆସିଛେ ବିବାହିତା ନରନାରୀର ଯୌନଜୀବନେ । ନିର୍ଜଳା ମାତୃତ୍ୱର ଗୁଣଗାନେର ମଧ୍ୟେ ଯେ ରୋମାନ୍ଟିକ ମନୋଭାବ ସମାଜ-ଚିନ୍ତାର ବହକାଳ ଥେକେ ପ୍ରଭାବ ବିଭାର କରେ ଆସିଛେ ରବୀନ୍ଦ୍ରନାଥ ଏହି ଗଲ୍ଲେ ତାହା ବୈଠନାଥେର ଚରିତ୍ରେର ମଧ୍ୟ ଦିଲେ ଫୁଟିଯେ ତୁଳେଛେ । ମାତୃତ୍ୱର ଏହି ଶତମାତ୍ରୀ ଗୁଣଗାନେର ମଧ୍ୟେ ଯେ କତ ବଡ଼ ଫାକି, କୀ କୌଶଳଚାତୁର୍ଯ୍ୟେ ବ୍ୟକ୍ତିତ୍ୱର ଅବମାନନା ଲୁକିଯେ

ରୁଗ୍ରେଛେ ବିନୋଦିନୀର ଜୀବନେ ଆମରା ଇହା ବିଶେଷଭାବେ ଲକ୍ଷ୍ୟ କରି ଏବଂ ନିରକ୍ଷୁଶ ମାତୃଦେଵର ଚିତ୍ର ସମାଜ-ଜୀବନେ ଯେ ଟ୍ରାଜେଡୀର ସ୍ଥିତି କରେ ଆସିଛେ ଇହାର ଦୃଷ୍ଟିନ୍ତ ଆମରା ଲକ୍ଷ୍ୟ କରି ସଥିମ ଦେଇ ଯେ ବୈଚାନାଥ ସଥିମ ପୁର୍ବୀର ବିବାହ କରିଯା ପୁରୁଷାଭେଦର ଆଶ୍ୟାମ କତ ଧର୍ମକାର୍ଯ୍ୟର ଅନୁଷ୍ଠାନେ ବ୍ୟକ୍ତ ଦେଇ ସମୟେ ତାରଇ ଏକମାତ୍ର ଶିଶୁପୁତ୍ର ଯେ ବିନୋଦିନୀର ଗର୍ଭେ ଆଶ୍ୟା ଲହୁଯାଇଲ ଅନାହାରେ ଶ୍ରୀପ୍ରାପ୍ତ ହିଛେ ।

ନଷ୍ଟନୀଙ୍କେ ରଚନାର ପର ଥେବେଇ ରବୀନ୍ଦ୍ରନାଥେର ଦୃଷ୍ଟିଭଙ୍ଗୀର ଦ୍ରୁତ ପରିବର୍ତ୍ତନ ବିଶେଷଭାବେ ଲକ୍ଷ୍ୟିତ । “ନଷ୍ଟନୀଙ୍କ” ରଚନାର ସମ୍ମାନିକ ସ୍ଥିତି “ଚୋଥେର ବାଲି” । ଏହି ଗ୍ରହି ବାଙ୍ଗଲା-ସାହିତ୍ୟ ପ୍ରଥମ ତୀଙ୍କ ମନ୍ତ୍ରମୂଳକ ଉପଗ୍ରହ । ବିନୋଦିନୀ-ଆଶା ଓ ମହେନ୍ଦ୍ର-ବିହାରୀ ଏହି ଚରିତ୍ର ଚତୁର୍ଥୀରେ ଯେ ସ୍ଵକ୍ଷ୍ମ ମନ୍ତ୍ରାତ୍ମିକ ଅଭ୍ୟାସ ଘଟନା-ପୌର୍ବାପର୍ଯ୍ୟ ପ୍ରକଟ ହେଁ ଉଠେଛେ ବାଙ୍ଗଲା-ସାହିତ୍ୟ ସାମାଜିକ ଜୀବନ ସମ୍ପର୍କେ ବିଶେଷମୁଖ୍ୟ ଓ ସମ୍ଭାବ୍ୟିଷ୍ଟ ଉପଗ୍ରହରେ ସ୍ଵତ୍ପାତ । ଏହି ପର ଥେବେଇ ବାଙ୍ଗଲା-ସାହିତ୍ୟ ସାମାଜିକ ଜୀବନ ସମ୍ପର୍କେ ବିଶେଷମୁଖ୍ୟ ଓ ସମ୍ଭାବ୍ୟିଷ୍ଟ ଉପଗ୍ରହରେ ସ୍ଵତ୍ପାତ । ଏହି ସମ୍ଭାବିଚାରେ ନିଷ୍ଠାର ଜନ୍ମ ରବୀନ୍ଦ୍ରନାଥେର ଉପଗ୍ରହରେ ଆଧ୍ୟାନଭାଗେର ସଂକଷିପ୍ତ ଏସେହେ । ତାଙ୍କ ପୂର୍ବେକାର ଉପଗ୍ରହ “ରାଜର୍ଷି” ଏବଂ “ବୌଠାକୁରାଗୀର ହାଟ” ବାଙ୍ଗଲା-ସାହିତ୍ୟ ତାନୀଷ୍ଟନ ନିଯମାନ୍ତ୍ରମାରେ ଘଟନାପ୍ରାଚୁର୍ଯ୍ୟ ରଚିତ । ପରବର୍ତ୍ତୀଧରେ ଏହି ଉପଗ୍ରହ ଦୁଇନି ରବୀନ୍ଦ୍ରନାଥେର ପରିଣତ ମନେର କାହେ ନିତାନ୍ତ ଅକିଞ୍ଚିତକର ମନେ ହେଉାଯାଇ ତିନି ଉପଗ୍ରହସହାଯିକେ ଭେଟେ ନୂତନ ରପମଜ୍ଜା ଦିଯେ ନାଟ୍ୟରୂପ ଦିଲେନ ।

୧୯୩ ସାଲେର ପର ଥେବେଇ ସ୍ଵତ୍ପାତ ହଲ ଧନତାତ୍ତ୍ଵିକ ସମାଜେର ବୁର୍ଜୋଯା ଶ୍ରେଣୀର ଅଭ୍ୟାସେର ଏବଂ ତ୍ରୈମାନୀ ବ୍ୟକ୍ତିସ୍ଵାତନ୍ତ୍ରେର । ବକ୍ଷିଚକ୍ରେଇ ଆମରା ଦେଖେଛି ଗୋଟିଏଜୀବନେର ତାଙ୍କେ । ରବୀନ୍ଦ୍ରନାଥେର ପ୍ରତିଭାଶାନୀ ଦୃଷ୍ଟିର ପରିକ୍ରମାର ମଧ୍ୟେ ଇହାର ଅନୁଷ୍ଟ ରୂପ ସୁନ୍ଦରଭାବେ ପ୍ରକାଶ ପରେଇଛେ । ଗୋଟିଏଜୀବନେର ବିରଳେ ବ୍ୟକ୍ତିସ୍ଵାତନ୍ତ୍ରେର ବିଦ୍ରୋହ ଆମରା “ଚୋଥେର ବାଲିର” ବହୁନାମ ଲକ୍ଷ୍ୟ କରେଛି । “ତାହାରଇ (ମହେନ୍ଦ୍ରର) ଚୋଥେର ସମୁଦ୍ରରେ ନବୀବନା ନବବଧୂର ସମସ୍ତ ମିଟରସ ଯେ କେବଳ ସରକାର ଦ୍ୱାରା ପିଣ୍ଡ ହିତେ ଥାକିବେ ଇହା କି ସହ ହୁଏ ? ” ଏହି ଛତ୍ରେ ଉପରୋକ୍ତ ଉକ୍ତିର ଯାଥାର୍ଥ୍ୟ ସପ୍ରମାଣ । ମହେନ୍ଦ୍ର ଅନ୍ନପୂର୍ଣ୍ଣର କାହେ ଇହାର ବିରଳେ ନାଶିକ କରେଛେ “କାକିମା ବୌକେ ଯେବେଳ ଧାଟାଇୟା ମାରିତେହେନ, ଆମି ତୋ ତାହା ଦେଖିତେ ପାରିନା । ” ଏହି ବଜ୍ର୍ୟ ଥେବେ ସ୍ପଷ୍ଟତା ଉପଲବ୍ଧି କରା ବାରେ ଯେ ସାମୀ-ସ୍ତ୍ରୀର ମଧ୍ୟେ ଯେ ବ୍ୟକ୍ତିଗତ ଏକାନ୍ତ ସମ୍ପର୍କ ରମେଛେ ତାହା ଗୋଟିଏଜୀବନେର ଅଚଳାୟତନେର ମଧ୍ୟେ ବିଶେଷଭାବେ ଶୁର୍ତ୍ତିର ଜନ୍ମ ବିଭାଗ ଲାଭ କରତେ ପାରିଛନ୍ତା । ଆଧୁନିକ ମାନୁଷେର ବିଦ୍ରୋହ ଏହି କାରଣେଇ । ନାରୀ ସେ ଶର୍କୁହରେ ଏକଟା ଭଗ୍ନାଶ ନୟ, ତାର ନିଜେର ଯେ ଏକଟା ସ୍ଵାତନ୍ତ୍ର୍ୟ ଆଛେ ତାର ସାମୀର ପରିଗୀତା ପ୍ରାହିସାବେ ଏବଂ ଗୋଟିଏବିଜ୍ଞାନ ନର-ନାରୀର ପୃଥିକ ଦୈତ ବ୍ୟକ୍ତିସ୍ଵରେ ଅନୁପ୍ରକ ହିସାବେ ଏକଥା ରବୀନ୍ଦ୍ରନାଥ ଥିବ ସ୍ପଷ୍ଟ କରେଇ “ଚୋଥେର ବାଲିର” ଭୂମିକାପତ୍ରରେ ଦେଖିଯେଛେ । “ଏଥନକାର ମେଯେ ଏଥନକାର ମେଯେର ମତି ହଇବେ, ତା ଭାଲୋଇ ହଟକ, ଆର ମନ୍ଦଇ ହଟକ । ଆମର ଶ୍ରୀ

যদি আমারই মত নভেল পড়িয়া রসগ্রহণ করতে পারে, তবে তাহাতে পরিতাপের বা পরিহাসের কিছুই দেখি না” — মহেন্দ্রের এই উক্তির মধ্যে বিজ্ঞেহের স্বর ধ্বনিত হচ্ছে যে নারীর অস্তিত্ব পারিবারিক বধূ-রূপেই নির্দিষ্ট হবেনা, নারীর গুণাগুণের বিচার পরিবারের চরম নির্দেশের উপর নির্ভর করেনা, স্থামী-স্ত্রীর উভয়ক ভালো-মন্দ বিচারেই উহু মুখাপেক্ষী ।

বাঙ্গলা-সাহিত্যে ঘোন-জীবনের সমস্তামূলক আদি-পর্বের আরম্ভ “চোখের বালিতে”^১ এই উপন্থাসে রবীন্দ্রনাথ খে সমস্তার আলোচনা করেছেন সেই সমস্তারই বিচারকলে বক্ষিমচন্দ্র লিখেছিলেন “কৃষ্ণকান্তের উইল”^২ বক্ষিমচন্দ্র রোহিণী-গোবিন্দলালের চরিত্রাঙ্কনের মধ্য দিয়ে বাঙ্গলা-সাহিত্যে প্রথম ঘোন-স্বাতন্ত্র্যের সমস্তা সমাধান করবার প্রয়াস পেয়েছিলেন । বক্ষিমচন্দ্র পূর্ণমাত্রায় সচেতন ছিলেন বালবিধিবা রোহিণীর স্বাভাবিক পদস্থলন সম্পর্কে । কিন্তু রোহিণীকে তিনি সমর্থন করেননি ; পরম্পর অতুপ্রতি রোহিণীর প্রতি তাঁর সহায়ভূতির সম্পূর্ণ অভাব ঘটেছে । এই অতুপ্রতি-কাম নারী তাঁর ঘোন-প্রয়ুক্তির তাড়নায় হরলাল এবং গোবিন্দলালের মনোরঞ্জনের জন্য যে প্রচুর দুঃসাহস দেখিয়েছে তাহাকে বক্ষিমচন্দ্র বারবন্তির বহুধা নিষ্ঠার নামে যথসাধ্য কশাঘাত করেছেন এমন কি শেষ পর্যন্ত সামাজিক কল্যাণের প্রতি সতর্ক হয়ে রোহিণীকে গোবিন্দলালের গুলির আঘাতে হত্যার কবলে ঢেলে দিয়েছেন । বক্ষিমচন্দ্র এই সমস্তাকে তালো করেই উপলক্ষি করেছিলেন কিন্তু ইহার সামাজিক পরিগাম-চিন্তার রোহিণীকে জীবিতাবস্থায় সম্মুখীন হতে ভীত হয়ে পড়েছিলেন । কিন্তু রবীন্দ্রনাথ “চোখের বালিতে” এই তয় অতিক্রম করে প্রগতির পরিচয় দিয়েছেন । ঘোন-জীবনের নারীর ব্যক্তিত্ববোধের মাত্রা সামাজিক জীবনে যে ঘটনাচক্রের স্ফটি করেছে তাহার বিস্তৃতরূপ বিনোদিনীর চরিত্রের জটিলতার মধ্যে বিকশিত হয়েছে । যে বিনোদিনী একদিন সত্যাই মহেন্দ্রের সবকিছুরই অধিকারণী হতে পারত সে কখনই ঘটনার ফেরে প্রাপ্ত আশার এক্সিয়ারকে সহ করতে পারেনি । তাই সে মহেন্দ্র-আশার গড়া শাস্তির নীড়কে বিষ-নিঃখাসে দন্ত করবার জন্য মহেন্দ্রকে দৈহিক ইঙ্গিতে আহ্বান করতে লাগল । কিন্তু যথন সে দেখল মহেন্দ্র ব্যক্তিত্বহীন, অনিত্রংশীল পৌরুষ সে বিহারী-ঠাকুরপোর কাছে প্রেমনিরবেদন করতে কিছুমাত্র দ্বিধাবোধ করল না । বিনোদিনীর অধরের কাছে এসে স্বুখের পেঁয়ালা গেছে ভেঙে । তার বুক তৃষ্ণায় হয়ে গেছে উবর মরুভূমি : এই মহাবুত্তুক্ষা মেটাবার জন্য সে বিহারীর পৌরুষের কাছে করল আহ্বাসমর্পণ । বিনোদিনী বিহারীর পা বুকে চেপে ধরে বলেছে অন্তরের অক্ত্রিম আবেগে “একেবারে

১। প্রভাত মুখোপাধ্যায় : রবীন্দ্র-জীবনী, ২য় খণ্ড, পৃঃ ৩৬৪ ।

২। উচ্চর স্বোধ সেনগুপ্ত : রবীন্দ্রনাথ । অদ্যের অধ্যাপক মহাশয় “বিধিবার অভিযানে ক্রমবিকাশ” নির্দেশ করেছেন ।

ପାଥରେ ଦେବତାର ମଧ୍ୟେ ପବିତ୍ର ହିଁ ନା । ମନ୍ଦକେ ଭାଲବାସିଯା ଏକଟୁ ମନ୍ଦ ହୁଏ ଠାକୁରଙ୍ଗେ ।” ଏଥାନେ ବିନୋଦିନୀର ଜୀବନେ ଏକ ଜଟିଳ ଘଟନା-ସନ୍ଧି । ସେ ବିହାରୀକେ ଭାଲୋବେଶେଛେ ଅନାବିଲ ହସନେ କିନ୍ତୁ ଯଥିଲେ ବିହାରୀ ସାମରେ ତାର ପ୍ରେମକେ ସାର୍ଥକତା ଦେବାର ଭଣ୍ଡ ବିବାହ କରତେବେ ସମ୍ମତ ହୁଲ ବିନୋଦିନୀର ଚିରଣ୍ଟନୀ ନାରୀହେତେ ସଂକାର ଏ-ଅଭିଯାନକେ କରେ ଦିଲ ନିଶ୍ଚିନ୍ଦନ : ମନ୍ତ୍ରହେତେ ଦସ୍ତେ ହୁଲ ତାର ଅଗ୍ରଗତିର ସମାଧି । ବିନୋଦିନୀ ବିହାରୀକେ ବଲେଛେ : “ଛି ଛି ଏକଥା ମନେ କରିତେ ଲଜ୍ଜା ହସ । ଆମି ବିଧବା, ଆମି ନିନ୍ଦିତା, ସମ୍ମତ ସମାଜେର କାହାଁ ଆମି ତୋମାକେ ଲାଜ୍ଜିତ କରିବ, ଏ କଥନ ହିଁତେହି ପାରେ ନା । ଛି ଛି ଏକଥା ତୁମି ମୁଖେ ଆନିମୋନା ।” ଆରା ବଲେଛେ : “ଭୁଲ କରିଓ ନା—ଆମାକେ ବିବାହ କରିଲେ ତୁମି ମୁଖୀ ହିଁବେ ନା—ତୋମାର ଗୋରବ ଯାଇବେ,—ଆମିଓ ସମ୍ମତ ଗୋରବ ହାରାଇବ । ……ଭୋଗ-ମୁଖେର ଏହି ତ୍ୟକ୍ତର ଅଭିଶାପ ଯେ, ମୁଖ ଅଧିକକାଳ ଥାକେ ନା, କିନ୍ତୁ ବହନ ଦୁଶ୍ଚିତ୍ତ ହିଁଯା ଉଠେ ।” ରବୀନ୍ଦ୍ରନାଥ ଅତି ନିପୁଣ ହସ୍ତେ ଏଁକେହେମ ବଞ୍ଚ-ବିଧବାର ଅଭିଯାନେର ଟ୍ର୍ୟାଙ୍ଗେଡ଼ି—ତାର ହର୍ବଳତାର ଟ୍ର୍ୟାଙ୍ଗେଡ଼ି । ଆର୍ଟେର ଦିକ୍ ଥେକେ ଇହାର ଉତ୍କର୍ଷ ଚରମ, ବାସ୍ତବତାର ଦିକ୍ ଥେକେଓ ଇହାର ସତାନିଷ୍ଠା ଅନୟାକର୍ଯ୍ୟ । ପ୍ରଥମ ଏହି ଉପଚାସେ ପ୍ରଗତିଶୀଳ ପ୍ରତିଭାର ପରିଚୟ ଦିଯେଛେ । ଯୌନ-ସ୍ଵାଧୀନତାର କ୍ରମପରିଣତିର ସାହିତ୍ୟକ ରୂପ ବକ୍ଷିମଚନ୍ଦ୍ରେର “କୁଷକାନ୍ତେର ଉଠିଲ”, ପରେ ରବୀନ୍ଦ୍ରନାଥେର “ଚୋଥେର ବାଲିତେ” ପେଲ ଅପେକ୍ଷାକୃତ ବିଷ୍ଣୁତି ।

ବକ୍ଷିମଚନ୍ଦ୍ରେର ସମସ୍ୟାକ ଯୁଗେର ପର ଥେକେ ଦୃଢ଼ତର ବ୍ୟକ୍ତିତ୍ୱବୋଧ ଓ ଯୌନ-ସ୍ଵାଧୀନତା ସମାଜ-ଦୋଷେର ଉଚ୍ଚତ୍ତରେ ନରନାରୀର ମଧ୍ୟେ ସେ ଦ୍ରତ ଅଗ୍ରଗାମୀ ହେବେ ତାର କାରଣ ବୈଦେଶିକ ବଣିକ-ପ୍ରଭୁର ସହାୟତାଯି ବୁର୍ଜୋଯାତ୍ମକେର ପ୍ରଗତି । ବିଂଶ ଶତକେର ପ୍ରାରମ୍ଭ ଥେକେଇ ସାମାଜିକ ଜୀବନେର ନୂତନତର ଜଟିଲତା, ବିଭିନ୍ନ ଚିତ୍ତାଧର୍ମେର ଗତି ଓ ପ୍ରକୃତି ରବୀନ୍ଦ୍ରନାଥେର ଅଥବା ଦୃଷ୍ଟିର ଆଯୁତନେର ଅନ୍ତର୍ଭୁତ ହେବିଛି । ମଧ୍ୟୁତୀଯ ଫିର୍ଟିଦ-ୟୁଗେର ଏବଂ ଧନତଥ୍ରେର ବାଲ୍ୟବସ୍ଥାର ଶାନ୍ତିପୂର୍ଣ୍ଣ ସ୍ଵରୂହ ପରିବାରେର ମଧ୍ୟେ ଆସନ୍ତ ଭାଙ୍ଗନେର ଆଭାସ, ସମାଜେର ସଙ୍ଗେ ବ୍ୟକ୍ତିର ସମ୍ପର୍କ ନିର୍ଣ୍ଣୟ ଓ ବ୍ୟକ୍ତିସ୍ଵାତନ୍ତ୍ୟ ଏହି ସକଳ ଅଭିନବ ସାମାଜିକ ନୀତିର ବସ୍ତ୍ରାନ୍ତିକ ବିଶ୍ଳେଷଣ ରବୀନ୍ଦ୍ରନାଥେର ସାହିତ୍ୟକ ମନନୀଳତାର ବୈଶିଷ୍ଟ୍ୟ ହେବେ ଉଠିଲ । ବାଙ୍ଗଲାର ସାମାଜିକ ପ୍ରତିଷ୍ଠାନେ ବୁର୍ଜୋଯା ଚିନ୍ତା ଓ କର୍ମପଦ୍ଧତିର ସହଗମୀ ଚଚେତନ ଐତିହ୍ୟବୋଧ ରବୀନ୍ଦ୍ରନାଥେର ପ୍ରଗତିଶୀଳତାର ମୂଳ ଉପାଦାନ ।

“ଚୋଥେର ବାଲିର” ପରେ ରବୀନ୍ଦ୍ରନାଥ ଆର ଏକଥାନି ଉପଚାସ ରଚନା କରେନ । ୧୯୦୬ ମାଲେ ଉହା “ନୌକାତୁବି” ନାମେ ପ୍ରକାଶିତ ହସ । ଏହି ଉପଚାସଥାନିତେ ରବୀନ୍ଦ୍ରନାଥେର ମନନୀଳ ପ୍ରତିଭାର ସ୍ଫୁରଣ ଥୁବ ଅଛିଲୁ ଲକ୍ଷିତ ହେବେ । ଅଥବାବେ ଏହି ଉପଚାସଟି ଆର୍ଟେର ଦିକ୍ ଥେକେ ଉତ୍କର୍ଷ ଲାଭ କରେନି । ଅବଶ୍ୟ ଇହାର ପ୍ରଥମାଦ୍ୟେ ଅନେକାଂଶେ ଉପଚାସିକ ରମ୍ଭଷ୍ଟ ଆଛେ ।¹ ରମେଶ-କମଳା-ନଗିନୀକ୍ରେର ଚରିତ୍ରେର ମଧ୍ୟେ ଯେ ସଟିଲା ସମାବେଶ କରା

1. ଉତ୍ତର ହୁବୋଧ ମେନ୍ଟର୍ସ : ରବୀନ୍ଦ୍ରନାଥ । ପୃଃ ୩୩୬-୩୪ ।

হয়েছে তাহা নিতান্তই মামুলি ধরণের যদিও তার উপন্থাসিক অঙ্গীকার কিছু আছে তাহাও পূর্ব-প্রচলিত পদাঙ্কে পুনর্পাদক্ষেপ। বর-কনের নৌকাতুবি, রমেশকে আপন স্বামীজ্ঞানে কমলার ভালবাসা, রমেশের অতি সচেতনভাবে কমলার আকর্ষণকে উপেক্ষা: এই সকল ঘটনার মধ্যে গ্রন্থকারের শিল্পাত্ম্য কিছু পরিমাণ আছে। কিন্তু আরও কিছুদূর অগ্রসর হয়ে দেখি কমলা যখন তার বিবাহিত স্বামী নলিমাক্ষের নাম শুনল সঙ্গেসঙ্গেই তার দিকে মনোবিকর্ষণ ঘটল: এই কাপারটা যদিও বঙ্গনারীর পূর্বজন্মগত সংস্কার বলে মেনে নেওয়া হল এবং সমাজ-পরিবর্তন-ভীকুন্ধ রক্ষণশীল পাঠকের ইচ্ছাপূরণ হল তবুও সাহিতাক্ষেত্রে ইহার মূল্য নগণ্য। ভালবাসা বা প্রেম জন্মায় স্বাভাবিক মেলামেশায় অথবা খুব বেশী প্রথম দর্শনে: কিন্তু যেহেতু উদ্বাহিত সেহেতু তার নাম শুনে একেবারে “কানের ভিজ দিয়া মরমে পশ্চিম গো” কমলার চরিত্রে এই প্রকার জোলো ভাবটা বাঙ্গলার নারী-সম্পর্কে রবীন্দ্রনাথের রোমান্টিক মনোভাবের পরিচয় দেয়। কালবিচারের দিক থেকে “নৌকাতুবি” “চোথের বালির” পরের রচনা কিন্তু মননশীলতা ও আর্টের পরিণতির দিক থেকে উহা “চোথের বালির” পশ্চাদ্গামী। এর পরে রবীন্দ্রনাথ ১৯১০ সালে লিখলেন “গোরা”। বাঙ্গলা-সাহিত্যে এই প্রকার উপন্থাস সম্পূর্ণ নবাগত। এই গ্রন্থের মধ্যেই আন্তর্জাতিকভাবে প্রথম আমদানী। এই উপন্থাসে রবীন্দ্রনাথ সমাজ-বৈধ্য অনেক তথ্য ও রাষ্ট্রিক-ব্যবহার সঙ্গে নরনারীর ব্যক্তিক সংযোগ অবস্থান সংস্করে অনেক বিষয় আলোচনা করেছেন। আনন্দময়ী “গোরার” অন্তর্মন প্রধান চরিত্র। এই চরিত্রাঙ্কনে আন্তর্জাতিক ভাবধারার আংশিক রূপ গ্রকাশ পেয়েছে। মাঝুমের সঙ্গে মাঝুমের মিলন সাধনে আচার ব্যবহারের বিভিন্নতা যে প্রতিকূল একথা আনন্দময়ী অঙ্গীকার করেছেন। ললিতা এবং বিনয় উভয়কেই ভালবেসেছে ধর্মবিশ্বাসের যথেষ্ট বিভিন্নতা থাকা সঙ্গেও এবং প্রেমের জন্ম লাভের পর ইহার প্রতিষ্ঠার জন্য তরুণ-তরুণীর মিলন সাধারণ ধর্মবিশ্বাসের পার্থক্য বিবোধিতা করবে না। আনন্দময়ী ললিতাকে বলেছেন: “এক মাঝুমের সঙ্গে এক মাঝুমের রূপ-গুণ-স্বত্ব কিছুই মেলে না, তবু ত সেইজন্তেই মাঝুমের মিলনে বাধে না—আর মত বিশ্বাস নিয়েই বা বাধবে কেন?...ওর (বিনয়ের) মনও সমস্তই তোমাদের দিয়েছে সে আমি জানি—তোমাদের সঙ্গে সমস্কে যদি কোথাও কিছু থা লাগে সে তো বিনয় কোন মতেই সহিতে পারবে না।” ললিতাও আনন্দময়ীর মন্ত্রে দীক্ষিত হয়ে বলেছে: “আমি খুব ভালো করেই ভেবে দেখেছি, মাঝুমের ধর্মবিশ্বাস, সমাজ যাই থাক না সে সমস্ত লোগ করে দিয়েই তবে মাঝুমের সঙ্গে পরম্পরারের যোগ হবে এ কথনো হতেই পারে না।” সত্যিকারের প্রেম এ-সকলের মুখাপেক্ষী নয়। বিশেষতঃ সামাজিক অবস্থার আধুনিক কালের উন্নততর যুগে নির্জলা ধর্মবিশ্বাসের ইমারণ ভেঙে গেছে। ইহা যৌন-স্বাধীনতার নির্বিবেধী: বিনয় ললিতাকে বলেছে: “...শালগ্রাম আমার পক্ষে দেবতা নয়, আমার পক্ষে একটা

ସମାଜିକ ଚିହ୍ନାତ୍ମ ।” ବାଲବଞ୍ଚ ଶୈଳବାଲାର ପତ୍ରୋତ୍ତରେ ଲଲିତାଓ ଶ୍ରୀକାର କରେଛେ : “ଆମି ତୋମାକେ ନିଶ୍ଚଯ କରିଯା ବଲିତେ ପାରି ବ୍ରାହ୍ମସମାଜେ ଏମନ ସ୍ଵିବିଧାତ ସାଧୁ ସ୍ଵର୍କ ଆଛେନ ସ୍ଥାନର ସଙ୍ଗେ ବିବାହେର ଆଶଙ୍କା ବଜାସାତେର ତୁଳ୍ୟ ନିର୍ମଳ ଏବଂ ଆମି ଏମନ ଦୁଇ ଏକଟି ହିନ୍ଦୁ-ସ୍ଵରକ୍ତକେ ଜୀବି ସ୍ଥାନରେ ପଙ୍କେ ବିବାହ ସେ-କୋନ ଆଜ୍ଞାକୁମାରୀର ପଙ୍କେ ଗୋରବେର ବିଷୟ ।” ଏଥାନେ ହିନ୍ଦୁ ଓ ଆଜ୍ଞା ଧର୍ମର ତୁଳନାମୂଳକ ସମାଲୋଚନା ଉଦ୍ଦେଶ୍ୟ ନୟ । ମୋନ-ସ୍ଵାଧୀନତାର ସ୍ଫୁରଣେର ପଙ୍କେ ମତବିଶ୍ୱାସେର ପାର୍ଥକ୍ୟ ଅବାସ୍ତର-ଅହୁଭୂତିର ଐକ୍ୟ ଏବଂ ହଦୟ-ବିନିମୟେର ପାରମ୍ପରିକ ସ୍ଥାଯିତ୍ୱରେ ପ୍ରେମେର ଗତିବିଧି ନିୟମଣ କରେ (ଅବଶ୍ୟକ ରବିଜ୍ଞନାଥ ଏକଥା ଅସ୍ଥିକାର କରବେନ ନା ସେ ଧନତାନ୍ତ୍ରିକ ସମାଜେ ଆର୍ଥିକ ସମତଳତାର କୌଲିତ୍ୟର ପ୍ରେମ-ସିଦ୍ଧିତେ ଗ୍ରାହ ।) ଗୋରାର ମତେ ଭାରତବର୍ଷେ ସ୍ଵାଧୀନତାର ସହିତ ଇହାର ପ୍ରାଚଲିତ ଆଚାର-ବ୍ୟବହାର ଓ ସଂସ୍କତି ଉତ୍ପ୍ରେତ୍ତତାବେ ଜଡ଼ିତ । କିନ୍ତୁ ରବିଜ୍ଞନାଥ ଗୋରାର ଏହି ମତେର ମୂଳଗତ ଭାଷି ଥିବ ପ୍ରତିଷ୍ଠାନୀୟ ଦେଖିଯେଛେ । ଭାରତେର ସ୍ଵାଧୀନତା ସଂସ୍କତିର ବଲିଷ୍ଠ ଏକରିତତାର ସମ୍ବାନ୍ଧ-ବନ୍ଧନେର ସଂଗ୍ରାମେ ଜୟଲାଭେର ଉପର ନିର୍ଭର କରେ ନା : ଏହି ସ୍ଵାଧୀନତା ଅର୍ଜନ ବୈଦେଶିକ ସାମାଜିକ ବାଦାମିର କବଳ ଥେକେ ଉତ୍କାଳାଭେର ଯୁଦ୍ଧେ ଜୟଲାଭେର ମୁଖ୍ୟମେକ୍ଷୀ । ଆସୁନିକ କାଳ ପର୍ଯ୍ୟନ୍ତ ଦେଖା ଗିଯାଇଛେ ସେ ସମାଜ-ବ୍ୟବହାର କ୍ରମବିକାଶେର ପଥେ ଆଚାର-ବ୍ୟବହାର ଓ ସଂସ୍କତିର ପ୍ରତି ନିର୍ଣ୍ଣୟ ମାର୍ଗରେ ଦୃଷ୍ଟିଭନ୍ଦୀକେ ଅନେକାଂଶେ ତମସାହିତ କରେ ରାଖେ । ଧନତଙ୍କେର ଋଦିର ଯୁଗେ ଶ୍ରେଣୀ-ସଂଗଠନର କଠିନତା (rigidity) ଓ ବିଭିନ୍ନ ଶ୍ରେଣୀ-ଗଣ୍ଡୀର (class-integument) ଦୃଢ଼ତାର ସଙ୍ଗେ କୋନ ଶ୍ରେଣୀ-ବିଶେଷେର ମାର୍ଗରେ ପଙ୍କେ ସ୍ଵରୂପ୍ରାସାରୀ ଦୃଷ୍ଟିଭନ୍ଦୀ ଥାକା ପ୍ରାୟ ଅବସ୍ଥା । ସେ-ଜନ୍ମିତ ମାନ୍ୟ ସଥିନୀତ ଶ୍ରେଣୀଭାଷ୍ଟ (de-classed) ହେଁ ସାଇ ତଥନି ତାର ମଧ୍ୟେ ବିପରୀ ଦୃଷ୍ଟିଭନ୍ଦୀର ଉଦୟ ସମ୍ଭବ ; କୋନ ସ୍ଥବିର ପରିବେଶେର ମଧ୍ୟେ ତଥନ ତାର ଦୃଷ୍ଟିଭନ୍ଦୀ ଆବଦ୍ୟ ଥାକିତେ ପାରେ ନା । ଗୋରାକେ ଶ୍ରେଣୀଭାଷ୍ଟ କରେ ତାର ଦୃଷ୍ଟିଭନ୍ଦୀକେ ବିପରୀ କରିବାର ଜନ୍ମିତ ରବିଜ୍ଞନାଥ ଗୋରାର ଜନ୍ମରହିଲେର ଅବତାରଣା କରେଛେ । ଆମରା ସଥନ ଦେଖି ଗୋରା ଆନନ୍ଦ-ମୟୀ ପ୍ରମୁଖାଂ ତାର ଜନ୍ମରହିଲେର ବିଷୟ ଅବଗତ ହେଁ ଶୁଭଦୃଷ୍ଟିତେ ଦାଢ଼ିଯେ ରହେଛେ ତଥନ ସେହି ଶୁଭଦୃଷ୍ଟିର ପ୍ରସାରଭାବି ତାର ଜୀବନେର ନୃତ୍ୟର ସତ୍ୟେର ଅବଗତି ଏବେହେ । ଏଥାନେ ଆନ୍ତର୍ଜାତିକତାର ଗୁଣନିଯକ ରୂପେ ଯୌଗିକ-ଜନ୍ମର ସେ ଉପାଦାନ “ଗୋରାର” ମଧ୍ୟେ ଆବିକ୍ଷାର କରେଛେ ତାହା ସତ୍ୟାତ୍ମିକା ଅଭିନବ । ଏଥାନେ ବୃଦ୍ଧିଯତ୍ତିର ସଙ୍ଗେ ଅହୁଭୂତିର ଗଭିରତାର ଅପ୍ରବୃତ୍ତି ସଂରକ୍ଷଣ ଘଟେଛେ । ଆନ୍ତର୍ଜାତିକ ଭାବଧାରାକେ ଏମନ ସ୍ଵର୍ଦ୍ଧର ପରିବେଶେର ମଧ୍ୟେ ଗ୍ରହକାର ରହିଯାଇଥିବାରେ ସମ୍ପୂର୍ଣ୍ଣ ନୂତନ । ମାର୍ଗରେ ଧ୍ୟାନ-ଧାରଣା ଓ ମତବାଦ କୋନ ବିଶେଷ ସଂସ୍କତି ଓ ଆଚାରେର ଆବେଳିଗୀର ମଧ୍ୟେ ଗଡ଼େ ଉଠେଛେ ଏବଂ ସହସା ଏହି ସକଳ ପରିବେଶେର ଅନ୍ତର୍ଧାନ ହଲେ ମେ ଦିଶାହାରା ହେଁ ସାଇ ଓ ସେହି ସଙ୍ଗେ ତାର ବିପରୀ ଚିତ୍ତାଧାରା ଆସିଥିବା ବାଧ୍ୟ । ବାଙ୍ଗ୍ଲା-ସାହିତ୍ୟେ ଏହି ପ୍ରକାର ଚିତ୍ତାପଦ୍ଧତିର ଜନ୍ମ ଆମରା ରବିଜ୍ଞନାଥେର କାହେ ପ୍ରଭୃତ ଖଣ୍ଡି ।

সমাজ-ব্যবস্থার মধ্যে ঘনীভূত এই সকল চিন্তাধারার প্রতাব লক্ষণীয়। ১৯০৫ সালের বঙ্গ-ব্যবচেদ আন্দোলন ইহাতে নৃতন আগবেগ সঞ্চার করে এবং এই চলিষ্ঠু মানসিক গতি বক্ষিমের সুস্থিতিক প্রতিভাই কার্যকরী করেছে।^১ আর রবীন্দ্রনাথ এই যত্তে দিয়েছেন আহুতি। এই সময় থেকেই রবীন্দ্রনাথের বিশ্বেগমুখী মন আরও গভীরতা লাভ করে। “গোরা” লেখার পর তিনি আর উল্লেখযোগ্য কোন ছেট গল্প বা উপন্যাস রচনা করেননি মহাসমরের দ্বাবাপ্তির পূর্ব সময় পর্যন্ত। তিনি অধিকাংশ সময় ইংলণ্ডে ও মার্কিনে ভ্রমণকালে বক্তৃতায় অতিবাহিত করেন। ইতিমধ্যে ১৯১৩ সালে তিনি পেলেন নোবেল পুরস্কার আর অববাহিত পরেই ঘনিয়ে এল মহাসমর। উভয় সামরিক যুগে ইউরোপে যে অর্থনৈতিক ও সামাজিক বিপ্লব স্ফূর্ত হল রবীন্দ্রনাথ তাহা প্রতাক্ষ করলেন। প্রচণ্ড শ্রেণী-সংবর্ধ এবং তৎসহ ধনিকতন্ত্রের ক্ষীয়মান রূপ তাঁর দৃষ্টিতে প্রকট হয়ে উঠল। ইহা ভিন্ন মহাযুদ্ধের অবসানের পরেই পূর্ব ইউরোপে পৃথিবীর এক-ষষ্ঠমাংশে শ্রেণী-সংগ্রামের নিরসন ও নিঃশ্রেণীক সমাজের ভিত্তিস্থাপন এবং ফলতঃ ধনতন্ত্রের অগ্রগতিতে বিশ্বাসের যে দোলায়মান মনের দ্বন্দ্ব এই সমস্ত ঘটনার আলোচনা বিখ্যাতিতের বৈশিষ্ট্য হয়ে উঠল। রবীন্দ্রনাথও এই সকল চমকপ্রদ ঐতিহ্যের ইঙ্গিত লক্ষ্য করেছিলেন। এই সকল ঘটনা তাঁর মনে বহুবিধ সন্দেহের আভাস দিয়েছিল কিন্তু উহাদের কথা-সাহিত্যে প্রয়োগ আমরা বহুবিলম্বে দেখেছি।

মহাযুদ্ধের প্রাকালে রবীন্দ্রনাথ কতকগুলি স্মৃতি ছেটগল্প রচনা করেন। ভূমিকাতেই এখানে বক্তব্য যে প্রত্যেক গল্পটি ব্যক্তিস্বাতন্ত্র্যের ও স্বাধীন প্রেমের আবহাওয়া স্থষ্টি করেছে। ১৯১৭ সালের মধ্যে তিনি ক্রমিকভাবে লেখেন হালদার গোষ্ঠী, হৈমতী, বেষ্টিমী এবং স্তীর পত্র।

হালদার-গোষ্ঠীর জোর্জপুত্র বানোয়ারিলাল বিংশতকের গোষ্ঠীজীবনের বিরক্ত বিদ্রোহী মাহুষ। কিরণলেখাকে সে হালদার-গোষ্ঠীর এসাকা থেকে বিছির করে তাঁর স্বতন্ত্র সন্তাকে অত্যন্ত করতে চায়, ভালবাসতে চায়। কিন্তু কিরণলেখা হালদার পরিবারের মধ্যে এমনভাবে জড়িত হয়ে গেছে যে সে নিজের ব্যক্তিস্বাতন্ত্র্যের কথা চিন্তা করতেই পারেনা: স্বীক্ষ্যাত হালদার বংশের “বড়বো” ইহাই তাঁর শ্রেষ্ঠ পরিচয়। পরিবার-বিছির স্বতন্ত্র বানোয়ারিলালের যে সে স্তী ইহা কিরণের ধারণার অতীত। বানোয়ারিলালের জীবনে যে ট্র্যাজেডীর স্থষ্টি হয়েছে তাঁর কারণ সে প্রেমকে স্তীর স্বতন্ত্র সন্তার মধ্যে উপনীর করতে চেয়েছিল — পারিবারিক অঙ্গপ্রত্যঙ্গ স্বরূপ হালদার-গোষ্ঠীর “বড় বো”-এর মধ্যে

^১ বঙ্গ-শতবার্ষীকী অধিবেশনে বিভিন্ন স্থানে শ্রীবিনয়কুমার সরকার এ-কথা বলেছেন। বিশেষ-ভাবে কাঠল পাড়ায় বঙ্গমতবনের দারোব্দীটি উৎসবে উল্লেখ করেছেন।

ନର । ମୁଁ କୈବର୍ତ୍ତକେ ଭିଟାଶୂନ୍ୟ ନା-କରାର ଚେଟୀର ମଧ୍ୟେ ବାନୋଯାରିଲାଲେର ଆନ୍ତରିକ ସହ୍ୟୋଗ ବୋଧ ହୁଏ ଥୁବ ଅଗ୍ରହ ଛିଲ । ତାର ଅଭିଯାନେର ପିଛନେ ଛିଲ ପାରିବାରିକ ଜୀବନକେ ଆୟାତ ଦେବାର ଦୂରମ ଅଭିନାସ ଏବଂ କିରଣେର କାହେ ମିଜେର ସ୍ଵକିଳ-ସାତତ୍ୟକ୍ଷାଫିତ ମହୁୟରୁକ୍ତକେ ଦେଖାବାର ଛର୍ମବାର ଲୋଭ । ନୀଳକଞ୍ଚିକେ ବାନୋଯାରିଲାଲ ଶ୍ରୀଯବରାସ ପର୍ଯ୍ୟନ୍ତ କରିଯାଇଛେ । ଏହି ଦୃଶ୍ୟମାନିକ କାର୍ଯ୍ୟେର ଅବଶ୍ୟକାବୀ ପରିଣତି ତାର ଜୀବନେ ଟ୍ର୍ୟାଜେଡ଼ୀର ସ୍ଥଟି କରେଛେ : କିରଣ ଲେଖକେ ହାଲଦାର-ଗୋଟୀର ମଧ୍ୟେ ରେଖେ ବାନୋଯାରିକେ ଶୃହତାଗ୍ରହ କରତେ ହେଯାଇଛେ । ବାଞ୍ଗଲାର ସାମାଜିକ ଜୀବନେ ଗୋଟୀର ଏହି ଟ୍ର୍ୟାଜେଡ଼ୀ ନିୟମିତଭାବେ ସଟି ଆସିଛେ । ବାଞ୍ଗଲା-ସାହିତ୍ୟେ ଏହି ତଥ୍ୟ ଯାହାରା ଲକ୍ଷ୍ୟ କରେଛେନ ତାହାରେର ମଧ୍ୟେ ^୧ ରବିନ୍ଦ୍ରନାଥେଇ ଇହାର ଚରମ ପରିଣତି ଆମରା ଲକ୍ଷ୍ୟ କରି । “ହେମସ୍ତ୍ରୀ”-ତେ ଏସେ ଆମରା ଦେଖି ଯୌନ-ସାଧିନତା ସମ୍ପର୍କେ ଆରା ପ୍ରାଣୋକ୍ତିଃ : ଗଙ୍ଗର ନାୟକ ବଲଛେ “ବସୁଦେବ ଅନେକକେହି ତୋ ବିବାହ କରିତେ ଦେଖିଲାମ । ମସ୍ତ୍ର ପଡ଼ାର ସଙ୍ଗେ ସଙ୍ଗେଇ ସ୍ତ୍ରୀଟିକେ ଏକବାରେ ଏକଗ୍ରାମେ ଗଲାଧକରଣ କରା ହୁଏ । ପାକସ୍ତ୍ରେ ପୌଛିଯା କିଛିକଣ ବାଦେ ଏହି ପଦାର୍ଥଟିର ନାନା ଶୁଣାଗୁଣ ପ୍ରକାଶ ପାଇତେ ପାରେ ଏବଂ କ୍ଷଣେ କ୍ଷଣେ ଆନ୍ତରିକ ଉଦ୍ବିଗ୍ନ ଉପହିତ ହେଯାଇ ଥାକେ, କିନ୍ତୁ ରାସ୍ତାଟୁରୁତେ କୋଥାଓ କିଛିମାତ୍ର ବାଧେନା । ଆମି କିନ୍ତୁ ବିବାହ ସଭାତେଇ ବୁଝିଯାଇଲାମ ଦାନେର ମଧ୍ୟେ ସ୍ତ୍ରୀକେ ଷେଟ୍କୁ ପାଓଯା ଯାଯା ତାହାତେ ସଂସାର ଚଲେ, କିନ୍ତୁ ପନ୍ଥେରୋ ଆନା ବାକି ଥାକିଯା ଯାଯା । ଆମାର ସନ୍ଦେହ ହୁଏ ଅଧିକାଂଶ ଲୋକେ ସ୍ତ୍ରୀକେ ବିବାହ ମାତ୍ର କରେ, ପାଇନା ଏବଂ ଜାନେନା ସେ ପାଇ ନାହିଁ ; ତାହାରେ ସ୍ତ୍ରୀର କାହେ ଆହୁତ୍ୟକାଳ ଏ ଥବ ଧରା ପଡ଼େନା । କିନ୍ତୁ ସେ ସେ ଆମାର ସାଧନାର ଧନ ଛିଲ—ମେ ଆମାର ସମ୍ପତ୍ତି ନୟ ମେ ଆମାର ସମ୍ପଦ ।” ଯୌନ-ସାଧିନତାର ମଧ୍ୟ ଦିଯେ ନାରୀର ସ୍ଵକିଳ୍ସାତନ୍ତ୍ରେର ରୂପ ପ୍ରକାଶ ପେଯେଛେ । ଦାନେର ମଧ୍ୟେ ସ୍ତ୍ରୀକେ ଷେଟ୍କୁ ପାଓଯା ଯାଯା ତାହା କୋନରାପେ ସଂସାରେ ଦୈନନ୍ଦିନ ଜୀବନ୍ୟାତ୍ମାର ଉପଯୋଗୀ ଅବଶ୍ୟକ ପାରିବାରିକ ଜୀବନ୍ୟାତ୍ମାର । ନରନାରୀ ଦୈତ ସତତ ଯୌନ-ଜୀବନେର ପ୍ରକୃତ ମୁଁର ଓର୍କର୍ଷ ଉପଭୋଗ କରାର ଅବସର ମେ ଜୀବନ୍ୟାତ୍ମାଯ ନେଇ । ଇହା ବ୍ୟାତିତ ହେମସ୍ତ୍ରୀ ଗୋଟୀ-ଜୀବନେର ହୁବିର ସଂକ୍ଷାରେ ଅସତ୍ୟେର ସାଥେ କିଛିତେଇ ଆପୋଷ କରତେ ପରେନି ।^୨ ତାର ସାତତ୍ୟବୋଧ କୋନକ୍ରମେଇ ତାକେ ଦେଇନି ପରାଜ୍ୟ ସ୍ଵିକାର କରତେ । ନାରୀର ସାତତ୍ୟବୋଧେର କ୍ରମବିବର୍ତ୍ତନ ପରିଣତି ପେଯେଛେ ଗୋଟୀ ତଥା ସାମାଜିକ ଜୀବନେର ବିକଳ୍ପେ ବିଦ୍ରୋହ ଘୋଷଣା । ଏହି ଧ୍ୟାନ-ଧାରଣାର ଆରା ପରିଣତ ଏବଂ ସ୍ପଷ୍ଟ ରୂପ ଆମରା ଦେଖିତେ ପାଇ ରବିନ୍ଦ୍ରନାଥେର “ସ୍ତ୍ରୀର ପତ୍ରେ” । ଗଲାଟ ପତ୍ରାକାରେ ଲେଖା । ଆଟେର ଦିକ୍ ଥିକେ ସଦିଓ ଇହାର ଓର୍କର୍ଷ ଥୁବ ବେଶୀ ନୟ ତବୁଓ ପ୍ରକାଶଭଦ୍ରୀର ପ୍ରାଗବତ୍ତା ଏବଂ ଅହୁତ୍ୱିତିର ସତତାର ଜଣ୍ଠ ଗଲାଟ

^୧ ମେପ୍ରଗୀତ “ସକଳ ସାହିତ୍ୟେ ଏକଟା ଦିକ୍” ଦ୍ରଷ୍ଟବ୍ୟ । ପ୍ରେସିଡେନ୍ସୀ କଲେଜ ମ୍ୟାଗଜିନ, ମେପ୍ଟେର, ୧୯୩୮ ।

^୨ ଅଭିତ ମୁଖୋପାଧ୍ୟାର : “ରବିନ୍ଦ୍ର-ଜୀବନୀ,” ୨୨ ଖ୍ୟ, ପୃଃ ୫୭ ।

উল্লেখযোগ্য। এত আবেগ, এত নাটকীয় ছাঁদ বাঙ্গালা-সাহিত্যের কথাশিল্পের মধ্যে আৰু কথনও লক্ষিত হয়নি। মৃগালের সমুখে বিন্দুৰ নারীস্ত্রের যে অবস্থাননা হয়েছে তাহা সে কোন ক্ষমেই মেনে নিতে পারেনি, পারিবারিক জীবনের বিরক্তে সে হয়েছে বিদ্রোহী। নারীৰ উপর উপহাসিত^১ সতীস্ত্রে বা নির্বিচার পাতিত্রত্যের রোমান্টিক মনোভাবের অপৰ্যুপ্য তাৰ স্বাতন্ত্র্যের খাসৱোধ কৰছে যে গোষ্ঠী-জীবন এবং সমাজ মৃগাল তাহাসেৱ ক্ষমা কৰতে পারবেনা কোনমতই। তাহি সে বলেছে গোষ্ঠী-জীবনকে সম্পোধন কৰে : “ওৱ (বিন্দু) ওপৱে তোমাদেৱ যতো জোৱাই থাকলা কেন, সে জোৱেৱ অন্ত আছে। ও আপনার হতভাগ্য মানবজীবনেৱ চেয়ে বড়ো। তোমৱাই যে আপন ইচ্ছামত আপন দস্তৱ দিয়ে ওৱ জীবনটাকে চিৰকাল পারেৱ তলায় চেপে বেথে দেবে তোমাদেৱ পা এজে লম্বা নয়। মৃত্যু তোমাদেৱ চেয়ে বড়ো। সেই মৃত্যুৰ মধ্যে সে মহান-সেখনে বিন্দু কেবল বাঙালী ঘৰেৱ মেয়ে নয়, কেবল খৃত্যতুতো ভায়েৱ বোন নয়, কেবল অপৰিচিত পাংগলস্থামীৰ প্ৰেক্ষিত স্ত্ৰী নয়, সেখনে সে অনন্ত।” মৃগালেৱ দৃষ্টিৰ সমুখে উযুক্ত হয়ে উঠেছে তাৰ স্বতন্ত্র জীবনেৱ মাৰ্য্যদ্য : সে বলেছে, “আজ বাইৱে এসে দেখি আমাৰ গোৱব রাখবাৰ জায়গা নেই.....এইবাৰ মৱেছে মেজ বো।” মৃগাল কিন্তু আত্মহত্যাৰ মধ্যে তাৰ স্বকীয় রূপকে বিনাশ কৰতে চায়নি—জীবিত থেকে নারীস্ত্রেৱ মহিমা সে জীবনেৱ মধ্যে উপভোগ কৰতে চায়, সে ভাগ্নবাসতে চায়। এই গল্পে রবীন্দ্ৰনাথ নারীৰ ব্যক্তিস্বাতন্ত্ৰ্যেৱ যে বাস্তব রূপ প্ৰকাশ কৰেছেন সমাজ প্ৰাগতিক ঐতিহ্যে[তাহা উল্লেখযোগ্য ঘটনা।

ইহাৰ কিছুদিন পৱেই রবীন্দ্ৰনাথ আৱ একাট বিশেষ নাম-কৱা গল্প লেখেন “অপৰিচিতা” নামে। যৌন-নিৰ্বাচনে মাতুলেৱ নিৰ্দেশেৱ বিৱক্তে নায়কেৱ প্ৰচেষ্টাই এই গল্পেৱ প্ৰধান উপজীব্য। স্বাধীন প্ৰেমেৱ প্ৰসাৱনাভেৱ পথে পারিবারিক বিচাৰেৱ রাম যে বিশেষভাৱে বাধা দেয় ইহাৰ চিত্ৰ অক্ষিত হয়েছে এই গল্পে। কল্যাণীৰ চিৱতেৱ ভিতৰ দিয়ে রবীন্দ্ৰনাথ দৃঢ়তা ও সত্যনিৰ্ণ্ণায়ৰ উপৰ প্ৰতিষ্ঠিত নারীৰ ব্যক্তিস্বাতন্ত্ৰ্যেৱ বাধা কৰেছেন। যৌন-নিৰ্বাচনে নৱনারীৰ উভয়িক চুক্তিই প্ৰেমেৱ অব্যাহত ক্ষুণণেৱ অমুকুল।

রবীন্দ্ৰনাথেৱ ভাবধাৱাৰ মধ্যে সমাজ নীতিপন্থতিৰ যে সমসাময়িকতা আমৱা তাঁৰ গল্পে ও উপন্থাসে লক্ষ্য কৱি ইহাৰ ভিত্তি তাঁৰ দৃষ্টিভদীৰ অখণ্ডতা ও পূৰ্ণতাৰ মধ্যে নিহিত। ধনতন্ত্ৰেৱ প্ৰগতিৰ সঙ্গে ব্যক্তিস্বাদ সমাজব্যবহাৰ স্তৱে স্তৱে আত্মপ্ৰকাশ কৱল পারিবারিক জীবনেৱ ভাঙনেৱ উপৰ এবং ইহাৰ অবগৃহ্ণণাবী পৱিণতি দেখা দিল নৱনারীৰ যৌন-নিৰ্ধাৰণেৱ স্বাধীনতাৱ। আৰ্টেৱ উৎকৰ্ষ সমাজ চিন্তাৰ প্ৰগতিৰ সঙ্গে সাহিত্যিক চিন্তাধাৱাৰ সহগামী অগ্ৰগতিৰ পৱিপূৰ্ণতাৱ—নিৰ্জনা ভাবব্যাখ্যাৰ গভীৰতায় নয়। রবীন্দ্ৰনাথেৱ প্ৰত্যোকটি ছোটগল্পে ও উপন্থাসে—যাদেৱ সম্বন্ধে আমৱা আলোচনা কৱেছি—

ଦେଖେଛି ନବାଗତ ସମାଜଚିନ୍ତାର ଆଭାସ । ଧନୋଃପାଦନ ଓ ଧନବନ୍ଟନେର ପରିବର୍ତ୍ତନେର ସଙ୍ଗେ ବିଶିଷ୍ଟ ଅର୍ଥନୈତିକ ଚାପ ଯେ ପରିଷ୍ଠିତିର ସୁଷ୍ଟି କରେ ଏବଂ ସେ ସାମାଜିକ କାର୍ଯ୍ୟ-କାରଣ ସମ୍ପର୍କ ନିର୍ଦ୍ଦେଶ କରେ ତାହା ରବୀନ୍ଦ୍ରନାଥେର ଦୃଷ୍ଟିର ବହିଭୂତ ହୟନି । ଇହର ଏକମାତ୍ର କାରଣ ତୀର୍ତ୍ତାର ବ୍ରଜ୍ଜୀଆ-ଦର୍ଶନେର ଅଧିକତା ।

ଉତ୍ତର ସାମରିକ ଯୁଗେ ରବୀନ୍ଦ୍ରନାଥେର ଦୃଷ୍ଟିଭଦ୍ରୀର ପରିବର୍ତ୍ତନ ସଟେ ଏବଂ ବନ୍ଦଭକ୍ଷ-ଆନ୍ଦୋଳନେର ପର ସ୍ଵଦେଶୀ ଆନ୍ଦୋଳନେର ଉନ୍ନାଦନା ବାଣ୍ଡାର ସାମାଜିକ ଜୀବକେ ଯେତ୍ରପଣ ଭାବେ ନାଡା ଦିଯେଛେ ତାର ଫଲାଫଳ ସଥକେ ତିନି ସନ୍ଦିହାନ ହୁୟେ ଉଠେଛିଲେନ । ସମାଜେ ଜଟିଲତାର ସମସ୍ତା ଘନୀଭୂତ ହୁୟେ ଉଠନ । ଇହାର ଆଲୋଚନାର ଭୂମିକା ନିର୍ଦ୍ଦେଶ ହୁଏ “ଘରେ ବାହିରେ”-ତେ ।

(ଆଗାମୀବାରେ ସମାପ୍ତା)

স্বপ্নমুক্ত কৌট্স ও রবীন্দ্রনাথ

শ্রীচন্দ্রশেখর ভট্টাচার্য

[চতুর্থ বার্ষিক শ্রেণী, কলা বিভাগ]

Keats এবং রবীন্দ্রনাথের পরিবেশগত escapism সমজাতীয়। বাস্তবের পরিচিত পারিপার্শ্বিক ত্যাগ করিয়া স্বপ্নরঙ্গীন মায়ালোকে অভিযান করিতে হৃষিজনাই সমান পটু। আরো আশ্চর্যের বিষয় এই যে প্রায় সর্বত্রই ঐ মায়ালোকটি অতীত মধ্যযুগের কুহেলিয়ন মনোরম অস্পষ্টতার প্রাচীর বেষ্টনীকেই সমধিক পছন্দ করিয়াছে। Keats-এর খুঁটিনাটি বর্ণনা করিবার শক্তি অসাধারণ, তুলির প্রতোক্তি ঝাচড় সার্থক, রেখাবিহৃত-কৌশলে মধ্যযুগের অন্তরাল্যা যেন বাজাব হইয়া উঠিয়াছে। অকালবিগত এই সারস্বতটির মৌলিকতা ও অতি প্রশংসনীয়। Keats কোনোদিনই classics-এর নিয়মিত ছাত্র ছিলেন না, এদিক ওদিক ঘূরিতে ঘূরিতে, কখনও একটি Grecian Urn দেখিয়া, কখনও বা প্রাচীন গ্রীসের দৃশ্যসম্পর্কে আধুনিক চিত্রকরের আকা হই একখানি ছবির সঙ্গে ক্ষণিকের পরিচয় করিয়া, কোনো বক্ষগৃহের শেলক্ষে অবস্থান্ত কীটদষ্ট একাইলাস-সফোক্লিস-ইউরিপিদেসের হৃষি দশখানি পাতা পড়িয়া, অতীত মধ্যযুগের চিহ্নের রূপটির সহিত যা' তাঁহার ঘনিষ্ঠতা ! তবু Eve of St Agnes নামক স্মৃতির কাব্যকাহিনীটির প্রারম্ভেই অক্ষমালাধারিণী তন্ত্রাত্মক যে বৃক্ষাটি, স্ববিশাল স্তন এবং কঙ্গভিত্তির স্বল্পালোকিত রহস্যাক্ষরারে বসিয়া চুলিয়া পড়িতেছে, নায়িকাভবনের যে প্রস্তরনির্মিত আকারীকা সোপান পথে প্রাচীন ঢঙের মোমবাতিটি জলিতে জলিতে তরলবিলুপ্তিবাহে আপনার উটজ দেহসোষ্টবকে উদ্ধীর্ণ করিয়া দিতেছে, সক্ষ্যার তীব্র শীতে হৃর্গপ্রাকারের ছায়া-আবরণে উগ্রতাও যে প্রতিহাররক্ষীগুলির অনতিভাসিত নিশ্চল মুর্তিশ্রেণী দেখা যাইতেছে, এবং গল্প কিছুদুর অগ্রসর হইলে, অশৃঙ্খম্পন্থ শক্ত-অবরোধের মধ্যে নিঃশব্দ পদসঞ্চারে যে তরুণ সাহসীটি মাত্র একটি বৃক্ষ ধাত্রীর গুপ্তচরবন্তির উপর নির্ভর করিয়া, প্রয়তন এবং অতি-হৃর্ষিক কাহার একখানি মুখ ধ্যান করিতে করিতে, অজানা বিপদের মুখে আপনাকে ঠেলিয়া দিল, লোলচর্ম এবং ক্ষীণদৃষ্টি নিতান্ত বিশ্বস্তজনের সেই সমস্ত হংসাহসিকতা ও দুরবিগম্য অন্তঃপুরবাসিনী শক্তহিতাকে লাভ করিবার জন্য অলক্ষিত অবরোধ-রক্ষীর অব্যর্থ-শত্রুসংঘানশক্তাহীন অসহায় নায়কের সেই সব বলিষ্ঠ অভিসার-যাত্রা যে আমাদের বৈশ্বমনোভাবজীর্ণ আভিজাত্যহীন আধুনিক পৃথিবী হইতে চিরতরে লুপ্ত হইয়া গিয়াছে,

সে কথা নিঃসংশয়েই কুন্ত করিয়া বাধিতে পারি। তারপর, আমরা দেখিলাম, বিবাট এবং বহু কক্ষখচিত দুর্গ টির একান্ত নিচ্ছতে পুরুষসম্পর্কবিজ্ঞত রহমানীয় একটি প্রকোষ্ঠে, স্মৃতির ভারতের বহুমূল্য দ্রুক্ষ-আস্তরণে, স্বকোমল মণিপর্যাঙ্কশয়নের উপর পারঙ্গের মুদ্রিত গোলাপকলিটির মত কুমারী Madeline অবোরে স্থাইত্বে, ঘরের বাতাস তাহার লম্ব প্রেমস্থপ্তে আচ্ছর, স্ফটিক-আধারে রাজসেব্য কর্তোরকমের রংদীর ফজ, কতক্ষণে Madeline জাগিয়া উঠিয়া মুক্তাশুভ দণ্ডের অকরণ আঘাতে তাহাদের শাখাজন্ম সার্থক করিয়া দিবে, মেই চিন্তায় বুঝি তাহারা আকুল ক্রদন করিতেছিল। Madeline-এর কৃষ্ণালিকার মুক্তা গুলি ধীরস্মিন্দিত বক্ষাদেশের স্বনিবিড় সাহচর্যে উষ্ণ হইয়া উঠিতেছিল—কুমারীচিত্তের স্বগোপন কামনা হয়তো এই স্বর্ণ অনবধানের স্বয়েগ লইয়া অন্নে অন্নে আপনার অনিতি-উগ্র-উব্রতা সিঙ্গুর্গভজ্ঞত জীবদেহের এই গঠনাংশগুলিতে প্রবেশ করাইয়া দিতেছিল। এই মোহতপ্ত পরিবেশের মধ্যে পা দিবামাত্র যুক্ত ভুলিয়া গেল তাহার অনধিকার প্রবেশের কথা, কুস্মস্বত্ত্ব গৃহস্থানীর রোষকুটি তাহাকে শক্তিত করিতে পারিল না, চিরবাঞ্ছিতার আলস্তশিথিল তরুদেহথানির লাবণ্য সে পান করিতে লাগিল, অনিমেষনয়নে। এ যেন সত্য সত্যই আবুনিক ক্রতিমতার গুরুলেশবিহীন অতিদূর আদিম পৃথিবীর আকাশ হইতে বারিয়া-পত্রা অপরপুর ঝলকথার ছোট একখানি তাঁরা ! পুনর্স্কের ভিত্তি দিয়া মধ্যামুগ্নীয় প্রাচীনতার পারিচয় অতাঙ্গ হইলেও Keats অত্যন্ত সহজে মধ্যামুগ্নের যথার্থ প্রতিরূপ করিতে পারিয়াছিলেন। Intuitive imagination বা ধ্যানদৃষ্টি বিশ্বের কাব্যসাহিত্যে মাত্র কয়েকবার এই বিশ্বেশণবিহীন বিশ্বের অবতারণা করিয়াছে। তারতবর্ষীয় মনীয়া ঈশ্বরকে যে কেন করিমর্যাদা দিয়াছিল, তাহা কবিতা আপনার অভাবনীয়তা ও সমগ্রদৃষ্টি দিয়া বুঝাইয়াছে।

এই দিক্টিতে রবীন্দ্রনাথের আপেক্ষিক নিকর্ষ স্থূল্য। আমাদের প্রেরণাক্রমে তিনি সংস্কৃত সাহিত্যের পর্যাপ্ত অভ্যন্তর করিয়াছেন, কালিদাস-বণ্ণভট্টের কর্মগুরুনিঃস্থত অম্বত্থারার বহুবার তাঁহার অন্তরের রসপিপাদা নিবারিত হইয়াছে। সাধারণভাবে যে দুইখানি সংস্কৃত কাব্যগ্রন্থের প্রভাব বৈজ্ঞ-রচনার পরিদৃশ্মান তাহারা মেঘদূত এবং কাননবরী। ‘কাব্যের উপেক্ষিতা,’ ‘কেকাধ্বনি,’ প্রভৃতি মনোরম রসনিবন্ধের দৃঢ় ভিত্তি কাননবরীরচিত্তার সমাসবহুল্য এবং দীর্ঘবিলম্বিত গঢ়কলায়। তেমনি ‘নববর্ষা,’ ‘মেঘদূত’ ‘বসন্ত্যাপন’ প্রভৃতি রচনার লঘুবন্ধ বক্ষিমোত্তর বাংলার সাক্ষাৎ কোনোমতেই মিলিত না, যদি মন্দাক্রান্তার মৃদংছন্দে মেঘদূতের সুললিত ছায়াখানি রবীন্দ্র-চিত্ত-মাত্রাজোর ‘নদ-নদী-নগৰীর উপরে’ বহু আবাদের প্রথম দিবসটিতে না পড়িত। ‘লিপিকা’র পৃষ্ঠায় রবীন্দ্রনাথের যে ‘মেঘদূত’ আমরা পাঠ করি, তাহা বিশ্বকবি গ্রন্থীত পূর্বোক্ত ‘মেঘদূত’-নামক প্রবন্ধটিরই শেষ কর পংক্তির বিস্তৃতি এবং কালিদাসৰচিত মেঘদূত কাব্যের অন্তর্গুটি ভাবরূপ।

উহাতে মেঘদূত গ্রন্থানার বাহ এবং অন্তর উদ্বাটিত করিয়া দেখানো হইয়াছে। মেঘদূকে লইয়া যে কথাটি কবি বলিতে চাহিয়াছেন, তাহা ঐ কাব্যের বস্তুপ, 'পূর্বমেষ' এবং 'উত্তরমেষ'র নাতিরুহং শিল্পরীরে তাহা পর্যবসিত। কিন্তু মেঘদূকে ছাড়াইয়া, তাহার অতীর্ত কিছুর সম্মে কবি যে স্বরূপার ইঙ্গিতটি করিয়াছেন, তাহা উক্ত কাব্যের সত্যকৃপ, 'পূর্বমেষ' এবং 'উত্তরমেষ'র বর্ণসমারোহ অতিক্রম করিয়া তবে তাহার নিষ্কল্প স্ফূর্তি, অন্তঃঃ রবীন্দ্রনাথের মতে। কালিদাস কোনোদিনই নীতিবাচিশ ছিলেন না, আর কোথাও না হটক, মেঘদূত কাব্যের ভিতর দিয়া অন্তঃঃ তিনি বিধাহীন কামনার বক্ষ্যৎসব করিয়াছেন। আর্টিষ্টের পক্ষে অপরিহার্য মানসিকতাটুকু স্বনিপুণ ভাবে মিশাইয়া তিনি 'বিদ্যাসুন্দরে'র একখানা উন্নততর সংস্করণ রচিতে বসিয়াছিলেন, প্রিয় কবি-কঢ়ের মন্দাক্রান্তাণ্ডের শুনিয়া প্রোট উজ্জয়নীপতি গত-যৌবন-স্মৃতি মনে আনিতে চাহিয়াছিলেন। রাসিক কবি গ্রন্থস্মে স্বয়ং পরিগত শারদজ্যোৎস্নায় অবরুদ্ধ কামনাকে সূক্ষ্ম দিবেন বলিয়া বিরহী যক্ষের মুখে আবাদের একটা প্রতিশ্রুতি দিয়াছেন এবং বলিষ্ঠ দেহবাদের অতিরিক্ত কোনোকৃপ 'নিকষিত হেমে'র সঙ্গান নদীজলের আবর্তে আবর্তনাভিপ্রদৰ্শকার আত্ম-প্রণয়বচন-আবিষ্কারক, নির্দাঘবিশীর্ণ তটনীতে বিরহকৃতা আরোপকারী এবং বেতবতী শিশ্রার তরঙ্গেচ্ছুলতায় যৌবনচঞ্চলতা দর্শনকারী লোকটার নিকট হইতে প্রত্যাশা করা অন্তায় মাত্র। বথার্থ ই আগামোড়া মেঘদূতখানা মাংসের জংগান। প্রাত্যাকৃট উপমা, প্রত্যেক নৈপুণ্যচেষ্টা, এমন কি প্রত্যেকটি আকৃতিক বর্ণনা পর্যন্ত লালমা-গুদীপক, ইন্দ্রিয়াহৃত্বাতিতে আর্দ্র। এ দৃষ্টিভঙ্গী ভালো কি মন্দ, সে বিচার ব্যক্তিগত রুচির উপরে সর্বতোভাবে নির্ভর করে, কিন্তু কাব্যের একটা নির্দিষ্ট মানদণ্ড আছে। সেই মানদণ্ডে বিচার করিলে মেঘদূত প্রথম শ্রেণীর একখানা কাব্য, কাব্য, কবি-কর্তৃক বহসমাদৃত দেহবাদ এখানে অনোচিতাদোষবিহীন, কলাস্ট্রির উজ্জলতাকে অঞ্চলতা স্পর্শ করিতে পারে নাই। এ কবিতার কামমূলতা দোষাবহ হয় নাই, বরং রসাবহই হইয়াছে। কিন্তু রবীন্দ্রনাথের উপনিষৎপাঠক মনটি কিছু শুচিবায়গ্রস্ত। তিনি স্বকীয় দর্শনের আলোকে সমস্ত কিছুকেই স্বর্গীয় করিয়া তুলিতে পারিলে সম্মোহ বৈধ করেন। ইহা রবীন্দ্রকাব্য-প্রতিভার একটি স্মৃষ্টি বিশিষ্টতা। Sublimation, বা একটু কড়া করিয়া বলিলে, de-humanisation-এ তাঁহার আগ্রহ অতি শ্রেণ। তাই তিনি মেঘদূতের নিরবচ্ছিন্ন কামনা-ক্রন্দনে পরমাত্মার জগ্ন জীবাত্মার অতি গভীর বৈক্ষণীয় আকৃলতা আবিষ্কার না করিয়া পারেন নাই। দেবদারুশ্রেণীর কিশোরপুট ভাসিয়া শ্রীরক্ষতিস্তুরভি দক্ষিণমুখী হিমগিরিবাটিকা যে কেবলমাত্র যক্ষের অনঙ্গতপ্ত শরীরে দ্রাস্তসৌধশায়ীনী কোনো আধিক্ষমার স্পর্শ-পুলক সঞ্চার করিয়াই ক্ষান্ত হইবে, এ চিন্তায় তাঁহার মন কিছুতেই তৃপ্তি পাইতেছিল না। তবে, ইহাও সত্য যে, কালিদাসের

এই নিছক কামসঙ্গীত বিংশতাব্দীর মার্জিত এবং কতক পরিমাণে effeminate রস-বোধকে পীড়িত না করিয়া পারে না। আদিম মানবের এই অপেক্ষাকৃত স্তুল প্রবৃত্তি-পরতা এবং অকৃষ্ট রসবিলাস ‘শেষের কবিতা’র স্মৃতিকৃতি গ্রন্থকারের মানসিক মেরুদণ্ডের পক্ষে অত্যন্ত বিপজ্জনক। সমালোচক মোহিতলাল সত্যই বলিয়াছেন, “ইহা বীরাচারী তাঙ্কিকের পথ”। হোমার-ভার্জিল হইতে ভ্রাউনিং পর্যন্ত যে “Completed personality”-র সঙ্গাং ইউরোপ পাইয়াছে, ব্যাস-বামীকি-কালিন্দাস হইতে বক্ষিমচন্দ্র অবধি ভারতের মাটি তাহারই শূরণ দেখিয়াছে, বুঝি শুরঁচন্দ্রে সেই elemental আকৃতি থানিকটা ছিল। সত্যাকারের প্রাণধর্মের তাগিদেই কাব্যকার ইলিয়ার্থ-সাধনে অগ্রসর হইতে পারে। জড় প্রকৃতির সহিত সঙ্গাং-সমন্বয় শীল সমর্থ পৌরুষ যে ‘colossusness’ বা ভূমার ধারণা করিতে পারে, কালিন্দাসে তাহার বিশিষ্ট পরিচয় রহিয়াছে। আধুনিক সাহিত্যে নানা কারণবশতঃ পরিবর্তন আসিয়াছে, অহংসর্বস্বতা এখন ব্যক্তিসর্বস্বতার স্থান গ্রহণ করিয়াছে। সাহিত্য-চেতনার এই গতি-পরিবর্তন স্ফটিখর্মের ছর্নিবার তাগিদেই আসিয়াছে—রবীন্দ্রনাথের অভিজ্ঞাত কাব্যকলা তাহা প্রমাণিত করিতেছে। স্মৃতরাং কবিগুরুর এই সংশোধন-চেষ্টাকে সমর্থন করিবার হেতু রহিয়াছে। তাহা ছাড়া, রূপকক্ষাহিনী রবীন্দ্রনাথের একটি প্রিয় বস্ত। গন্ধাতিরিণ্ড একটা স্মৃতি সত্ত্বের ইঙ্গিত না দিতে পারিলে তিনি ক্ষোভ অনুভব করেন। এ বিষয়ে তিনি ওপনিষদিক রচনাতঙ্গীর অভূবর্ত্তী। নিজের রূপকগ্রিয়তাকে মুক্তি দিবার জন্যই হটক, অথবা নিছক রসবিলাসের প্রতি তাঁহার বিত্তফোঁ জানাইবার জন্যই হটক, রবীন্দ্রনাথ মেঘদূত কাব্যের অহুশীলন এবং সমীক্ষণ করিয়াছেন বেশ একটু স্বতন্ত্র ভঙ্গীতে। কবিগুরুর ভক্তবন্দ অবশ্যই কুমারসন্ত্ব ও শঙ্কুলতার নজির দেখাইয়া তাহার এ আচরণ সমর্থন করিতে পারেন, এই বলিয়া যে প্রধান দুইখানি স্ফটির ভাবধারা অপরাপর কবিকর্মে অনুস্যুত হওয়াই স্বাভাবিক। কিন্তু প্রত্যেক সাহিত্যস্রষ্টার সমগ্র রসসাধনমার্গে একটি অবিচ্ছেদ্য ভাবস্ত্র প্রেল নিষ্ঠার সহিত সর্বিত্ত আবিষ্কার করা অসমীচীন এবং অযৌক্তিক। ‘Venus and Adonis’ এবং ‘Rape of Lucretia’ কাব্যের রচয়িতা যে Shakespeare-এর সমগ্র নাট্যজীবনে একটি উদ্বাগ কার্য-ক্রম ধরিয়া ছায়াপাত করিয়াছে, ইহা অশ্বদেয় কল্পনা। রসসাধনার যোগস্ত্র বহুস্থানে বিচ্ছিন্ন হইয়া যাইতে পারে, শ্রষ্টার মতোবেশিষ্ট্য অমুয়ায়ী কাব্যস্বভাব নিরূপিত হয়। মনস্তত্ত্ব অতি জটিল এবং নিত্য নির্দিষ্ট-মার্গাপসারী। অবলতম অহুভূতিশুলি শক্তির অধিক্যবশতঃ জীবনের বহুলাংশে প্রায় অবিচ্ছিন্নভাবে বার বার আবির্ভূত হইতে পারে, কিন্তু তবু একথা ভুলিলে কোনোমতেই চলিবেনা যে, মনোবৃত্তিসমূহ হৈরাচারী; প্রাকরণিক অসংলগ্ন ব্যাখ্যাবন্ধন অধীকার করিলেও সম্পূর্ণ অনপেক্ষিতভাবে অত্যন্ত বিসদৃশ কোনো মানস-বৃত্তি সমজাতীয় অহুভূতি-সমষ্টির এক-

বন্ধনের মধ্যে সহসা সক্রিয় হইয়া উঠে। আর আমরা জানি যে, বিদ্যোধী শক্তিপূর্ণ
ধাত-প্রতিভাতেই কাব্য-প্রতিভার মেলদণ্ড গঠিত হয়। ইহা কোনোভাবেই অসম্ভব
নহে যে, কুমারসন্তুষ্ট এবং শক্তুষ্টায় প্রতিভি-প্রাবল্য সংযম করিয়াও অকশ্মাতে কালিদাসের
শিক্ষিত মন বিধিশৰ্ম্মী হইয়া উঠিল এবং সেই বিদ্রোহকে স্ফুর্তি দিবার জন্যই তিনি সন্তোগ-
বক্ষিত রামগিরি হইতে কামনার মোক্ষধার্ম অলকাপুরীতে মেঘকে দূত করিয়া পাঠাইয়া
ছিলেন। মেঘদূত অস্পষ্ট ঘোবন-ভাবালুতায় জন্মগ্রহণ করে নাই, পরিণত কাব্যভাবনা
এবং কবিবুদ্ধির সর্ববিধ লক্ষণ ইহাতে বর্তমান। প্রৌঢ় কবি উম্মত ঘোবনের পদব্যূলে
মে সর্বশেষ সঙ্গীত অঙ্গলি দিয়াছিলেন, তাহাই মেঘদূত নামে পরিচিত। মেঘদূতকে
রবীন্দ্রনাথের ভাষায় নির্ভয়ে বলা যাইতে পারে, প্রৌঢ় কালিদাসের ‘তপোভঙ্গ’ (‘পূরী’র
অন্ততম শ্রেষ্ঠ কবিতা), উহা সত্যাই গ্রামণিত করিতেছে যে,

অবশ্য একথা স্বতঃস্বীকার্য যে, রবীন্দ্রনাথ মেঘদুতের যে আজ্ঞার্দননদীপ্রবার্তা পাঠক-সম্প্রদায়ের সম্মুখে উপনীত করিয়াছেন, তাহাতে কালিনাসের প্রতি অবিচার করা হইলেও, সে বার্তা অভিনব এবং অভিরাম। রবীন্দ্রনাথের এ ষষ্ঠ পরিক্রত ইঙ্গিত আসর কাব্যাখ্যান একটা বৃহত্তর এবং মহত্তর আবেদন সংগ্রহ করিয়াছে, হইটি প্রেমব্যাকুল অন্তরের নিহত পেলব গুঞ্জনে একটা হিমালয়সুন্দর দার্শনিক দৃঢ়তা লাগিয়াছে। আর্দ্র ভাবোচ্ছলতার তীরেরেখা একটা মহনীয় কার্তিষ্ঠ এবং সংবত উদ্বাস্তুতা গ্রহণ করিয়াছে। আর দুইখানি সংস্কৃত কাব্যের নিকট রবীন্দ্রনাথের অনন্তপ্রচুর ঋগ রহিয়াছে। একখনি হৃষারসস্বর, অপরটি শকুন্তলা। দৈহিক আকর্ষণের তীব্রতাকে লয় এবং গাঢ়স্থিতি করিয়া তুলিয়া ‘a love that looks through death’ এ পরিণত করিবার উপদেশ তিনি এই দুইখানি গ্রন্থের নিকট হইতে মধ্যে মধ্যে লইয়াছেন। ইংরাজী সাহিত্যে এ বিষয়ে তাঁহাকে কম সাহায্য করে নাই। কিন্তু রবীন্দ্রনাথের কবি-কল্পনায় একটি বিশিষ্ট স্থান অধিকার করিয়াছে ভারতীয় উদ্বাস্তুতা এবং পবিত্রতা; সুরক্ষার তপশ্চর্যার দ্বারা শকুন্তলার প্রেম যে শুক্রশীলতা অর্জন করিয়াছিল, সেই নিরমলামযুধিতা এবং বিবহকে ব্রত করিয়া তুলিবার দেই ঐকাণ্ডিক নিষ্ঠার প্রতি যেনে তাঁহার বিশেষ একটি সহায়ত্ব আছে। পশ্চিমের ক্ষণবিছেদপীড়িত অধীরতা এবং স্বজ্ঞতপশ্চারী সহজ প্রিয়মিলন তাঁহার কল্পনাকে উদ্দীপিত করিলেও শেষ পর্যন্ত তাঁহাকে ধরিয়া রাখিতে পারে নাই, “Escape me, Beloved ! Never,” এ উক্তির পশ্চাতে মৃত্যুঞ্জয়-প্রেমের প্রবর্তন থাকিলেও আপনার ভারতীয়-প্রবৃত্তির আতিথ্যে তিনি উহার মধ্যে কিছু কল্পাগহীনতা এবং বন্ধ আত্মকেন্দ্রিকতা প্রত্যক্ষ করিয়াছেন। হরপার্বতীর প্রেমকাহিনীকে উপজ্ঞাব

করিয়া বারাধিক তিনি আপন রসত্বকে মুক্তি দিয়াছেন, গল্পে এবং কবিতায় কুমার-সন্তবকে তিনি বিচিত্র ভঙ্গিমায় অবগ করিয়াছেন। শঙ্কুলার প্রভাব প্রধানতঃ অঙ্গ-সঞ্চারী। উহার আদর্শ তাঁহার নৱনারীর সমৃদ্ধারণাকে গঠিত এবং সংজীবিত করিয়াছে। ফলকথা, অন্তর্নিহিত তাবসাম্যের জন্ম কুমারসন্তব এবং শঙ্কুলার সম্মিলিত আদর্শ রবীন্দ্রনাথের কাব্যজীবন গঠনে অভূত উপাদান জোগাইয়াছে। ‘মহয়া’ কাব্যগ্রন্থের অন্ততম প্রবল প্রবর্তনা-শক্তি আসিয়াছে প্রাচীন ভারতবর্ষের ঐ দ্রুইখানি কাব্যসম্পদের অন্তর-প্রবাহ হইতে।

আবার বহুলপরিমাণে সংস্কৃত সাহিত্যের আশীর্বাদেই রবীন্দ্রনাথ মধ্যযুগীয় আবহ স্ফুটি করিতে সমর্থ হইয়াছেন। তাঁহার বাস্তববেমুখ্য কালিদাস প্রভৃতি কবিগণের রসস্ফুটিয়োগে সর্বাদীপ পরিপূর্ণিলাভ করিয়াছে। পূর্বাচার্যামণ্ডলীর নিকট রবীন্দ্রনাথের ঋণ অসামান্য। তাঁহার প্রিয়া-ভবনের দ্বারদেশে কালিদাস স্বয়ং আসিয়া শঙ্খচক্র আঁকিয়া দিয়াছেন, যে নৌপশিশ ছাঁট কবি-গ্রেয়সীর সনদ্বয়-প্রীতি লাভ করিয়া ক্রমবর্দ্ধমান, অলকার “হস্তপ্রাপ্যস্তবকনমিত বালমন্দারবৃক্ষ”টির ছাঁয়া মেন তাহাদের তরকণ মুখে আসিয়া পড়িয়াছে এবং “সন্ধ্যার লক্ষ্মীর মতো সন্ধ্যাত্মা করে” মার্বিকা যখন প্রদীপ-ধানি ধরিয়া স্বপ্নচারী প্রিয়তমের সন্ধুখীনা হইয়া দাঁড়াইল, তখন অবসিতনির্বামন যক্ষের সৌভাগ্যগর্বিতা শামা সৌম্যস্তনীটিকে আমাদের বাঁরংবার মনে পড়ে, তাহার প্রেমদীপ এবং কল্যাণকমনোয় মুখে ঘেন ‘বলিব্যাকুলা’ বিরহিতী বক্ষ-প্রেয়সীর একটা আভাস পাওয়া যায়, এবং তাহার “অর্দ্ধচুয়ত বসন-অন্তরে” প্রকাশমান “চন্দনের পত্রলেখা”টি ঘেন লীলাকমলধারিণী লোধুরেণ্পুণ্ডুমুখী অলকাপুরবাসিনী সুচতুরা কোন ‘বালিতবনিতা’র স্মৃতি হস্তমেপুণ্যকে স্থচিত করিতে থাকে। রবীন্দ্রনাথ পূর্বতনী কল্পনার অমুসারী, Keats অনন্তনির্ভর পথিকুঁ।

কিন্তু উৎসান্তর হইতে ঋগ্বেদান্ত করিতে হইলে যে মনঃ প্রকৰ্ষ এবং পরিপাকশক্তির আবশ্যক হয়, রবীন্দ্রনাথের তাহা উপযুক্ত পরিমাণেই ছিল। সমান্তর কল্পনাকে আঞ্চাহ-ভূতির রসে সংজীবিত এবং নবজীবে জীবান্ত করিয়া তুলিবার ষোগ্যতা তাঁহার কবি-প্রতিভায় রহিয়াছে। আধুনিকতার বেড়াজালে ক্লান্ত তাঁহার প্রাণ যখন অতীত মধ্যযুগের রমণীয় পারিপার্শ্বিকের মধ্যে অভিবান করে, তখন তিনি শুধু অজানার আগ্রহে উৎসুক নন, পরিচিত বর্তমানের লম্বুগুরু বহুবিধ স্পর্শ এবং প্রেমচিহ্ন বরাবর তাঁহার অনুগমন করিয়া থাকে। মারাময় এবং হংখদারী অতীতকে পূরাপূরি পাইতে হইলে তাঁহার সহিত রবীন্দ্রনাথের ব্যক্তিগত সংক্রমণ অবগুণ্যাদী। সুন্দর এবং প্রাচীনতাশোভন যে মণিহর্ম্মে তাঁহার মানসী কলামাত্রশেষ হিমাংশুর সকরণ কান্তি ধরিয়া বিরহাঞ্চলমোচন করিতে নিযুক্ত, সেখানে উপনীত হইয়া কবি বিছুতেই ধীরোদান্ত নায়কের মত আচরণ

করিতে পারেন না, ক্ষতপাণু এবং দীনসত্ত্ব পৃথিবীর স্থুল হস্তাবলেপ তাঁহার আপামস্তক শরীরে একটা শোচনীয় জড়ত্ব প্রদান করিয়াছে। বাস্তবান্ত নাগরিকতার ক্ষেত্রেই রোম্যান্টিক সাহিত্যের ক্ষম ও পরিপোষণ।

রবীন্দ্রনাথ আহত সৌন্দর্যবোধকে শাস্তি দিবার জন্য নিজে স্বয়ং অতীজের রন্ধনস্থলে প্রবেশ করিবেন, কারণ, Keats-এর পরবর্তীরূপে বর্তমানের বীভৎস নিষ্ঠুরতা তাঁহাকে অধিক সহ করিতে হইয়াছে। পক্ষান্তরে, স্বল্পাহত Keats বর্তমানের কোনো স্নানিছায়া যাহাতে অতীতের বিচিত্রস্মৃতির দেহে না পড়িতে পারে, তাহার জন্য বিশেষ সর্তর্কতা অবগত্ব করিয়াছিলেন। পীড়নের অন্ততা বৈর্যত্বিকস্থপোষক। অতি-পীড়িত আশাকেন্দ্রকে ব্যক্তিগত না করিয়া পারে না, জাগতিক আঘাতের মানসিক ক্ষতিপূরণ পাইতে হইলে ব্যক্তিসীমা বা দুরস্থ রক্ষা করা অসম্ভব। কিন্তু ইহার জন্য একদিক দিয়া কাব্যের দৃঃস্থতা অনিবার্য হইয়া উঠে। নায়ক-নায়িকার অস্তর এবং আচরণযোগে নিজের আশা-আকাঙ্ক্ষাকে ধ্বনিত করিলে কাব্যের lyric অর্থাৎ স্ফূর্তি পায় কিন্তু বর্তমানের সহিত অতীতের সাক্ষাৎ ক্লপ-সংযোগ স্থাপন করিলে উহার কালিক অপর্কর্ম নিশ্চিত। ভাবগত বৈপরীত্য কোনো না কোনপ্রকারে পরিবেশ-বিভিন্নতার জন্য উত্তর-সাধকের অতীত চিন্তায় সংক্রান্তি হইতে বাধ্য, নতুন সত্যকে অস্থীকার করিতে হয়। Keats সাক্ষাৎ ক্লপসংযোগের বিবোধী ছিলেন, তাই তাঁহার তৃলিতে মধ্যযুগের মহিমা বড়ো স্মৃতির ফুটিয়াছে। ভাবগত বৈপরীত্যের জন্য আধুনিক ক্লচির নিকট তাঁহার আবেদন প্রবল হইয়া রাখিল অর্থে কালগত ব্যবধান বা ব্যক্তিসীমা যথাযথভাবে রক্ষা করিয়াছিলেন বলিয়া, তাঁহার প্রতিরূপণ গ্রায় সর্বাংশ সার্থক। পরিচিত বিশ্ব হইতে কঁকেটি ভাবগম্য আশা এবং বেদনা সংগ্রহ করিয়া তিনি স্মৃত কল্লোকের Isabella অথবা Lamia-র অক্ষিপল্লবে সংশয় করিয়া দিতে রাজী আছেন কিন্তু আধুনিকতার স্পর্শছিট দীনবেশ কোনো যুক্ত যে Lorenzo-র স্থান অধিকার করিবে, এ চিন্তাও তাঁহার পক্ষে অসহ্য। তিনি দর্শকের আসন হইতে অতীতের রঙ্গাভিনয় আস্থাদন করিয়াছেন, আর্দ্ধবৈসাদৃশ্যের জন্যই তিনি দৃষ্ট রক্ষায় তৎপর, কারণ, কালান্তরবাসীর মঞ্চপ্রবেশে অতীতচারুতার মৃত্যু ঘটিতে পারে। তাই বলিয়া নিষ্পৃহ ওদান্ত তাঁহার বিন্দুমাত্র নাই, অতীতের প্রতি সহাহত্যিতি এবং আগ্রহে তাঁহার হৃদয় ভরপূর। অতীতের যথাযোগ্য মর্যাদা দিবার জন্যই তাঁহার এ আত্মাপর্হার-প্রয়াসী ভাবের দিক দিয়া তিনি মধ্যযুগের আঙীয়ান, কালের দিকে তিনি মধ্যযুগ হইতে দূরে। পক্ষান্তরে, রবীন্দ্রনাথ ভাবগত বৈধর্য্যের সহিত কালিক বৈধর্য্যও অবগমন করিয়াছেন। বর্তমান জগৎ হইতে কাটছাঁটি সভ্যতার জয়সন্তু বহন করিয়া, যদি কোনো অসমসাহসী নায়ক, মধ্যযুগের স্বপ্নচুর অবসর, স্বল্প এবং বিচ্ছিন্ন পরিচ্ছদ, মোহকর

সৌগন্ধ এবং গ্রেচ আভিজ্ঞাতাবিলাসের এলাকার প্রবেশ করিয়া সেই নিঃশেষ-সুপ্ত শুগোন্দর্যের সহিত সথায়াপনে অগ্রসর হয়, তাহা হইলে সেটা যেন অত্যন্ত অসঙ্গত বলিয়া বোধ হয়, বৈসামৃগুকে অস্বীকার করিলেও মধ্যযুগের মোহটা যে অন্ততঃ অনেকথানি করিয়া আসে, তাহাতে আর সন্দেহ নাই। কালিক ব্যবধান লজ্জন করিয়াছেন বলিয়া রবীন্ননাথের মধ্যবেগ-ধারণা Keats-এর মত অত্থানি মধ্যযুগীয় হইতে পারে নাই। তাহার অতীতমূর্তি আধুনিকতার বাস্পমণ্ডল হইতে অর্দেক প্রাণরস শোষণ করিয়াছে। Keats-এ medieval romanticism সূর্তি লাভ করিয়াছে, রবীন্ননাথের romanticism অধুনাতন্ত্রের সন্তান, Keats-এর মত অত্থানি কোলাইত তাহার নাই। কিন্তু তবু রবীন্ননাথের কল্পনারও একটা স্বতন্ত্র আকর্ষণ আছে, Keats হইতে পৃথক হইলেও উহার কালসাক্ষৰ্য কাব্যমাধুর্যকে আদৌ খণ্ডিত করে নাই। কেন করে নাই, তাহা বুঝা যাইবে, বরীচের তুলার মাণ্ডল আদায়কারী যে আধুনিকটি মোগল-পারিপাট্যকে উপেক্ষা করিতে না পারিয়া, অতিপিনকনিচোলা, পেশোয়াজপরিহিতা অলুপমা পারস্ত-বিলাসীনীর অভিনারে প্রতি রাত্রে বাহির হইতে আরম্ভ করিয়াছিল, তাহার ইতিহাসখনি ‘ক্ষুধিত পাষাণে’র পৃষ্ঠায় মনোযোগের সহিত পাঠ করিলে। কালবিরোধ কবি-কল্পনার পরিধি এবং রম্যতা বৃদ্ধি করিয়াছে। সাক্ষাৎ রূপসংযোগ উদ্দেশ্যবিদ্বাত করিয়াও শিল্পকলার ইনতা আনিতে পারে নাই। অবশ্য ‘পূজারিণী’, ‘অভিসার’, ‘পরিশোধ’, প্রভৃতি কবিতায় উক্ত সাক্ষাৎ সংযোগ হয় নাই। আর সেই জন্মই, স্মষ্টি হিসাবে উচুন্দরের হইলেও, medieval romanticism উহাদের মধ্যে ভাল করিয়া ফুটিয়া উঠিল না। রংমোহোধক হইলেও রবীন্ননাথের মধ্যযুগ-প্রিয়তা উহাদের ভিতর দিয়া শ্রেষ্ঠ প্রকাশ গ্রহণ করিতে পায় নাই। অতীতসামীপ্যজনিত যে প্রচলন স্বপ্নমূল্যতা এবং রহস্য-নির্বিড়তা এ জাতীয় কবিতার প্রাণস্বরূপ, তাহার যথেষ্ট অভাব ঐ কবিতা-ত্রয়ে বেশ লক্ষ্য করা যায়। বর্তমানের সহিত সাক্ষাৎ রূপসংযোগ ব্যতীত রবীন্ননাথ মধ্যযুগ-বর্ণনায় স্বপ্নকুহক আয়ন্ত করিতে পারেন না। রহস্যগাঢ় সেই অত্যাবশ্রুক বাস্পমণ্ডলটিকে গড়িয়া তুলিবার জন্য অতীতের গায়ে গা মিলাইয়া তাহার বর্তমানকে বসিয়া থাকিতেই হইবে। ‘ক্ষুধিত পাষাণ’ নামক গল্প এবং ‘স্বপ্ন’ শীর্ষক কবিতায় মধ্যযুগীয় glamour এই কারণেই অপরিসীম সৌন্দর্য লাভ করিয়াছে। তাহা হইলে আমরা দেখিলাম যে, রবীন্ননাথের বাস্তববিমুখতা আপন সৰ্বস্তির জন্য কাল এবং ভাব দুইবেরই একাগ্র সহযোগ প্রার্থনা করে, স্থলবিশেষে উভয়েই স্ববিসগ্রী। রবীন্ননাথের কাব্যাশ্রমধর্ম কাল এবং ভাবসাক্ষর্যের অলুমোদন করিয়া থাকে—Keats কাল বা রূপসাক্ষৰ্যকে অত্থানি সমর্থ প্রশংস দিতে পারেন নাই। তবে রবীন্ননাথ সম্মুখে এ বিষয়ে চরম-সিদ্ধান্ত করা কিছু কঠিন। কারণ, কোনো কোনো কবিতায় তিনি কালসাক্ষৰ্য না ঘটাইয়াও

চমৎকারভাবে অতীতকল্পণ করিয়াছেন, এবং কোথাও প্রত্যক্ষ ক্লপসংযোগসমষ্টেও কাব্যকলার ঔজ্জ্বল্য আনিতে পারেন নাই। উদাহরণস্বরূপে, ‘অস্টলপ’ কবিতাটির রসগাঢ়তা এবং ‘নিহিতা’ ও ‘স্লপ্টোথিতা’ কবিতারের রসদানন্দনার প্রতি দৃষ্টি করা যাইতে পারে। সম্যক ভাবাবিষ্ট হইলে শ্রেষ্ঠ কবি-প্রতিভার পক্ষে যে অত্যন্ত অভ্যন্তরীন কল্পনামার্পণে অবাধমঞ্চের সম্ভবপর, তাহার অলস্ত সাক্ষ্য রবীন্দ্রনাথের এই আচরণ-বৈচিত্র্যে রহিয়াছে। পূর্বেই বলিয়াছি, বৈধর্ম্মিক কাব্য প্রাণ এবং অতি স্বাভাবিক। কিন্তু সমালোচনা স্তুতি-বিভর্ণ, বিশেষ একটি পথে তাহার চৰ্চাচল। স্বতরাং যে কবিতায় কবি বিশেষ একটি কলনায় শ্রেষ্ঠ বিকাস দেখাইয়াছেন, সেই কবিতাটির গতি-প্রকৃতি দেখিয়া কবির শক্তিকেন্দ্র নির্দ্বারণ করিতে হয়, তুলনামূলক বিচারবিশেষণ প্রয়োজন হইলে ঐ চরমস্ফূর্তিচিহ্নিত কবিতাটিকেই মানদণ্ড বলিয়া গ্রহণ করিতে হইবে। ‘কলনা’ কাব্যগ্রন্থের অন্তভুর্ত স্বপ্ন কবিতাটি রবীন্দ্রনাথের মধ্যাধুগপ্রিয়তাকে সর্বাপেক্ষা স্বন্দরভাবে মুক্তি দিয়াছে, আর কোনো কবিতার আপাদশীর্ষ অতীত প্রেমের ও তাহারই সঙ্গে সঙ্গে কাব্যভাবনার মণিমাল্যে অত অধণ্ড-নিবিড়ভাবে বিশ্বত হইয়া উঠে নাই। গঠনচন্দন ‘স্ফুরিতপাণাগে’র কথা এখানে অপ্রাসঙ্গিক, কারণ, কবিতামাত্রজীবী (অবশ্য তাহার মনোরম পত্রসংগ্রহকে বাদ দিয়া) Keats-এর প্রতিভা এখানে গঠপন্থময়ী রবীন্দ্র-কাব্য-প্রবৃত্তির সমান্তরাল নহে। বিচার করিতে বসিলে ‘স্বপ্ন’ কবিতাটিকেই প্রামাণ্য বলিয়া মানিয়া লইতে হইবে, এবং তাহা হইলে তাহারই গঠনভঙ্গীর আলোকে সমজাতীয় রচনাশুলির মূল্য-নির্দ্বারণ অপরিহার্য হইয়া দাঢ়ায়। অতীতের সহিত সাক্ষাৎ ক্লপ-সংযোগ এবং পরোক্ত ভাবসংযোগের শক্তি সমবায়ে উক্ত কবিতাটির জন্ম। অতএব এই বিশেষ শক্তি-সমবায় চেষ্টাই যে রবীন্দ্রনাথের অতীতচিন্তার শ্রেষ্ঠ অবিচ্ছেদ্য সহযোগী, এ সিদ্ধান্তে উপনীত হইলে কোনো মারাত্মক তুল হয় না। অপরাপর অন্তর্ভুক্তি সহযোগ হইতে শ্রেষ্ঠ সহযোগকে কবি-প্রতিভার বৈশিষ্ট্য বা characteristic আখ্যা দেওয়া উচিত, তাহাতে অথবা অতিভাবণের দায় হইতে নিষ্কতি মিলে, উপরন্ত, স্থষ্টিনিকর্ষের অন্তর্ভুক্তিশীল অন্তর্ভুক্তিশীল কবি-শক্তির যথার্থ বিচারও হইয়া যাব।

‘স্বপ্ন’ কবিতাটির উদ্দেশ্য পার্থককে একটি মানস-ভোজ দেওয়া—ইঞ্জিয়ান্থুভুরি সর্বশেষ পরিস্কৃত অবস্থা উহার অবলম্বন। ইঞ্জিয়েক অমুক্তিগুলি তাহাদের দাহকারী প্রার্থ্য হারাইয়া ফেলিয়াছে, একটি স্বচ্ছ intellectualism উহাদের আবেগস্পন্দিত অঙ্গের উপর লয়তদ্বার একখানি জাল বুনিয়া দিয়াছে। ‘স্বপ্ন’ ইঞ্জিয়জীবী মানুষের বিদেহী কামনা-স্বপ্ন, উহা ভাবের জন্ম ক্লপের আকাঙ্ক্ষা-স্বপ্ন।

আমাদের বৈষ্ণব-কবি যে আনন্দি বিরহের গান গাহিয়াছিলেন, তাহারি রসধন এবং সৌন্দর্যপরিপূর্ণ আভাস উক্ত অনুচ্ছেদটির সর্বাঙ্গে। একটা কোনো elemental

প্রবর্তনা ইহার মূলে রহিয়াছে। ‘স্বপ্ন’ কবিতাটির ভাবিক শ্রেষ্ঠতার পরিচয় এইখানেই
সঞ্চিত—

মোরে হেরি প্রিয়া।
ধীরে ধীরে দীপখানি ধারে নামাইয়া।
আইল সমুখে, মোর হস্তে হস্তে রাখি
নীরবে শুধু, সকলে আখি
“হে বন্ধু, আছ তো ভালো ?” মুখে তার চাহি
কথা বলিবারে গেমু, কথা আর নাহি।
সে ভাষা তুলিয়া গেছি। নাম দেৰাকার
হজনে ভাবিন্নু মনে নাহি আৱ।
হজনে ভাবিন্নু কৃত, চাহি দোহা পানে,
অবোৱে বৰিল অঞ্চ নিপান্ত নয়ানে।”

সৱল শব্দসম্ভাব মোহমস্তুর অপূর্ব একটি চিৰন্তনতাৰ সন্ধান না দিয়া পাৱে না। স্থষ্টিৰ
সমস্ত প্ৰেমলীলাৰ অন্তৰ্ভুক্তি অপৱাভবনীয় বেদনাৰ ইঙ্গিত এখানে আছে ধীরে ধীরে
দীপখানিকে ধাৱে রাখিয়া কল্যাণমাঙ্গল্যময়ী মালবিকা, আগন্তুক প্ৰিয় দেবতাৰ সমুখে
আসিয়া দাঢ়াইল, সহজ দ্বিধাইন একটি প্ৰেমেৰ আৰ্থাসে সমাপ্তপূজন হাত দুইখানি তাহাৰ
প্ৰতীক্ষাকাতৰ বাগ্র আৱ দুইখানি হাতেৰ সঙ্গে আপনাদেৱ মিলাইয়া দিল, তাৰপৰ যে
ভাষ্য নীৱৰতাকে গৃহীতৰ কৱিয়া তুলে, সেই স্বপ্নমৃত কষ্টস্বেৰ সে রামগিৰিপ্ৰবাসী
যক্ষটিৰ মত কৱিয়া জিজ্ঞাসা কৱিল, “অব্যাপকঃ কুশলমবলে পৃছতি স্বং বিক্ষঃ পূৰ্বাভাস্যং
স্থলভবিপদাং প্রাণিনামেতদেব”, আৱ কৱি আমাদেৱ কাণে কাণে চুপি চুপি বলিয়া দিলেন
প্ৰশ্নকৰ্তা উৎকৃষ্টতাৰ চোখ ছাট তখন বড়ো সকলৰণ দেখাইতেছিল। তাহাৰ বুকখানি
কাপিয়াছিল কিনা সেকথা তিনি আমাদেৱ জানাইলেন না, সমস্ত সন্ধ্যাৰ অন্ধকাৰ
আসন্নগ্ৰামমিলনাৰ পুলকচাথওল্যে মদিৱ হইয়া উঠিল কিনা, সেদিকে তিনি একবাৱও
পাঠকেৱ দৃষ্টি আকৰ্ষণ কৱিবাৰ গ্ৰহণ বোধ কৱিলেন না, শুধু ইঙ্গিতে বলিলেন মাত্ৰ যে
সেই শোভনাঙ্গী স্বপ্নমুদ্রীৰ সান্দ্ৰপক্ষম আৱতনয়ন দৃষ্টি সহসা যেন কেমন কৱলণ হইয়া
আসিল, একখানা অনন্ত বিৱহেৰ মেৰ বুঝি তাহাকেৰ স্বচ্ছ বুকে সজল ছায়া ফেলিয়া গেল।
শুধু ‘সকলৰণ আখি’, আৱ কিছুই নহে। নিৰ্বাচন-সংক্ষেপ যে কি মনোৱম শিৱসুষমাৰ
সৃষ্টি কৱিয়াছে, তাহা অহুভবশাস্ত্ৰীয়াতেই বুঝিতে পাৰিবেন। বাহ্য্যবৰ্জন এখানে
যথাৰ্থে হইয়াছে বলিয়াই, তহুমধ্যা একটি রমণীৰ যুগসংক্ষিত বিৱহেৰ অবসানে
সংগোজাগত-আশা আকাঙ্ক্ষা একনিষ্ঠ প্ৰেম-তপস্যায় লক্ষ অশেষ আৰ্থাস-দৃঢ়তা, অস্তুৰ্ঘৃত
অচপল আনন্দহৃঃসহতা সমস্তই পলকেৱ মধ্যে স্থৰ্ণৰ ফুটোৱা উঠিয়াছে। “হে বন্ধু, আছ

তো ভালো ?”—এই প্রশ্নের পক্ষাতে এবং তুইটি “সকরণ আঁথি”র অন্তর্বালে ভাগ্য-নিপীড়িত যে অসহায় মানবীয় আর্তি এবং যে মর্মের দরদ আছে, তাহা অনিবাচনীয়। রবীন্দ্রনাথ যে “মুগ পীড়িত চিরজীবী প্রেমে”র উল্লেখ স্থানস্তরে করিয়াছেন এবং কালিদাস শুবোধবালকহুলত ভারতীয় কল্যাণবৃক্ষসভ্রেও “সুলভবিপদ্ম” বিশেষটির ভিতর দিয়া যে অক্ষম নিরতিপারবণের প্রতি ক্ষণিকের আর্তাবশ্ত মনোযোগ দিয়াছেন, মালবিকার এই স্বল্পপদ প্রিয়প্রশ়াট বিষ্মানবের সেই অতিপুরাতন মূক ‘যেতে নাহি দিব’।

“হেন কালে হাতে দীপশিখা	ধীরে ধীরে নামি এল মোর মালবিকা।
দেখা দিল দ্বাৰা প্রাপ্ত সোপানের পথে	সক্ষাৰ লক্ষ্মীৰ মতো সুজ্ঞাতাৰা কৰে।
অঙ্গেৰ কুসুমগুৰুকে কেশধূপবাস	সৰ্ববাঙ্গে ফেলিল মোৰ উত্তো নিঃখাস।
প্ৰকাশিল অৰ্দ্ধচূত-বসন-অন্তৰে	চন্দেৰ পত্ৰেখা বাম-পয়োধৰে।
ঢাঁড়াইল অতিমার প্রায়	নগৰ-গুঞ্জন-ক্ষান্তি নিষ্ঠক সুজ্ঞায়।”

আধুনিক romanticism প্রাচীন মধ্যযুগের নিতম্পুরুতা, দেবালয়-গবিন্দতা এবং বেশবিহাসের সহিত এখানে বড়ো চমৎকার মিলিয়াছে। মধ্যযুগের হৃল উপকরণ সমাবেশকে আধুনিক মানসিকতা বেশ পরিষ্কার একটি মূক্তি দিয়াছে। মধ্যযুগের সৌন্দর্য এখানে কতকটা subjective। শ্রীঅঙ্গের কুসুমগুৰু এবং কেশধূপমূৰতি প্ৰাচীনকাল হইলে নিৰ্গৰ্জভাৰে শিখৰিণী অথবা বসন্তিলিকার ভিতৰ দিয়া কামপীড়াকে নিরতিশয় ঘনীভূত করিয়া তুলিত, ‘মাননী’ রচয়িতার সৰ্বাঙ্গে উহারা উত্তো নিঃখাসের বেশি আৱ বিশেষ কিছু ক্ষেত্ৰতে সাহস পায় নাই। অথচ মালবিকার ধীরগতি সোপান-অবতরণের দ্বাৰা তাহার জগন্মথুলতাকে পরোক্ষভাৱে নিৰ্দেশ কৰা হইয়াছে, ভারতীয় সৌন্দর্য-কলনাকে কবি উপেক্ষা কৰেন নাই এবং ‘অৰ্দ্ধচূত-বসন-অন্তৰে’ তাহার ‘বাম-পয়োধৰে’ যে ‘চন্দেৰ পত্ৰেখা’ আৰুপ্রকাশ কৰিল, তাহা আৰ্কিবাৰ সময়ে সংস্কৃত কবিদেৱ দৃষ্টান্ত নিৰ্ভৱে সম্মুখে রাখিয়া কৰি যে অন্ন একটুখানি sensuousness সংখারিত কৰিয়া দিয়াছেন, তাহাতে কাব্যেৰ সৌষ্ঠব সমধিক বাঢ়িয়াছে। মন এবং ইক্সিৱকে উপাদান জোগাইতে জোগাইতে কবি সহসা উপযুক্ত অবসৱে পাঠকেৱ ইক্সিৱকে কিছু বেশী উদ্বৃষ্টি এবং সংজ্ঞাগ কৰিয়া দিয়াছেন, ইহাতে কাব্যেৰ immediacy of appeal আনিয়াছে এবং বৰ্ণনা ভাৰী জীবন্ত হইয়া উঠিয়াছে। অলঙ্কাৰ-শাস্ত্ৰেৰ কাছে ধাৰ কৰিয়া বলা যায় যে, এখানে পাঠকেৱ বসন্তভূতি ‘অসংলক্ষ্য-ক্রম’ ধৰিয়া অৰ্থাৎ অৱিত হইয়াছে, ‘সংলক্ষ্য-ক্রমে’ অৰ্থাৎ প্ৰথমে ‘বিকাশ’ তৎপৱে ‘বিস্তাৱ’ এবং তাহার পৱে যথাক্রমে ‘ক্ষোভ’ ও ‘বিক্ষেপ’, এই পথ ধৰিয়া ধীরে ধীরে ক্ষুরিত হয় নাই। ‘বিক্ষেপ’ ‘বিকাশে’ৰ গ্ৰাবল্যবশতঃ মধ্যবস্তো স্তৱগুলিৱ কাৰ্যক্রমতাৰ উপৱ বিশেষ নিৰ্ভৱ কৰে নাই।

দেশে দেশে কালে কালে কবির আবির্ভাব হইয়াছে। যেমন করিয়া আঘাতের আকাশে নববর্ধীর মেঘখানি ময়ূরকে উৎকর্ষ এবং পথিকবধুকে বিরহার্ত করিয়া আবির্ভূত হয়, যেমন করিয়া রাত্রিশেষে আবির্ভূত হয় শুভ এবং শান্ত প্রভাত, মাঝের কোলে যেমন করিয়া শিশু। তাহারই মধ্যে কোনো কোনো মেঘে ফলিয়াছে মেঘদৃত, কোনো প্রভাত আনিয়াছে নির্বরের স্বপ্নভঙ্গ এবং কোনো একটি শিশু একটি রবীন্দ্রনাথ অথবা Keats-এ পূর্ণবিকশিত হইয়া উঠিয়াছে। বাগদেবতার শ্রেষ্ঠ পূজা, এমনি করিয়াই করে অভাবনীয় আকস্মিক।

“କୁହ ଓ କେକ”

ଆଶ୍ରମସଥୀ ମଣ୍ଡଳ

(ତୃତୀୟ ବର୍ଷ—ରମାୟନ)

କେକା ବର୍ଷାର ଗାନ ; “କୁହ ରଚେ ଶୁରେର ଫୁଲବୁରି” । ଏକଦିକେ ବର୍ଷଗୁରୁର ଆବଶ୍ୟକାଙ୍କ୍ଷାଙ୍କୁ ନୁତ୍ୟପରା ଶିଥିନୀର ସହର୍ଷ କୋର୍ବନି ; ଅନ୍ତଦିକେ ମଲୟ-ମେବିତ ମଞ୍ଜୁଙ୍ଗେ ମଧ୍ୟମରେ କୁହ ମୂର୍ଚ୍ଛନା ! ଏହି ଉତ୍ତର ଶୁରୁବକ୍ଷାରେ “କୁହ ଓ କେକ”ର ଜନ୍ମ ; କାହେଇ ଇହାର ଛନ୍ଦ କୁହରବେର ମତଇ ମୂର୍ଚ୍ଛନା-ଲୀଳାଯିତ, କେକାରବନିର ମତଇ କୁହକ-ଶିହରିତ !

ନୃତ୍ୟଶୀଳ ଛନ୍ଦେର ଭାଷାଯ ଏକଟା ବିଶେଷ ଆବେଗ ଆଛେ, ଯାହା ଉତ୍ସାଦନାପୂର୍ବ ଗତିର ସ୍ଥଟି କରିତେ ପାରେ । କବି ସତ୍ୟକ୍ଷଣାଥେର ଛନ୍ଦ ତାଇ କୋଥାଓ ବାଧା ପାଇ ନାହିଁ ; ସାବଲୀଳ ଗତିତେ ସବ କିଛିକେ ଭାସାଇଯା ଲାଇଯା ଚଲିଯାଛେ । ଏହି ପ୍ରବାହେ ଭାଷାର ଦୈନ୍ୟ ବିଷ ସ୍ଥଟି କରିତେ ପାରେ ନାହିଁ—ଚିରାଚରିତ ସଂକ୍ଷାର କଳନାର ପରିଧିକେ ସକ୍ରତିତ କରିତେ ପାରେ ନାହିଁ । ତାଇ “ପାକୀ”ର ଗତି ଶେଷ ପର୍ଯ୍ୟନ୍ତ ଅବ୍ୟାହତ ରହିଯାଛେ । ଭାଷା ଏଥାମେ କାଚେର ମତ/ ସର୍ଜ—ଇହାର ମଧ୍ୟ ଦିଯା ସମଗ୍ର ଦୃଶ୍ୟପରିବେଶେର ଖୁଟିନାଟି ପର୍ଯ୍ୟନ୍ତ ଓ ଚୋଥେ ପଡ଼ିଥିଲେ ।

ଦ୍ୱିତୀୟ ରୌଦ୍ରେ ଛୟ ବେହାରାର ପାକୀ ବେଶ କ୍ରତ ତାଲେଇ ଚଲିଥିଲେ—

ଛୟ ବେହାରା,—
ଜୋଯାନ ତାରା,—
ଆମ ଛାଡ଼ିଯେ
ଆଗ ବାଡ଼ିଯେ
ନାୟଳ ମାଠେ
ତାମାର ଟାଟେ !
ତଥ ତାମା,—
ଯାଇ ନା ଥାମା,—
ଉଠିଛେ ଆଲେ
ନାୟଛେ ଗାଢ଼ାଯେ,—
ପାଲକୀ ଦୋଳେ
ଚେଟିଯେର ନାଡ଼ାଯେ !
ଚେଟିଯେର ଦୋଳେ
ଅଙ୍ଗ ଦୋଳେ !
ମେଠେ ଜାହାଜ
ମାୟମେ ବାଡ଼େ,—
ଛୟ ବେହାରାର
ଚରଣ ଦୀଢ଼େ !

ଏଇ ଗତିବେଗେ ଓ ରୌଦ୍ରେର ପ୍ରଥରତାର କବିର ଚକ୍ର କିନ୍ତୁ ଧିନ୍ଦିଆ ସାଥେ ନାହିଁ ; ତିନି ଯାହାଇ ଦେଖିତେ ପାଇଛେ, ତାହାର ସବଳ ଦୃଷ୍ଟି ତାହାକେଇ ଛନ୍ଦେ ଗୀଥିଆ ଲାଇତେଛେ ;—

କୋଥାଓ

ମୟରା ମୁଦି
ଚକ୍ର ମୁଦି
ପାଟାର ବ'ଦେ
ଚଲୁଛେ କ'ଦେ !

କୋଥାଓ

କାଜଳ ମବ୍ଜ
କାଜଳ ପ'ରେ
ପାଟର ଜମୀ
ଖିମାଇ ଦୂରେ !

ଆବାର କୋଥାଓ ବା

ପୋଡୋର ଆଓଯାଇ
ଯାଚେ ଶୋମା ;—
ଖୋଡ଼ୋ ଘରେ
ଟାନେଇ କୋଣା !
ପ୍ରାତିଶାଳାଟି
ଦୋକାନ ଘରେ,
ଶୁରୁମଶାଇ
ଦୋକାନ କରେ !

କବିର ଦୃଷ୍ଟିର ଚକ୍ରବାଲ ରେଖା ସ୍ତୁରପ୍ରସାରୀ, ଭାବା ସ୍ଵଚ୍ଛନ୍ଦ-ଗତି, କଲନା ବଲିଷ୍ଠ, ଏବଂ
ସର୍ବୋପରି ନିର୍ମାଣ ବର୍ଣନା ଅନନ୍ତ କରଣୀୟ ।

ଶ୍ରୀଅଶ୍ରେର ବର୍ଣନାୟ କବି ଲିଖିତେଛେ—

ହାଁ !

ବନ୍ଦୁ ମୁରାଯ !

ମୁକ୍ତ ମଧୁ ମାଧବେର ଗାନ

ଯନ୍ତ୍ର-ମୟ ଲୁଷ୍ଟ ଆଜି, ମୁହମାନ ପ୍ରାଣ ।

ଅଶୋକ ନିର୍ବାଲ୍ୟ-ଶୈୟ, ଚମ୍ପା ଆଜି ପାଇଁ ହାସି ହାସେ,

କ୍ଲାନ୍ତ କରେ କୋକିଲେର ଯେଳ ମୁହୂର୍ତ୍ତ କୁହରମି ନିବେ ନିବେ ଆସେ !

ଦିବସେର ହୈମ ଜାଳା ଦୀପୁ ଦିକେ ଦିକେ, ଉଜ୍ଜ୍ଵଳ-ଆଜ୍ଜଳ-ଅନିମିଥ,

ନିଃର୍ଥିମିତ୍ର ନିଃର୍ଥିମିତ୍ର ନିଃର୍ଥିମିତ୍ର !

ଖୋଜ ଆଜି କରୁଣ ଛବି, ଆକାଶ ପିଙ୍ଗଳ,

ଫୁକାରିଛେ ଚାତକ ବିଦଳ,—

ଖିଲ ପିପାମାୟ ;

ହାଁ !

এখানে কবির বর্ণনা বিশেষকর্ণে চিত্রধর্মী হইয়া উঠিয়াছে ; ছন্দের গঠনভঙ্গী রচনার বিষয়-বস্তু অনুযায়ী অপরূপ রূপ পরিগ্রহ করিয়াছে ; এই জন্য গ্রন্থের মূল ইহার প্রতি কথায় বক্ষত হইয়া উঠিতেছে ।

“কুহ ও কেকা”^১ কবি শাস্ত্রসের সহিত চঞ্চল ছন্দের এক অপূর্ব সমষ্ট সূজন করিয়াছেন । এক বর্ণার রূপ কবির চোখে দুই বিশিষ্ট মূর্তিতে প্রতিভাত হইয়াছে ।—

ঐ দেখ, গো আজকে আবার পাগলি জেগেছে,
ছাই মাথা তার মাথার জটায় আকাশ ঢেকেছে !
মলিন হাতে ছুঁয়েছে সে ছুঁয়েছে সব ঠাই,
পাগল মেয়ের জালায় পরিছৱ কিছুই নাই !

এখানে ছন্দ চঞ্চল,—আবার

দাঢ়া গো তোরা যিবিয়া দাঢ়া মীরব নত লেজে,
দেবতা আজি জীবন-ধারা বরিবে মরক্ষেত্রে !

শুনিস্নে কি ঘৰিয়া

চলেছে কে ও খর্গ দিলা,

গগন-পথে বিপুল রথে হেলায়ে হেম বেত্তে !

এখানে কবির ছন্দ শাস্ত্রসে সিদ্ধিত, কিন্তু বর্ণনাভঙ্গী উভয় ক্ষেত্রেই

সমান কল্পনাবিলাসী । যেমন—

কোনু মোহিনীর ওড়না দে আজ উড়িয়ে এনেছে,
পুবে হাওয়ায় ঘূরিয়ে আমার অঙ্গে হেনেছে ;
চমকে দেখি চক্ষে মুখে লেগেছে এক রাশ,
যুম-পাড়ানো কেয়ার রেশু, কদম-ফুলের বাস !

এবং

দেবতা চুমে ধরার আঁধি অলক চুমে রঞ্জ !

এলায়ে পড়ে বাদল-মালা—কাপালি জরি হস্ত !

চুমিয়া তনু কুস্থি' তোলে,

হৃষ-দোলে পরাণ দোলে !

সেচন করে সফল করে মোচন করে দৃঢ় ।

“ভাদ্রশ্রী” শীর্ষক কবিতা হইতে কবির কল্পনা কতনূর পর্যন্ত বিস্তৃত হইতে পারে, তাহার একটা নম্বনা দেওয়া যাইতে পারে ;—

ছাতিম পাহে মোস্তনা দেখে দুলেছে কাদের মেয়েগুলি,
কেয়াফুলের রেগুর মাথে ইল্মে-গুঁড়ির কোলাকুলি ;
আকাশ-পাড়ার শাম-সামারে ধায় বলাকা জল সহিতে,
খিলি বাজার কানুর, উলু দেয় দাত্ত্বারী মন মোহিতে !

কলকে ফুলের কুঞ্চিতে অলছে আলো ধাসগোলাসে,
অভিকণ টিকলী জনের ঝল্মলিয়ে থান্ন বাতাসে ;
আজ দোপাটির বাহার দেথে বিজ্লী হ'ল বেঙ্গা-পিতল,
কেয়াফুলের উড়িয়ে ধৰজা পুবে বাতাস বইছে শীতল।

“কুহ ও কেকা”র কবিতার বিষয়-বস্তু সবক্ষেত্রেই কেবল কবির উন্নত কলনাশক্তি
ও তীর্যক দৃষ্টিভঙ্গীর সাহায্যে আত্মপ্রকাশ করে নাই ;—কবি তাহাদের নিজ রূপ নইয়া
নিজেকে স্বয়ং পাঠকের সম্মুখে উদ্বাটিত করিবার সম্পূর্ণ অবকাশ দিয়াছেন।

তাই “পাগলা-বোরা” প্রথমে একটু অরুঘোগের শুর দইয়া আরম্ভ করিয়াছে—
তোমরা কি কেউ শুন্-ব নাগো পাগলা বোরাও দুঃ গাথা ?
পাগল ব'লে কর্বে হেলা ? কর্বে হেলা মৰ্মবাধা ?

তারপর নিজের ইতিহাস নিজেই বলিতেছে—

বয়কমৰুর একলা জীবন ভাল আমাৰ লাগত নাবে,
লুকিয়ে উকি তাইতো দিতাম নাচেৰ দিকে অক্ষকাৰে ;
হড় শুড়িয়ে গড় গড়িয়ে বেরিয়ে এসে কৌতুহলে
গড় গড়িয়ে গড়িয়ে গেলাম,—ছড়িয়ে প'লাম শৃততলে !

এই বলার মধ্যে কোগাও জড়তা নাই—ইহা যেমন সহজ, তেমনই সাবলীল, এবং
ধ্বিষাশুণ্ট ।

নিসর্গ বর্ণনার অপরূপ বৈশিষ্ট্যই “কুহ ও কেকা”র সমগ্র সম্পদ নয়। কাৱণ,
কেবল চিত্রধনী হইয়া উঠিলেই কোনো কবিতা প্রথম শ্রেণীতে পাংক্তেয় হইবার ঘোগ্যতা
অর্জন করে না। তাহা যদি হইত, তাহা হইলে আমোৰা গুপ্তকবির নিম্নোদ্ধৃত কবিতাকে
প্রথম শ্রেণীৰ পর্যায়ভূক্ত করিতে বাধ্য হইতাম। বৰ্ষা বর্ণনায় কবি লিখিতেছেন—

বহিতেছে সমীৰণ কৱিতেছে যোৱ বণ
নিদায় বৰবা সহকাৰ ।
সন্মন্ম ঘৰে গাজে, বন্ম বন্ম মাৰে মাৰে,
শৰ্ক করে, শৰ্ক ত্ৰিমসাৰ ।
চক মক তিকি মিকি ধক ধক ধিকি ধিকি,
হচকলা চপলাৰ মালা ।
বন্ম বন্ম হয় জল, ধৰাতল হশ্চিতল,
যুচে গেল সন্তাপেৰ জালা ॥

এখানে বৰ্ষাৰ বর্ণনায় কোনও কৃটী নাই। কিন্তু ইহা রসমন্তি করিতে পাৰে নাই ;
কাৱণ ইহাৰ সহিত কবিৰ অমৃত্তিৰ কোনো যোগাযোগ ঘটে নাই। অমৃত্তিহীন
কবিতা pen-picture হিসাবে অতুলনীয় হইলেও তাহা কতকগুলি শব্দেৰ পৰম্পৰ
সাপেক্ষ-সংবলিত তালিকা ছাড়া আৱ কিছুই নয়।

କବି ମତେଜ୍ଜନାଥେର “କୁହ ଓ କେକା” ସଭାବତଃ ଭାଷା ପ୍ରାଣ । ଇହା ପ୍ରଗାଢ଼ ଅନୁଭୂତି ଅପେକ୍ଷା ଛନ୍ଦୋମୟର ମୁଲିତ ଭାଷାର ଆଶ୍ରୟ ବେଶୀ ଥୁଣ୍ଟାଇଛେ । ରବୀଜ୍ଜନାଥେର କବିତାରେ ଭାଷା ଆପନ ବିଶିଷ୍ଟ ହ୍ରଦୟର ଅତିରିକ୍ତ କୋନୋ କୋନୋ ହ୍ରଦୟ ଭାଷା କରିଯାଇଛେ ଏବେ ପାଇସାଇଛେ ;— ସେମନ ତାହାର ବର୍ଷା କବିତା

ଏ ଆସେ ଏ ଅତି ଦୈରବ ହରାଯେ
ଜଳ ମିଥିତ ଜିନ୍ତି-ସୌଗତ-ରଭଦେ
ସନ-ଗୌରବେ ନବ-ଦୌବନା ବରଯା
ଶ୍ଵାମ-ଗନ୍ତୀର ମରମା ।

କିନ୍ତୁ ଏହି ଶ୍ରେଣୀର କବିତା ଅପେକ୍ଷା ରବୀଜ୍ଜନାଥେର ନିମ୍ନଲିଖିତ ଶ୍ରେଣୀର କବିତା ମନକେ ଅଧିକ ନାଡ଼ା ଦେଇ—

ଆଶା ସନ୍ଧା ସନିରେ ଏଲୋ ଗେଲାରେ ଦିନ ର'ହେ ।
ବୀଧନ-ହାରା ବୃଷ୍ଟି-ଧାରା ଝରୁଛେ ର'ହେ ର'ହେ ।
ଏକଲା ବସେ ଘରେର କୋଣେ,
କୀ ଭାବି ଯେ ଆପନ ମନେ,
ମଜଳ ହାଓୟା ଧୂମିର ବନେ
କୀ କଥା ଧାର କ'ରେ ।
ହଦମେ ଆଜ ଟେଟ ଦିଯେଇ
ଥୁଣ୍ଜେ ନା ପାଇ କୁଳ ;
ମୋରତେ ପ୍ରାଣ କାହିଁତେ ତୋଳେ
ଲିଙ୍ଗେ ବନେର କୁଳ ।
ଆଧାର ରାତରେ ପ୍ରହରଣି
କୋନ ହୁରେ ଆଜ ଭାରିଯେ ତୁଳି
କୋନ ଭୁଲେ ଆଜ ମକଳ ଭୁଲି
ଆଛି ଆକୁଳ ହ'ରେ ।
ବୀଧନ-ହାରା ବୃଷ୍ଟି-ଧାରା
ଝରୁଛେ ର'ହେ ର'ହେ ।

କବି ମତେଜ୍ଜନାଥେ ଓ ଆମରା ଉକ୍ତ ଶ୍ରେଣୀର ଅନୁଭୂତିପ୍ରବନ୍ଧ, ରମୟନ କବିତା ସଥିଷ୍ଠ ପାଇ । ସେଥାମେ ଏକତିର ବୈଶିଷ୍ଟ୍ୟ କବିର ମନେର ସହିତ ଏକାକାର ହଇୟା ଗିଯା ନିଜେର ସ୍ଵାତଞ୍ଜା ହାଇରାଇଯା ଫେଲେ—କିନ୍ତୁ ତାଇ ବଲିଯା ତାହାର ଅନ୍ତିଷ୍ଠିତ ଲୋପ ପାଇ ନା । ତାହା କବିର ସମସ୍ତ ମାନସିକ ବୃତ୍ତିଗୁଲିକେ ନିଜେର ରଙ୍ଗେ ଅଭିନ୍ନିତ କରିଯା ଏକ ଅପୂର୍ବ ସମସ୍ତର ସୃଷ୍ଟି କରେ ।

“ଶୀତାନ୍ତେ” ନାମକ କବିତାର କବିର ମନେର ଏହି ଅନୁଭୂତିର ଦିକ୍ଷା ପ୍ରବଲତର ହଇୟା ଦେଖା ଦିଯାଇଛେ । ହୁଇ ଚାରିଟା କଥାଯି ଶୀତକେ ବିଦ୍ୟାଯ ଦିବ୍ୟା କବି ନିଜେର ଉଦ୍ଦାସ ମନକେ ଗହିଯାଇ ପଡ଼ିଗାଇଛନ୍ ;—

ଆଜିକେ ଶୀତର ଶେଷ
ଜଳ ହୁଲ ବିକାଶ-ବିଦ୍ୟା !
ମନ୍ତ୍ର ହାଓୟା ହା ହା ଥରେ
ଦେହ ପ୍ରାଣ ଆକୁଳ କଞ୍ଚଳ ।

ସବୁଜେର ନବୋଦ୍ୟେ,
କାରେ ଯେନ ଥୁଣ୍ଜେ ଥରେ,
କାରେ ଯେନ ଥୁଣ୍ଜେ ଥରେ,

“ପାତା ଓ କେକ”

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ମନ ତୁରୁ ଆଜି କମ୍
ଆମି ଆର ମହିକ ଇହାର ;
ସକଳ ହାସିର ମାବେ
ଆମି ମେଖିତେଛି ରାଜେ
ଆଜ ଶୁଦ୍ଧ କକ୍ଷାଲେ ହାର !
ଆମି ଶୁଦ୍ଧ ଛାଯା ଗପିବି
ଖୁଜେ ଫିରି ବିଶେର ହୁଯାର,
ଚରାଯ ଠେକେଛେ ତାରୀ,—
ଆମି ଶୁଦ୍ଧ ଭେବେ ମରି,—
ଫିରିଲି ନା ଏଥିମେ ଜୁଯାର !
ଦୁଇ ପାରେ ଆନାଗୋନା
ଆମେଦେଇ ମୁହଁ କୋଲାଇଲ,
ଆମି ହେଥା କର୍ଶାଣୀ
ବମେ ଆଛି ଦୀର୍ଘ ଦିନ,—
ଦୀର୍ଘ ଦିନ ବେଦାନ୍ତିବଳ ।

“କୁହ ଓ କେକା”ର ନୃତ୍ୟକ୍ଷଣ ହନ୍ଦ ପ୍ରୟେ ଦିକ୍ ଅପେକ୍ଷା ଶେଷେର ଦିକେ ଅମୁଭୂତିକେ ବଡ଼ ବୈଶି ପ୍ରଶ୍ନ ଦିଯା ଯେମ କିନ୍ତୁ ସ୍ଥିରିତ ହିୟା ପଢ଼ିଯାଇଛେ । ପ୍ରୟେର ଦିକେ ଆୟରା ପାଇଁ

ওগো	বজ্জের রাজা অস্ত্র তোমার হান একবার বেগ,—
এই	ক্ষীণ বাপ্পের দৌন উচ্ছিস পরিশৃঙ্খ হোক মেঘে ;
ওগো	ঘনায়ে মিলায়ে কর স্মৃতিভূ তড়িত-জড়িত স্বরে,
আজ	বধ-ভয়-ভুলি, বক্ষা ধরণী বজ্জ-কামনা করে ।

শেষের দিকে কবি স্বীকৃত জীবনের অকাল পরিসম্পত্তির অনুগ্রহ ইঙ্গিত পাইয়াই যেন
শিখিতেছেন—

আজ আমি তোমাদের জগৎ হইতে
চ'লে ঘাই, ভাই,
জনেকের চেনা মুখ কাল ঘদি দোজ
দেখিবে সে নাই ।
তোমরা খুঁজিবে কিনা জানিনা ; সকলে
চাহিয়াছি আমি ;
খেলায় দিয়েছি যোগ, আমি তোমাদের
ছিন্ন অম্বুগামী ।

...
...
মনে থাকে মনে কোরো, আবি তোমাদের
তুলিব না, হায়!
তোমাদের সঙ্গ-হাতা সঙ্গী তোমাদের
বিদায়! বিদায়!

কালিদাসের কাব্যে প্রেম

শ্রীঅমলেশ ত্রিপাঠী

[পঞ্চম বার্ষিক শ্রেণী, ইতিহাস]

অমর বীণায়

উঠিয়াছে কি খঞ্জার, নিতা শোনা যায়
দুর দূরান্তের হতে দেশ বিদেশের
ভাষা, যুগ্মান্তের কথা, দিবসের
নিমিত্তের গান, মিলনের বিরহের
গাথা, তৃপ্তিহীন আনন্দহীন আগ্রহের
উৎকৃষ্টিত তাম।

— রবীন্দ্রনাথ

শকুন্তলা-রসমুক্ত কবি গ্যারেট একদিন বলিয়াছিলেন—“যদি নবীন বয়সের ফুল
ও পরিণত বয়সের ফুল কেহ একসঙ্গে দেখিতে চান তবে শকুন্তলায় তাহা পাইবেন।”
কালিদাসের প্রেমের কাব্য সমষ্টে বৈদেশিক মহাকবির উল্লিখিত উক্তি সদা-গ্রন্থে।
কালিদাসের প্রেম কেবল দেহকে কেন্দ্র করিয়া অসংযত কামনার আবিল আবর্ত রকম
করে নাই, দেহাতীত এক অপকূপ লোকের স্মষ্টি করিয়াছে; কেবল ব্যক্তিগত ইন্দ্রিয়গাহ
স্মৃথারূপত্বত আবক্ষ রহ নাই, উক্তে শাথা প্রণাথা বিস্তার করিয়াছে। সেখানে প্রেম
জান্তুর বাসনার পূর্ণ চরিতার্থতা নয়; প্রেম সমাজ-সাপেক্ষ, সমাজ-হিতকর, অতীন্দ্রিয়।
আর কিরণে ফুল ধীরে ধীরে ফলে পরিণত হইল, কিরণে দেহকে ভিত্তি করিয়া প্রেমের এই
অন্তর্লেখী প্রোসাদ গড়িয়া উঠিল, কামনা-পক্ষে জন্মগ্রহণ করিয়া কল্পণকর পক্ষজে বিকাস
লাভ করিল, কালিদাসের কাব্যের অন্তর্নিহিত সৌন্দর্য ও মাধুর্য সেখানেই লুকায়িত।

কবি সত্যজীৱ। দেহজ কামনাকে তিনি অস্বীকার করিতে পারেন না। তাই
দেহগত আকর্ষণ গুলোভন বাসনা যে সব উরতনাসিক কলারসিক কাব্যসাহিতে
অপার্য্যক্রম করিয়াছেন তাহাদের সত্যজীৱ বলা যায় না, রসস্থষ্ট ত নয়ই। আবার
যাহারা কেবল কামনার দিকটুকুই লক্ষ্য করিয়াছেন, দেহকে লইয়া দেহাতীতকে, রূপের
সাধনায় অনুপকে, ইন্দ্রিয়ের অমিত চর্চায় অতীন্দ্রিয়কে উপেক্ষা করিয়াছেন তাহারাও
সত্যজীৱ নহেন।

এই দুই ভাবধারার সামঞ্জস্য বিধান অতি কঠিন। পরবর্তী বৈষ্ণব কবিদের
মধ্যে এই স্বকঠিন প্রয়াসের চিহ্ন আমরা দেখি। চণ্ডীদাস দেহাতীতকে প্রশ্ন দিয়াছেন
অধিক, বিশ্বাপতি দৈহিক সৌন্দর্যে বিমুক্ত। জ্ঞানদাস, গোবিন্দদাস সকলেই চেষ্টা

কারয়াছেন রাধাকৃষ্ণের অতি-পুরাতন বিরহ-মিলন কথাতে কামনা ও আঘাতিসর্জনের সংমিশ্রণ সংঘটনের অন্ত। কেহ সন্তোগ ও মিলনে দেখিয়াছেন প্রেমের অপূর্ব প্রকাশ, কেহবা সন্তোগের অন্তরালের আভ্যন্তরীণকে প্রেমের পরিণতি তাৎবিয়াছেন। রবীন্দ্রনাথে আমরা এই দুই ভাবের সামঞ্জস্য লক্ষ্য করি, 'কড়ি ও কোমলে'র দেহোপাসনার মধ্যে একটা দেহাতীত ভাবজগতের ছায়া পড়িয়াছে, যদিও তা অস্পষ্ট। পরে মানসী, চিত্রা, সোনার তরী, বলাকা, মহয়া প্রভৃতি কাব্যে সে ছায়া ক্রমঃ স্ফুল্পষ্ট।

অস্থায়কর নীতির বচন উদাহৃত করিয়া কালিদাস প্রেমের বিচিত্র গতি ও অরুদ্ধির কর্তৃরোধ করেন নাই, দেহ উপভোগের স্মৃথিকে যথাযথ মূল্য দিয়াছেন। বস্ততঃ তাহার মূল্য সাহিত্যে আছে। না হইলে *Antony & Cleopatra*, *Rape of Lucrece* কিংবা *Venus & Adonis* শ্রেষ্ঠ কাব্য হইত না, পোপের *Rape of the Lock*; বায়রণের *Childe Harold's Pilgrimage*, *Don Juan*, *Bride's Confessions*; ডি. এচ. লরেন্সের কাব্যগুচ্ছ, মৌপাসার কোন কোন উপন্যাস ও গল্প, জোলার উপন্যাস, অতি-আধুনিক *James Joyce* ও *Aldous Huxley*-র উপন্যাস (বিশেষতঃ *Brave New World*, *Eyeless in Gaza* ও *After Many a Summer*); *Ibsen*-এর কতিপয় নাটক কাব্য সাহিত্যে চিরকাল হরিজন হইয়া থাকিত। আসল কথা, উপভোগের আনন্দকে সত্যিকারের রসবস্তুতে পরিণত করা। পদকর্ত্তাগণ তাঁহাদের পদাবলীকে, ভারতান্ত্র তাঁহার বিদ্যানুন্দরকে রসোভীর্ণ করিয়াছেন বলিয়া তাহা কাব্য, না করিতে পারিলে অশ্লীল কামোদ্রেককারী পর্ণেগ্রাফী ভিন্ন তাঁহার অন্ত কি পরিচয় হইত? তাই আমাদের দেখিতে হইবে কালিদাসের কাব্যে প্রেমের প্রকৃতি কিরূপ। তাঁহার বিচিত্র প্রকাশ, বিপুল ব্যঙ্গনা, স্মৃগভীর অরুদ্ধি, স্মৃকোষল স্ফুরণ প্রকৃত রসের কষ্ট-পাথরে কবিয়া খাঁটি সোনা বনিয়া উত্তীর্ণ হইয়াছে কিনা।

আর একটি কথা আমাদের স্মরণ করিতে হইবে, সে যুগের পারিপার্শ্বিকের কথা। কবি কাব্য লেখেন, মনীষী চিষ্টা করেন, উপন্যাসিক নরনারীর অন্তরের অসংহত রসের অন্তরীক্ষণে পরীক্ষা করেন—কিন্তু সবই একটা বিশিষ্ট পারিপার্শ্বিকের মধ্যে। তাঁহাদের চিষ্টাধারা, রসমুষ্টি সম্বন্ধে তাঁহাদের ধারণা ও বিচারবৃন্দ সে পারিপার্শ্বিক কর্তৃক প্রভাবান্বিত হইতে বাধ্য। যাঁহারা অতি প্রতিভাশালী তাঁহারা পারিপার্শ্বিকের উর্দ্ধে উঠিয়া শাশ্বত কালের সাহিত্য স্থষ্টি করেন, কিন্তু তাঁহাদের স্থষ্টির উপরে পারিপার্শ্বিকের প্রভাব লক্ষ্য করিতে কষ্ট হয় না। কালিদাসের অতিভিত্তি তথনকার দিনে কল্পনারও অতীত ছিল বটে, তথাপি তাঁহার অজ্ঞাতসারে যুগধর্মের বৈশিষ্ট্যগুলি তিনি না গ্রহণ করিয়া পারেন নাই, পারিপার্শ্বিক তাঁহার অবচেতন মনে যে সকল সংস্করের মূল স্ফুল্পষ্ট

করিয়া দিয়াছিল শৈশব হইতে, পরিগত বয়সের বিচার-শক্তি তাহাকে অনেকটা সংশোধিত ও পরিমার্জিত করিলেও সম্পূর্ণ উচ্ছেদ ত করিতে পারে না।

তখন বাংশ্বায়নের শুগ। কামশাস্ত্র ও অনঙ্গমলীর শোক সকলের কষ্ট। দেহের বিচিৰ লীলা, দেহের বিভিন্ন অলিগালি সকলের জানা। শুধু দেহকে উপভোগ করিয়া যে অপার স্বুখ অনুভব করা সম্ভব লোকে তা ভাব করিয়া বুঝিতে শিখিয়াছে।

বাংশ্বায়ন উপভোগের কৃত নৃতন কলা, কৃত নৃতন প্রক্রিয়া বাসনা-বিহুল মাঘবের চোখে তুলিয়া ধরিয়াছেন। দেহের সৌন্দর্যকে যে বৌদ্ধধর্ম নথির বলিয়া পরিত্যাগ করিয়াছিল, দৈহিক স্বুখ-উপভোগ হইতে বিরত হইয়া উপসম্পদা গ্রহণ করিয়া, ত্রিশরণ সহায় লইয়া পরিনির্বাগের জন্য গ্রস্ত হইতে প্রবৃদ্ধ করিতেছিল সে বৌদ্ধধর্মের মুষ্টি তখন ক্রমশিথিল হইয়া পড়িতেছিল। এমন কি বৌদ্ধধর্মের মধ্যে এতদিনে সত্যই মার প্রবেশ করিয়াছিল। সজ্ঞারামে সজ্ঞারামে, চৈত্যে চৈত্যে মহাযানধর্মাবলম্বীরা বৌদ্ধধর্মের নামে ইন্দ্রিয় চরিতার্থতার চূড়ান্ত করিতেছিল। স্মরণ পাইয়া এতদিনের নিরুক্ত কামনা ভীমবেগে উপভোগের খাতে প্রবাহিত হইল সংযমের পর্বতকে চূর্ণ বিচূর্ণ করিয়া দিয়া, বাংশ্বায়নের কামশাস্ত্র ইঙ্গন জোগাইল। মাঘব ভাবিল ইন্দ্রিয়-পরায়ণতা পৃথিবীর শ্রেষ্ঠ স্বুখ, দৈহিক সৌন্দর্য পৃথিবীর সর্বশ্রেষ্ঠ সৌন্দর্য, ভগবানের অপূর্বতম স্ফুট।

কালিদাস এই শুগ-সন্ধির কবি। শৈশব যৌবন তিনি যে আবহাওয়ার আবেষ্টনীতে কাটাইয়াছেন সেখানে নির্বজ্জ দেহের উপাসনা নিছক যৌবনের উদাম জয়গান, কামনার উন্নত উচ্ছৃঙ্খল প্রকাশ। দেহকে তিনি অন্নবয়স হইতে অন্য চোখে দেখিয়াছেন। বেদবৃক্ষের মের্য-কবি হইলে হয়ত এ ভাবটা তাঁহার মনে আসিত না। প্রতিক্রিয়াশীল গুপ্তগুণের কবি কালিদাস এই কারণে দেহের উপাসক হইয়া দাঢ়াইলেন। কিন্তু কালিদাসের অনন্তসাধারণ প্রতিভা এই উদাম উচ্ছৃঙ্খলতার অসংযম হইতে তাঁহার কাব্যকে বাঁচাইল। তিনি দেহ ভিত্তি করিয়া কাব্য রচনা করিলেন বটে কিন্তু তাঁহার শিখর ঠেকিল কোন অতীক্রিয় অরূপ লোকে। দেহই যে প্রেমের প্রথম ও প্রধান উপাদান তাহা স্বীকার করিলেও দেহই যে প্রেমের একমাত্র ও শেষ কথা, পরম ও চরম উপজীব্য কালিদাস তা স্বীকার করিতে পারিলেন না। পূর্বেই বলিয়াছি কালিদাসের কাব্যে প্রেম তাই এক অবিনন্দ্রিয় অপার্থিব স্বর্গীয় জ্যোতিতে উন্নাসিত হইয়া উঠিয়াছে। মরজগতে এক অমর জগত নামিয়া আসিয়াছে। ন গ্রাভাতৱলং জ্যোতিরুদেতি বস্তুধাতুণাং।

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কবি শেলীকে কেহ প্রশ্ন করিয়াছিল—What is love ?

উত্তরে শেলী বলিয়াছিলেন—Ask him who lives what is life ; ask him who adores what is God.

প্রশ্নেতরে শেলী যে প্রথকর্ত্তাকে জীবনসম্পর্কে জীবনযাপনকারীকে ও ভগবান সম্বন্ধে ভগবৎ-উপাসককে জিজ্ঞাসা করিতে বলিয়াছিলেন তাহার কারণ এই যে, জীবন ও ভগবানের উপরক্রিক এত বিচিত্র ও ব্যাপক যে সহজে তাহার সংজ্ঞা নির্দেশ করা যায়না। প্রেমও তেমনি বৈচিত্র্যসম্ভাবনে পরিপূর্ণ হৃদয়ের এমনি এক অঙ্গাতলোকের রহস্য যে তাহার সংজ্ঞা দেওয়া চলেন। প্রেম বুদ্ধিমত্তির অঙ্গস্ত, অনুমোদিত নয়, বুদ্ধি দিয়া তাকে বোঝাও যায়না, বিচার করাও যায়না। হৃদয় দিয়া অনুভব করিতে হয় তার গভীরতা, তার অটিলতা, তার ব্যপকতা, তার ব্যঙ্গনা, তার দেওয়া স্মরণঃখ, হাসির উচ্ছ্বাস, কাহার ব্যথা।

কি করিয়া যে দ্রুইট হৃদয় পরম্পরের প্রতি লোহ ও চুম্বকের মত আকৃষ্ট হয়, কি করিয়া প্রেমের অঙ্গরাগ হিমালয়-পারে স্থর্যোদয়ের মত তাহাদের হৃদয়কে একমুহূর্তে যাঙ্গাইয়া দেয়, কি করিয়া প্রেমের যাহুদণ্ড তাহাদের শত শতাদীর জড়তার নিদ্রাকে এক নিষেষে অসীম আলোকে চকিত বিশ্বাস্যহত আনন্দ-বেদনাময় জাগরণে ঝর্পাস্তরিত করে, কি করিয়া প্রেম ধীরে ধীরে অঙ্গাতসারে আপনার আসন পাতে অন্তরের মধ্যে আর ধীরে ধীরে সকল অত্তর ছাইয়া ফেলে এক অনচুতপূর্ব ব্যাকুলতায়, আনন্দময় উৎকর্ষায়, শিহরণ চঞ্চল কামনায়, স্পর্শ আকুল বেদনায়, মৃখের নীরবতায়, উৎসুক শ্রীড়ায় কে তার রহস্য জানে। নর-নারী এই নব-লক্ষ উপরক্রিকে কোথায় লুকাইবে তাবিয়া পায়না, আবার কি করিয়া প্রকাশ করিবে তার চিন্তায় কাতর হইয়া উঠে। “What pleasure and O ! what pain” কবি আর্নেল্ডের ভাষায় কেবল এইরূপ করিয়া প্রেমকে বর্ণনা করা চলে।

মাঝের হৃদয়-রহস্য অঙ্গ ; প্রেম পাকা তুবুরীর মত তার সাতশত হাত মীচ হইতে মণিমাণিক্য তুলিয়া আনে, পাকা জহুরীর মত প্রেমাস্পদ প্রেমাস্পদার চোখের সম্মুখে তুলিয়া ধরে। মনের মালিন্ত ঘুচিয়া যায়, ফানি মুছিয়া যায়, নর-নারী এই ব্যথা-ভারাকুল আনন্দের দোলায় ছলিতে থাকে অজানা ভবিষ্যের রঙীন স্মৃতি দেখিতে দেখিতে।

এই প্রেম নানাবর্ণে, নানারূপে, নানাছন্দে আপনাকে প্রকাশ করে। অভ্যাত স্থর্যের তরণদীপ্তি, মধ্যাহ্নের বহিদাহ, গোধূলির বর্ষসম্ভার, সন্ধার মানমৌন ধূসরতা ইহার গায়ে তুলির পর তুলি টানিয়া দেয়। ঋতুর পর ঋতুর অক্ষমালা জপ করে বৎসর, ঋতুর পর ঋতু আপনাদের রঙের ঐশ্বর্য দান করে প্রেমকে, বৎসরের পর বৎসর লালন করে প্রেমকে। আকাশের নীলিমা, প্রকৃতির স্মৃতি, তাঁনীর কলতান, বিহীন মধুগান, পূর্ণিমার জ্যোৎস্না, অমাবস্যার তারাদীপ হইতে ঝর্প আহরণ করিয়া দিনে দিনে, ঋতুতে ঋতুতে, বৎসরে বৎসরে বাঢ়ে প্রেম। তার আদি নাই, অন্ত নাই,

মধ্য নাই। তার শৈশব নাই, যৌবন নাই, বার্ষিক্য নাই, মহাকালের মত সে প্রাচীন আবার নবজাত শিশুর অপেক্ষা নবীন।

প্রেমের লীলা, বিচিৰ। কবিবা এইজন্ত প্রেমকে অনেকগুলি পর্যায়ে ভাগ করিয়াছেন—প্রেম সঞ্চার ও পূর্বৰাগ, অভিসার, মিলন ও সন্তোগ, বিৱহ, পুনৰ্মিলন।

প্রেমের স্থচনা হইতে পরিণতি পর্যন্ত সকল বিভিন্ন অবস্থাই আপনাপন রসে মধুর, আপনাপন বর্ণে উজ্জ্বল আবার একই স্থত্রে বিধৃত। এর প্রতেকটি অবস্থা সত্ত্বে আবার সকলগুলির সাথে অঙ্গাঙ্গিক আত্মায়তায় আবদ্ধ। কোনটি অঙ্গকোনটিকে বাদ দিয়া পূর্ণ হইতে পারেন কারণ তাহা হইলে প্রেমের বিশ্ব-ব্যাপিকা রূপকে গঠন দ্বারা ব্যাহত করা হয়, তাহার অথঙ্গ রসকে খণ্ডিত করা হয়। কালিদাসের কাব্যে প্রেমের উল্লিখিত বিচিৰ প্রকাশ ও বিস্তৃতিৰ বিবরণ আমরা পাই। কালিদাস কোনো একটি বিশিষ্ট অনুভূতি লইয়া সঞ্চীর সাহিত্যের স্থষ্টি করেন নাই, সকলকে সমান আদরে গ্রহণ করিয়াছেন।

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প্রেমসংগ্রাম ও পূর্বৰাগ :—

ঢালোকের স্বরূপের কুমুদ-পেলব দেহ পুরুষকে নিয়ত আকর্ষণ করে। শ্রীদেহ পুরুষের নিকট এক পরম আশ্রয় বিস্তৱকর বস্ত। তাহার নিকট সে গ্রহ অপ্যট। তাই পুরুষের রূপজ প্রেমের মধ্যে অনভিজ্ঞতা-জনিত উৎস্মক্য অনেকখানি জড়িত থাকে। প্রেমের স্থচনা হয় দেহকে আশ্রয় করিয়া। তারপর সে প্রেম দেহ ছাড়িয়া আস্তার চরণমূলে উৎসর্গিত হয় ও আস্তাকে কেন্দ্র করিয়া পূর্ণতা লাভ করে। দেহের প্রতি হৃন্তিবার আকর্ষণের মধ্যে মালুমের অস্তরিহিত সৌন্দর্যজ্ঞানও রহিয়াছে। সত্যকার প্রেমের মূলে নিছক দেহ-লালসা কোনদিন থাকেন। প্রথমে সৌন্দর্যজ্ঞানপ্রস্তুত ক্লিপজুল, তারপর দেহজ জাতব আকর্ষণ, তারপর আস্তার সঙ্গের কামনা প্রেমের বিচিৰ গতি এই। পূর্বৰাগ প্রেমের প্রথমাবস্থা। অঙ্গণদরের পূর্ব মুহূর্তের আকাশের সঙ্গে তার তুলনা। আকাশে যেমন কি এক অপূর্ব স্থষ্টিৰ প্রসব-বেদনা, নরনারীৰ তরুণ মনেও সেইৱেপ কি এক অপূরুপ আনন্দের প্রকাশ-বেদনা। সারা হৃদয়টা যে একটা চৱম বিপ্লব ও ভাঙাগড়াৰ সম্বিক্ত নৱ-নারী তা যেন বুবিতে পারে, আবার যেন বুবিতে পারেনা, তাই ক্ষণে ক্ষণে তার অনন্তপূর্ব আনন্দ, ক্ষণে ক্ষণে তার অনাস্থাদিতপূর্ব শক্ত।

শক্তুলার প্রথম অক্ষে হৃষ্টন্ত ও শক্তুলার প্রথম দর্শন কাব্য-সাহিত্যে এক বিশিষ্ট স্থান অধিকার করিয়া আছে। অতি অন্ধকথাৰ দুইটি বেপথুমান হৃদয়ের অস্থিৰ চঞ্চলতা,

প্রণয়-মুঝ রাজার ব্যবহার, শকুন্তলার লজ্জা, অনস্থয় প্রিয়বন্দাকে মধ্যস্থ করিয়া উভয়ের ভাব বিনিয়োগ— অতি চমৎকার প্রকাশিত হইয়াছে।

শকুন্তলার অতি-পিনক বক্ল শোভিত যৌবন-সমৃক্ত দেশু দেখিয়া দুঃস্থ মুঝ, মন রূপের বেদীয়লে মাথা লুটাইতেছে,—

সরদিজমস্থবিকৃং শৈবলেনাপি রমাঃ
মঙ্গলমপি হিমাংশৌর্মস্তুলক্ষ্মীতনোতি ।
ইয়মধিকমনোজ্জা বক্লেনাপি তত্ত্বী
কিমিব হি মুরুনাং মত্তণং না কৃতীনাম ॥
[মলিনচঙ্গ, শৈবাল দল ধিরে,
তথাপি সরোজ সদা-প্রযুক্ত শোভে,—
হেমকাস্ত্রের চ্যাপি ভস্মের শিরে,
শকুন্তলা ও বক্ল পরে যবে
কিবা মধুরিমা তনু দেহটীর তার
সজ্জা ধাহোক, আকৃতি মধুর ধার ।]

শকুন্তলার অলোকসামান্য রূপের সহিত যোগ দিয়াছিল তাহার শিশু-স্মৃত সারল্য। তার জড় প্রকৃতির প্রতি জননীস্মৃত প্রীতি।

দুঃস্থ বলিয়া চলিয়াছেন—

অধর কিসলয়রাগঃ কোমলা বিটপাহুকারি নৌ বাহ
কুমুদবলোভনীয়ঃ যৌবনমঙ্গেষু সমৃদ্ধম ।
[অধর কিসলয়রাগে আকা
বাহ ছুট যেন কোমল শাখা,
কুমুদের পাও লোভন হেন,
তহুতে যৌবন ফুটেছে যেন ।]

তারপর শকুন্তলার লোচনঘনস্পর্শামোদিত অমেরের প্রতি দুঃস্থের সীর্ধা প্রকাশ এবং অমরগীড়িতা শকুন্তলার আকৃতীকারে নারী উদ্ধার নিমিত্ত ক্ষত্রিয়ার রঙমঞ্চে প্রবেশ।

রাজা শকুন্তলাকে প্রশ্ন করিলেন, অমিনি শকুন্তলা সাধ্বসাদবচনা তিষ্ঠতি।

শকুন্তলা আত্মজ্ঞান—কিংখু কখু ইং জং পেক্ষিত তবোবণবিরোহিণো
বি আবসম গমনী অঙ্গি সম্ভূতা [এই ব্যক্তিকে দৰ্শন করিয়া আমাৰ তপোবন-বিরোহী
ভাবেৰ উদয় হইতেছে কেন ?]

শকুন্তলা জানিতে চান ইনি কে, কিন্তু যৌবন-স্মৃত লজ্জা আসিয়া তাহার রসনাকে
নিয়ন্ত করে। অনস্থয়া উক্ত প্রশ্ন করিলে শকুন্তলা স্বগত বলেন—হি অ অ ! মা উত্তম,
(স্বদয়, উৎকর্ষিত হইও না)

অনন্ধয়া যেই রসিকতা করিয়া বলিলেন “আপনি আসাতে ধর্মার্থায়ী বক্তৃগণ এখন সনাথ হইলেন” কিংবা “তাত কৰ্ষ থাকিলে জীবনসৰ্বস্ব (শকুন্তলা অন্ধার্থে) প্রান করিয়াও এই অতিথি-বিশেষকে কৃতার্থ করিতেন” শকুন্তলা বুবিতে পারিলেন আর সনজ্ঞ কুত্রিম ক্রোধে বলিলেন—তুম্হো অবেদে। [দূর হও] যতই তিনি লজ্জা পান ততই বলেন—অনসুত্রে ! অহং গমিসৎ ! কারণ ? ইমং অসংহ্রপপলাবিগ্রহ বি অস্মদ্ব অজ্ঞাএ গোদৰ্মী এ নিবেদইসৃসং। [এ প্রলাপ বকিতেছি, আর্যা গোত্রীকে বলিতে চলিলাম]

এই মধুর কোপ অতি কুত্রিম আর সেইজন্য অতি চমৎকার। রাজা হৃষ্ণন্ত তপস্যীগণকে নিঃশক্ত করিতে চলিলেন। কিন্তু শকুন্তলার মনে প্রণয়-সঞ্চার হইয়াছে। সে রাজাকে বারবার দেখিতে চায়, তাই বারবার ছল খেঁজে। সহসা পশ্চাত ফিরিয়া আর একবার দর্শন করিবার ও দর্শন দিবার মানসে শকুন্তলা বলিয়া উঠিল—
অনসুত্রে, অহিং বকুসন্দ্রে পরিক্রমাং মে চলনং।

কুরবানাহাপরি লগ্গং চ বকলং। [আমার পায়ে কুশাঙ্কুর-জনিত ক্ষত হইয়াছে, কুরবক শাখায় বকলও সংলগ্ন হইয়াছে।] বিক্রমোর্বশী নাটকে উর্বশীকেও পুরুরবার গ্রাতি এই সম্প্রতি দৃষ্টিপাত করিতে দেখি।

রাজা ও শকুন্তলা পরম্পরের প্রতি আকৃষ্ট হইলেন। রাজার চিত্তবিকৃতি বিদ্যুক্তের মারফৎ আমরা শুনিতে পাই। রাজা নিজেও শকুন্তলার ছলা বুবিয়া আনন্দে অধীর হইয়াছেন—

দৰ্ভাঙ্কুরেণ চৰণঃ ক্ষত ইত্যকাষ্ঠে

তৰী হিতা কতিচিদেব পদানি গস্তা

আয়ৈবৃত্তবদনা চ বিমোচয়ষ্টী

শাখাস্ত বকলমসকুমপি দ্রমাগামৃ ॥

[“কুশাঙ্কুর চৰণ দহে” বলি

দাঁড়ালো প্রিয়া নেহাং অকারণে

কেলিল খুলি আনন্দ-আবরণে

“গাছের শাখা বাকল টানে” ছলি,]

রাজা আর মৃগয়া করিবেন না কারণ মৃগেরা শকুন্তলার লোচনাকান্তি সাহিত্যাগ করিয়া লইয়াছে, রাজা অন্ত কোন রমণীর চিন্তা করিবেন না কারণ

রাপোচ্ছয়েন মনসা বিধিনাকৃতাহু

স্ত্রীরস্ত হষ্টিপরা প্রতিভাতি সামে

ধৰ্মুর্বিভুত্যমুচিষ্য বপুশতস্তাঃ ।

[জগতে ষা কিছু আছে অপূর্ব সুন্দর অনুপম
করি তাহা আহরণ বিধি,
সকল রূপের রাশি ফুটাইতে একাট তমুতে
গড়িলেন হেন নারী-নিধি ।] ।

কারণ শকুন্তলা

অনাঞ্চাতং পুপ্রং কিসলয়মলুণং করুরহৈ
রণাবিক্র রঞং মধু নবমনাযাদিতরসম্ ।
[অনাঞ্চাত পুপ্রবৎ শুভ্রুচি নির্দোষ নিশ্চলৈ,
নথচেন-বিরহিত সদাশুর্ক কিসলয় সম,
অনুচ্ছিষ্ট মধু আর অনাবিক্র রঞ অনুপম
যাহাতে লয়েছে রূপ—আমি তার প্রণয়-বিবল ।]

শকুন্তলার মনের কথা কালিদাস দুঃস্তের মুখ দিয়া চমৎকার বলাইয়াছেন :—
বিনয়বারিত বৃত্তিরত্নস্যা গ বিরুতো মদনো নসং হৃতঃ ।

রাজা কোন ছলে পুনরায় তপোবনে প্রবেশ করিতে চান। এখানে তাঁহার উৎকর্ষ।
Romeo-র উৎকর্ষের মত, শকুন্তলাকে না দেখিলে মুহূর্ত হইয়া উঠিতেছে মহাভার।
বিদ্যুকের কাছে রাজা আগ্রহ প্রকাশ করিতেছেন আবার প্রণয়-ভীরুতা প্রযুক্ত হাসিয়া
উড়াইয়া দিতে চাহিতেছেন সব কথা।

—পরিহাস বিজ্ঞিতং সথে পরমার্থেন নগ্নহতাং বচঃ ।

ওদিকে সরলা শকুন্তলা সবীদের নিকট একেবারে প্রণয় স্বীকার করিয়া ফেলিয়াছে
জদোপহৃদি তবোবগরক্ষিয়া সো রাত্রিমী মম দংসনপথং গদো, (লজ্জাং নাটুরতি)
তদো পছন্দি তগ্গদেন অহিলাসেন এবাদবথক্ষিসংবৃতা । [যদবধি সেই তপোবনরক্ষিতা
রাজৰ্ষি আমার দর্শনপথে পতিত হইয়াছেন সেই অবধি তাঁহার প্রতি একান্ত
অমুরাগিনী হওয়ায় এইরূপ অবস্থাপন্ন হইয়াছি ।]

মালবিকাগ্নিমিত্রের প্রেম-সংগ্রাম অনুরূপ। সেখানে চিত্রদর্শনেই অগ্নিমিত্র উন্মত্ত
হইয়া উঠিয়াছেন, তারপর কৌশলে লোকলাভভূতা মালবিকাকে দেখিবার জন্য
গণ্ডাস ও হৃদয়ের মধ্যে অভিনয়-প্রতিযোগিতার ব্যবস্থা করিয়াছেন, মালবিকাকে
স্থাক্ষে দেখিয়া রাজা সেই বামালোচনাকে “মেহসৈকায়ণীভূতা” করিয়াছেন। এখানেও
অনেকটা দুঃস্তের মত অগ্নিমিত্রের প্রণয়োচ্ছাস কাব্যরূপ ধারণ করিয়াছে

অব্যাজমন্দৰীং তাং বিজ্ঞানেন ললিতেন যোজয়তা,

উপকল্পিতো বিধাত্রা বাণঃ কামশ্চ বিষদিক্ষঃ ।

[একেই ত' তার সুন্দর দেহে কোনো কাপটা নাই—

তারপর হায়, সমন্ত-জন-মনোজ্ঞ কলা দিয়া

বিধি গড়েছেন মদনের বির-মার্থা বাণ কঁজিয়া ।]

মালবিকার প্রণয় সঞ্চার সহকে স্থৰী সমাহিতিকা বলিতেছে—মালবিকার ইমেৰু দিঅসেন্সু অৱস্থাদয়ক্ষা বিঅ মালদীমালা মিলাঅমানা লক্খাঅদি।

[মালবিকাও প্রতিদিন মুচ্চি'র অৱস্থবৎক্ষে মালতীমালার স্থায় পরিয়ান হইয়া পড়িতেছেন।]

তাৰপৰ উঞ্চানে ভ্ৰম কৱিতে কৱিতে “মাধব-পৰিগত-পত্রা কতিপয় কুস্থেৰ কুন্দলতাৰ” মত মালবিকার সহিত সাক্ষাৎ। গোপনে বৃক্ষাস্তৰাল হইতে দুঃখেৰ মত অবলোকন।

বিক্রমোৰ্বশী নাটকে প্রণয়-সঞ্চারেৰ উৎস পুৱৰৱাৰ বীৱিৰ। পুৱৰৱা দন্ত-অপহৃতা উৰ্বশীকে স্থৰ বীৰ্যবলে রক্ষা কৱিয়াছিলেন। উৰ্বশী উদ্ধাৰ কৰ্ত্তাৰ প্ৰেম পড়িল, পাঞ্চাত্য কাৰ্য ও নাটকে একুপ প্রণয় সঞ্চারেৰ অনেক উদাহৰণ পৰিলক্ষিত হয়।

সেখানেও উৰ্বশীৰ শকুন্তলাৰ মত কুক্ৰিয় অভিনয়, কেবল রাজাৰে একবাৰ দেখিবাৰ জন্য মিথ্যা কৱিয়া

অঘৰহো ! লদ্বিড়বে এ আবলী বৈজ্ঞানিকা যে লগ্গা (সবব্যাজমুপস্থতা রাজান্ম পশুষ্টি) সহি চিত্তলেহে ! মো আবেহি দাবণং। [অহো ! ব্ৰততী শাখায় বৈজ্ঞানিকা নামী একাবলী মুক্তামালা লাগিয়া গিয়াছে।]

পুৱৰৱাৰ মনে প্রণয় কি বৰক গাঢ় হইয়াছে তাৰ পৰিচয় পাই বিদুকেৰ প্ৰতি তাঁহারই উত্তিতে—হৃদয়মিষভুঃ কাৰমভাস্তঃ সশল্যমিদং ততঃ কথমপলতে নিদ্রাং ঘপে সমাগমকাৰিণীম।

উৰ্বশীৰ প্ৰেম তৃতীয় অক্ষে সৰ্বাপেক্ষা বিশদ বৰ্ণিত হইয়াছে। রাজাৰ কথা ভাৰিতে ভাৰিতে অন্তমনস্ত উৰ্বশী দেবসভাৱ অভিনয় দোষ প্ৰকাশ কৱিয়া ফেলিলেন, শুধু তাই নয়—পুৱৰুষোত্তম উচ্চারণ কৱিতে গিয়া বলিলেন পুৱৰৱা। দুঃস্ম-ধ্যানমুখা শকুন্তলাৰ সঙ্গে তাহাৰ তুলনা। প্ৰেমিকামুলভ দৰ্শ্যাও তাঁহাৰ অন্তৰে স্থান পাইয়াছে। দেৰীৰ প্ৰতি পুৱৰৱাৰ প্ৰিয় সন্তুষ্য অন্তৰল হইতে শুনিয়া উৰ্বশী সৰ্বেক্ষণ্যতং বলিলেন—ইহাৰ প্ৰতি মহাৰাজেৰ বহুমান দেখিতেছি। পুৰুষ—হলা পিঅকলতো রাঙ্গী ; ন উন হিতঅং পি আখাইহং সকনোমি। (সখি ! রাজৰ্ষি মহিয়ীকে অতিশয় মেহ কৱেন কিন্তু আমি যে তা জানিয়াও আপন-হৃদয়কে ফিরাইতে পাৱিতেছিনা।)

শকুন্তলা, মালবিকা ও উৰ্বশীৰ প্ৰথম প্রণয় সঞ্চার তুলনা কৱিয়া দেখিলে চাৱিত্ৰিক পাৰ্শক্যেৰ সঙ্গে প্রণয়বিধিৰ পাৰ্শক্য ধৰা পড়ে। শকুন্তলাৰ যৌবনমত হাৰভাৱ লীলা-চাঞ্চল্য, পৱন লজ্জাৰ সহিত প্ৰেল আত্মপ্ৰকাশেৰ সংগ্ৰাম তাহাৰ সৱলতাৰ নিৰ্দৰ্শন। অৱকূল অবসৱে এই ভাৰাবেশেৰ আকস্মিক আবিৰ্ভাৱেৰ জন্য সে প্ৰস্তুত ছিলনা, সে আপনাকে গোপন কৱিবাৰ উপায় রাখে নাই। “যে হৱিণী ব্যাধকে

চেনেনা তাহার কি বিজ্ঞ হইতে বিলম্ব লাগে। শকুন্তলা পঞ্চশরকে ঠিকমত চিনিতনা—এই জন্য তাহার মর্যাদান অরক্ষিত ছিল। সে-না কন্দর্পকে, না দুষ্প্রতকে, কাহাকেও অবিশ্বাস করে নাই। যেমন, যে অরণ্যে সর্বদাই শিকার হইয়া থাকে, সেখানে বাধকে অধিক করিয়া আস্তগোপন করিতে হয়, তেমনি যে সমাজে স্ত্রী-পুরুষের সর্বদাই সহজে মিলন হইয়া থাকে, সেখানে মীনকেতুকে অত্যন্ত সাবধানে নিজেকে প্রচলন রাখিয়া কাজ করিতে হয়। তপোবনের হরিণী যেমন অশক্তিত, তপোবন ছান্তি তেমনি অসর্ক।”

.....“শকুন্তলাকে ধূলা লাগিয়াছিল, কিন্তু তাহা সে নিজে জানিতে পারে নাই,—সে সরলা অরণ্য মৃগীর মত, নির্বরের জলধারের মত, মলিনতার সংস্কৰণেও অনায়াসে নির্মল।”

মালবিকাও এমন নয়, উর্বশীত নয়। ইহারা সাধারণ মাহমের সমাজে বাস করে, মাহুষের বীতি নীতি, অহুভূতির সঙ্গে ইহাদের গভীর মিল। উর্বশী স্বর্গের নটী, হাবত্বাব ছলাকলা তার ব্যবসায়ের পণ্য। তাই ইহাদের প্রণয়-সংঘারে শকুন্তলার মত সরলতা প্রস্তুত গভীর বিশ্বাস বা আস্থা ছিলনা, শকুন্তলা এত সরল বলিয়া সে আঘাত পাইয়াছিল—আঘাত পাইয়াছিল বলিয়া সে পরিপূর্ণ গৌরবে বিকশিত হইয়া উঠিয়াছিল। উর্বশী মালবিকা আপাতদৃষ্টিতে প্রেরের সঙ্গে মিলিত হইলেও শকুন্তলার মত পূর্ণ পরিণতি পায় নাই।

অভিসার—

কেবল বিক্রমোর্বশী নাটকেই আমরা উর্বশীকে অভিসারে আসিতে দেখি, মেঘদূতে ও অন্তিম কাব্যে অভিসারিকার বর্ণনা পড়িলেও বৈষ্ণবকাব্যের অভিসারিকার মত তাহারা কাব্যের বস্তু হইয়া উর্চে নাই।

মিলন ও সম্ভোগ—

তৃতীয় অক্ষে শকুন্তলা-হৃষ্ণের মিলন হইয়াছে। মিলনের পূর্বে দুষ্প্রত-শকুন্তলার আলাপ উভয়ের প্রণয়-বিধুর হাদয়ের পরিচয় দেয়। শকুন্তলা সরিয়া বসিতেছেন, লজ্জায় মাথা নীচু করিতেছেন, আপনাকে শাসন করিতেছেন, সখীদের তর্জন করিতেছেন—বিরম বিরম হৃরিনীদে। প্রগল্ভ উর্বশীর মত প্রণয়-জ্ঞাপক লিপি তিনি প্রেরণ করেন না, মালবিকার মত আপনার মদনানন্দকে স্মৃতিকাশিত করেন না, কেবল মাঝে মাঝে দুষ্প্রতের দিকে গোপন লজ্জাকুটিল কটাক্ষ প্রেরণ করেন। অনন্ত্যা প্রিয়বন্দী তাহাদের নির্জনে প্রেমালাপ করিবার স্মৃতি দিয়া সরিয়া গেলে (comp. চিরলেখা)

শ্বেতস্তুলা পলাইতে চান, চতুর্দিকে সঞ্চরমান তপস্থীদের বড় ভয় তাহার। দুষ্যন্ত তাহাকে প্রতিরোধ করেন, তাহার অঞ্চল আকর্ষণ করেন। শ্বেতস্তুলা কাতর কাতুতি অগ্রাহ করিয়া চলিয়া যান কিন্তু আবার ছল করিয়া ফিরিয়া আসেনও। অঙ্গ গুণ্য-দেবতা বড় নির্ণয়। সরল শ্বেতস্তুলার সরল অস্তঃকরণ লইয়া একি খেলা !

দুষ্যন্ত নানা ছলে মৃণাল বলয় পরাইতেছেন, নানা ছলে শ্বেতস্তুলার কোমল মনিবক্ষের স্পর্শ উপভোগ করিতেছেন, বলয় পরাইতে বড় বেশী বিলম্ব হইতেছে। তারপর সহসা সেই মদিরেক্ষণার বিশ্বাধরথানি তুলিয়া ধরেন। শ্বেতস্তুলা কিঞ্চিৎ দৃষ্টা বীড়াবনমুখী ত্রিষ্ঠি, দুষ্যন্ত মুখ্যমানতেন চক্ষুঃ সেবতে। মুখুম্বন করিতে চেষ্টা করিলে শ্বেতস্তুলা বক্তুঃ চোকতে।

শ্বেতস্তুলা ও দুষ্যন্তের গান্ধর্ব বিবাহ এবং সম্ভাগের কাহিনী তৃতীয় অঙ্গে নাই, পরবর্তী এক অঙ্গে তাহার স্থৰ মুখে আগমা সেকথা শুনি। এখানে কালিদাস আশৰ্য্য সংযম দেখাইয়াছেন যা তিনি কুমারসন্তবে দেখান নাই। (কুমারসন্তবের অষ্টম সর্গ কাহারও মতে অস্ত কবির লেখা, পরে প্রক্ষিপ্ত—কিন্তু আমি সমগ্র কুমারসন্তব কালিদাসের বলিয়া ধরিয়া লইয়াছি।)

সম্ভাগের পরিপূর্ণ নথি চিত্র কুমারসন্তবের অষ্টম সর্গে। নবোঢ়া পার্বতীর প্রেম নিবেদনের মধ্যে কত ভয় কত লাজ কত ছল।

বাহুতা প্রতিবচো ন মন্দে গন্তব্যেচন্দবলমিতাঃ শুকা।

সেবতে স্ম শয়নং পরাত্মুরী সা তথাপি রতয়েপিনাকিণঃ।

কৈতবেন শয়িতে কুতুহলাঃ পার্বতী প্রতিমৃং ন পাতিতম্।

চন্দুরম্বিযতি সশ্মিতঃ প্রিয়ে বিজ্ঞাদাহতমিব শৃঙ্খলয়ঃ।

প্রিয়তম নাভিদেশে কর স্থাপন করিলে পার্বতী তাহার কর নিরোধ করিতেন। কিন্তু তাহার নীবিবন্ধন স্বতঃ উচ্ছুসিত হইত। চুম্বন করিলে অধর সরাইয়া লইতেন এবং নির্দয় আলিঙ্গনকালে শিথিলহস্তা হইতেন।

উমা-শক্রের বিহার চলিল—

ক্লিষ্ট কেশমবলুপ্ত চন্দনং ব্যতাগার্পিতনৱং সমৎসরম্।

তপ্ত তচ্ছুর মেখলাণ্ডং পার্বতীর্তমভূর তপ্তে।

রতাবসানে মহাদেব

প্রজাগরক্যায় লোচনং গাঢ়নঙ্গ পদ তাড়িতাধরম্

উমার মুখুম্বন করিলেন,

তবু জ্বলন্তিৰ সমুদ্রাস্তর্গতজ্জলেভ্যঃ

শত্রু দিবানিশি পার্বতীর সঙ্গমুখ উপভোগ করিয়াও অত্যন্ত রহিলেন। উল্লিখিত প্লোকগুলির অমুবাদ ইচ্ছা করিয়াই দিলাম না। কৌতুহলী পাঠকেরা মেঘদূত এবং

কুমারসন্তবের অষ্টম সর্গ ও নবম সর্গ পাঠ করিলে সন্তোগের চিত্র পাইবেন। কালিদাসকে অনেকে এইজন্ত একান্ত সৌন্দর্য-সন্তোগের কবি বলিয়াছেন। এই গল্পগুলি জনসাধারণ কর্তৃক কালিদাসের কাব্য-সমালোচনা, কেবল সাহিত্য বিচারে তাহাদের অন্তর্ভুক্ত পরিচয় দেয়। পরবর্তী কবি জয়দেবের আমরা যে উন্নত মগ্ন বিহারের চিত্র পাই, কবি অমুর শতকের মধ্যে যে ছোট ছোট ছবি দেখি তাহারা কি এই কারণে অপাংক্রেয় হইবে? যাহারা একথা বলেন তাহারা জয়দেবের আত্ম-পরিচ্ছিলের মধ্যে আত্মবিবেদন দেখিতে পান না, কালিদাসের সৌন্দর্যভোগের মধ্যে ভোগবিবরতির প্রবীৰ স্তুতি শুনিতে পান না।

বিরহ ও পুনর্মিলন—

কালিদাসের কাব্যে বিরহ একটা বিশেষ অর্থ বহন করে। প্রথমে আমাদের বিরহের কারণ অভ্যন্তরীণ করিতে হইবে।

পূর্বে বলিয়াছি কালিদাস অনাহত প্রেমের উন্নত সৌন্দর্যকে উপেক্ষা করেন নাই বলিয়া তাহার অত্যুজ্জলতার মধ্যে কাব্যের শেষও করেন নাই। যে প্রশান্ত বিরলবর্ণ পরিণামের দিকে তিনি কাব্যকে লইয়া গিয়াছেন সেইখানেই তাহার কাব্যের চরম কথা। “মহাভারতের সমস্ত কর্ম যেমন মহাপ্রস্থানে শেষ হইয়াছে, তেমনি কুমারসন্তবের সমস্ত প্রেমের বেগ মঙ্গলমিলনে পরিসমাপ্ত।” শুধু কুমারসন্তবে নয়, শুভস্তুলায়ও, প্রেমের চরম কথা হইয়া উঠিয়াছে দেহের মিলনের ভিত্তিতে আত্মার মিলন। কুমারসন্তবের কথা ধৰা ধার্ক, শিব-পার্বতীর মিলনের মূলে কি ছিল? কুমারসন্তবের প্রয়োজন। সে কুমার কি করিবেন? দেবতা-ত্রাঙ্গণ সমাজকে দানবদন্ত্যুর কবল হইতে উদ্বার করিয়া সমাজে শান্তি আনয়ন করিবেন, তপস্বীদের নিঃশক্ত করিবেন, যজ্ঞকে বাধাধীন করিবেন।

এই মহান् আদর্শে কামের স্থান থাকিলেও সে কামের উদ্দেশ্য অতি গৌণ, মুখ্য হইয়া রহিয়াছে কুমারসন্তব যাহা সমাজের পক্ষে কল্যাণকর, যাহা সমাজ-সাপেক্ষ, যাহা উমা-শঙ্করের প্রেমকে পূর্ণ পরিপন্থি দান করিবে। কার্তিকের জননী উমাতে বিশ্ব-জননীর প্রতিচ্ছবি দেখিই কবির উদ্দেশ্য। রবীন্দ্রনাথের কালিদাস তাই মিলন বর্ণনা করিতে দিয়া সহস্র অসমাপ্ত গানে থামিয়াছেন।

এখানে মদনের প্রয়োজন নাই, সম্মোহন বাণ অর্থাবশ্যক। বসন্ত, বসন্তসন্ধি কোকিল, যৌবনহৃতি ও আত্মরণচূটা যৌগীর চিত্রবিক্ষেপ করিতে পারিল না। মদনের তন্মের উপর, পার্বতীর নব যৌবনের অবমাননার উপর উদগ্রামনাহীন প্রেমের বিজয়কেতন উড়িল। মদনকে ইন্দ্র পাঠাইয়াছিলেন শঙ্করের ধ্যানভঙ্গের নিষিদ্ধ, শঙ্করের মনে পার্বতীর প্রতি কামভাব সংক্ষেপের নিষিদ্ধ, কিন্তু কালিদাস তা হইতে দিলেন না। মদন জয়ী

হইলে মহাদেবের সে চরম পরাজয়ে প্রেমের চরম পরাজয়, পরম অপমান। সে প্রেম ঐর্ষ্যের আড়ম্বরে উজ্জল হইলেও স্বার্থহীন সমাজ-হিতকর নয়, দেহের প্রতি দেহের একটা লোলুপ-আকর্ষণ, একটা জাস্ত বুকুল্ল। পরবর্তী ববৈজ্ঞানিক মদনকে তথ্য করেন নাই বটে কিন্তু বিজয়নীতে মদনকে জাহু পাতিয়া বসিতে বিগিয়াছেন, চিত্রাঙ্গদাতে তার সম্পূর্ণ পরাজয় দেখাইয়াছেন।

মোগিশ্রেষ্ঠ আত্মসংবরণ, করিলেন, সে আত্মসংবরণ প্রেমের আত্মসংবরণ, কবির আত্মসংবরণ। মদন ভস্ত হইল, পতিবিহীনা রতি বস্ত্রধা লিঙ্গনথুসরস্তনী বিগলাপ বিকীর্ণমূর্দ্ধজ।

বনস্ত পুপতারাভরণ গৌরী
আবজ্জিতা কিঞ্চিদিব শুনাভ্যাঃ
বামোবসানা তক্ষণাক্রীগম্যঃ।
পর্যাপ্ত পুপত্তবকাবন্ধা
সংক্ষারণী পঞ্জবিনী লতেব ॥—

গৌরী আপনাকে নিঃশেষে বিলাইয়া দিবার জন্য প্রেমাস্পদের চরণতলে আসিয়া-ছিলেন যৌবনভাবনত দেহকে অর্ধের মত বহিয়া লইয়া। তিনি ফিরিয়া গেলেন লজ্জায়, অপমানে, উপেক্ষার জালা প্রত্যাখ্যানের বেদনে বুকে লইয়া। অশোক কর্ণিকারের ভূষণ কোন কাজে লাগিল না, পুনঃপুনঃস্তু কেসরমালার কাষ্ঠী কেহ লক্ষ্য করিল না। দেবদারুস্তম্বেদিকাসীন শান্তুলচর্মাসনে ধূঞ্জাটি ভূজঙ্গপাশবক্ত জটাকলাপ এবং গ্রহিত্ব মৃগচর্ষ ধারণ করিয়া ধ্যানস্তীমিত লেঁচনে অভুতরঙ্গ সমুদ্রের মত আপনাকে আপনি নিরীক্ষণ করিতে গাগিলেন।

অপমানিতা গৌরী “ব্যর্থ সমর্থ্য ললিতং বপুরাত্মনং” আপনার ললিত দেহকাণ্ডিকে ব্যর্থজ্ঞান করিয়া, “শৃঙ্গজগাম ভবনাভিমুখী কথর্কিং” শৃঙ্গহৃদয়ে কোনক্রমে গৃহের দিকে ফিরিলেন। ললিত দেহের সৌন্দর্য ত নারীর পরম গৌরব ও সৌন্দর্য নহে।

এ প্রেমের অপমান নয়, কামের অপমান। এ প্রেমের ভস্ত নয়, কামনার ভস্ত। একদিন তপঃক্রিষ্ট প্রেম তাই সফল হইয়াছিল তপঃকৃশা পার্বতীর আড়ম্বরহীন আভরণহীন আত্মার সৌন্দর্যের নিকট মহাদেব হৃদয় হারাইয়াছিলেন। “নিনিদ্র রূপং হৃদয়েন পার্বতী”

ইয়েব সা কর্তৃ মবদ্যুরূপতাঃ—

সমাধিমাহায তপোভিরাত্মনঃ,—

আর অরণ্যাক্রিয় বসন নয়, আর চৃতপগ্নির নবকর্ণিকার নয়—এবার দাও তপস্বীর বক্ষ, পর কঠোর মোঞ্জীমেখন। বসন্তস্থা পঞ্চশর মদনকে ত্যাগ করিয়া কঠীন হংথকে করো প্রেমের সহায়। তাই—

ধর্মেনাপি পদং শর্বে করিতে পার্বতীং প্রতি ।
পূর্বাপরাধ ভৌতস্ত কামসোচি সিংহং মনঃ ।

মদন গোপনে শরনিক্ষেপ করিয়া ধৈর্যবীর্য ভাঙিয়া যে মিলন ঘটাইয়া থাকে, তাহা পুত্র-জন্মের যোগ্য নহে, সে মিলন পরম্পরকে কামনা করে, পুত্রকে কামনা করে না। “এই জন্ম কবি মদনকে ভগ্নসাং করাইয়া গৌরীকে দিয়া তপশ্চরণ করাইয়াছেন। এইজন্মই কবি প্রবৃত্তির চাঞ্চল্যস্থলে ধ্বনিষ্ঠার একাগ্রতা, সৌন্দর্যমোহের স্থলে কল্যাণের কমনীয় দ্যুতি এবং বসন্তবিহুল বনানীর স্থলে আনন্দনিমগ্ন বিশ্বলোককে দাঁড় করাইয়াছেন, তবে কুমারসন্তবের স্থচনা হইয়াছে”।

কালিদাসের কাব্যে বিরহের কারণ অধিকাংশস্থলে সমাজবর্গহিত, সমাজনন্মোদিত ইত্ত্ব দেব। সে প্রেমের উদ্দেশ্য ছিল কেবল স্বাধিকার প্রমত্ত উপভোগ। কুমার-সন্তব তার উদ্দেশ্য ছিল না, তপখা তাহাকে শুন্ধ অপাপবিদ্ধ করে নাই, ছঁথের অগ্নিতে দুঃ হইয়া তাহার মালিঙ্গ দোঁচে নাই, বখন ঘূচিয়াছিল তখন প্রেমও আসিয়া আপনার শর্প সিংহাসন সংগীরবে পাতিয়াছিল।

অভিজ্ঞান শকুন্তলার এর সর্বশ্রেষ্ঠ উদাহরণ আমরা পাই। তপোবন-ছহিতা শকুন্তলা তপোবনের রীতিনীতি ভুলিয়া, মহৰ্ষি কথ, আর্যা গৌতমীর অমতে, দুঃসন্তকে ভালবাসিয়াছিলেন, দুঃসন্তের সহিত গান্ধৰ্ব বিবাহস্থলে আবদ্ধ হইয়াছিলেন, দুঃসন্তের ওরসে তাঁহার গর্ভে সন্তানেরও আগমন হইয়াছিল। এ বিবাহ সমাজনন্মোদিত নহে, এ কুমার সমাজগ্রাহ নহে। বিশেষতঃ তপোবনের হোমাবনগৃত আবহাওয়ার কামের যজ্ঞ অর্হুষান অতি অস্থানকালোচিত হইয়াছে।

শকুন্তলা কেবল অপরাধ করিয়া ক্ষান্ত হয় নাই, সে অপরাধের গুরুত্বকে বাড়াইয়া দিয়া, আপনার প্রেমে আপনি বিহ্বস হইয়া সে পৃথিবীকে উপেক্ষা করিয়াছে।

দুঃসন্ত রাজধানীতে ফিরিয়া গিয়াছেন। দুঃসন্তের ক্ষণিক বিবহ শকুন্তলার নিকট অসহ। প্রথম যৌবনের প্রণয়ভীকৃ আনন্দের আস্থাদ, প্রিয়তমের ক্ষণিক পাওয়া স্পৰ্শ তাহার মনে শত স্মৃথিতি আনিয়া দিতেছে। দুঃসন্তের চিন্তায় বিভোর হইয়া সে সব ভুলিয়াছে। এমন কি আশ্রমের সর্বশ্রেষ্ঠ কর্তব্য অতিথিপরায়ণতাও সে অবহেলা করে। সমাজকে ভুলিয়াছে তার উদ্ধাদ প্রেম, কর্তব্যের কথা ভুলিয়াছে তার উদ্বেল হৃদয়।

তাহার কল্পনা-জগতে অতিথি নাই, প্রিয় তরুনতাগুল্ম মৃগয়গী নাই, প্রিয়সন্ধী অনহৃয়া-প্রিয়বন্দী নাই, তাত কথ, আর্যা গৌতমী নাই—আছে কেবল সে আর দুঃসন্ত, দুঃসন্ত আর সে—স্বার্থপর আনন্দস্মৃতিপরায়ণ আনন্দস্মৃতি। এই প্রেম ত্যাগের দ্বারা পরিপূর্ণ, ছঁথের দ্বারা চরিতার্থ, ধর্মের দ্বারা ধ্বনি নয়। এখনও তাঁহাদের দুর্ণিয়ার

দুর্স্ত প্রেমের প্রলয়বেগ আপনাকে সংযত করিয়া মন্দলমহাসমুদ্রের মধ্যে পরম স্বরূপ লাভ করে নাই। শাস্তির প্রয়োজন হইয়াছে। শুক সমাজ শকুন্তলার হৃদয়বারে প্রবেশ পথ খুঁজিয়াছে দুর্ঘাস্তার বেশে, ডাকিয়াছে—অয়মহ ভোঁ:

কে শুনিবে ? কে সাড়া দিবে ? শকুন্তলার প্রেমে কল্যাণও আর নাই। তাই সমাজের অভিশাপ বজ্জের মত মাথায় নামিয়া আসিয়াছে।

বিচ্ছুরিষ্টী যমনষ্ঠমানসা,
তপোনিধিং বেৎসি ন মামুপ্রিত্যমু
শ্বরিষ্টতি স্থাং ন স বেধিতোহপিসন্ম
কথং প্রমত্ত প্রথমং কৃতামিব ॥

তারপর অভিশাপ খণ্ডের একমাত্র উপায়—অভিজ্ঞানাশূরীয়—তাও হারাইয়া গিয়াছে। কথচিহ্নিতাকে ঘোবন-লাবণ্যের সমস্ত ঐর্ষ্য সম্পদ বহন করিয়া অপমানিত হইয়া ফিরিতে হইয়াছে প্রত্যাখ্যাতা উমার মত। প্রকাশ রাজসভায় দুষ্প্রত বিলিয়াছেন—কই চিনিতে পারিতেছিনা,—নবমধূলোচনী মধুকর চুম্বণ্ডী চুম্বন করিয়া কম্বলনিবাসের প্রীতি ভুলিয়া গিয়াছিল। বাষ্পাকুললোচনা বেপথুমতী শকুন্তলা রাজসভার প্লামিলোলুপ সহস্রচক্রের সম্মুখে লজ্জা ভয় বিসর্জন দিয়া বলিতে বাধ্য হইয়াছিলেন : পূর্বে আপনি আশ্রম স্থানে আমার মন প্রণয়-প্রবণ দর্শন করিয়া নিয়মপূর্বক প্রাপ্তকরণ সম্প্রতি এইরপ নিষ্ঠুর আচরণ করিতেছেন কিরূপে ? রাজা শকুন্তলার অগ্নাত অভিজ্ঞান শুনিয়া বলিতেছেন—আভিজ্ঞাবদাগ্নাকার্য প্রবর্তীভূমি ধূরাভিরন্ত্ৰবাগভিরাকৃষ্টে বিষবিধিঃ। গোতমী বলিলেন—শকুন্তলাকে আপনি শৃষ্ট বলিতে চান ? দুষ্প্রত—শৃষ্ট কেন ? ওত স্ত্রীলোকের অশিক্ষিত পটুত্ব। শকুন্তলা আর আত্মসংবরণ করিতে পারিলেন না, মনোগত বেদনা কঠিন ভাষায় ওকাশ করিলেন—স্বর্তৃ দাব অভচ্ছদাগুচারিণী গণিতা সমুবট্টিদা—তবে কি আমি গণিকা ? যে শকুন্তলা blushed at her own motion—যে শকুন্তলা চিরকাল বাড়িয়া উঠিয়াছে শ্রী হী সরলতা মাধুর্যের প্রীতি পরিবেশে তাহার মুখে কত দুঃখে, কত আশা ভেদে এরকম উক্তি আসে ?

শকুন্তলাও ফিরিলেন আপনার ব্যার্থসমর্থ্য লক্ষিত বপুরাত্মন্ত।

তারপর শকুন্তলাকে দেখিতে পাই—আবার এক তপোবনে

বসনে পরিধূসরে বসানা
নিয়মক্ষামযুথী ধৈতেকবেণিঃ।

মণিন ধূসরবসনা, নিয়মচর্যায় শুক্ষমুথী, একবেণীধরা, বিরহত্রতারিণী শুক্ষণীলা শকুন্তলা। তপস্তার কঠোরতা সকল কলুষ মুছিয়া দিয়াছে, কুমারসন্তব সকল অনিছাকৃত পাপকে ধুইয়া স্মৃতুর সজ্জন সরস প্রেমে উন্মীত করিয়াছে।

“সুন্দীর্ঘ ব্রহ্মচারণে প্রথম সমাগমের প্রানি দক্ষ হইয়া পুত্রশোভায় পরমভূষিতা যে করণ
কল্যাণচ্ছবি জননী মুর্তি বিকশিত হইয়া উঠিয়াছে, তাহাকে কে প্রতাখ্যান করিবে ?”

বন্ধনের মধ্যে মুক্ত সেই প্রেমকে গভীরতার দিকে নিচান্ত একপরায়ণ ও ব্যক্তির
দিকে বিশ্বের আশ্রয়স্থল সেই তপঃক্লিষ্ট প্রণয়কে দুঃস্থ সাদরে বক্ষে তুলিয়া লইয়াছেন।
নিরভিমানী নারী বিগলিত চিত্তে আবার নিঃসংশয় বিখ্যাস করিয়াছে, কারণ এবার
তাহার একার জোর নয়, নবজাত বুমারও তাহার পক্ষে। দুঃখে তাহার সকল কালো
আঘন হইয়া উঠিয়াছে, গ্রেমের টীকা এখন হোমের শিখ। বৰীন্দ্রনাথ তাই ভারী
মূল্যের করিয়া বলিয়াছেন—“শকুন্তলাকে একটি *Paradise Lost* এবং *Paradise Regained* বলা যাইতে পারে।”

বিরহের অগ্রান্ত ক্ষুদ্র চিত্রে পাই অন্তাপানলদক্ষ দৃঢ়ত্বে—কতক কতক অধিমিত্রে।
কঁকুকীর মুখে দুঃস্থের দুরাবস্থা লক্ষণীয়—

ব্রহ্মাং দ্বেষ্টি যথাপুরা প্রকৃতিভূর্ণ প্রত্যহং সেবতে
শয়োপাস্তি বিবর্ণনৈর্বিগময়ত্বান্বিত এব ক্ষপাঃ।
দাক্ষিণ্যেন দদ্বাতি বাচযুচিতামস্তঃপুরেভো যদি
গোত্রেু শলিতস্তদা ভৱতি চ ব্রাহ্মাবনমশিরম্॥

বিদ্যুক্তের মুখও এক কথা—ভুবোবি লজ্জদো এসো সউচলাবাদেণ এ আনে
কধং চিকিছিদবো ভবিস্মদি। (ইনি আবার শকুন্তলা নাম করিয়া করিয়া ব্যাধি-
আক্রান্ত হইয়াছেন, চিকিৎসা কিরূপ ?)

অধিমিত্র প্রিয়ার চিত্রদর্শন করিয়া তপ্ত হইতেছেন, চিত্রকে প্রিয়া ভূম করিয়া
বহু মান দিতেছেন।

পুরুরবা ত' শাপগ্রস্ত উর্বশীকে কিছুক্ষণ খুঁজিয়া না পাইয়া হতজান হইয়া পড়িলেন।
রঘুবংশ ইন্দ্রমুক্তীর জন্ত অজের বিলাপ উল্লেখযোগ্য এবং সর্বাপেক্ষা উল্লেখযোগ্য
মদন ভশ্বের পর রতিবিলাপ।

আমাদের কানে এখনও বাজে ব্যাথাসকরণ সেই সুর—
বিধিনা কৃতমৰ্জনবিশদং নমুনাঃ নমুনাঃ কামবধে বিমুক্তা।
অনপায়িনি সংশ্রয়স্তু গুজ্জন্মে পতনায় বলুরী।

মেঘদূত—

মেঘদূত ত' বিরহেরই কাব্য।

মেঘদূতের মেঘমন্ত্র শ্লোক

বিশ্বের বিরহী হত সকলের শোক
রাখিয়াছে আপন আধাৰ শুরে শুরে
সখন সন্মীলিত মাঝে পুঁজীভূত কৰে।

ইহার প্রত্যেক অঙ্কের অঙ্কের সহস্রবর্ষের অন্তর্গুচ্ছ বাস্পাকুল বিছেদ ক্রমে জাগিয়া উঠিয়াছে, ইহার প্রত্যেক শ্লোক প্রিয়া-বিরহ-বিধুরের অংশতে আর্দ্র। সমগ্র কাব্যটিতে একটি ব্যাখ্যাসজ্ঞ ঘন-শ্লামল ছায়া পড়িয়াছে।

এখানে বিরহের কারণ কি?—না, কুবেরের শাপ। কুবের কেন শাপ দিলেন? স্বাধিকার গ্রমত যক্ষ আপনার বধুকে লইয়া পৃথিবী ভুলিয়াছিল, কর্তব্য অবহেলা করিয়াছিল, তাই কুবেরের শাপ দুর্বিশার, শাপের মত, যক্ষ ও যক্ষবধুর মধ্যে দুষ্টরবিরহ-সমুদ্রের স্থষ্টি করিল আর সে বিছেদের অনলে পুড়িয়া তাহাদের কর্তব্যজ্ঞানহীন আত্মকেন্দ্রিক প্রেম হয়ত একদিন শুকিলাত করিবে।

যক্ষের কাতর অন্তর আকুলভাবে জানিতে চাহিয়াছে—

কে দিয়াছে হেন শাপ, কেন ব্যবধান?

কেন উর্দ্ধে চেয়ে কাদে কুকু মনোরথ?

কেন প্রেম আপনার নাহি পায় পথ?

তাই যক্ষ নবীন আবাদের বারিবহকে পাঠাইবে বার্তাবহরপে অলকায়, যেখানে তাহার বিরহিনী বধু

মনিষর্জ্য অসীম-সম্পদে নিমগ্ন।

কাদিতেছে একাকিনী বিরহ-বেদন।

প্রিয়ার কথা ভাবিয়া ভাবিয়া যক্ষের কনকবলয় প্রকোষ্ঠ হইতে ভৃষ্ট, শরীর ক্ষীণ। মেঘালোকে যদি প্রণয়ণিকর্ণাশ্চিষ্ট স্থৰীজনের চিন্তিকৃতি হয়, তাহার বিরহ-তাপ-দিখ হাদয় চেতনাচেতনে জ্ঞান হারাইবে বিচিত্র কি? কান্তার প্রতি ছোট ছোট স্থিতি তাহার মনে আকাঙ্ক্ষার জোয়ার আনিয়া দিতেছে—সেই কৃতকতনয়ঃ বালমন্দারবৃক্ষঃ, ত্রীড়াশ্চেল, প্রিয়ার শিঞ্জিবল্যমহার্তগঃঃ মৃত্যপরায়ণ নীলকণ্ঠ ময়ূর, সেই ধারায়নে মানের শেষে ধূপের ধোঁয়ায় কেশপ্রসাধনের পর লোক্ষ্যলোর শুভরেণু দিয়া আননচর্চা, কঢ়িতটে নীবিবক্ষে বাঁধা নীলাঞ্চৰ, চরণে আধ-বাজা নৃপুর। যদি মেঘ একবার অলকার ধক্কাবাসের দ্বারপথে চকিত দৃষ্টি প্রেরণ করে তবে দেখিবে যে কান্তা একদিন চকিতহরিণীপ্রেক্ষণা তথীশ্যামা শিখরীদশনা ছিল তাহার কি অবস্থা!

শ্যাপ্রাপ্তে লীন-তরু ক্ষীণ শশি-রেখ।

পূর্বগগনের মূলে যেন অন্ত প্রায়।

আর কি তাহার অপাঙ্গপ্রসারে অলকাবন্নী পরিস্কিত হইবে? তাহার নয়নযুগলে অশিক্ষিতপটু ভুবিলাস কই? কজ্জন্মরাগ কই? সে নয়নধারিনী আজ প্রবলকদিতোচ্ছুন-নেত্রা, ভিলবর্ণাধরোঢ়া, পকবিষ্ঠাধরোঢ়া আজ সে নয়।

যক্ষ illusion দিয়া হাদয় ভরিবে—

শ্রামসঙ্গ চকিতহারিণী প্রেক্ষণে দৃষ্টিপাতঃ
বক্ত্রাচ্ছায়াঃ শশিনি শিথিনাঃ বর্হভারেৰু কেশান্ম।
উৎপঞ্জামি প্রতহৃত্যু নদীবীচিয়ু জ্বিলামান

কিন্তু মোহ অবগত হইলে—।

যক্ষ প্রিয়া ভাবিয়া বায়ুকে আলিঙ্গন করে কিন্তু যথন সে মায়া অপসারিত হইবে তথন !

যক্ষের বিরহ একটা অপার্থিব কাব্যরসে আপ্নুত, কারণ তাহার কান্তা ত এই পৃথিবীর কেউ নয় বলিয়া মনে হয়, স্থুর লোকে তার জন্ম, তার আবাসভূমি, লীলাস্থল যক্ষের নিকট হইতে এতদ্বারে সে দেশ যে অপার্থিব ছায়া পার্থিব জগতে আসিয়া পড়িতে বাধ্য। শকুন্তলা, মানবিকা, উর্বরশী সবাই দূরে থাকিয়া নায়কদের মনে বিরহের সংশ্রান্ত করিয়াছে বটে কিন্তু সে বিরহকে এতখানি কল্পনার সৌন্দর্য দিতে পারে নাই। সাধারণে রঙে সে হংখ আঁকা, হৃদয়-শোণিতের ধারা তার মধ্যে থাকিলেও রামধূর বর্ণবৈচিত্র্য তাতে অরূপস্থিতি। মেঘদূতের যক্ষের বিরহে রামধূর বৈচিত্র্য প্রাণের আকুল আকুতির রসে মিশ্রিত হইয়া অপার্থিব মানস সৌন্দর্যের সৃষ্টি করিয়াছে।

অন্ত্যান্ত চরিত্র—

এবার কতকগুলি কাব্যের উপেক্ষিতা লইয়া আলোচনা করা যাক। প্রথমে বিক্রমোর্বশীর দেবী চরিত্র। বায়ুতাড়িত উর্বরশীর প্রণয়নিপি পাঠে যথন দেবী জানিতে পারিলেন বিক্রম অন্তের প্রণয়সন্ত তথন তিনি কোপ করিয়াছিলেন বটে কিন্তু শেষ পর্যন্ত প্রিয়ের তুষ্টিকোণে আপনার জীবনের সকল স্থুত বিসর্জন দিতে কুষ্টিত হন নাই। সেইজন্ত দেবীর প্রিয়-প্রসাদন এত।

নীরবে নিঃশব্দে দেবী এত বড় স্বার্থত্যাগটা করিয়া বসিল, কবি তাহার জন্ম হই ফেঁটা চোখের জল ফেলিবার অবসর পাইলেন না, পাঠকদের চিন্ত বিক্রমোর্বশীর প্রেমনীলাতে সংবন্ধ হইয়া রহিল, এমন কি রাজা-ও অরুণাত্মপ অভুত্ব করার মত দৌর্বল্য সংশয় করিতে পারিলেন না। মানবিকাপ্রিমিত্রে রাজীর একাপ আর একাটি স্বার্থত্যাগ লক্ষ্য করি।

অনন্ত্যা-প্রিয়বদ্বার কথা রবীন্দ্রনাথ বলিয়াছেন এবং এত ভাল করিয়া বলিয়াছেন যে আমার মত মন্দ সমালোচকযশ়প্রোগ্রামীর সেখানে অতিরিক্ত কিছু বলা উদ্বাহ বামগের প্রাংশুলভ্যফলনোভবৎ হাস্তস্পন্দ হইবে।

উপসংহার—

এইরূপে কালিদাসের স্মনিপুণ তুলিকা প্রেমের বিচিত্র বিভিন্ন রঙ ফুটাইয়া তুলিয়াছে। কথনও তাহার প্রেমিক-প্রেমিকা হাস্ত-মধুর, কথনও অঞ্চ-বিধুর; কথনও

তরলপরিহাসের বচ্চা, কথনও বা বিরহের উবর ধূসর মুক্ত। কথনও চোখের সামনে অজের ইন্দুমতী বিরোগকাতর মুর্তি ফুটিয়া উঠে, কথনও যক্ষের শোকসন্তপ্ত ক্রন্দনধরনি শীকরিস্কৃত বাতাসে আর্জনাদ তুলিয়া যায়।—এই শুকুম্বলাকে লজ্জাস্থিতারূপ বদনে দুঃস্মের নিকট হইতে ফুরিম ক্রোধভরে চলিয়া যাইতে দেখি, আবার সভামাঝে নারীদের চরম অপমান সহ করিয়া বহুক্রনাকে দিখা হইতে অনুরোধ করিতে লক্ষ্য করি। বসন্তপুষ্পাভরণা উমা আপনার অপূর্ব হৈমছ্যতিতে নয়ন বলসিয়া দেয়, পরক্ষণেই মুঝগুণের মেখলা পরিয়া, শুকুম্বলে যৌবনসন্ধন দেহকে অর্দ্ধারূপ করিয়া পঞ্চাপির মধ্যে বরলাভের জন্য কঠোর তপস্তা করে। নিখিলভব রতিবিগ্নাপ সঙ্গীতে ভরিয়া উঠে আবার প্রিয় সমাগমসন্তাবনায় উর্বরশী মালবিকার হৃদয় অধীর সুখে উদ্বেগ হয়।

কালিদাসের প্রেমের কাব্যে গ্রীষ্মের দাবাহাহ, বর্ষার সজল শামল মেঝায়া, শরতের গুচ্ছকাশকুসুম, হেমস্তের শিশির সন্তার, শীতের পরিপূর্ণ পক শালি ও বসন্তের গন্ধভাবের আমহর অশোক-কিংশুক-কর্ণিকার একত্র হইয়াছে। ফিলম ও বিরহ, হাসি ও অশ্রু, অভিমান ও অপমান, উপভোগ ও তপস্তা মিলিত হইয়াছে। এই অপরিণত বয়সের ফুল ও পরিণত বয়সের ফলের একীভূত রস বিশ্বসাহিত্যে প্রাচীন ভারতের সর্ব শ্রেষ্ঠ অবদান। নবীন ভারতের কবিপ্রতিভার ধারা আজ বৈদেশিক ভাব ও সাহিত্য কর্তৃক পুষ্ট ও প্রভাবান্বিত হইলেও আমরা যেন মনে রাখি তাহার সংস্কৃতি ও ঐতিহ্যের গঙ্গোত্রী কালিদাসের কাব্য।

কালিদাসের কাল করে কাটিয়া গেছে। আজও পশ্চিতেরা সে অজ্ঞাত তারিখ লইয়া কৃটতর্কের জাল বোনে। কিন্তু রবীন্দ্রনাথের সঙ্গে আমরাও বলি কেন এ মিথ্যা কোলাহল, কালিদাস মরিয়া গেছে যাক, কিন্তু আজও ত মানবী কষ্টা শুকুম্বলা বাঁচিয়া আছে। আজও প্রিয়ের চিন্তা করিতে করিতে সে অস্তমনক্ষ হইয়া পড়ে। আজও প্রিয় সখীদের মেহ সরস পরিহাস বাণ তাহার প্রতি বর্ষিত হয়। আজও অশ্বিমিত্র মালবিকার জন্য উন্নাদ হয়। আর যখন আঘাতের নবীন মেঘ আকাশকে মেঘের করিয়া তোলে তখন প্রিয়-বিরহী যক্ষের অন্তর তেমনি সঙ্গলোভার্যী আকুল হইয়া উঠে, তেমনি কি সে চেতন অচেতনে জ্ঞান হারায় না? তেমনি কি সে নদী, গিরি, মর, প্রান্তর পার হইয়া সুদূর অলকার উদ্দেশ্যে কলনার রথ ছুটাইয়া দেয় না? তেমনি করিয়া কি সে অঞ্চলকন্দ কঠে অবৃক্ষ অধীর প্রশং করে না?

কে দিয়াছে হেন শাপ কেন ব্যবধান?

ରବୀନ୍ଦ୍ର ପରିସଦ

ତ ରା ଆଗଟ ଶନିବାର ସନ୍ଧ୍ୟା ୭ ଘଟକାଳ ଫିଜିକ୍ ଥିରେଟାରେ ରବୀନ୍ଦ୍ର-ପରିସଦେର ବାଂସରିକ ଉଦ୍ଘୋଷନ ଅଧିବେଶନ ହୁଏ । ଅଧ୍ୟକ୍ଷ ଶ୍ରୀଯୁକ୍ତ ଭୂପତି ମୋହନ ସେନ ମହାଶୟ ସତ୍ୟପତ୍ରିର ଆସନ ଗ୍ରହଣ କରେନ ।

ପ୍ରଥମେଇ ତିନି ରବୀନ୍ଦ୍ର-ପରିସଦେର ଉଦ୍ଦେଶ୍ୟ ବ୍ୟାଖ୍ୟା 'କ'ରେ ଏକଟି ସ୍ଵନ୍ଦର ନାତିଦୀର୍ଘ ବକ୍ତୃତା କରେନ । ସମାଲୋଚନା ସାହିତ୍ୟର ଓପର ଛାତ୍ରୋ ମନୁଷ୍ୟୋଗ କରୁକୁ ଇହାଇ ଛିଲ ପ୍ରଥାନ ବକ୍ତୃବ୍ୟ ।

ସଭାଯ ରବୀନ୍ଦ୍ରନାଥେର ସନ୍ଧିତ ଓ କବିତାବ୍ୟକ୍ତିର ଆଯୋଜନ କରା ହ'ରେଛିଲ । ଶ୍ରୀଅକୁଳ କୁମାର ଘୋଷ, ଶ୍ରୀଜୋତି ପ୍ରସାଦ ଭଟ୍ଟାର୍ଯ୍ୟ ଓ ଶ୍ରୀପ୍ରମୋଦ ଚଟ୍ଟୋପାଧ୍ୟାୟେର ସନ୍ଧିତ ବିଶେଷ ଉପଭୋଗ୍ୟ ହୁଏ । ଶ୍ରୀଅନିଲ କୁମାର ଶେଷ, ଚୌଧୁରୀ ଶାହଚଲ ହୁଦା, ଶ୍ରୀଚନ୍ଦ୍ରଶେଖର ଭଟ୍ଟାର୍ଯ୍ୟ, ଶ୍ରୀ ହରଳ ରାୟ ଓ ଆବୁଲ ହୋସନ କବିତାବ୍ୟକ୍ତି କରେନ । ଶାନ୍ତିନିକେତମେର ଛାତ୍ର ଶ୍ରୀଦେବପ୍ରିୟ ମୁଖୋପାଧ୍ୟାୟ ଓ ଶ୍ରୀହିନ୍ଦ୍ରି ବନ୍ଦୋପାଧ୍ୟାୟ ବେହାଲା ବାଜାନ ।

ଅଧିକ ବାତ୍ରେ ସଭା ଭାଙ୍ଗ ହୁଏ ।

ରବୀନ୍ଦ୍ର-ପରିସଦେର ସମ୍ପାଦକରମେ ଆମାର ମେଯାଦ ଶେଷେ ଆମାର ଆନ୍ତରିକ ଧଳବାଦ ଜାନାଇ ଶ୍ରଦ୍ଧାରୀ ଅଧ୍ୟକ୍ଷ ଭୂପତି ମୋହନ ସେନ ଓ ଅଧ୍ୟାପକ ଡାଃ ଶୁବେଧ ଚନ୍ଦ୍ର ସେନଙ୍ଗପ୍ତ ଓ ଶ୍ରୀଯୁକ୍ତ ଶଶିକଶ୍ଚେଖର ବାଗଚୀକେ । ତାଦେର ସହଦୟ ସହାହୁଭୂତି, ଆନ୍ତରିକ ମେହ ଓ ଉପଦେଶ ଯୁତୀତ ସମ୍ପାଦକରେ ନିରମବାଧା ଗୁରୁତ୍ବାବ୍ଦୀ ବହନ କରା ଆମାର ପକ୍ଷେ ଅମ୍ଭୁବାହି ହ'ତ ।

ସାହିତ୍ୟ ଏଥିନ 'ଗ୍ରେସାମ୍ବୁ ଲ'ର ଅବାଧ ଅହୁମରଣ ଚଲେଛ । ହାଁପାଥାନାର କଳାପେ କେବଳ ବିନ୍ଦୁର ସଂଖ୍ୟାରେ ବାଢ଼େନି; ବାଜେ ଏବଂ ବାଜାରେ-ବିନ୍ଦୁ ମହି ବିନ୍ଦୁକେ ତାତ୍ତ୍ଵିକ ହାଟେର ବାହିରେ । ସମାଲୋଚନା ଓ ସତ୍ତା ହ'ରେ ଦ୍ଵାରିଯେଛେ, ଖାଟୀ ବିଚାରେର ବାଜାରେ ଏସେହେ ସ୍ଵଭାବତିଇ 'ଡିପ୍ସନ' । ସାହିତ୍ୟ ଓ ସଂସ୍କତି ମୂଳକ ସମିତିର ସମ୍ପାଦକୀୟ ପଦ ଶିଶ୍ରୀ ଆର ଦ୍ଵିର୍ଯ୍ୟାର ଉଦ୍ଦେଶ କରିବେ ନା, ଏ କଥା ଏକ ବନ୍ଦରେର ମେଯାଦୀ ଶେଷେ ଆଜ ଅକୁଣ୍ଠିତ ଚିତ୍ତେହି ବଳତେ ପାରି ।

ଆବୁଲ ହୋସନ, ବିଦୟୀ ସମ୍ପାଦକ

୨୪ଶେ ଆଗଟ ଶନିବାର ରବୀନ୍ଦ୍ର ପରିସଦେର ଉତ୍ସୋଗେ ଫିଜିକ୍ ଥିରେଟାରେ ଏକଟି ଆଲୋଚନା ସଭା କରା ହୁଏ । ଆଲୋଚନାର ବିଷୟ ଛିଲ ମାନିକ ବନ୍ଦୋପାଧ୍ୟାୟେର ଉପଚାରୀ 'ପଦାନଦୀର ମାଝି ।' ଅଧ୍ୟକ୍ଷ ଶ୍ରୀଯୁକ୍ତ ଭୂପତି ମୋହନ ସେନ ମହାଶୟେର ଅମୁପଞ୍ଚିତତେ ଅଧ୍ୟାପକ ଶ୍ରୀଶୁଭେଦଚନ୍ଦ୍ର ସେନଙ୍ଗପ୍ତ ଭୂପତିର ଆସନ ଗ୍ରହଣ କରେନ । ପଞ୍ଚ ବାର୍ଷିକ ଶ୍ରୀମନ୍ ଶ୍ରୀଅମନ୍ଦେଶ ତ୍ରିପାଠୀ ଆଲୋଚନାର ସ୍ଵତ୍ରପାତ କରେନ, ଏବଂ ଅଧ୍ୟାପକ ଶ୍ରୀଯୁକ୍ତ ତାରାପଦ ମୁଖୋପାଧ୍ୟାୟ, ଷଷ୍ଠ ବାର୍ଷିକ ଶ୍ରୀମନ୍ ଶ୍ରୀହିନ୍ଦ୍ରି ରେଣ୍ଟନାଥ ଚଟ୍ଟୋପାଧ୍ୟାୟ, ଶ୍ରୀବୁନ୍ଦାବନ ସିଂହ, ଶ୍ରୀମରୋଜ ଗୁହ, ଶ୍ରୀଅକୁଳକୁମାର ବନ୍ଦୋପାଧ୍ୟାୟ ଏବଂ ତୃତୀୟ ବାର୍ଷିକ ଶ୍ରୀମନ୍ ଶ୍ରୀଗୋଲାମ କୁନ୍ଦୁ ମୁଖ୍ୟ ଆଲୋଚନାର ଯୋଗଦାନ କରେନ ।

ଶ୍ରୀଅମନ୍ଦେଶ ତ୍ରିପାଠୀ ଉପଚାରୀ ସମ୍ପାଦକାରୀ ପଦକାରୀ ଉପଚାରୀ ଆଲୋଚନାର ସମ୍ପାଦକାରୀ କରେ' ବଲେନ ଯେ ଯାରା ନିଃସ୍ଵ ଏବଂ ସମାଜେର ଦିକ ଥେବେ ଯାରା ବିଭିନ୍ନ ତାଦେର ଜୀବନେର

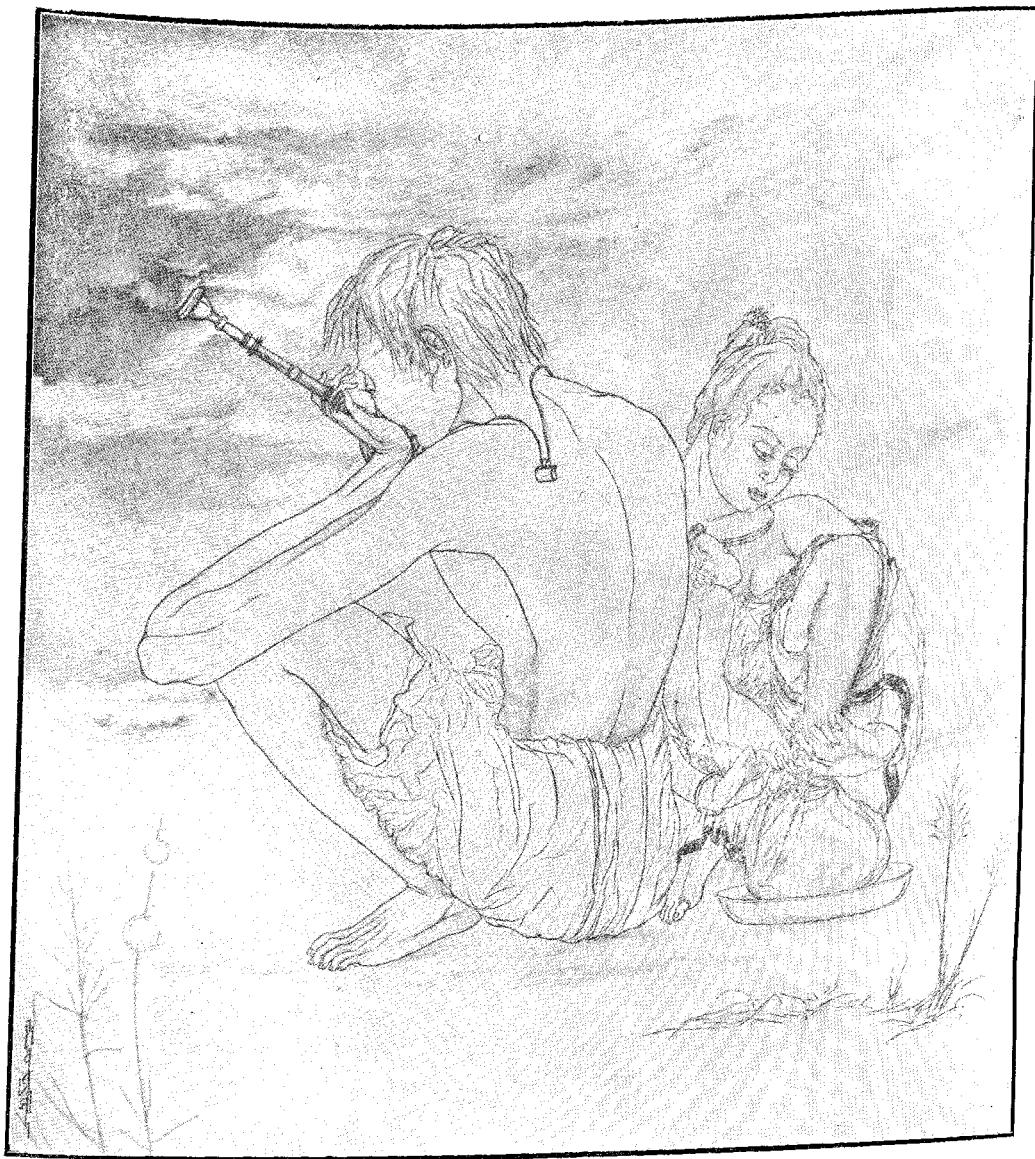
ছবি আকতে গিরে মাণিকবাবু গভীর অস্তুষ্টির পরিচয় দিয়েছেন। শ্রীহীরেন্দ্রনাথ চট্টোপাধ্যায় বলেন যে মাণিকবাবুর বাস্তববোধ অনেকক্ষেত্রে প্রায় ফটোগ্রাফী হয়ে পড়েছে। বক্তব্য সমষ্টি লেখকের এই একান্ত নিরপেক্ষতা প্রায় 'মূল্যজ্ঞনের অভাবে' পরিচয়। শ্রীঅরুণচন্দ্র বন্দোপাধ্যায় বলেন আলোচ্য উপস্থাসথানি একপ্রকার সাহিত্যিক ক্রমবিকাশের ফল। সমাজের নিম্নতম স্তর সমষ্টি লেখকের সচেতনতা এবং সহানুভূতি খুবই উল্লেখযোগ্য। শ্রীবৃন্দাবন সিংহ বলেন উপস্থাসথানিতে psychological complex গড়ে তুলবার যে গ্রামস দেখা যাবে মাঝে মাঝে, তা' ব্যর্থ হয়েছে। শ্রীসরোজ গুহ বলেন, জীবন ও সাহিত্যের মধ্যে যে নিবিড় সম্পর্ক বিশ্বাস তা' লেখক সম্পূর্ণ অনুভব করেছেন। তাঁর চরিত্রগুলি ফটোগ্রাফী নয় মোটেই, অভিজ্ঞতা এবং সহানুভূতির অণুরূপ সংমিশ্রণের ফলে তারা সম্পূর্ণ জীবন্ত হয়ে উঠেছে। তিনি আরো বলেন যে আজকালকার সাহিত্যিককে বাস্তব এবং রাজনীতি এড়িয়ে গেলে চলবে না। উভয়ের মধ্যেই তাঁকে সাহিত্যসৃষ্টির উপাদান খুঁজতে হবে। গোলাম কুন্দুস বলেন 'প্রয়ানীর মাঝি' মাণিকবাবুর representative উপস্থাস নয়।

অধ্যাপক শ্রীযুক্ত তারাপদ মুখোপাধ্যায় বলেন বইখনিতে আগাগোড়া কথোপকথনের জন্য যে পূর্ববঙ্গীয় ভাষার ব্যবহার করা হয়েছে, পশ্চিম বঙ্গীয় পাঠকের কানে তা শুক্তিমধুৰ; এ বেন ঝুপদ খেয়ালে অভ্যন্ত শ্রোতার ভাট্টিয়ালি শোনার মতো। তিনি আরো বলেন যে, উপস্থাসথানিতে আলিকের কেনো হুকুহ মার্পাঁচ না থাকলেও, খুব পাকা শিল্পীর হাতের পরিচয় পাওয়া যাব এতে। যেমন পীতম মাবির চরিত্রটি— খুব অল্প কথায়, সামাজিক কয়েকটি কালির আঁচড়ে একখানি সম্পূর্ণ জীবন্ত প্রতিকৃতি। তবু, হোসেন মিয়ার চরিত্র সমস্ত বইখনির অত্যন্ত বাস্তবিক এবং ভাগ্রাং পরিবেশের মধ্যে বেন খানিকটা অলোকিক মনে হব। হোসেন মিয়া বেন কেতুপুরের এই দরিদ্র নরনারীর অগতের থেকে বিভিন্ন অপর কেনো জগতের মাঝুষ। বইখনির, এই বোধ হয় একমাত্র ক্রাট।

সভাপতি মহাশয় বলেন যে অতীক্রিয় অনুভূতি এবং স্বল্প বাস্তববোধের অপরাপ সামঞ্জস্য সমগ্র উপস্থাসথানিতে পরিষ্কৃত। প্রাদেশিক ভাষার ব্যবহার সমষ্টি তিনি বলেন যে পদ্মাপারের ভাষার সঙ্গে লেখক খানিকটা গঙ্গাপারের কথার মিল দিয়ে ফেলেছেন। লেখক যদি আরো একটু সতর্ক হয়ে থাট্ট প্রাদেশিক ভাষার ব্যবহার করতে পারতেন কথোপকথনের জন্মে, তাহলে পরিবেশের বাস্তবিকতা আরো একটু গভীরভাবে ফুটতে পারতো, হয়তো।

অতঃপর সভাপতি মহাশয় এবং অপরাপর বক্তা এবং শ্রোতাদের ধন্তবাদ জ্ঞাপনের পর স ভা ভঙ্গ হয়।

রঞ্জিত গুহ, সম্পাদক



“সাথী”

শিল্পী শ্রীদেবপ্রসাদ ভট্টাচার্য

উপনিষদের একটি দিক্

শ্রীহিরণ্য বন্দ্যোপাধ্যায়, আই, সি, এস্

উপনিষদের মধ্যে একটি প্রধান লক্ষ্য করবার বিষয় হ'ল সে যুগের চিন্তাশীল ব্যক্তির বিদ্যা আহরণের প্রতি সুনিবিড় আকর্ষণ। অবিদ্যার সংশ্লিষ্ট এবং অঙ্গান্তের অন্ধকার তাঁদের কাছে অতি স্থলার বস্তু ছিল। উপনিষদের ঋষির প্রার্থনায়, কথায়, উপদেশে, অবিদ্যার প্রতি এই সুগতীর বিবাগের অভিব্যক্তি আমরা যথেষ্ট পরিমাণে খুঁজে পেয়ে থাকি। উপনিষদের ঋষির প্রার্থনায় তাই আমরা পাই “তমসো মা জ্যোতির্গমন।” সেইরূপ, যারা অবিদ্যার প্রতি আসতে, সত্য এবং বিদ্যার পথ ভঙ্গ, তাঁদের উপনিষদকার ঘণ্টা করেন এবং তাঁদের জন্য পরলোকে তীব্র শাস্তির ব্যবস্থা রাখেন। ঈশ উপনিষদ বলেন যে “যারা অবিদ্যার উপাসনা করে তারা গতীর অন্ধকারে প্রবেশ করে।” শুধু তাই নয়, বিদ্যাহীন মানুষের শক্তিস্থাপন সন্তুষ্ট নয়। ব্যবহারিক জগতেও বিদ্যাহীন ব্যক্তি আমল পার না। ছান্দোগ্য উপনিষদ বলেন—“বিদ্যা এবং অবিদ্যা বিভিন্ন জিনিষ। মানুষ যা বিদ্যার সাহায্যে এবং শ্রদ্ধা এবং উপনিষদের সাহায্যে সঞ্চয় করে তাই শক্তিপূষ্ট হয়।”

এক পক্ষে মেমন অবিদ্যার সহিত তুলনায় বিদ্যার প্রতি পক্ষপাত তাঁদের বেশী, অপর পক্ষে নিছক সাধারণ বিদ্যালাভের থেকে দর্শনিক বিদ্যালাভের প্রতিই তাঁদের আকর্ষণ ছিল সর্বপ্রাধান। বিদ্যাকে এই কারণে তাঁরা দুই প্রধান শ্রেণীতে ভাগ কর্তৃতেন, এক ব্যবহারিক বিদ্যা এবং দুই পারমার্থিক বিদ্যা বা পরাবিদ্যা। মুগ্ধক উপনিষদ বলেন—“আমরা শুনেছি যে ব্রহ্মবিদ্রো ব'লে থাকেন যে দ্বীরকম বিদ্যা আমাদের জানা গ্রয়েজন, পরা এবং অপরা বিদ্যা। অপরা বিদ্যা হ'ল ঋগ্য ষজ্জন্ম সাম অথর্ববেদ, শিক্ষা, কংস, ব্যাকরণ, নিরুক্ত, ছন্দ এবং জ্যোতিষ্য। আর পরাবিদ্যা হ'ল তাই যার দ্বারা সেই অক্ষরকে, অন্ধকে জানা যায়।” এই অপরা বিদ্যার ব্যাখ্যা আপাতদৃষ্টিতে যা মনে হয় তা হ'তে অনেক ব্যাপক এবং সেইটাই আমাদের এখনে ভালকর হানয়ন্ম করা একটু প্রয়োজন হয়ে পড়ে। বেদের যুগে ব্যক্তিগত শিক্ষার বিষয় ছিল সেই ছয়টি শ্রেণীতে ভাগ করা হ'ত। সেই ছয়টি শ্রেণীই হ'ল শিক্ষা, কংস, ব্যাকরণ, ছন্দ, নিরুক্ত এবং জ্যোতিষ। এই ছয়টি শিক্ষণীয় বিষয় ছাড়া যা বাকি রইল তা হ'ল ধর্মগ্রাহণ্যলি অর্থাৎ চারখানি বেদ। কাজেই অপরা বিদ্যার তালিকায় যে সকল বিষয়ের কথা উল্লেখ করা হয়েছে তার মধ্যে ধর্মগ্রন্থ এবং যা কিছু বিষয় ব্যবহারিক গ্রন্থ ব'লে পরিগণিত হ'ত সবই জড়িত হয়ে পড়েছে। স্মৃতরাং ব্যবহারিক গ্রয়েজনের গ্রন্থ এবং তথা ধর্মবিষয়ক

গ্রহ এই দ্রুহই উপনিষদের খবর কাছে সমস্তানীয়। তারা উভয়েই নিষ্ঠ। যে বিষা তাদের থেকে শ্রেষ্ঠ তা হ'ল পরাবিষ্ঠা। পরম সত্য যা, পরম তত্ত্ব যা, তার সন্ধান যা দেয় তাই হ'ল পরাবিষ্ঠা। দার্শনিক বিষ্ঠাই পরাবিষ্ঠা, দার্শনিক বিষ্ঠাই সর্বশ্রেষ্ঠ বিষ্ঠা। পরম সত্যের সন্ধানে যে বিষা আস্তনিরোগ করে সেই হ'ল পরাবিষ্ঠা এবং উপনিষদের বিষয়ও হ'ল এই পরাবিষ্ঠা আহরণ।

এই পরাবিষ্ঠার প্রতি আকর্ষণ তখনকার মাছুয়ের মনে খুবই গভীর এবং ব্যাপক ছিল। পরাবিষ্ঠা আহরণের কৌতুহল সেকালে আবালযুক্তবিপিতা সকলেরই যে কত তীব্র ছিল তা স্মৃতির হৃদয়স্থল হয় উপনিষদে বর্ণিত নচিকেত। এবং মৈত্রীর গন্ধ হ'তে। আমরা তার সঙ্গে সকলেই স্মৃতিরচিত। এই দ্রুটি স্মৃতির গন্ধ হ'তে সহজেই ধারণ। ক'রে নিতে পারি সেকালে পরাবিষ্ঠার আদর কর বেশী ছিল। পার্থিব ভোগ বিলাসের মোহ, ব্যবহারিক জীবনে যা কাজে লাগে এমন বিষ্ঠার আকর্ষণ, এমন কি যাগ যজ্ঞ ইত্যাদি ধর্মবিষয়ক ব্যাপারের দাবীও সে কালের মাছুষ সম্পূর্ণরূপে বিনা দিখায় প্রত্যাখ্যান করতেন পরাবিষ্ঠাকে বরণ ক'রে নেবার জন্য। নিছক জ্ঞানলাভের জন্মই জ্ঞানলাভের আকাঙ্ক্ষা প্রবল ছিল। যে জ্ঞান কোন ব্যবহারিক কাজে লাগে না, যে জ্ঞান স্থষ্টির মৌলিক বিষয়গুলিকে নিয়ে যে রহস্য আমাদের ধীর্ঘ লাগায় তার উচ্ছেদ সাধন কর্তে সেই জ্ঞানই তাদের কাছে বরণীয়তম ছিল।

স্মৃতির আমাদের লক্ষ্য করার বিষয় এই যে ধর্মবিষয়ক কোন আলোচনাই উপনিষদের চতুর্মীমার মধ্যে স্থান পায়নি অথচ আশ্চর্যের বিষয় এই যে, উপনিষদকে হিন্দুরা নিজেদের ধর্মগ্রন্থ ব'লে গণনা করেন। কিন্তু আমরা দেখিয়েছি যে বেদের যুগের ধর্মান্তরের গোড়ামি কাটিয়ে তবেই উপনিষদের চিন্তাধারার প্রভনের স্তর হয়। উপনিষদের মতে মাছুয়ের প্রকৃত ধর্ম যাগ নয়, যজ্ঞ নয়, পূজা নয়, অর্চনা নয়, নিছক পরাবিষ্ঠালাভ। বাহিরের ধর্মকে যে উপনিষদ এমন ক'রে দূরে ঠেলতে পেরেছিলেন এই হ'ল উপনিষদের শুধু বৈশিষ্ট্য নয়, উপনিষদের উৎকর্ষও বটে। যে বেদকে হিন্দু আপোরূপের বলেন, যে বেদকে শ্রেষ্ঠ ধর্মগ্রন্থ ব'লে বিখ্যাস তাকেই উপনিষদ অপদার্থ বস্তু ব'লে নির্দেশ করেছেন। আমরা এই সম্পর্কে আবার মুগ্ধক উপনিষদে বর্ণিত পরা ও অপরা বিষ্ঠার বিভেদের কথা উল্লেখ করতে পারি। “আমরা শুনেছি যে ব্রহ্মবিদ্রা ব'লে থাকেন দ্রুই রকমের বিষ্ঠা আমাদের জেনে রাখা প্রয়োজন, পরা এবং অপরা বিষ্ঠা। অপরা বিষ্ঠা হ'ল ঋগবেদ, যজুর্বেদ, সামবেদ, অথর্ববেদ, শিক্ষা, কংজ, ব্যাকরণ, নিরুক্ত, ছন্দ এবং জ্যোতিষ; আর পরাবিষ্ঠা হ'ল তাই যার দ্বারা অক্ষরকে ব্রহ্মকে জানা যায়।” আমরা এই সম্পর্কে ছান্দোগ্য উপনিষদে বর্ণিত ঋষি সনৎকুমারের বেদ সমষ্টিকে অভিমতটিও উল্লেখ কর্তে পারি। তিনি বলেছিলেন —“নোম বা ঋগবেদে, যজুর্বেদঃ সামবেদ আর্থবণ্শচতুর্থ...” বেদ ধর্মাচারণ প্রস্তুতি

উপনিষদের চোখে নিকৃষ্ট জিনিষ। পরাবিষ্টা আহরণই মাঝের পরমার্থ, পরাবিষ্টা আহরণই মাঝের শ্রেষ্ঠ ধর্মাচরণ। তাহাতেই মাঝের অন্তরাঙ্গার পূর্ণতম তপ্তি সাধিত হয় এবং মাঝের শ্রেষ্ঠ কল্যাণ সম্পাদিত হয়। এখানে নীতি ও ধর্ম এক হয়ে গেছে। মাঝের ধর্ম হ'ল সত্যাসংক্ষান।

এই ধরণের ধর্মাচরণের ব্যাখ্যায় আসল ধর্মের কোন হানি হ'তে পারে না। ধর্মের যা মূল উপাদান তা হ'ল যে মহতী শক্তির বিকাশ আমরা জুগতের চারিপাশে দেখি তাইই প্রতি শ্রদ্ধা নিবেদনের ইচ্ছা। এই হ'ল ধর্মবোধের উন্নততর প্রকাশ। কিন্তু এই মূল জিনিষকে অবলম্বন ক'রে কতকগুলি গৌণ জিনিষও ধর্মের চারিপাশে জমা হয়ে গঠে। ধর্মের এই দিকটা হ'ল আচারার্থান্তানের দিক। ধর্মে ধর্মে বিভিন্নতা, ধর্মে ধর্মে সংঘর্ষ এবং ধর্মে ধর্মে বিদ্বেষ যা কিছু ঘটে সবই এই আচারার্থান্তানের সম্পর্কে। গ্রাহন নিবেদন প্রৌক্ত ভাষায় হবে, না মাতৃভাষায় হবে, এই নিয়ে ক্যাথলিক ও প্রোটেস্ট-এর সংঘর্ষ, তত্ত্ব নিবেদন মূর্তিবিহীন দেবতার উদ্দেশ্যে হবে, না প্রতীক স্ফুরণ মূর্তির উদ্দেশ্যে হবে, এই নিয়ে হিন্দু ও মুসলমানের বিবাদ। কিন্তু ধর্মের যা মূলগত জিনিষ তা হ'ল সর্বত্রই এক। সবার পিছনে যা মূল উদ্দেশ্য নিহিত রয়েছে তা হ'ল এই যে বিশ্বশক্তির নিকট মানবের শ্রদ্ধা নিবেদিত হ'ক। এই যা গৌণ জিনিষ, যা আবর্জনার মত জিনিষ সেই আচারার্থান্তানই ধর্মে ধর্মে ক্ষত্রিম বিবাদ ঘটিয়ে তোলে। কিন্তু যেখানে এই বাহিরের বস্তুটিকে সম্পূর্ণ ত্যাগ ক'রে নিছক শ্রদ্ধা নিবেদনকেই ধর্মাচরণ-এর উৎকৃষ্ট পথ ব'লে গ্রহণ করা যায় সেখানে ত আর এ বিবাদের সম্ভাবনা থাকে না। সেটা সন্তু হয় নিছক সত্য সন্ধানকেই আমরা ধর্ম ব'লে গ্রহণ করি। বৈজ্ঞানিক, কবি, দার্শনিক যে ধর্ম আচরণ করেন সেই হ'ল মাঝের প্রকৃত ধর্ম। সত্যাসংক্ষান মানেই হ'ল যে শক্তি এই বিশ্বের পিছনে থেকে লীলা করেছেন সেই বিরাট শক্তিকে বুদ্ধির সাহায্যে জান্তে চেষ্টা করা। তাঁর সেই অনন্ত লীলার বহস্থ যত উদ্যাচিত হবে ততই আমাদের শ্রদ্ধা এবং বিশ্বের সীমা থাকবে না। শ্রদ্ধা নিবেদন স্বতই যেখানে সম্পাদিত হবে, সেখানে ক্ষত্রিম উপায় অবলম্বন ক'রে ধূপ ধূনা জ্বেলে মনের মধ্যে শ্রদ্ধা ভাব ফুটিয়ে তুলতে হবে না। কোন বড় কবির রচনা যত বেশী পড়ব, যত ভাল ক'রে হ্যায়ঙ্গম করতে চেষ্টা করব ততই কবির শক্তির উপর শ্রদ্ধা জাগবে আমাদের বেশী। বিশ্বকবির রচনাকে ভালঝুপে জানা, হ্যায়ঙ্গম করা সেইত হ'ল আমাদের শ্রেষ্ঠ ধর্মাচরণ। উপনিষদ এই ধর্মাচরণই প্রচার করেন।

এই মহান ধর্মার্থান্তানের আর একটা বড় গুণ এই যে এখানে মাঝের মন কখনও ক্লেদযুক্ত হয় না। সীমাবদ্ধ আচারার্থান্তানের মধ্য দিয়ে যে ধর্ম আমরা পাই তা সঙ্গে আনে গরলও বটে। তা মনকে শুধু বিভিন্ন ধর্মাবলম্বীর প্রতি বিদ্বেষভাবাপন্ন করে না,

তা সঙ্গে আনে আমাদের মনের দাসত্ব। মনকে নানা অঙ্গবিশ্বাসের দ্বারা তা এমন আচ্ছান্ন ক'রে ফেলে যে তখন আর মনের স্বাধীন চিন্তাশক্তি বজায় থাকেনা। এইটাই হ'ল সব থেকে পরিতাপের বিষয়।^(১) এইরূপে মন যখন ক্লেন্ডযুক্ত হয় তখন স্বাধীন চিন্তাশক্তি আর সন্তুষ্টি থাকে না। কি বিজ্ঞান কি দর্শন কোনটিই আর বিকাশন্ত করতে পারে না। ইউরোপে ক্লীচান ধর্মের বিকাশে আমরা এর প্রচুর উদাহরণ পাই। মধ্যযুগে খৃষ্টধর্মের এই আবর্জনার দিকটা মাঝমের মনকে এমন ক্লেন্ডযুক্ত করেছিল যে দর্শন বা বিজ্ঞান সাধন একেবারে থেমে গিয়েছিল। আধুনিক যুগে বৈজ্ঞানিক গবেষণা বা দার্শনিক গবেষণা ইউরোপে যে এত বিকাশ লাভ করতে সমর্থ হয়েছিল তার কারণ এই আবর্জনাকে তা ত্যাগ করতে পেরেছিল। খৃষ্টধর্মের গোড়ামর দিকটা যদি তাঁরা অক্ষুণ্ণ বাখ্তেন তা হ'লে বিজ্ঞান ও দর্শনের বিকাশ ইউরোপে আদো সন্তুষ্ট হ'ত না। এই কারণেই ত দেখি দার্শনিক বারট্রাণ্ড রাসেল এমন পুস্তক রচনা করেন যার নাম দেন 'Why I am not a Christian'।

আর বাহিরেই বা যাই কেন? আমাদের দেশেই এই হিন্দু সমাজের কুকে প্রতি-দিনকার জীবনে অঙ্গ ধর্মাচরণের গরলের উল্লার প্রতি নিয়তই দেখে আসছি। যে আচার বা যে সংস্কার নৃত্য আবেচ্ছীর মাঝে সম্পূর্ণ বাতিল হয়ে গেছে, যাতে কি শুক্তি কি নীতি কারণ সমর্থন নাই, তাকেই ধর্মরক্ষী বীরগণ কি প্রাণপণ বলে আঁকড়ে ধ'রে থাকতে চেষ্টা করেন! এক্ষেত্রে এমনটি দেখা বিচিত্র কি যে শরৎচন্দ্রের মত মনীয়ী তাঁর রচনার ভিতরে স্পষ্ট ভাষায় জানিয়ে দিয়েছেন যে এ ধর্মাচরণে তাঁর আদো অচুমোদন নাই। এই সম্পর্কে তাঁর 'পথের দাবী'র কিছু অংশ নীচে উন্নত করবার লোভ সংবরণ করা গেল না:

"আর শুধু কি বর্ণাশ্রম? তোমার ক্লীচান ধর্মও আজ তেমনি অসত্য হয়ে গেছে, ভারতী, এর প্রাচীন মোহ তোমাকে ত্যাগ করতে হবে।

ভারতী ভীত হইয়া বলিল, যে ধর্মকে ভাস্তবাসি, বিশ্বাস করি, তাকেই তুমি ত্যাগ করতে বল দাদা?

ডাক্তার কহিলেন, বলি। কারণ সমস্ত ধর্মই মিথ্যা, আদিম দিনের কুসংস্কার। বিশ্বানবতার এত বড় পরম শক্তি আর নেই।" (১)

এই সব কারণেই ত মনে হয় উপনিষদ যে ধর্মপুস্তক ব'লে পরিগণিত হয়েও তথা-কথিত ধর্মের বালাই রাখেননি, এই হ'ল তার চরম বৈশিষ্ট্য শুধু নয়, পরম গৌরবের বিষয়ও বটে। উপনিষদের পাতায় তিন হাজার বছর আগে মাঝমের যে ভুল ভেঙে গিয়েছিল সে ভুল এখনও মাঝমকে পেয়ে বসেছে। সে ভুলের ভূত যেদিন সত্যই মাঝমকে ছেড়ে চলে যাবে সেই দিনই বোধ হয় সত্যকার বিশ্বানবতার নৃতন যুগ প্রতিষ্ঠা করবার সময় আসবে।

(১) পথের দাবী, ২য় সংস্করণ—পৃ ৩৭৬

ଆଣ ଓ ଡାଟା

“ ଭାସ୍କର ”

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ଭରା ବର୍ଷା । ଭରା ନଦୀ । ପନ୍ଦାର ପାଡ଼େ ଭୀଷଣ ଭାଙ୍ଗ ଧରିଯାଛେ । ଛୋଟ ଏକଥାନି ଗ୍ରାମ । ଅନେକ କଟେ ଗତ ହଇ ତିବ ବସରେର ଭାଙ୍ଗନେ କୋନ ମତେ ଟିକିଯା ଆଛେ । ଏବାର ବୁଝି ଆର ନିଷାର ନେଇ । ଦିବାରାତ୍ର ପାଡ଼େର ନିଚେ କୁଳକୁଳ, ଝୁଗୁପ, ବପାଂ-ବପାଂ ଶବ୍ଦ ଚଲିତେଛେ । କଥନେ କଥନେ ଏକ ଏକଟା ପ୍ରକାଣ ମାଟିର ଚାପଡ଼ା ଗାଢ଼ିପାଳା ଲହିଯା ନଦୀର ବକ୍ଷେ ଧବସିଯା ପଡ଼ିତେଛେ ।

ପାଶାପାଶି ହଇଥାନି ଛୋଟ ବାଡ଼ୀ । ପୁରୁଷାତ୍ମକମେ ପରମ୍ପରେର ସୁଖହଂଥେର ସାଥୀ । ବନ୍ଧୁତ୍ୱ, ବିବାଦ, ଶ୍ରୀତି, ଈର୍ଷା, ସବଇ ଆଛେ, ତବୁ ତାରା ପରମ୍ପରେର କାଛେ ଏକାନ୍ତିରୁ ଆପନାର ଜନ ।

ଏକଦିନ ସନ୍ଧ୍ୟା ହୟ ହୟ । ଏ-ବାଡ଼ୀର ରମେଶ ଆର ଓ-ବାଡ଼ୀର ଗଣେଶ ପନ୍ଦାର ପାଡ଼େ ବସିଯା ଗଲ୍ଲ କରିତେଛେ । ଆର କୟଦିନ ସଦି ଏମନି ଭାବେ ଭାଙ୍ଗ ଚାଗିତେ ଥାକେ, ତାହା ହଇଲେ କି ଉପାୟ ହଇବେ, ତାହାଇ ଆଲୋଚନା କରିତେଛେ । ଗଣେଶ ଉଠିଯା ଗିଯା ଜଳେର ଆରୋ କାଛେ ଗିଯା ବସିଯା, ରମେଶକେ ଡାକିଲ, ‘ଏଥାମେ ଆସ’ । ରମେଶ ବଲିଲ, ‘ସାବଧାନ କିନ୍ତୁ’ ।

ଏହି କଥା ବଲିତେ ବଲିତେଇ ଏକଟା ମାଟିର ଚାପେର ସଙ୍ଗେ ଗଣେଶ ବପାଂ କରିଯା ଜଳେ ପଡ଼ିଯା ଗେଲ । ରମେଶ ଜାନିତ, ଗଣେଶ ସାଂତାର ଜାନିଲେଓ, ସମ୍ପ୍ରତି ଗୁରୁତର ଅମୁଖ ହଇତେ ଉଠିଯାଛେ ବଲିଯା ଗାୟେ ଏକଟୁ ଓ ବଳ ନାଇ । ତାହାକେ ବାଁଚାଇବାର ଜଣ୍ଠ ମେ ତୁମ୍ଭଗାଂ ଜଳେ ଝାପାଇଯା ପଡ଼ିଲ ଏବଂ ବହୁକଣ ବହ ଚେଷ୍ଟା କରିଯା ଗ୍ରାମ ହଇତେ ପୋଯା ଏକ ମାଇଲ ଦୂରେ ଅର୍ଧମୃତ ଅବହ୍ୟାର ତାହାରା ତୀରେ ଉଠିଲ ।

ପୋଯ ଅଚେତନ ଗଣେଶ ଏକଟୁ ସୁନ୍ଦର ହଇତେଇ ବଲିଲ, ତୋର ଜଣ୍ଠାଇ ଆଜ ଆମି ଆଣ ଫିରେ ପେଲାମ ।

ଥାମ । ଆର ବନ୍ଧୁତା କ'ରତେ ହବେ ନା । ଏଥନ ଚଲ ଆପେ ଆପେ ବାଡ଼ୀ ଯାଇ । ଅନ୍ଧକାର ହୟେ ଗେଛେ ।

ରମେଶ ଆର ଗଣେଶର ବିଚ୍ଛେଦିନ ବନ୍ଧୁତ କ୍ରମଃ ଗାଢ଼ ହଇତେ ଗାଢ଼ତର ହଇତେ ଲାଗିଲ ।

পঁচিশ বছর পরে। বেলা সাড়ে আটটা। মাণিকতলার বাজার। আধ-খোলা মণিব্যাগ হাতে রন্ধেণ। পিছনে গামছা কাঁধে চুপড়ি আর চটের থলে হাতে চাকর। তরকারীর বাজারে এক দোকানে লাল ডাঁটার বাড়ি দেখিয়া, সেখানে গিয়া এক বাড়ি ডাঁটা হাতে লইয়া রমেশ বলিল, কত?

চার পয়সা।

এক বাড়ি ডাঁটা চার পয়সা কিরে?

আজ্জে, এ বাঁকড়োর ডাঁটা। ভারি মিষ্টি। চিবিয়ে যখন খাবেন, বুবাতেই পারবেন না ডাঁটা চিবুচ্ছেন না আখ চিবুচ্ছেন।

তাই নাকি? সে যাই হোক, হ'পয়সায় দিবি?

আজ্জে না বাবু।

তবে রইল তোর ডাঁটা।

রমেশ ডাঁটা রাখিয়া অগ্রসর হইল। পিছনে গামছা কাঁধে চুপড়ি আর থলে হাতে চাকর চলিল।

গণেশও আসিয়াছে বাজার করিতে। ছাতা বগলে, থলে হাতে। লাল ডাঁটার বাড়ি দেখিয়া, একটি বাড়ি হাতে তুলিয়া বলিল, কত?

চার পয়সা।

এক বাড়ি ডাঁটা চার পয়সা কি রে?

আজ্জে, এ বাঁকড়োর ডাঁটা। ভারি মিষ্টি। খাবার সময়ে মনে হবে, যেন ল্যাবেঙ্গুস থাচ্ছেন।

তাই নাকি? সে যাই হোক, হ'পয়সায় দিবি?

আজ্জে না বাবু। আমার কেনাই পড়েছে সাড়ে তিন পয়সা।

গণেশ এবং তার স্ত্রী উভয়েই ডাঁটা খুব ভালবাসে। আজ আরো বেশি ভাঙ-বাসিবার কথা। কারণ আজকার মেহুতে মাছ নাই। মিষ্টি ডাঁটা অনেকক্ষণ ধরিয়া চিবাইয়া চিবাইয়া থাওয়া যায়, কাজেই খুব স্বিধা। গণেশ বলিল, নে বাপু, তিন পয়সার কমে যখন দিবিই নে।

এই কথা বলিয়া, তিনটি পয়সা কমালের খুঁট হইতে বাহির করিয়া দোকানীর হাতে দিয়া, ডাঁটার বাড়িটি ছাতার সঙ্গে বগলে কেলিয়া অগ্রসর হইল। একটু গিয়াই রমেশের সঙ্গে দেখা। গণেশ বলিল, ‘আবু, রমেশ যে!'

ঁহ্যা, এই মাস থানেক হ'ল ক'লকাতায় বদলি হয়েছি। সব ভাল তো?

ଚଲେ ଯାଚେ । ଆମାର ଆର ଭାଲ ମନ୍ଦ । ତୋର ସବ ଖବର ଭାଲ ?
ହଁ ।

ରମେଶ ଇତିମଧ୍ୟେ ଗଣେଶେର ବଗଲେ ତାହାରି ଦର-କୁତ ଡେଣ୍ଟାର ବାଡ଼ଟା ଲକ୍ଷ୍ୟ କରିଯାଛେ ।
ଜିଜ୍ଞାସା କରିଲ, ଡେଣ୍ଟାର ବାଡ଼ଟା କତ ନିଲେ ?

ତିନ ପଯସା ।

ଶ୍ରେଷ୍ଠ ଠକିରେଛେ—ବଲିଗ୍ନା ରମେଶ ଅଗ୍ରସର ହିଲ ।

ଇହାର ପର ନାକି ରମେଶ ଗଣେଶେର ସଙ୍ଗେ କଥନ ଓ କୋନ ଦିନ ବାକ୍ୟାଲାପ କରେ ନାହିଁ ।

ଆଣପଣ କରିଯା ଯେ ବନ୍ଧୁ-ସୌଧ ଗଡ଼ିଯା ଉଠିଯାଇଲ, ପଞ୍ଚିଶ ବନ୍ଦର ପରେ ତୁ ପଯସାର
ଏକ ବାଡ଼ ଡେଣ୍ଟାର ଆୟାତେ ତାହା ଧୂଲିସାନ୍ତ ହିଲେ, ଇହାଓ କି ସନ୍ତବ ?

ରବୀନ୍ଦ୍ର-ମାହିତ୍ୟ ସମାଜପ୍ରଗତିର ରୂପ

ସୁଧାମୟ ଭର୍ତ୍ତାଚାର୍ଯ୍ୟ

[ତୃତୀୟ ବାର୍ଷିକ ଅର୍ଥନୀତି]

(ପୂର୍ବାମ୍ଭୁବନି)

“ଘରେ-ବାହିରେ” ନାମକରଣଟି ଯଥାଇନ୍ଦ୍ରିୟ ହେବେଳେ । ଏବାର ପୁଞ୍ଜକେର ପଟ୍ଟଭିମିକାର ଆଲୋଚନାଯାଇ ଆସା ଯାକ । ଗ୍ରାୟ ଦେଡଶତ ବନ୍ଦେଶ୍ଵର ପୂର୍ବେ ସୃଚିତ ଦେଶୀର ବୁର୍ଜୋଯା ସମାଜେର ନୃତ୍ୟ ପ୍ରାଣବେଗ ସଂକାର ହେବେଳେ ୧୯୦୫ ମାର୍ଚ୍ଚ ଥିବା ଥିବା ବୁର୍ଜୋଯା ସମାଜେର ମଧ୍ୟେ ବ୍ୟକ୍ତିସଂତ୍ରନ୍ୟ ଓ ପ୍ରେମେର ଶ୍ରୀଦୀର୍ଘ ଆରା ପ୍ରେସାର ଲାଭ କରେ ଏବଂ ତତ୍ସଙ୍ଗେ ଏକ-ପତ୍ରିତ୍ତ (ପତିତ) ନାରୀ ଓ ପୁରୁଷେର ଯୌନ-ସମ୍ପୃକ୍ଷିତେ ନାରୀ-ସମ୍ପର୍କିତ ସାମନ୍ତ-ତାତ୍ତ୍ଵିକ ଛାଯାଚିତ୍ର ସମସ୍ତ ଛିନ୍ନ କ'ରେ ଯୌନ-ସାଂଚନ୍ୟ ପୁରୁଷେର ଆହୁକୁଳ୍ୟ ଏବେଳେ : ଅବଶ୍ୟ ତତ୍ସଙ୍ଗେ ନାରୀର ଉପର ଅଧୁକ୍ତ ବ୍ୟାପକ ରୋମାଣ୍ଟିକ ମନୋଭାବକେ ଦୂରୀଭୂତ କରେନି—ଇହାର ମୂଳୀଭୂତ କାରଣ ଉପରୋକ୍ତ ପୁରୁଷାହୁକ୍ୟ । “ଘରେ-ବାହିରେ”ର ଚରିତ୍ରାଲୋଚନାର ମଧ୍ୟେ ଏହି ଭାବଧାରାର ସନୀଭୂତ ବିଶେଷଣ ଦେଖିବା ପାଇ ।

ନିଖିଲେଖ ବିମଲାର ଉପର ବଳପ୍ରୋଗ୍ରାମ କ'ରେ ପ୍ରେମକେ ଆହାନ କରେନି—ସେ ଚେଯେଛିଲ ବିମଲାର ଉତ୍ୟୁକ୍ତ ପ୍ରେମକେ ସ୍ଵାଧୀନଚୁକ୍ତିର ସର୍ତ୍ତେର ମତୋ ; ସ୍ଵେଚ୍ଛାପ୍ରେଗୋଦିତ ଓ ସ୍ଵତଃଫୁର୍ତ୍ତ । ପୁଁଜି-ଶାସିତ ସମାଜେ ନାରୀର ଉପର ଅଧୁକ୍ତ ରୋମାଣ୍ଟିକ ମନୋବ୍ୟବୀତି, ତାର ସଭାବଭୀର୍ତ୍ତାର ଅତିରଙ୍ଗିତ ରୂପ, ସତୀହେର ମୋଳାରେମ ସ୍ଵରଭି ଯୌନ-ସନ୍ତୋଗେ ପୁରୁଷାଧିପତ୍ୟେର ରୁକ୍ଷେଷନୀ ପଞ୍ଚ-ସ୍ଵର୍ଗପ । ଜନନୀ-ବିଧି-ଶାସିତ ସମାଜେ ନାରୀର ସତୀତ୍ଵ କଥାଟା ସମ୍ପୂର୍ଣ୍ଣ ଅର୍ଥହୀନ ଏବଂ ଇହାର କୋନ ଅଣ୍ଟିରୁହି ସ୍ଥିକୃତ ନାହିଁ । ଉତ୍ତର-ଜନନୀବିଧି-ସମାଜେ ଧର୍ମ-ଦୌଲତେର ରୂପାନ୍ତରେ ଫଳେ ଅର୍ଥାତ୍ ସମାଜେର ଧନୋଂପାଦନ ଯତ୍ନ ପୁରୁଷହତ୍ସାନ୍ତରିତ ହେଁବାର ନାରୀର ଯୌନସାଂତ୍ରନ୍ୟ ଥିବା ହେବେ ଗେଲ ଏକପତିତ୍ସେର ଆବେଷନୀତି । କିନ୍ତୁ ପୁରୁଷେର ଏକପତ୍ରିତ୍ତ ଶୁଦ୍ଧ ନାମାକ୍ଷିତ ହେବେଇ ରହିଲ : ଏବଂ ଯୌନ-ସନ୍ତୋଗେ ପୁରୁଷ ଆଦିମକାଳେର ବହୁାନିଷ୍ଠାର ଅଧିକାର ତ୍ୟାଗ କରେନି । ବୁର୍ଜୋଯାର ସଭ୍ୟତାର ଯୁଗେ ଉଠା ମାତ୍ର ରୂପାନ୍ତର ଗ୍ରହଣ କରେଲେ । ବର୍ତ୍ତମାନ ପୁଁଜିଶାସିତ ସମାଜେର ବୁର୍ଜୋଯାର ଏକପତ୍ରିତ୍ତରେ ଆବେଷନୀର ମଧ୍ୟେ ପରକୀୟ ପ୍ରେମ ପ୍ରତିଷ୍ଠା କରେଲେ ଥୁବ ମନୋଜ ପଞ୍ଚାୟ । ନରନାରୀର ଯୌନ-ସମ୍ପର୍କେ ନାରୀର ସତୀତ୍ଵ ଏବଂ ପୁରୁଷେର ବହୁଗମନେର ଏକାଧିପତ୍ୟାଇ ବର୍ତ୍ତମାନୟୁଗୀୟ ଏକପତ୍ର-ପତ୍ରିତ୍ତରେ ମୂଳରୁତି । ଅବଶ୍ୟ ନାରୀ ସେ ଏହି ଧନତାତ୍ତ୍ଵିକ ଅଚଳାୟତନେ ପରକୀୟପ୍ରେମ କରିବାର ଚେଷ୍ଟା କରେଲେ ଏକଥା ବଳାଇ ବାହୁଳ୍ୟ । କିନ୍ତୁ ଶ୍ରେଣୀବିଶ୍ଵାସେର ଫଳେ ଉପକ୍ରମାଣକା

ଉପସଂହାରେ ସଫଳତାଲାଭ କରତେ ପାରେ ନା । ସମାଜ-ଜୀବନେ ସେହେତୁ ଏମେହେ ବକ୍ରଗତିର ବିଷବାଙ୍ଗ ।

ଆଧୁନିକ ଯୁଗେର ସମାଜେ ନାରୀ ପୁରୁଷକେ ସମାନଭାବେ^୧ କଥିନୋ ଭାଲବାସତେ ପାରଛେ ନା । ପୁରୁଷକେ ଦେବାୟିତ କ'ରେ ତାର ସର୍ବଗୁଣାର୍ଥି ଏକଟା ଅନ୍ତୁତ ଐନ୍ଦ୍ରଜାଲିକ ପୁରୁଷକେ ପୂଜା କ'ରେ ଆତ୍ମନିବେନ କରତେ ଚାଯ : ବିମଳା ସନ୍ଦିପେର ଅନ୍ତ୍ସାରଶୂନ୍ୟ ଭୂମୋ କ୍ଷିତ ପୁରୁଷଦେଇ ମୋହେ ଆତ୍ମପ୍ରଥମନା କରେଛିଲ । ଅବଶ୍ୟ ବିମଳାର ଏହି, ମାନସିକ ଗତି ବୁର୍ଜୋଯା ନାରୀମନେର ପ୍ରତିଭ୍ରତା ସାହିତ୍ୟର ଉପର ଅର୍ଥଦାସହେର ମଧ୍ୟେ । ପୁରୁଷ ସ୍ଵାଧିକାର ଭୋଗେର ଚରମ କୋଶଲରାପେ ନାରୀର ମନେ ଏହି କୋମଳ ରୋମାଟିକ ମନୋଭାବେର ସ୍ଥଟି କରେଛେ ଏବଂ ଇହା ଧନତତ୍ତ୍ଵର କାଳକ୍ରମାୟ ଦୃଢ଼ ସଂକ୍ଷାରେ ପରିଣିତ ହେବେ । ବିମଳା ସନ୍ଦିପକେ ବିରାଟଦେଇ ପର୍ଯ୍ୟାଯେ ନା ଉଠିଯେ ତାକେ ଭାଲବାସତେ ପାରେନି : ଅବଶ୍ୟ ଏ-ଜୀତୀଯ ଭାଲବାସକେ ପ୍ରେମ-ଆଖ୍ୟା ଦେଇଯା ଚଲତେ ପାରେ କିନା ସେ-କଥା ସନ୍ଦେହଜନକ—ଇହା ନିଛକ ଅନ୍ତ୍ସାରଶୂନ୍ୟ ଅଗିମୋହ ଭିନ୍ନ ଆର କିଛୁଇ ନାହିଁ । “ଘରେ-ବାହିରେ”ର ଗୋଡ଼ାପତନ ଥେକେ ଆମରା ଏ-ବ୍ୟାପାର ସ୍ପଷ୍ଟ ଲକ୍ଷ୍ୟ କରି । ଏବଂ ଶେଷ ଦିକେ ଆବାର ଦେଇ ସଥିବ ବିମଳାର ସନ୍ଦିପାଶ୍ରିତ କଲନାର ସ୍ଵର୍ଗ ଭେଣେ ଗେଲ ତଥନ ସେ ସନ୍ଦିପକେ ସୁଣାଇ କରେଛେ । ନିଖିଲ ସମ୍ପର୍କେତେ ବିମଳାର ଏହି କଳିତ ମନୋଭିନ୍ନୀ ଦେଖା ଯାଏ । ନିଖିଲେଖ ବିମଳାର ଏହି ଅନ୍ତୁତ ପ୍ରେମ-ବିଳାସେର କୋଣ ହଦିଶ ନା ପେରେ ବିମଳାକେ ବ'ଲେଛିଲ “.....ଏର ଥେକେ ବୁଝାତେ ପାରି ଏହି ସାମାଜିକ ଆମାକେ ନିଯେ ତୋମାର ସନ୍ତୋଷ ନେଇ, ତୁମ ଏମନ ଅସାମାତ୍ମକେ ଚାଓ ଯେ ତୋମାର ବୁଦ୍ଧିକେ ଅଭିଭୂତ କ'ରେ ଦେବେ ; ଆରେକଟା ଆମାକେ ତୁମି ମନ ଦିଯେ ଗ'ଡ଼େ ତୋମାର ମନ ଭୋଗାଚି ।” ଏଥାମେ ସୁଅକାଶ ନାରୀର ଆତ୍ମପ୍ରଥମନା : ପ୍ରେମେର ସହଜଗତି ମେ ହାରିଯାଇଛେ—ଯାର ସୁମୋଗ ନିଯେ ବୁର୍ଜୋଯାସମାଜେ ସନ୍ଦିପେର ମତୋ ଦେହସର୍ବ ସାହସିକେର ଆବିର୍ତ୍ତବ ଘଟେଛେ । ବୁର୍ଜୋଯା ସମାଜପ୍ରଗତିର ଐତିହେ ଇହା ଏକଟି କ୍ରମବିବର୍ତ୍ତମାନ ସ୍ଟଟନା । ବିଂଶ ଶତକେର ପ୍ରଥମ ଦଶକାର୍ଧ ଥେକେ ବଦୀଯ ସମାଜ-ବ୍ୟବସ୍ଥାଯ ବୁର୍ଜୋଯା ଡିମୋକ୍ରାଟିକ ବିଳାବ ସ୍ଵର୍ଗ ହେ—ଦେଶୀୟ ବୁର୍ଜୋଯା ଜୀବନେ ବ୍ୟକ୍ତି-ସାତ୍ସାଧ୍ୟବାଦ ଓ ଅବାଧ ଶିଳ୍ପ ସ୍ଵାଧୀନତାର ଉପର । ଏହି ବିଳାବେ ଆଂଶିକ ପ୍ରଭାବ ନାରୀର ଯୌନ ଜୀବନେ କଥକିଂବିଦ୍ଧ ସକ୍ରିୟତା ଲାଭ କରେ । ଅବଶ୍ୟ ପିତୃଅଧିନାବୁଦ୍ଧରେ ମାତ୍ରା ଦୃଢ଼ିଭୂତ ହେଁ ଉଠିତେ ପାରେନି ସାତାବିକ ଗତିତେ । ଏଜନ୍ ନାରୀ ଅବୈଧଭାବେ^୨ ପ୍ରେମଚର୍ଚା କରିବାର ଚେଷ୍ଟା କରଛେ ପରକୀୟଗମନେ —ଏକଥ ପୂର୍ବେଇ ବଲେଛି । ସନ୍ଦିପ-ବିମଳା-ନିଖିଲେଖର ଚରିତ୍ରଭିଜେର ଆୟତନେର ମଧ୍ୟ

୧। ଅବଶ୍ୟ ବିଧିନିବେଦ ଏଥାନେ ବୁର୍ଜୋଯା ପାରିପାର୍ଶ୍ଵକେର ଅଭାସ୍ତରେ ଗଠିତ । ନିଃଶ୍ଵେତ ସମାଜ-ବ୍ୟବସ୍ଥାଯ ନାରୀ ଅର୍ଥଦାସତ ଥେକେ ମୁକ୍ତ ହେଇଯାଇ ଏହି ବିଧିନିବେଦର ମାନ ପରିବର୍ତ୍ତିତ ହେଁ ଗେଛେ । ପ୍ରେମେର ସାଧୀନତାଲାଭର ଫଳେ ଇହାର ଅବୈଧତା କ୍ରମାନ୍ତରିତ ହେଁ ।

ରବୀନ୍ଦ୍ରନାଥ ବୁର୍ଜୋଯା-ସମାଜେର ବାନ୍ଦବ-ଚିତ୍ରକଳନେ ଅନେକାଂଶେ ସଫଳତା ଲାଭ କରେଛେ । ସନ୍ଦିପେର ନାରୀମାଂସଭୁକ୍ ପରକୀୟା-ସନ୍ତୋଗୀ ମନୋହରିତର ନଗରପ ଆୟରା ଦେଖି ସଥନ ରବୀନ୍ଦ୍ରନାଥ ସନ୍ଦିପେର ଆୟୁକ୍ତାଯାର ବଲେହେଁ : “ମେଟୁକୁ ଆମାର ଭାଗେ ଏସେ ପଡ଼େଛେ ସେଇଟୁକୁ ଆମାର, ଏ-କଥା ଅକ୍ଷମେରା ଓ ହର୍ବଲେରାଇ ଶୋନେ, ଯା ଆମି କେଡ଼େ ନିତେ ପାରବ ସେଇଟେ ସଥାର୍ଥ ଆମାର……ସାରା ପଡ଼ତେ ଜାନେନା, ଧରତେ ପାରେନା, ଏହିଟୁକୁତେଇ ସାଦେର ମୁଠୀ ଆଲଗା ହଁଯେ ବାର, ପୃଥିବୀତେ ସେଇ ଆଧିମରା ଏକଦଳ ଲୋକ ଆଛେ, ନୀତି ସେ-ବେଚୋରାଦେର ସାନ୍ଧ୍ବା ଦିକ୍ ।” ଏଥାନେ ନୀତି ଯାହାଇ ହୋକନା ସେ କଥା ଅବାସ୍ତର । ଅନ୍ତତଃ ନାରୀର ପଞ୍ଜ ଥେକେ ତାର ବ୍ୟକ୍ତିଷ୍ଵାତନ୍ତ୍ରେର କଥା ସନ୍ଦିପ କଥନେ ଭାବେନି କେନନା ସେ ପୁରସ୍କର କାହେ ନାରୀର ଅର୍ଥଦାସତ୍ୱ ସମ୍ପର୍କେ ଅତିମାତ୍ରାଯାଇ ସଚେତନ । ସେ ବଲେଛେ : “ସା ଚାଇ ତା ଖୁବ କାହେ ଆସିବେ, ତାକେ ମୋଟା କ'ରେ ପାବେ, ତାକେ ଶକ୍ତ କ'ରେ ଧରିବେ—ତାକେ କିଛୁତେଇ ଛାଡ଼ିବେନା, ମାରିଥାନେ ଯା କିଛୁ ଆଛେ ତା ଭେଣେ ଚରମାର ହଁଯେ ସୁଲୋଯ ଗୁଟ୍ଟିବେ, ହାଓରାଯ ଉଡ଼ିବେ, ଏହି ଆନନ୍ଦ, ଏହି ତ' ଆନନ୍ଦ—ଏହି ତ' ବାନ୍ଦବର ତାଙ୍ଗବନ୍ଧ୍ୟ—ତାରଗର ମରଣ-ବୀଚନ, ଭାଲୋ-ମନ୍ଦ—ସୁଧୁଧୁଧ ତୁଳ୍ଚ……” ସନ୍ଦିପେର ଏହି ଆପାତ-ବିପ୍ଳବୀ ପ୍ରେମିକତାର ସତ୍ୟକାରେର ହିତ ଯଦି ନାରୀର ସ୍ଵତନ୍ତ୍ର ମତକେ ଯୌନ-ମିଳନେ ଚୁକ୍ତିର ମତୋ ସୀକାର କରିତୋ : ନିଜେର ଦ୍ୟାନୀର ବିଚାର ପ୍ରେମ-ନିର୍ଧାରଣେ ସହଜ ଏବଂ ଶେଷ ସିଦ୍ଧାନ୍ତ ମନେ କ'ରେ ବିମଳାକେ ଆଜ୍ଞା-ବିସ୍ମିତ କରିବାର ଜଣ୍ଠ ତାକେ “ମକ୍ଷିରାଗୀ” ବାନିଯେ ନା ତୁଳିତେ । ଅବଶ୍ୟ ଇହାର ବ୍ୟାଖ୍ୟା ପୂର୍ବୋତ୍ତମ ବନ୍ଦବ୍ୟେର ପୁନର୍ଗତି : ଅତିମାତ୍ରା ପିତୃପ୍ରଧାନ ବୁର୍ଜୋଯା ସମାଜେ ନାରୀର ଅର୍ଥଦାସତ୍ୱ । ବିମଳାର ଚରିତ୍ରେ ସତ୍ୟକାରେର ବ୍ୟକ୍ତିଷ୍ଵାତନ୍ତ୍ର ବିକାଶଲାଭ କରିନି : ଏକଣ୍ଠ ବ୍ୟକ୍ତିଷ୍ଵାତନ୍ତ୍ରାହୀନ ବିମଳା ସ୍ଵାଧୀନ ପ୍ରେମେର ସାଭାବିକ ଗତି ସମ୍ପର୍କେ ସଚେତନ ଅବଗତି ହାରିଯେ ଫେଲେଛେ ଏବଂ ସନ୍ଦିପେର ସଦେଶ-ପ୍ରେମେର ଅଗ୍ରବିମନେର ସ୍ଵରପ ନିର୍ଧାରଣେ ଅକ୍ଷମ ହେଁ ତାର ପ୍ରତି ମୋହିଷ୍ଟ ହେଁଥେ । ସଫଳତାର ଗର୍ଭକେଇ ସନ୍ଦିପେର ସାଦେଶିକତାର ଗୈରିକ ଆବରଣ ସଥନ ଅନ୍ଧଚୂତ ହେଁ ତାର ସ୍ତଳ-ଦେହ-ସନ୍ତୋଗୀ, ଅର୍ଥଗୁରୁ ରୂପ ପ୍ରକାଶିତ ହୁଲ ତଥନ ବିମଳା ନିର୍ମୋହିତ ହେଁ ନିଜେର ଭାନ୍ତିବିଳାସ ଥେକେ ମୁକ୍ତ ହବାର ବିପୁଳ ଚଢ୍ଠା କରେଛେ । ବିମଳାର ଚକ୍ରଃଥାନତାର ସଙ୍ଗେ ସଙ୍ଗେ ସନ୍ଦିପେର ଜୀବନେ ସେ ଟ୍ର୍ୟାଜେଟୀର ଉତ୍ପତ୍ତି ହେଁଥେ ତାହା ଅବାଧ ବ୍ୟକ୍ତିଷ୍ଵାତନ୍ତ୍ରେର ସଙ୍ଗେ ମମସାମ୍ରିକ ଅର୍ଥମୈତିକ ପରିହିତିର ବୈପରୀତ୍ୟେ ସଙ୍ଗେ ବିରୋଧେ ଏକଟି ବିଶେଷ ଅଧ୍ୟାୟ ।

ବୁର୍ଜୋଯା ସମାଜେର ଏମନ ସ୍ଵର୍ଗାଚିତ୍ର ଇତିପୂର୍ବେ ଆର କଥନେ ଅକିତ ହୁଣି । ସଦେଶୀ-ଯୁଗେର ବୁର୍ଜୋଯା ଡିମୋକ୍ରାଟିକ ବିପ୍ଳବ ବନ୍ଦୀ ସମାଜବିଟାସେ ସାଦେଶିକତାର ମଧ୍ୟ ଦିଯେ ସେ କ୍ରିୟାପ୍ରତିକ୍ରିୟା ସ୍ଵର୍କ କରେଛେ ରବୀନ୍ଦ୍ରନାଥ ତାର ଉଦ୍ବାର ଓ ସଜାଗ ଦୃଷ୍ଟିକେନ୍ଦ୍ର ଥେକେ ତାହା ପର୍ଯ୍ୟବେକ୍ଷଣ କରେଛେ । ପିତୃପ୍ରଧାନ ବୁର୍ଜୋଯା ସମାଜେର ଉତ୍ତରିତ ସଙ୍ଗେ ଯୌନ-ଜୀବନେ ନାରୀର ବ୍ୟକ୍ତିଷ୍ଵାତନ୍ତ୍ରେର ସେ ସମ୍ୟକ ବିକାଶଲାଭ ହୁଣି ବରଂ କୈବଲ୍ୟପ୍ରାପ୍ତିର ଦିକେଇ ପୁରୁଷାଧି-ପତ୍ନୀର ଚାପେ : ଏହି ସ୍ଟଟନା ରବୀନ୍ଦ୍ରନାଥେର ଉଦ୍ବାର ଦର୍ଶନେ ବିଶେଷଭାବେ ଆୟାତ କରେଛେ ।

সেইজন্ত তিনি “ঘরের” আচলায়তন থেকে নারীকে মুক্ত ক’রে “বাহিরের” সঙ্গীব পরিসরের অঙ্গনে নিয়ে যেতে চেয়েছেন স্বাতন্ত্র্যবোধের স্ফূরণের জন্য। নিখিলেশের চরিত্রের মধ্য দিয়ে এ-কথা রবীন্দ্রনাথ স্পষ্টভাবে করেছেন। নিখিলেশের আত্মকথায় দেখতে পাই: “শুভি সংহিতার পুঁথির কাগজকাটা ফুলে আমি ঘৰ সাজাতে চাইনে, বিশ্বের মধ্যে জ্ঞানে, প্রেমে পূৰ্ণ বিমলাকে দেখবার বড় ইচ্ছা ছিল।” প্রেমের পরিসর বৃদ্ধির জন্য নিখিলেশের নিরঞ্জন অতি-বুর্জোয়া হৃদয় চেয়েছিল নারীর প্রেমকে “বাহিরের” চলিষ্ঠ পরিবেষ্টনীর মধ্যে ব্যক্তিস্বাধীনতাপুষ্ট অবস্থায় উপলব্ধি করতে। নিখিলেশের এই স্বাতন্ত্র্য দেবার অভিষ্পার মধ্যে একটি মহান অসঙ্গতি রয়েছে যাহা রবীন্দ্রনাথের উদার-তাত্ত্বিক মন সমর্থন করেছে। নারীর ব্যক্তিস্বাতন্ত্র্যবোধের দার্শনিক অথবা বৈজ্ঞানিক বিকাশ-পথে বুর্জোয়া পুরুষের গ্রায়শঃই ব্যক্তিগত উপচিকীর্ণ স্থানের একান্ত অভাব। এই চিন্তা-প্রক্ষিপ্তি শ্রেণী-সংজ্ঞাত। দৃঢ় শ্রেণীবিন্দুত সমাজে চিন্তাপদ্ধতি খজুগতিতে অগ্রসর না হয়ে বক্রগতিতেই অভিযুক্ত হয়। বিমলার স্বতন্ত্র-সত্ত্বার স্ফূরণ নিখিলেশের সদিচ্ছাসাপেক্ষ নয়: তার স্বতন্ত্র অর্থনৈতিক সত্ত্বার উন্নবের উপর নির্ভরশীল। বিমলার চরিত্র ব্যক্তিস্বাতন্ত্র্যের পড়েছে বুর্জোয়া সমাজের স্বাভাবিক নিয়মাবস্থারে এবং নিখিলেশের ব্যক্তিস্বাতন্ত্র্যদানের চেষ্টার সেই সঙ্গে স্পষ্ট অসঙ্গতি ওসেছে। সন্দীপের চরিত্র চিত্রনে বুর্জোয়া জীবনের উন্মাণী অবস্থার বে আলোচনা করা হয়েছে তাহা অতি বাস্তবাভ্রাণী কিন্তু নিখিলেশের মতো অতি-বুর্জোয়া চরিত্র গঠনে রবীন্দ্রনাথের প্রক্ষিপ্ত রোমান্টিক দর্শনের আভাষ স্ফুলিতভাবে। “ঘরে-বাহিরে”র ব্যর্থতার আংশিক ক্ষতিপূরণের চেষ্টা “যোগাযোগে” করা হয়েছে। বিমলার চরিত্রের ব্যক্তিস্বাতন্ত্র্যহীনতার প্রতিক্রিয়ার স্বরূপ “যোগাযোগের” কুমুদিনীর চরিত্রের মধ্যে দেখা যায়। এখানে কুমুর ব্যক্তিস্ব মধুসূদনের মতো নাছোড়-বান্দা পুরুষের বিকল্পে আত্মবক্ষ করবার প্রবল চেষ্টা করেছে। কিন্তু শেষ পর্যন্ত কুমুদিনী মধুসূদনের পুত্রের জননী হয়ে পরাজয় স্বীকার ক’রেছে। রবীন্দ্রনাথের এই উপন্যাসটি স্বতঃস্ফুরিত অভাবে ব্যথাযোগ্য পটভূমিকার উপর গড়ে উঠতে পারেনি।

মহাসমরের পর অবাধ-ব্যক্তিস্বাতন্ত্র্যের ধুগ গতান্ত হয়েছে, এ-কথা বিশ্ব-ইতিহাসে সপ্রাপ্ত হয়ে গেছে। বিশেষভাবে ধনতন্ত্রশাসিত উপনিবেশিক দেশে দেশীয় বুর্জোয়াদের কর্মপক্ষতি পুঁজিপাতি প্রভুর স্বার্থবিরোধী হয়ে ওঠায় ভারতবর্ষীয় সমাজে বুর্জোয়া শ্রেণীর প্রগতি বাধা প্রাপ্ত হয় উত্তর্তন চাপে এবং সেই কারণে বুর্জোয়া চিন্তাধারায় সমাজ-দায়িত্বহীন প্রতিক্রিয়াশীল ভাবাবর্ত ই একমাত্র বৈশিষ্ট্য হয়ে ওঠে। শ্রেণীসম্মত অপচয়-ভীত উপনিবেশিক বুর্জোয়াদের কাছে সাহিত্য শৈলিক ও ধনোৎপাদনীতি নিরপেক্ষ হয়ে কত দূর বিলাস দ্রব্য হয়ে উঠতে পারে রবীন্দ্রনাথের “শেষের কবিতা” (১৩৩৬) সেই সত্ত্বের চরম নির্দশন। এই উপন্যাসটির আচ্ছেদান্ত একযোড়া তরুণ-তরুণীর

নিরবিচ্ছিন্ন প্রেমালাপে ঠাসা। ইহা ভিন্ন বর্ষীয়ান বিপন্নীকের প্রেমের পুনরাবৃত্তাব, বয়স্ক কুমারীর প্রেম জাগরণ, বর্ষীয়ানী আদর্শ বিধবার প্রেম-ঘটনায় নিঃসংকোচ দৃষ্টিগৰি—এই সকল অভিনব চমকপ্রস্তুত্যাগারও উপন্যাসটির অঙ্গে অঙ্গে সুন্দরভাবে প্রতিফলিত হয়ে উঠেছে। ব্রীফশূল্প ব্যারিষ্টার অমিত রাও, লাবণ্য, বোগমায়া, অবনীশ প্রভৃতি চারিত্ব এক শ্রেণীর সামাজিক দায়িত্বজ্ঞানহীন বুর্জোয়া সম্প্রদায়ের সৈবৰ্বের প্রতিভূ।

‘অবাধ ব্যক্তিস্থাত্যন্ত্যমার্গ’ রবীন্দ্রনাথের কবিমন পূর্ণোক্ত ঐতিহাসিক ছবিটনায় (রবীন্দ্রনাথের কাছে অবগু) অর্তিমাত্রায় পীড়িত হয়ে পড়ে, এবং সেইজন্ত তাঁর মনম স্বাভাবিক চিন্তাশক্তি হারিয়ে তুরীয়-পর্যৌ হয়ে ওঠে। এই উপন্যাসটিতে সামাজিক প্রগতির ধারা বিশ্লেষণে রবীন্দ্রনাথ তাঁর প্রাক-সমর বিপ্লবী দৃষ্টিভঙ্গীর পরিচয় দিতে সক্ষম হননি। “মিতা”-“বন্দা” প্রমুখ চরিত্রের মধ্যে বুর্জোয়া জীবনের যে ট্র্যাঙ্গেটী রবীন্দ্রনাথ লক্ষ্য করেছেন তাঁর প্রতি স্বশ্রেণীক সমেহ সহায়ভূতিতে রবীন্দ্রনাথের সাহিত্যিক জীবনেও সুস্পষ্ট কালবিচ্ছেদের স্ফুটি হয়েছে। এই কাব্যোপন্যাসটির তাবধারায় সমাজ-প্রাগতিক চিন্তা যে ব্যাহত হয়েছে, এ-বিষয়ে সন্দেহের অবকাশ নেই।

ইহার পর “শেষের কবিতা”য় স্থবির বুর্জোয়াশ্রেণী ত্যাগ ক’রে রবীন্দ্রনাথ মধ্যবিত্ত প্রাগতিশৈলীতায় দৃষ্টি নিক্ষেপ করেন। “মালঞ্চ”, “ত্রুই বোন”, “চার অধ্যায়” প্রায়শঃ এই ঘুগের রচনা। কিন্তু অনুভূতির স্বতোৎসারের অভাবে উপরোক্ত উপন্যাসগুলিতে সত্যিকারের অন্তরঙ্গ উপলক্ষ দেখা যায় না। শরৎচন্দ্রে এসে আমরা মধ্যবিত্ত প্রাগতি-প্রয়াসের আরও স্পষ্ট পরিচিতি দেখতে পাই।^১

ধনতন্ত্রের আবির্ভাব-প্রস্তুত্যাক্তির বিপ্লবের ফলে ব্যক্তিস্থাত্যের যে স্ফুরণ হয়েছিল রবীন্দ্রনাথ তাহা সাগ্রহে আহ্বান করেছেন। কিন্তু মহাযুদ্ধের পর নিরঙ্গশ ব্যক্তিস্থাত্যের পতনঃ যাহা ঘটেছিল পুঁজি-শাসিত রাষ্ট্র-আবর্তনের পরবর্তী যুগ-অধ্যায়ে, তাহা লক্ষ্য ক’রে রবীন্দ্র-সাহিত্য যাত্রিক সভ্যতার সেই বিশিষ্ট পরিণতির নিদার পঞ্চমুখ হয়েছিল। এই মনন অবগু শ্রেণীস্থার্থদর্শী। আধুনিক যুগে গুচ্ছ শ্রেণী-বিভেদের ফলে যে সমস্যার স্ফুটি হয়েছে তাহা রাষ্ট্র ও ধর্মোৎপাদন যন্ত্রের মুঠিমেয় হত্তে কেজী-করণের জন্তঃ যন্ত্র শৈলিকতন্ত্রের একমাত্র পরিণতি নয়—এই সত্যের প্রতি সচেতন উদাসীনতা অথবা অবগতির সঙ্কীর্ণতা রবীন্দ্রনাথের যন্ত্রসভ্যতার নিদার উৎস গোমুখী।^২

১। শুধাময় ভট্টাচার্যঃ “শরৎ-সাহিত্যের গোড়ার কথা” প্রষ্টব্য—“পরিচয়” (মাদিকপত্র), বৈশাখ, ১৩৪৬।

২। শ্রদ্ধিক মার্কিন সোশ্যালিষ্ট সাহিত্যিক Upton Sinclair রবীন্দ্রনাথ সম্পর্কে যে-উক্তি করেছেন তাহা প্রধানমন্ত্রোচ্চ্য়ে :

“It seems to me that the evils of modern times which he (Tagore) deplores . . . of militarism, ugliness and greed . . . are not the cause

এই ব্যাপার পাঠকেরা সহজেই আবিক্ষার ক'রতে পারবেন “মুক্তধারা” এবং “রক্ত-করবীর” মধ্যে। ১

এবার আমরা প্রবন্ধের শেষে এসে প'ড়েছি। ধনতান্ত্রিক প্রাথমিক সমাজ-ব্যবস্থার বক্ষিমের রোমান্টিসিজম-মিশ্রিত ব্যক্তিস্বাতন্ত্র্য রৌপ্যনূরে পরিণতি পায় বুর্জোয়া ব্যক্তিস্বাতন্ত্র্যের সম্পৃষ্ট অগ্রগতির মধ্যে।

টুগসংহারে বক্তব্য, গত অর্ধ-শতাব্দীকালবাপী সাহিত্য-সাধনার সাহায্যে সমাজ-প্রগতির ধারাকে রবীন্দ্রনাথ ভেটাবে রূপ দিয়েছেন সেজন্ত বাঙ্গলা-সাহিত্য ঠাঁর কাছে প্রচুর ঋণী। প্রম-ভূমা-ফ্রেট-অতীন্দ্রিয়তার কবিতাময় প্রেলেপ-মিশ্রিত নির্জলা ভাব-ধন সমালোচনা (যা আজ পর্যন্ত হয়ে এসেছে) দিয়ে রবীন্দ্র-সাহিত্যের সামাজিক ও প্রকৃত মাটির রসে উভুত মানবিক রূপ যে প্রচেষ্ট ক'রে দেওয়া হয়েছে, একথার স্পষ্টতাক করবার সময় এখন এসেছে। বুর্জোয়া-অগ্রগতির যে সাহিত্যিক রূপ রবীন্দ্রনাথ দিয়েছেন ইহার সমাজ-প্রাণগতিক মূল্য-নির্ধারণে ঠাঁর হান খুবই উচ্চ। “শেষের কবিতা”র রবীন্দ্রনাথ উপনিবেশিক বুর্জোয়া-প্রাণগতির শেষ প্রতিভূ। কিন্তু একটা কথা স্পষ্টাকৃত করা প্রয়োজন যে, এ-উভিতর অনুবর্তী হয়ে কেহ মেন ইউটোপীয় চিন্তার বশীভূত না হন। সমাজ-প্রাণগতির বিবর্তনে যে কোন বিশেষ ব্যক্তির চিন্তা সকল সময়েই প্রাণিতীল হবে, ইহা সন্তুষ্পন্ন নয়। প্রার্থন সংস্কৃতির “পক্ষাতের আমি” সর্বদাই সাহিত্যিক মননকে পক্ষাদ্বারা করবার চেষ্টা করে। এই চিন্তার কুণ্ঠীপাকে সাহিত্যিক আবক্ষ হয়ে পড়েন। এজন্ত সকল সময়েই তিনি নির্বিচারে নিন্দাই নন। এই কারণে “শেষের কবিতার” রবীন্দ্রনাথের মধ্যে এই স্থবিরতা ঠাঁর সাহিত্য-প্রতিভাকে ঝান ক'রতে পারেনি। সমাজ-প্রাণগতির চিন্তায় তিনি যে বিরাট দান ক'রেছেন, গত অর্ধ-শতাব্দীকাল ধ'রে বাঙ্গলা-সাহিত্যের ঐতিহ্যে ইহা একটি বিরাট অধ্যায় হয়ে বিরাজ করবে। অতীন্দ্রিয়তার খোলস-ঢাকা রবীন্দ্র-প্রতিভাকে বাস্তবের জল-মাটি পরিপূর্ণ অবস্থায় দেখবার পথে আমার এই ক্ষুদ্র প্রবক্ষ সাহায্য ক'রলে আমার পরিঅগ্র সার্থক হয়ে উঠবে। *

by the use of machinery; but by the fact that the machinery is in private hands and used for private profits, and for the exploitation of all members of the community except those who happen to own the machinery. I expect a wholly different kind of civilisation when machinery is socially owned and used for social welfare. I believe that it will no longer have to be challenged by poets and moralists. . . . etc."—(UPTON SINCLAIR, California, U. S. A.): *The Hindusthan Standard*, 7th May, 1939.

১। যদিও এগুলি নাটক এবং এই প্রবন্ধের আদর্শিক নয় তবুও এদের নামেরেখ না ক'রে পারলেও না।

* এই প্রবন্ধের পূর্ব প্রকাশিত অংশ প্রেসিডেন্সী কলেজ রবীন্দ্র-পরিষদে পঢ়িত।

দেনা পাওনা

ত্রিভুবন প্রসাদ বিশ্বাস

[প্রথম বর্ষ বিজ্ঞান]

‘দেনা পাওনা’ উপন্যাসে দেনা পুরুষের এবং পাওনা নারীর। বলা বাহ্যিক
জীবানন্দ তাহার দেনা শেখ করিয়াছিল, আর নারীর যে পাওনা ঘোড়শী তাহা সম্পূর্ণই
ফিরিয়া পাইয়াছিল। কিন্তু যে অমূল্য প্রতিভাবান পুরুষ এই ছহটী নরনারীর দেনা ও
পাওনার মধ্যে সম্পূর্ণ সামঞ্জস্য বিধান করিয়া জন্মভূমির প্রতি তাহার ঝণ পরিশোধ
করিয়া গিয়াছেন, তাহার পাওনা আমরা দিতে পারি নাই, কোন কালে পারিব কি না
সন্দেহ আছে। প্রবন্ধারত্নে তাহার উদ্দেশ্যে গ্রাম করি।

‘দেনা পাওনা’র পটভূমিকায় আছে বাংলা দেশের ছোট একটী পল্লীগ্রাম—নাম
তাহার চণ্ণিগড়। দেবী চণ্ণী ইহার অধিষ্ঠাত্রী দেবী, অত্যন্ত জাগ্রতা বলিয়া তাহার
যে স্বখ্যাতি ছিল তাহার প্রভাবে দেবীর বৈরবীরা বিশেষ করিয়া বর্তমান বৈরবী ঘোড়শী
তাহার চরিত্রের দৃঢ়তা ও কোমল মাধুর্যের জন্য গ্রামের মধ্যে সর্বপ্রধান হইয়া উঠিয়াছিল।
গ্রামের অপুত্রক জমীদারের মৃত্যুর পর তাহার মন্তপ ভাগিনের জীবানন্দ সম্পত্তির
উত্তরাধিকারী হইল। কিন্তু তাহার একটু পূর্ব ইতিহাস আছে। একদা প্রথম
যৌবনের উচ্চ জ্ঞানতার আবর্তে সে একশত টাকার লোতে বিবাহ করিয়াছিল এক
কুলটার কন্যা অলকাকে। বিবাহের পরই সে স্ত্রীকে ফেলিয়া অস্তর্হিত হয় এবং তাহার
অনেক বৎসর পরে পুনরায় সে যথেন নিজ গ্রামের জমীদার হইয়া নির্বিবাদে গোড়াড়ে,
সতীহনাশ প্রভৃতি নানাবিধ উচ্চ জ্ঞানতার মধ্যে নিজেকে নিমজ্জিত করিল তখন সর্বপ্রথম
তাহার নির্মল পাপাহৃষ্টানের বিরলদে যাহার নিকট হইতে প্রতিবাদ আসিল সে ঘোড়শী—
তথা তাহার বিবাহিতা এবং পরিযন্ত্রণা স্ত্রী অলকা। মন্তপ ভূমধ্যে পীড়নের
প্রতিবাদ করিতে ঘোড়শী সহায়বিহীন হইয়া গেল, তাহার বহু পাপাচারে কলক্ষিত
শাস্তিকুঞ্জে এবং সেইখানেই আরম্ভ হইল তাহাদের উভয়ের জীবনে দেনা পাওনার দ্বন্দ্ব।

জীবানন্দকে ঘোড়শী চিনিতে পারিয়াছিল এবং সেই চেনার প্রথম মুহূর্তেই
অস্পষ্টভাবে অন্তর্ভুক্ত তাহার সন্ন্যাসিনীর বেশের অন্তরালে চিরবুদ্ধুক্ত নারী-
হৃদয়কে। তাই যে স্থায়ী তাহাকে নিতান্ত নির্মমভাবে ছিন্নবন্ধের মত ত্যাগ করিয়া
গিয়াছিল, যে তাহার সহিত বিবাহের পৰিত্ব বন্ধনের কোন মর্যাদাই রক্ষা করিতে পারে
নাই, নারীর চোখের জল, ক্লিপমৌল, অত্যাজ্ঞ সতীধর্মে যাহার কোন মর্মতা বা আকর্ষণ

নাই, তাহাকে পুলিশের হস্ত হইতে রক্ষা করিবার জন্য নিজের সমস্ত মর্যাদা বিসর্জন দিতে তাহার বাধে নাই। ফকির সাহেবের প্রশ্নে ঘোড়শী উত্তর করিয়াছিল, “ওই পীড়িত লোকটাকে জেলে পাঠানোই কি উচিত হোতো?” কিন্তু ইহাই যে যথার্থ তাহার মনের কথা নয় তাহা ফকির সাহেব বুঝিতে পারিয়াছিলেন। এবং আমরা জানি কোন প্রবৃত্তির বশবর্তী হইয়া সে তাহার পীড়িত লোকটাকে জেলে পাঠাইতে পারে নাই। আসল কথা তাহার “তৈলহীন বিপর্যস্ত চুলে, তাহার উপবাস-কঠিন দেহে, তাহার নিম্পীড়িত ঘোবনের রুক্ষতার, তাহার উৎসাহিত প্রবৃত্তির শুক্ষতার, শূন্তায়—তাহার সকল অঙ্গে অঙ্গে” যে রূপ এতদিন আন্দোলন করিয়াছিল, যাহা জীবনন্দের চক্ষের সম্মুখে সর্বপ্রথম উদ্বাটিত হইয়া দেখা দিয়াছিল, সেই রূপই এতদিন পরে তাহার নিজের কাছে ধরা পড়িল জীবনন্দের দৃষ্টি অনুসরণ করিয়া। জীবনে ঘোড়শী এই প্রথম বুঝিতে পারিল যে সে নারী। রবীন্দ্রনাথের ‘পতিতা’ কবিতাগত আমরা দেখি ক্ষয়-শূন্ধের সংস্পর্শে আসিয়া পতিতা আপনাকে নারী বলিয়া বুঝিতে পারিয়াছে—তাহার দেহময় নারীত্বের জ্যবননি বাজিয়া উঠিয়াছে। বৈরবী হিসাবে ঘোড়শীকে অনেক পুরুষের সংস্পর্শে আসিতে হইয়াছে, কিন্তু চুলচেরা দৃষ্টি দিয়া আর কেহ তাহাকে এমন করিয়া দেখে নাই। কাজেই তাহার জীবনের সার্থকতা যে একমাত্র তাহার নারীত্বের সার্থকতার মধ্য দিয়াই আসিতে পারে, এ সত্য তাহার নিকট ধরা পড়ে নাই। কিন্তু ধরা যখন পড়িল তখন সমস্ত কাজকর্মের “ফাঁকে ফাঁকে জীবনন্দের মুখের অলকা নাম, তাহার সন্তজ ভিক্ষা, তাহার ব্যাকুল প্রার্থনা, এমনি কত কি যেন একটা ভুলে-যাওয়া কবিতার ভাঙা-চোরা চরণের মত রহিয়া রহিয়া তাহার মনের মধ্যে অকারণে আন্দোলনার আর বিরাম রহিল না।”

ইহার পর হৈম ও তাহার স্বামী নির্মল ঘোড়শীর জীবনে আনিয়া দিল একটা গ্রাচ গু দৃন্দ। প্রতি দিনের প্রতি কর্তব্য পালন করার মধ্যে যে অসঙ্গতি তাহাকে পীড়া দিতেছিল, নিজের জীবনকে কেন যে সে আর চারিদিকের সহিত সম্পূর্ণ খাপ ধাওয়াইয়া উঠিতে পারিতেছিল না, তাহারই সমাধান সে দেখিতে পাইল হৈমের মধ্যে। ঘোড়শীর মনের এই অবস্থা শরৎচন্দ্র অতিশয় দক্ষতার সহিত চিত্রিত করিয়াছেন: “এতদিন জীবনটাকে সে যে ভাবে পাইয়াছে, সেই ভাবেই গ্রহণ করিয়াছে। সে চগ্নির বৈরবী, ইহার দায়িত্ব আছে, কর্তৃত্ব আছে, সম্পদ আছে, বিপদ আছে,—শ্রবণাতীত কাল হইতে ইহার অধিকারীগণের পায়ে পায়ে যে পথ পারিয়াছে, তাহা কোথাও সঙ্কীর্ণ, কোথাও প্রশংস্ত, পথ চলিতে কেহ বা সোজা হাঁটিয়াছেন, কাহারও বা বাঁকা পদচিহ্ন পরস্পরাগত ইতিহাসের অক্ষে বিদ্যমান। ভাগ্যনির্দিষ্ট সেই পরিচিত খাদের মধ্য দিয়াই ঘোড়শীর জীবনের এই কুড়িটা বছর প্রবাহিত হইয়া গেছে, ইহাকে বৈরবীর

জীবন বলিয়াই সে অসংশ্রে গ্রহণ করিয়াছে ; একটা দিনের তরেও আপনার জীবন নারীর জীবন বলিয়া ভাবে নাই । চঙ্গীর সেবাইত বলিয়া সে নিকটে ও দূরের বহু গ্রাম ও জনপদের গণনাতীত^১ নরনারীর সহিত স্বপরিচিত । তাহাদের কত প্রকারের স্থথ, কত প্রকারের আশা ভর্মা, কত ব্যর্থতা, কত অপরূপ আকাশকুম্ভের সে নির্বাক ও নির্বিকার সাক্ষী হইয়া আছে ;—দেবীর অগ্রগ্রহ লাভের জন্য কত কান ধরিয়া কত কথাই না ইহারা গোপনে মৃহুকষ্টে তাহাকে ব্যক্ত করিয়াছে, দুঃখী জীবনের নিঃস্ততম অধ্যায়-গুলি অকপটে তাহার চোখের উপর মেলিয়া ধরিয়া প্রসাদ ভিক্ষা চাহিয়াছে ;—এ সমস্তই তাহার চোখে পড়িয়াছে, পড়ে নাই কেবল রমণীহৃদয়ের কোন অন্তস্তল ভেদিয়া উঠিত এই সকল সকরণ অভাব ও অহুবোগের স্বর যাহা এতকাল ধরিয়া তাহার কাণে আসিয়া পশিয়াছে । ইহাদের গঠন ও প্রবৃত্তি এমনিই কোন এক বিভিন্ন জগতের বস্ত, যাহাকে জানিবার কোন হেতু, কোন প্রয়োজন তাহার হয় নাই । সেই প্রয়োজনের প্রথম আবাত এইখানে এই পরিত্যক্ত অঙ্গকার আলয়ে এই প্রথম তাহার গায়ে লাগিল ।” ইহার পর তাহার অবচেতন মন তাহার গভীর অগ্রগতির স্মরণ লইয়া যে চিত্র তাহার চক্ষের সম্মুখে উদ্বাচিত করিল সে চিত্র হৈমের গৃহস্থানীর । ঘোড়শীর মনের গোপন কামনা এই চিত্রার মধ্য দিয়া ফুটিয়া উঠিয়াছে । “নিজের জীবনটাকে ঘোড়শী কোনদিন পরের সঙ্গে তুলনা করিয়া দেখে নাই, আলোচনা করিবার কথাও কথনও মনে হয় নাই, তবুও সেই মনের মাঝখানে গৃহিণীপনার সকল দায়িত্ব, সকল ভার, জননীর সকল কর্তব্য, সকল চিষ্টাকে কে বেন কবে স্বনিপুণ হাতে সম্পূর্ণ করিয়া সাজাইয়া দিয়া গেছে । তাই কিছু না জানিয়াও সে সব জানে, কথনও কিছু না শিখিয়াও হৈমের সকল কাজ তাহার মত নিখুঁত করিয়া করিতে পারে, এই কথাই তাহার মনে হইল ।”

এখানে প্রশ্ন উঠিতে পারে যে, ঘোড়শী যদি বুবিতেই পারিল জীবানন্দের কলঙ্কিত জীবনটাকে পুনরায় মেহ ও গ্রেমের মহিমায় উজ্জ্বল করাতেই নিহিত আছে তাহার নারীজীবনের সকল সার্থকতা, তবে সে কেন তখন সেই কার্যে নিজেকে নিয়োজিত করিল না ? ইহার উত্তরে আমরা দেখি যে এই সার্থকতার পথে বাধা আসিয়াছে ঘোড়শীর নিজের মনের নিকট হইতেই । যে অলকা তাহার মধ্যে এতদিন মুক্ত ছিল, সে জাগরিত হইল বটে, কিন্তু আপনার বিকাশের পথ সে খুঁজিয়া পাইল না । এখানে আমাদের মনে রাখিতে হইবে যে, ঘোড়শীর জীবনের অধিকাংশই কাটিয়া গিয়াছিল ভৈরবীর গণ্ডী-বাঁধা সঙ্কীর্ণ পরিসরের মধ্যে । বহুদিনের এই নাগপাশ হইতে নিজেকে মুক্ত করিতে তাহার অনেক সময় লাগিয়াছিল । ইতিমধ্যে যে ক্ষুধা তাহার বুকে জাগিয়া উঠিয়াছিল তাহা আহার্য না পাইয়া অবশ্যে অগ্নিকে পরিত্বষ্টির পথ খুঁজিয়া পাইল । কুষ্টাঞ্চলের রোগীদের সেবার মধ্যে ঘোড়শী যে নিজেকে পরিচালিত করিল তাহার কারণ এইখানে ।

জগতের ইতিহাসে আমরা দেখিয়াছি যে, প্রেম ঈশ্বরকে লাভ করিতে পারে নাই, যাহা প্রিয়কে পাওয়ার মধ্যে আত্মপরিত্বর্তন পথ খুঁজিয়া পায় নাই, সেই প্রেমই অবশ্যে আঙ্গোৎসর্গের মধ্যে নিজের সার্থকতার সন্দান করিয়াছে। বক্ষিমচন্দ্রের প্রতাপ শৈবলিনীকে পায় নাই, তাই সে নিজেকে বিসর্জন দিল। অবশ্য ঘোড়শীর বেলায় তৃতীয় পক্ষ অর্থাৎ চন্দ্রশেখরের শায় কোন চরিত্র ছিল না, তাই অবশ্যে জীবানন্দকে সে লাভ করিয়াছে। কিন্তু লাভ করারও একটা কারণ আছে। পূর্বে সন্ধাসিনীস্বের যে সংস্কার ও অভ্যাস তাহাকে বাঁধিয়া রাখিয়াছিল বগিয়া উল্লেখ করিয়াছি সে বাঁধন এখন আর ছিল না। স্বতরাং বাঁধামুক্ত জনস্তোত্র যেমন সহজেই প্রবাহিত হইতে পারে, তেমনি তাহার বাঁধনমুক্ত প্রেম নিজেকে সার্থকতার দিকে পরিচালিত করিল।

জীবানন্দ

‘দেনা পাওনা’য় দেনা যে করিয়াছিল এইবার আমরা তাহার কথা আলোচনা করিব।

জীবানন্দ শরৎচন্দ্রের অভূত স্মৃতি। তাহার অন্যান্য উপস্থাসের সহিত দেনাপাওনার একমাত্র পার্থক্য এই জীবানন্দকে লইয়া। ঘোড়শীর মধ্যে যে দৃশ্য ও বিষ্ণব তাহা রাজনক্ষা, কিরণময়ী, সাবিত্রী প্রভৃতি অন্য অনেক চরিত্রের মধ্যেই আছে। কিন্তু জীবানন্দ একেবারে Singular—অন্য কোন পুরুষচরিত্রের সহিত তাহার তুলনা হয় না। আরও একটা কথা। শরৎচন্দ্রের অন্যান্য প্রায় সমস্ত উপস্থাসেই নারীর প্রাধান্তর আমাদের দৃষ্টিতে পড়ে, পুরুষদের ব্যক্তিত্ব অনেক পরিমাণে লুপ্ত। অবশ্য তাহার কারণও আছে; তবে সে কথার আলোচনা এখনে করিব না। কিন্তু জীবানন্দ আপন পৌরুষের প্রভাব সমুজ্জ্বল হইয়া রহিয়াছে।

জীবানন্দের জীবনে যে পরিবর্তন আসিয়াছে তাহা আপাতদৃষ্টিতে অভূত বলিয়া মনে হইলেও, স্মৃত্বাবে বিচার করিয়া দেখিলে তাহা স্বাভাবিক বলিয়াই প্রতিপন্থ হইবে। জীবানন্দকে প্রথম আমরা দেখি চরিত্রীন লম্পট ও দুর্দান্ত প্রজাপীড়করণে। ধর্ম বা বিবেকবুদ্ধির কোন বালাই তাহার ছিল না। তাই নারীর সতীত্ব লইয়া ছিনিমিনি খেলিতে তাহার কোন সঙ্গোচ নাই, নিতান্ত নিষ্ঠারের মত সে নারীর দেহ লইয়া নান্তভাবে নিজের লালসাকে পূর্ণ করিয়াছে। কিন্তু ঘোড়শীর সহিত প্রথম সাক্ষাতে তাহার মনে যে একটা আকস্মিক আঘাত লাগিল, তাহার কারণ—ইতিপূর্বে যে সমস্ত নারীর সংস্পর্শে সে আসিয়াছিল, তাহারা সকলেই ছিল আপন আপন নারীস্বের গুতি পূর্ণ সচেতন, কিন্তু ঘোড়শী সেই দিন সেই প্রথম জাগিয়া উঠিল। এই জিনিষটা জীবানন্দের এতখানি জীবনে আর কথমও ঘটে নাই। অবশ্য এই আঘাত সামলাইয়া উঠিতে তাহার বিলম্ব হয় নাই,

কিন্তু তাহার কিবরংশ বোধ হয় তাহার মনের মধ্য দিয়া তাহাকে একটু নাড়া দিতে পারিয়াছিল। নতুবা যে জীবনে কথনও লজ্জা করে নাই, সে ঘোড়শীকে ঘূষ দিবার প্রস্তাবে লজ্জা অনুভব করিল কেন? তাহার মনের যে পায়ণ-প্রাচীরে এতদিন কেহ দাগ কাটিতে পারে নাই, এই ভূমিকম্পে এইবার তাহাতে ফাটল দেখা দিল।

জীবানন্দ র কথা মনে হইলে আমার আনাতোল ফ্রাঁসের Jerome Coignard চরিত্রের কথা মনে পড়ে। তীক্ষ্ণ উজ্জল ব্যঙ্গের আভায় উভয়ের চরিত্র উদ্ধাসিত হইয়া উঠিয়াছে। অবশ্য Jerome Coignard আর এক বস্তু, কিন্তু এই স্মৃগতীর ব্যঙ্গের দিক দিয়া দেখিলে উভয়ের মধ্যে সাদৃশ্য আছে। আরও একটা কথা এই যে, জীবানন্দ অপরকে খোঁচা দিয়া যেমন কোতুক অনুভব করিয়াছে, নিজেকে লইয়াও ব্যঙ্গ করিতে তেমনি তাহার কোন সঙ্কোচ নাই। ধৰ্ম্ম ও অধর্ম্মের মধ্যে যে সৃষ্টি সীমাবেধে আছে, জীবানন্দ র নিকট তাহা অবলুপ্ত। তাই তাহার কোতুকপ্রিয় মনটার নিজেকে লইয়া কোতুক সৃষ্টির আর বিরাম নাই। এই কোতুক বা হাস্তরস ভাঁড়ামী নহে। কাব্য, জীবানন্দ নিজে জানে যে, তাহার সহিত শিরোমণি ঠাকুর ও জনার্দন রায়ের fundamental কোন প্র্যার্থক্য নাই। উক্ত ভদ্রলোকদ্বয় ধর্ম্মের মুখোস পরিয়া যে সমস্ত কুকার্য গোপনে করিতেন, মুখোসটা ফেলিয়া দিয়া সেইগুলি করা তাহার পক্ষে অন্যায় ও সহজ হইয়া গিয়াছিল। আর নিজের ও পরের প্রতি কোন মগ্নতা না থাকায় পরকে যেমন নির্দেশভাবে সে পীড়ন করিয়াছে, ঘোড়শীর হাত হইতে নিঃসঙ্কোচে বিষ লইয়া ভক্ষণ করিতেও তেমনি তাহার বাধে নাই। এক হিসাবে জীবানন্দকে আমরা জীবনসের রসিক বলিয়া বর্ণনা করিতে পারি। জীবনের সমস্ত মধ্যে জিনিষকে সে উপভোগ করিয়াছে—কিন্তু অতিশয় নির্দেশভাবে। সেইজন্তু তাহাদের মাধুর্যটুকু নষ্ট হইয়া গিয়াছিল। কিন্তু যা বলিতেছিলাম, জীবানন্দের রসিকতা উচ্চস্তরের জিবিষ। Falstaff-এর রসিকতা নয়। ইহার মধ্যে বৈদ্যক্য আছে, একটা অন্যায়সাধ্যতা আছে। তাই জনার্দন ও শিরোমণি তাহার কথায় সুন্দর হইয়াছেন, কিন্তু প্রভুর রসিকচিত্ত তাহাতে অধিকতর আকষ্ট হইয়াছে। অনেকে বলেন জীবানন্দের মধ্যে দুইটা সত্তা বাস করিত। একটা নিঃসঙ্কোচে পাপাচরণ করিয়া চলিয়াছিল, আর একটা তাহারই মধ্য হইতে বস গ্রহণ করিয়াছে। একটা সাহেবের হাত হইতে পরিত্যাগ পাইবার চেষ্টা করিয়াছে, আর একটা সাহেবের বহুপোষিত আকাঙ্ক্ষার পরিসমাপ্তির কল্পনায় কোতুক অনুভব করিয়াছে। কথাটা অনেক পরিমাণে ঠিক হইলেও আমার মনে হয় এই দুইটা জিনিষ একই সত্তার বিভিন্ন অভিব্যক্তি। কেননা যে নিরবৃশতা তাহার রসিকতা ও মুক্তির চেষ্টা উভয়ের মধ্যেই বিরাজমান, তাহার উৎস তাহার নিজের অন্তরের মধ্যেই। রসিকতা ও পীড়ন এই দুইটা সরু মোটা তার একই বীণায় সংযুক্ত। এই বীণাটা তাহার মন।

পূর্বেই বলিয়াছি জীবানন্দ জীবনের সব কিছুই পাইয়াছিল, পায় নাই তাহার মাধুর্যাটুকু। তাই ক্রমাগত নীরস ভোগের মধ্যে তাহার মন একটা কি যেম অভাবের জন্য হাহাকার করিয়া ফিরিয়াছে, পরিত্বপ্তির পথ খুঁজিয়া পায় নাই। অবশেষে ঘোড়শীর সংস্পর্শে আসিয়া সে নিজ হাদয়ের এই অভাবটুকু বুঝিতে পারিয়াছে। তাহার মনের একটা অতি ক্ষুদ্র কোণে একটা মাঝুষ যে চিরপিপাসার্ত হইয়া বসিয়াছিল, সেইদিকে এই প্রথম তাহার দৃষ্টি পড়িল। তাই যে স্ত্রীকে সে একদিন ফেলিয়া রাখিয়া আসিয়াছিল, আজ এতদিন পরে আবার তাহারই দ্বারে তাহাকে যাইতে হইল। ঘোড়শীকে সে ঘোড়শী বলিয়া সম্মুখন করে নাই, করিয়াছে অঙ্কা বলিয়া। তাহার অন্তরের অবিরত অনুযোগ তাহাকে ঠেলিয়া লইয়া গিয়াছে ঘোড়শীর গৃহে। সেখানে দেবী চৌধুরাণীর ধরিয়া আনিয়া ভোজনান্তে দক্ষিণ দেওয়ার কথা উঠিলে ঘোড়শী বলিয়াছিল, —‘আপনাকে ধ’রে আনলে সেই মত ব্যবস্থাও থাক্ত—অনুযোগ ক’রতে হ’ত না।’ ইহার উত্তর জীবানন্দ হাসিমুখে দিলেও, ইহার মধ্যে তাহার অন্তরের বেদনা প্রকাশ পাইয়াছে, সে বলিয়াছে, “টানা-হেঁচড়া দড়ি-দড়ার বাঁধাবাঁধিই মাঝুমের নজরে পড়ে। ভোজপুরী পেয়ান পাঠিয়ে ধরে আনাটাই পাড়াশুক সকলে দেখে, কিন্তু যে পেয়ানটাকে চোখে দেখা যায় না,—হাঁ, অঙ্কা তোমাদের শাস্ত্রগাহে তাঁকে কি বলে? অতম না? বেশ তিনি।” তারপর ঘোড়শীর কাছে থাবার চাহিলে ঘোড়শী যখন বলিল, “আপনি সারাদিন খান্নি, আর বাড়ীতে আপনার থাবার ব্যবস্থা নেই, এ কি কখন হ’তে পারে?” তখন সে উত্তর দিয়াছে, “পারে বই কি। আমি থাইনি ব’লে আর একজন উপোস ক’রে থালা সাজিয়ে পথ চেয়ে থাকবে, এ ব্যবস্থা ত ক’রে রাখিনি। আজ থামকা রাগ করলে চল্বে কেন।” এই উত্তরের মধ্য দিয়া সে নিজের পিপাসিত অন্তরটাকে একান্ত অবলীলায় ঘোড়শীর সম্মুখে উদ্ধার্তি করিয়া দিয়াছে। ঘোড়শীর গতি তাহার প্রেম যে নিছক ভগুমী নহে, তাহা আমরা বুঝিতে পারি যখন সে নির্মলকে হিংসা করিতে আরম্ভ করিয়াছে। কিন্তু তাহার অনুমন, কাতরতা কিছুই যখন ঘোড়শীকে ফিরাইতে পারিল না, তখন সে অন্তদিকে পরিত্বপ্তির পথ খুঁজিল—যেমন খুঁজিয়াছিল ঘোড়শী। অবশ্য তাহার পূর্বে সে যথাসাধ্য চেষ্টা করিয়াছে। ঘোড়শীকে যখন পাইল না তখন তাহাকে নিরপায় অবস্থা হইতে রক্ষা করিবার জন্য শৈবালদীঘি দান করিয়াছে এবং ঘোড়শী যখন প্রশ্ন করিল, “সমস্ত বিলিয়ে নষ্ট ক’রে দিয়ে তুমি কি সন্ধানী হয়ে বেরিয়ে যেতে চাও না কি?” তখন উত্তর দিয়াছে এই বলিয়া:—“আমি সন্ধানী? মিছে কথা। সংসারে আর আমি কিছুই নষ্ট ক’রতে পারবো না। এখানে আমি বাঁচতে চাই—মাঝুমের মাঝখানে মাঝুমের মত বাঁচতে চাই। বাড়ী চাই, ঘর চাই, স্ত্রী চাই, ছেলেপুলে চাই,—আর মরণ যেদিন আটকাতে পারবে না, সেদিন তার চোথের উপর

দিয়েই চলে যেতে চাই। আমার অনেক গেছে, কত যে গেছে শুনলে তুমি চল্কে যাবে,—কিন্তু আর আমি লোকসান ক'রতে পারবো না।” শেষের দিকে ঘোড়শী যথন একস্থানে চলিয়া গেল, তখন তাহার কঠে যে অপরিসীম কাতরতা ধ্বনিয়া উঠিয়াছে, তাহা সর্বলোকের হৃদয়কেই ঘ্যাথিত করিবে। সে বলিয়াছে, “অনকা, তোমার মা একদিন তোমাকে আমার হাতে দিয়েছিলেন, তবু তোমাকে পেলাম না, কিন্তু সেদিন আমাকে যদি কেউ তোমার হাতে সঁপে দিতেন, আজ বোধ হয় তুমি অস্করারে আমাকে এমন ক'রে ফেলে যেতে পারতে না।”

এই না-পাওয়ার ব্যথা জীবানন্দর মনে যে সুগভীর বৈরাগ্য আনিয়া দিয়াছিল, তাহা আত্মপ্রকাশের পথ পাইয়াছে গ্রামের উন্নতিসাধনের মধ্যে। প্রবল পরাক্রান্ত জীবানন্দের সহিত মাঠে মজুর শ্রেণীর লোকদের মধ্যে কর্মনিরত জীবানন্দর কর্তৃত না প্রভেদ! কিন্তু এই প্রভেদ নিতান্ত আকস্মিকভাবে আসে নাই। তাহা আসিয়াছে ধীরে, অতি ধীরে। পূর্বে বলিয়াছি ঘোড়শীর সহিত প্রথম সাক্ষাতের সময় তাহার বুকের পায়াগে ফাটল দেখা দিয়াছিল, এখন সেই ফাটলের মধ্যে ক্রমাগত ব্যথা ও কর্ণার গৈরিক প্রবাহ প্রবেশ করিয়া তাহার হৃদয়কে প্লাবিত করিয়া দিয়াছে। এবং এই একান্ত আত্মবিলোপের মধ্যেই সে পুনরায় লাভ করিয়াছে আত্মপ্রতিষ্ঠা—যাহা চিরস্তন ও শাখত। তাহার এই কঠোর তপস্থায় দেবতার আসন টলিত—ঘোড়শী ত দূরের কথা। তাই আত্মাহতির যজ্ঞে সে পুনরায় ঘোড়শীকে লাভ করিয়াছে। এই লাভ কাঙাসের ভিক্ষা-লাভ নহে—ইহা যুক্তিজগী ধীরের পুরক্ষার, আত্মত্যাগী সম্মানীয় পুরক্ষার, ভোগমুক্ত সাধকের পুরক্ষার।

অন্ত্য চরিত্র

জীবানন্দ ও ঘোড়শীর চরিত্র বিশ্লেষণের পর যাহাদের কথা বাকী রহিল তাহাদের মধ্যে হৈম, নির্মল, জনার্দন রায়, এককড়ি, শিরোমণি ঠাকুর, ফকির সাহেব, প্রফুল্ল ও সাগর সর্দারের নাম অঞ্জবিস্তর উল্লেখযোগ্য। ইহাদের সমষ্টি সংক্ষেপে তুই চারিটা কথা বলিতে চেষ্টা করিব।

হৈম ও নির্মল সমষ্টি আমার মনে হয়, এই উপস্থাসে তাহাদের খুব বেশী প্রয়োজন ছিল না। ঘোড়শীর চরিত্রকে তাহার স্বাভাবিক পরিণতির দিকে অগ্রসর করিয়া দিবার জন্য শৰৎচন্দ্র ইহাদের টানিয়া আনিয়াছেন। ঘোড়শীর মনে নারী ও সন্যাসীনীর মধ্যে যে দ্বন্দ্ব চলিতেছিল, নির্মল ও হৈমের স্বাচ্ছন্দ্য জীবনবাত্তা তাহারই একটা সমাধানের পথ নির্দেশ করিতে চেষ্টা করিয়াছে। তাই Auxiliary character হিসাবে তাহারা খুব পরিস্ফুট ও জীবন্ত হইতে পারে নাই।

হৈম একজন সাধারণ হিন্দু রমণী—কিন্তু কিছু পরিমাণে শিক্ষিতা ও আলোক-প্রাপ্ত। ঘোড়শীর সহিত অথম সাক্ষাত্কারে সে আপনার নারীহন্দয় দিয়া ঘোড়শীর মনের ব্যথা অহুভব করিয়াছে এবং তাহাকে নারীত্বের চরম 'লাঞ্ছনা হইতে রক্ষা'ও করিয়াছে—যেমন করিয়াছিল বক্ষিমচন্দ্রের "সীতারাম" উপচাসে' নবা জয়ষ্ঠীকে। তাহার সংবেদনশীল মনে ঘোড়শীর জন্য অথবে জাগিয়াছে সহানুভূতি ও কঙ্গণা, তাহার পর ক্ষণিকের জন্য ঈর্ষ্যা ও সর্বশেষে শ্রদ্ধা ও ভক্তি। তাহার, শিক্ষিত অস্তঃকরণ পিতাকে ভাস্বাসিতে পারে নাই তাঁহার স্বার্থবুর্জিতে আচ্ছন্ন বিষয়ী মনের জন্য ; কিন্তু তাহার মধ্যে যে হিন্দুরমণী ছিল সে পিতার ছৎসংবাদে ব্যাকুল হইয়া স্বামীকে তৎক্ষণাত পিতার উদ্বারের জন্য পাঠাইয়া দিয়াছে।

উপচাসে নির্মলের প্রয়োজন আরও কম। তথাপি শরৎচন্দ্র তাহাকে বেশী স্থান দিয়া ফেলিয়াছেন এবং তাহাতে নির্মলের চরিত্রাটি সমস্ত উপচাসটার সহিত বেশ সুসমঝুস হইতে পারে নাই। অনুকার রাত্রে ঘোড়শীর হাত ধরিয়া চলিয়া আসা, ঘোড়শীকে রক্ষা করিবার জন্য Hero সাজা, আবার তাহার পরেই ঘোড়শীর গৃহে জীবানন্দের আগমন সংবাদ পাইয়া আঢ়ষ্ট হওয়া, একটা নারীর গৃহে অসংবৃত চিন্তার পরিচয় দেওয়া প্রভৃতি সমস্তই কেমন যেন গল্পের স্বাভাবিক স্বাস্থ্যকে নষ্ট করিয়াছে এবং ঘোড়শীর চরিত্রকেও কিছু পরিমাণে সুঁশ করিয়া ফেলিয়াছে। এক কথায় নির্মলের চরিত্রচিত্রণে শরৎচন্দ্র লেখনী সংযত রাখিতে পারেন নাই এবং তাহার জন্য আর্টের মর্যাদাও সম্পূর্ণ রক্ষিত হয় নাই।

জনার্দন রায়ের সহিত 'দন্ত'র রাসবিহারী চরিত্রের তুলনা করা যাইতে পারে। উভয়ই প্রচণ্ড বিষয়ী ও নিজের স্বার্থসাধনে অতিশয় তৎপর। নিজের উদ্দেশ্য সিদ্ধির জন্য এই সমস্ত লোক আজ যাহার কঠো হস্তাপ্যণ করিয়াছে, কাল তাহারই পারে আত্ম-সম্মান বিসর্জন দিতে বিন্দুমূত্র সংকোচ অহুভব করিবে না। ইহার উপর জনার্দন রায়ের সহায় হইয়াছিল গমস্তা এককড়ি। সে জনিদারের অত্যধিক করম্প্রাহের ভারে নিজেকে প্রপীড়িত জ্ঞান করে না এবং ছোট গ্রামের নিরীহ অধিবাসীগণকে বক্ষিত করিয়া তাহাদের হৃদয়ের রক্তে অর্জিত বিন্ত ও সম্পত্তি বীভৎস সর্পের মত আপনার কুক্ষিগত করিয়া ধীরে ধীরে তাহা জীর্ণ করিবার ক্ষমতাও তাহার অসাধারণ। স্ফুরাং এই মণিকাঞ্চনের ঘোগ চঙ্গিগড়ের সমস্ত পক্ষে যে শ্রীতিকর হয় নাই তাহা বলাই বাছল্য। জনার্দন রায় মাঝে মাঝে উদারতা দেখাইয়াছেন। নির্মলকে যে অনুকারে পৌছাইয়া দিয়া গিয়াছে তাহাকে গোটা টাকাটাই যেন দেওয়া হয় এ সমক্ষে বারবার ভৃত্যকে সতর্ক করিয়া দিয়াছেন এবং ঘোড়শীর সহক্ষেও একবার স্বীকার করিয়াছেন, "বেটা বিদ্যের যেন সরস্বতী। জানেন। এমন শান্তই নাই।" কিন্তু এককড়ি নৃশংসতার মুর্তিমান অবতার। গমস্তাগিরি

কার্যে তাহার কর্তব্যবুদ্ধি কোন গহন অঙ্কোর কঙ্গে যে আপনাকে বিলুপ্ত করিয়া দিয়া বাচিয়াছিল তাহার কোনই সন্দান পাওয়া গেল না।

শিরোমণি ঠাকুরের চরিত্রের মধ্যে মনে হয় যেন শরৎচন্দ্রের ব্যক্তিগত আক্রেশ ও ঘৃণার ছাপ কিছু আঁদিয়া পড়িয়াছে। এই শ্রেণীর জীবগুলির প্রতি তাঁহার যে কোনই সহানুভূতি নাই তাহার পরিচয় আমরা একাধিক পুস্তকে পাইয়াছি। প্রায় প্রতি জ্ঞানগারী তিনি শিরোমণিকে পাঠকের নিকট হাস্তান্তর করিয়া তুলিয়াছেন। যাহা হউক একটু অতিরিক্তিত হইলেও শিরোমণির চরিত্র বেশ সমঝস যদিও তাঁহার নির্যাতনে আমাদের মন যেন গ্রতিহিংসাজনিত পরিত্থিত লাভ করে। তারানাম চক্রবর্তী যখন দেবী চঙ্গির দয়ার কথা উল্লেখ করিয়া বলিল, “মা, এমনি দয়া যেন ছেলের ওপর থাকে,” তখন শিরোমণি হাত নাড়িয়া কহিয়াছিলেন, “থাকবে ! থাকবে ! আমি বলছি তারানাম, মা মুখ তুলে চাইবেন। নইলে তার জগদঢ়া নামই যে বৃথা !” এই একটা কথার মধ্যেই শিরোমণির চরিত্রের সম্পূর্ণ ইতিহাস নিহিত আছে এবং ইহা তাঁহার চরিত্রের ভাবী বিকাশ সম্বন্ধে নির্দেশ করিয়াছে।

ছোটাখাটো চরিত্রের মধ্যে অক্সে একটা type চরিত্র। শরৎ-সাহিত্যে এই type চরিত্রগুলি অপূর্ব স্থষ্টি। প্রফুল্লকে শরৎচন্দ্র space বেশী দেন নাই কিন্তু তুলিকার ছই একটা টানেই তাহাকে জীবন্ত করিয়া তুলিয়াছেন। তাহার নিজস্ব ব্যক্তিগত জীবানন্দের সংস্পর্শে আসিয়া ঢাকা পড়ে নাই। সে নিজে বসিক, কিন্তু এই বসিকতা কোথাও মোসাহেবীতে পরিণত হয় নাই, বা তাহার কর্তব্যবুদ্ধিও কোথায়ও আচ্ছে হইয়া পড়ে নাই। উইলে জীবানন্দ তাহাকে যে পাঁচ হাজার টাকা দিয়াছিল তাহা হাসিমুখে প্রত্যাখান করিবার মত শক্তি তাহার ছিল। মনে হয় ব্রজানন্দের সহিত তাহার কোথায় যেন সাদৃশ রহিয়াছে।

অফুলের সহিত তুলনায় সাগর সর্দার ও ফকির সাহেবের চরিত্র অস্পষ্ট ও অপূর্ণাদ্য বলিয়া মনে হয়। সাগর সর্দারকে শরৎচন্দ্র যথেষ্ট দ্বরদ দিয়া অঙ্কিত করিয়াছেন, কিন্তু আকবর সর্দারের সমুজ্জ্বল ব্যক্তিত্ব তাহার মধ্যে নাই। আকবরের কঠো যে তেজ, যে আনন্দসম্মের স্বর বাজিয়া উঠিয়াছে সাগরের মধ্যে তাহা নাই। আকবর রমার অশুরোধ রাখে নাই, রাখিতে পারিত না; কিন্তু ঘোড়শীর অশুরোধে সাগর তাহা অনায়াসে রাখিয়াছে। এইখানেই তাহার চরিত্রের মৌলিক ক্রট। ঘোড়শীর গ্রন্থাবকে বড় করিয়া দেখাইবার জন্য শরৎচন্দ্র একটা অমৃত্যু চরিত্রকে স্ফুর করিয়া ফেলিয়াছেন।

ফকির সাহেব সম্বন্ধে ইহাই বলিতে পারা যায় যে তাঁহার নিজস্ব বৈশিষ্ট্য ভস্তুচার্দিত বহির মত কোথায়ও কোথায়ও উজ্জ্বল হইয়া উঠিয়াছে বটে কিন্তু তেমন পরিপূর্ণভাবে আপনাকে Assert করিতে পারেন নাই। ঘোড়শীর ব্যক্তিত্বের নিকট তাঁহার ঘাতক।

কৃপ্ত হইয়া পড়িয়াছে। শরৎচন্দ্র তাহাকে অতিমানবতার স্তরে উন্নীত করিতে চাহিয়াছিলেন কিন্তু খুব বেশী সফলকাম হন নাই। যাহা হউক, তথাপি ফকির সাহেবের চরিত্র সামাজিকে অতিক্রম করিয়া অসামান্যের অস্পষ্ট আভায় বিন্দু হইয়া উঠিয়াছে। এরকম চরিত্র শরৎচন্দ্র নিজেও বেশী অঙ্গিত করেন নাই।

আজকাল অনেক সমালোচক সাহিত্যকে Freudian Line-এ ব্যাখ্যা করিয়া থাকেন। Freud-এর যুক্তিগুলি বৈজ্ঞানিক ভিত্তির উপর প্রতিষ্ঠিত এবং তাহাকে না মানা অবিবেচনার কাজ হইবে। ফ্রয়েডের বাঁহারা ভক্ত তাঁহারা হয়তো বলিবেন যে, জীবানন্দের সহিত সাক্ষাৎকারে যোড়শীর অন্তরে যে বিশ্ব আসিয়াছিল তাহা তাহার অন্তর্নিহিত যৌন আবেগকে জাগাইয়া তুলিয়াছে। জীবানন্দকে স্পর্শ করার সঙ্গে এই আবেগ সে অহুভব করিয়াছে নিজের মধ্যে এবং ইহাই তাহার ভবিষ্যৎ জীবনকে নিরাপ্ত করিয়াছে। এই ব্যাখ্যার সমালোচনা আমি করিব না, ইহার উল্লেখ করিয়াই নিরস্ত হইগাম।

গঠনকৌশল ও ভাষা

অতঃপর দেনা পাওনাৰ গঠনকৌশল ও ভাষা সম্বন্ধে কিছু বলা প্রয়োজন। মনে আছে শরৎচন্দ্র এক জায়গায় বলিয়াছেন, “শুধু বাহিরের ঘটনা সাজাইয়া হৃদয়ের সব জল মাপা যাব না।” তাই উপন্থাস লেখার সময় প্লটের প্রতি তাঁহার দৃষ্টি নিবন্ধ থাকিত না। তিনি চরিত্রগুলি সৃষ্টি করিয়া তাহাদের মনের ঘাতপ্রতিঘাতে উপন্থাসের পরিসরকে স্বাভাবিকভাবে বর্জিত হইবার স্মরণ দিয়াছেন, চেষ্টাকৃত আঘাসের দ্বারা তাহাকে টানিয়া লইয়া যাইবার তিনি পক্ষপাতী ছিলেন না। ‘দেনা পাওনা’ৰ তিনি প্রথমে দেখাইয়াছেন যোড়শীর মনের দৰ্দ, এই দৰ্দের স্বাভাবিক মীমাংসা হইয়াছে হৈমব নারীজীবনের সার্থকতা দেখিয়া। জনার্দন রায়, নির্মল, শিরোমণি অভূতির সম্মুখে যোড়শী যখন কঠিন বিপদের সম্মুখীন হইয়াছে, তখন শরৎচন্দ্রই যোড়শীকে রক্ষা করিয়াছেন—ফকির সাহেবের সাহায্যে স্বকৌশলে কথার স্বৰূপ অন্তদিকে পরিচালিত করিয়া। নহিলে যে প্রথমে উঠিয়াছিল, তাহার উত্তর দেওয়া যোড়শীর পক্ষে অতিশয় কঠিন হইত। এই সমস্ত দুদু দুদু ঘটনার মধ্যে মানব মনের যে সকল পরিবর্তন সাধিত হইয়াছে, তাহাই সমগ্র উপন্থাসখানিকে আপনার স্বাভাবিক পরিণতিলাভ করিবার উপযুক্ত গতি দিয়াছে।

‘দেনা পাওনা’ৰ শরৎচন্দ্রের ভাষা ও রচনার style কোথাও আগন বৈশিষ্ট্য হাঁরাইয়া ফেলে নাই। তাঁহার রচনা ভাষার সংযমে, ভাবের বিকাশে, বিশেষণের পারিপাট্যে, কলনার ঐশ্বর্যে ও সাক্ষেত্রিকভাব অপৰ্যাপ্ত। ছই চারিটা কথায় পরিপূর্ণ

বর্ণনা করিবার এমন শক্তি খুব কম লেখকেরই আছে। চৈত্র মাসের গাজনের সময়কে তিনি বর্ণনা করিয়াছেন,—“চৈত্রের সংক্রান্তি আসুন হইয়া উঠিল।...নর-নারী নির্বিশেষে যাহারা সমস্ত মাস ব্যাপীয়া সন্ধানের ব্রত ধারণ করিয়া আছে, তাহাদের পরিধের বস্ত্রে ও উত্তরীয়ের তৈরিকে দেশের বাতাসে দেন বৈরাগ্যের রং ধরিয়া গেছে।” কটুকুই বা বলিয়াছেন, কিন্তু তাহাতেই তৎকালীন গ্রামের অবস্থা জীবন্ত হইয়া ফুটিয়া উঠিয়াছে। আবার এই উৎসবের শেষে গ্রামের অবস্থাও তিনি বর্ণনা করিয়াছেন, “চৈত্রের সংক্রান্তি নিরূপজ্ববে কাটিয়া গেল,—‘শিব-শঙ্কুর’ গাজন উৎসবে কোথাও কিছুমাত্র বিষ ঘটিল না। দর্শকের দল ঘরে ফিরিল, দোকানিয়া দোকান ভাঙিতে প্রবৃত্ত হইল, বাতাসে তেলে-ভাজা খাবারের গন্ধ ফিকা হইয়া আসিল, এবং গেরুয়াধারীয়াও চীৎকার ছাড়িয়া গৃহকর্মে মন দিবার প্রয়োজন অনুভব করিল।” এই বর্ণনাও স্বল্প পরিসরবিশিষ্ট, কিন্তু যে চিত্রকে ইহা পরিস্ফুট করিয়াছে, তাহার পরিধি অন্ন নয়।

শুধু গ্রামের বর্ণনার নহে, মাঝবের মনের ভাবটাকেও স্বল্প কথায় বর্ণনা করিতেও শরৎচন্দ্র অতিশয় দক্ষ। ম্যাজিস্ট্রেট সাহেব চলিয়া যাইবার পর তারা দাসের মনের নিতান্ত নৈরাগ্যকে তিনি অপরূপ ব্যঙ্গনায় ফুটাইয়া তুলিয়াছেন,—“গ্রতঙ্গ সে যেন এক মোহোরূত প্রগাঢ় কৃহেলিকার মধ্যে দাঢ়াইয়াছিল, হঠাতে মধ্যাহ্নে শৰ্যাকিরণে তাহার বাস্পটুকু পর্যন্ত উবিয়া গিয়া দুঃখের আকাশ একেবারে দিগন্ত ব্যাপিয়া ধ্বনি করিতে লাগিল। যতদ্রূ দৃষ্টি যায় কোথাও ছায়া, কোথাও আশ্রম, কোথাও মুকাইবার স্থান নাই,—কেবল সে আর তাহার শৃঙ্খলায় দাঢ়াইয়া দাত মেলিয়া হাসিতেছে।”

এই সমস্ত কুদ্র কুদ্র বর্ণনার মধ্য দিয়া শরৎচন্দ্রের রচনা আপন ঐখণ্ডের মহিমার উজ্জ্বল হইয়া উঠিয়াছে। তাঁহার অগ্রান্ত রচনায় যে সমস্ত দোষগুলি দেখা যায়, যেমন অসমাপিকা ক্রিয়ার আতিশয়, ‘কিন্তু’র বাহ্য্য প্রত্যক্ষি হইতে ‘দেনা পাওনা’ অনেক পরিমাণে মৃত্ত। তাঁহার ভাষা এখানে আবেগে চঞ্চল, সংযমে গন্তীর, মাধুর্যে পূর্ণ ও হাস্তের কলরোলে মুখর।

