

# MALABAR AT THE TIME OF THE PORTUGUESE.\*

(SYED MOHIDEEN SHAN)

**T**HE Portugese landed on the West Coast in 1498 and they were a dominant power till the year 1663. During the first five years they wanted to dominate by keeping only a few forts at important centres on the coast and wanted to carry on trade. They wanted to gain the upper hand in the armed commerce of the coast. Their activities during the first five years and the following four years left them masters of the Indian Ocean. The next six years were to see them grow into a territorial power on the Indian continent. Their power increased and they began to interfere in the internal affairs of the country also for a century and half thereafter.

The Portugese at first were under the impression that the king of Calicut was a Christian as could be inferred from the letter which stated, "As soon as it became known to the king of Portugal that the king of Calicut was one of the mightiest kings of all the Indies and a Christian, he was anxious to establish a treaty of amity and commerce with him, that he might procure spices, which were in great abundance in his country and to procure which the merchants of many parts of the world trade thither". Moreover the Portugese at this time thought that all the people of India except the Muslim settlers were Christians. This is evident from their behaviour at the time of their first visit. Seeing a Hindu temple where a priest was conducting a religious ceremony Vasco Da Gama and his companions, mistaking it to be a Christian church, entered it for worship. Some of the party mistook the image in the temple to be that of the Virgin. One of the party had his own misgiving and is reported to have said "If this be the devil, I worship God". Later on they knew that they were not Christians but Hindus. They called them Gentiles. The local Muslims were styled as the Moors.

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\* A talk broadcast from A. I. R. Kozhikode.

At the time of the arrival of the Portugese, Calicut "was a great city and flourishing port, one of the most important in India which carried on trade with all parts of the world". "Merchants from every city and every country came together there. In it were to be found abundance of precious articles brought thither from maritime countries. Security and justice were so firmly established in the city that the most wealthy merchants brought thither from maritime countries considerable cargoes which they unloaded and un-hesitatingly sent into the markets and bazaars without thinking in the meantime of any necessity of keeping watch over their goods". Nicolo Conti described it as "a noble emporium for the whole of India". Ladovice de Varthema writing between 1503 — 1508 describes the country of Calicut at great length and confirms the view of the earlier writers of the great prosperity of the town and the general security of its government. Calicut was a town about 8 miles in circumference. The population consisted mostly of Hindus; there was a considerable number of Muslims who had built two mosques in the city where they met for their Friday prayers. The whole foreign trade of Calicut was practically in thier hands. The Arab traders never interferred in the politics of the state and for this reason were held in high esteem by the rulers of Calicut. Zamorin Raja was the ruler of Calicut at this time. His effective sway extended from Cannanore to Quilon. The area south of Quilon was held by the king of Travancore who never acknowledged the sovereignty of the Zamorin. The Kolathiri, Raja of Cannanore, was also practically independent, but the area between the Kingdom of Cannanore and Travancore obeyed the command of the ruler of Calicut. The rising power of Calicut was checked by the advent of the Portugese.

The administration of Calicut was carried on under the direct orders of the Zamorin and his ministers. D. Barabosa notes that the king of Calicut "Keeps many clerks in his palace. They are all in one room, separate and far from the king, sitting on benches and there they write all the affairs of the king's revenue and his alms and the pay which is given to all and the complaints which are presented to the king and at the same time the accounts of the collection of taxes.

There are seven or eight who always stand before the king with pens. These clerks always have several leaves subscribed by the king in blank and when he commands them to despatch any business, they write it on these leaves". The city of Calicut had a separate governor and a customs officer. The Portugese tried but failed to establish themselves at Calicut. They built a fort at Chaliyam in 1530 and this was destroyed in 1570.

The kingdom of Kolathiri had Cannanore as its port. This port also carried on great commerce with Mecca and Surat. The country that lay inside was fertile and produced much fruit, aromatics and spices. From the very beginning till the end, the Portugese held Cannanore and had the fort with them until taken over by the Dutch.

The kingdom of Travancore extended from the city of Quilon down to Cape Comorin. The Portugese established themselves at Quilon and had trade relations with Travancore.

Of the minor princely families, the most important was that of Cochin and Zamorin was the lord and master. The Portugese were interested in making the Cochin Raja very important and wanted to make him the overlord of Malabar. All these rulers had great Nair chiefs, who were independent in their territory, some being hereditary officials of the state and the others mere vassal rulers. These often fought among themselves and sometimes combined to defy the authority of their Suzerain.

The principality of Cranganore, the territory of Manghat, the principality of Parur, the chief of Kavalappara, the Raja of Nilambur, the Raja of Tanur, the rulers of Idappalli were some among the many other local rulers.

When the Portugese arrived the Zamorin's power was expanding, based on the support of the muslims; and the successive rulers were trying to develop a central government, for Malabar with all-embracing authority.

At the time of the arrival of Portugese the population of Malabar consisted of Hindus, Christians, Muslims and Jews. The Hindus included the Nambudiris, Nairs, Tiyas and other castes. Muslims

included Moplas and Arabs, the Jews were White and Black. The Portugese testify to the war-like character of the Nairs. Every Nair was trained in a Kalari and was taught the use of all arms. In every village there was an Asan. The Nair youths of the families of the village were compelled to undergo military instruction and follow the Asan in the time of war. Every Nair was attached to some Kalari and the Kalaris themselves were attached to some ruler. The Tiyas were agricultural labourers and were not permitted to share in the civic and political life of Malabar. The Christians were mostly Jacobites and Nestorians. They followed all professions, commercial and agricultural, and were also recruited into separate companies for warfare by some chieftains. Their most important centres were Cranganore, Kunnamkulam, Udayamperoor, valley of the Pampa river and Quilon. The Portugese tried to bring them under the Pope and accept Roman Catholicism. The most important non-Hindu people, who were next only to the Nairs in political power and influence were the Moors. They consisted of Arab settlers and the Moplas of mixed descent. There were powerful Muslim settlements all over the coast, the most important being at Calicut. The naval forces of the Zamorin were under their command and it was with their military help that the Zamorin succeeded in vanquishing his rivals. Before the advent of the Portugese they had complete monopoly of the sea-borne trade. The Mammalis and the Khoja Musas whom the Portugese encountered were merchant princes to whom Cairo and Damascus were as familiar as Calicut and Cannanore. Through them the Zamorin was in close touch with the rulers of Egypt, Persia and Northern Indian Sultanates. The Nairs and the Muslims developed friendly feelings based on mutual tolerance and a recognition that in all social matters each community should be allowed to live its own life. The presence of the Marakkars was a great obstacle in the way of the Portugese. The Portugese fort at Chaliyam was destroyed by the Zamorin in 1570 because of the existence of the Marakkars who were the admirals of the Zamorin. After the fall of Chaliyam the power of the Marakkars increased and the Zamorin decided to destroy them and he succeeded in capturing their

stronghold at Kottakkal. Kunjali Marakkar surrendered and was handed over to the Portugese who hanged him at Goa, breaking the plighted word. Referring to this incident which took place at the end of the 16th Century, Sardar K. M. Panikker says "They were the admirals of the Zamorin. Of their enterprise, energy and valour it is impossible to speak too highly. They knew no fear and there is not a single instance of a Kunjali or his relation surrendering to the Feringhee. It may be a matter of surprise that the Zamorin should have allied himself with the Portugese to destroy the power of the Marakkars, who had served him so well for centuries, especially against the Portugese during the previous one hundred years. The reasons are simple. The expulsion of the Portugese from Chaliyam had removed the menace which had hung over his head like a sword of Democles, and he was thereby relieved of the necessity of depending upon a strong naval force. Secondly with the withdrawal of the Portugese, Kunjali's power had increased and he began to claim for himself authority and position, which conflicted with the sovereignty of the Zamorin. In fact, he had become an overgrown subject. The fortress and the base he had constructed at Kottakkal gave him the belief that he was an independent chieftian and no longer dependent on the "Zamorin". Thirdly there was the growing antagonism of the Nair population, whose privileges and rights he ignored.

"The tombs of the Kunjali's can even now be seen at Kottakkal where the family still lives. They are held in great veneration by the Muslim population. There can be no doubt that the lives of those chiefs reflect glory and honour on all Malabar, for their achievements against the naval tyranny of the Portugese form indeed a great chapter in the history of Malabar".

The Portugese were not able to continue as masters of the sea even after the destruction of the Marakkars. The Dutch stepped in and the English followed in their wake. The Portugese monopoly began

to decline and soon ended, though they continued to control the Malabar trade through their hold in Cochin, Quilon and Cannanore. Their political power in Malabar vanished and the command of the sea was contested by the Dutch; even the trade in pepper and spice languished. Their continuous quarrels with the chiefs, the hostility to the Syrian Christians on account of religious persecution and the inveterate hatred of the Muslims ruined their trade. The Zamorin was provoked on account of the activities of the Rajas of Cochin and Cranganore. He attacked Cranganore with the help of the Raja of Parur. In course of time he got the help of the Dutch and the English against the Portuguese. Challenged on the sea both by the Dutch and the English and hated by the Indian powers, the Portuguese fought a losing battle and in spite of heavy odds maintained their position for a time. The Dutch displaced them in Colombo and turned to the Malabar Coast. They attacked the Portuguese at Quilon in 1658. In 1661 the Dutch with a large force reached Azhikode, near Cranganore, entered into negotiations with the Zamorin and the contracting parties undertook to co-operate in order to drive out the Portuguese. The first attack of the Allies was on Palliport-Pallippuram—which was captured. Soon the Dutch admiral entered into a secret agreement with the Nair chief of Paliyam, who was the most powerful of the nobles of Cochin and the hereditary prime minister of the State. The attack on the Portuguese was taken up. The Zamorin was to invade Cochin from the North, the exiled Raja of Cochin with his allies was to attack Cochin from the South and the Dutch from the Sea. The Dutch before reaching Cochin attacked the Portuguese at Quilon and Cranganore. Thereafter the Dutch entered Cochin territory, burst into the palace and took possession of the Rani Gangadhara Lakshmi, the puppet set up by the Portuguese on the Cochin throne. The fight continued for some time. A final attack made simultaneously on three points, though resisted with vigour by the Portuguese, ended in success. The Portuguese commander at Cochin surrendered and handed over the keys of the town to the Dutch Admiral. Cranganore was handed over to the Zamorin, Cochin, Cannanore and Quilon were taken over by the Dutch. Thus vanished the Portuguese

desire to carry on trade, conquer territory and convert people to their religion.

To conclude in the words of Sardar K. M. Panikkar, "The Portuguese had put a stop to the historic commercial connection between Malabar, Arabia and Egypt. In its place the new European trade had grown up, bringing more money and luxury into the country. The trade was more wide-spread; and the resulting prosperity was also not confined to ports or small communities but to the whole people. The construction of houses on European models became fashionable, and we are informed that at Cochin, Calicut, Quilon and other places there were many stately buildings. Money was plentiful and the system of cash payment to Rulers, by which the Portuguese kept them in good humour, tended to the growth of greater luxury. More than all, the old method of Malabar warfare underwent great change. Fire-arms became common and helped to increase the power of the Rajas".

"Portuguese influence in matters of education is also worthy of notice. The Colleges established at Angamali and Cochin for the education of Malabar Christians in the Roman Faith were useful in spreading the knowledges of Latin and Portuguese. The later Rajas of Cochin conversed fluently in Portuguese and often corresponded directly in that language, In fact, till the establishment of British supremacy in Malabar, Portuguese continued to be the diplomatic language of the Rulers".

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"Calicut is the busiest and most full of all traffic and commerce in the whole of India: it has merchants from all parts of the world; and of all nations and religions by reason of the liberty and security accorded to them there; for the king permits the exercise of every religion, and yet it is strictly forbidden to talk, dispute or quarrel on that subject, so that there never arises any contention on that score, every one living in great liberty of conscience under favour of the authority of the king, who holds that to be a cardinal maxim of government with a view to making his kingdom very rich and of great intercourse."

VOYAGE OF PYRARD DE LAVAL.

# MUSLIM CONTRIBUTION TO CHEMICAL SCIENCE.

(M. NOOR MOHAMAD, B. Sc. (Ang.))

**T**HE word chemistry takes its origin from the word 'Khem' or 'Chem', the ancient name for Egypt, meaning 'black', so called because of the black colour of the soil of the country. Though there seems to have been a certain amount of uncertainty about the truth of this derivation, we have reasons to believe that the ancient Egyptians were more acquainted with chemical operation than the people of any other nation of antiquity. In this respect, it will be only appropriate to suggest "Egyptian Science" as another name for chemistry. According to some critics the word 'Khem' or 'Chem', means 'secret' and therefore the term chemistry has its origin from the Arabic word 'Kema' or 'Chema' to hide, or from 'Kemi', an Arabic book of secrets.

Whatever may be the origin, Chemistry as an art was practised thousands of years before the beginning of the Christian Era, and as a science it dates from about the middle of the seventeenth century. The ancients possessed a considerable amount of knowledge in metallurgical operations, the manufacture of glass, artificial gems, soap making, the art of painting and dyeing, the manufacture of pigments and poisons, the preparations of perfumes, cosmetics and drugs and embalming. Evidently, the chemical operations practised by them were of the nature of manufacturing processes, empirical in character and utilitarian in result. It was only after a considerable lapse of time that men began to employ themselves willingly in chemical pursuits, for the sake of acquiring knowledge about the chemical changes, their causes and conditions.

At a time when experimental chemistry was flourishing in Egypt, the Greek philosophers contented themselves with mere chemical speculations. They completely ignored the practical side of this branch of science and firmly believed in theories, even though they were neither closely connected with practice nor supported by experiments.



However, the ancient theories and teachings of the Greek philosophers could provide a clear expression of the idea of an element. Thales (640 — 546 B. C.) taught that water was the primary substance and that all other things arose from it while Anaximenes (560-500 B. C.) was of opinion that the air was the primary substance. Herakleitos (536 — 470 B. C.) thought of fire as the fundamental principle. Empedokles (490 — 430 B. C.) introduced the idea of "four roots" of things: fire, air, water and earth and two forces, attraction and repulsion which joined and separated them. Aristotle (484 — 322 B. C.) summarised the theories of the early thinkers and developed the idea of 'primary matter', called 'hyle'. The same primary matter can receive different forms just as a sculptor can make different statues from the same stuff, say a block of marble. The forms can be removed and replaced by new ones, and from this arose the idea of transmutation of elements.

To those who believed in this theory it seemed possible to convert the baser metals like lead, tin, iron, copper etc. into a noble metal like gold. The problem of converting baser metals into gold began to engage their primary attention and occupied a prominent place, so much so, that chemistry virtually became the art of 'gold making'. Thus we see that the lack of interest in the study of chemistry for the sake of knowledge and the experimental side of the subject was mainly due to the Greek theories, especially with regard to the constitution of matter which made them believe firmly in the transmutation of elements.

In the seventh century A. D. the empires of Byzantium and Persia were overthrown by the armies of Islam, and the Muslim conquerors, after settling down, began to encourage learning in all spheres. All important Greek works were translated into Arabic. Greek chemistry was thus introduced to the Arabs who soon developed a passion for science. They, being already masters of Egypt, made a thorough study of the practices of that country; and combining the Greek theories with the practices of Egypt perfected this branch of science. This is a remarkable and unique achievement, indeed, which goes to the credit of the Muslim chemists. Traces of Arabic influence on

chemistry are still found in many of our chemical terms. Alchemy, for example is merely chemistry with the prefix 'al', the Arabic word for 'the', while 'alembic', a kind of retort, 'alude', a peculiarly shaped receiver, and 'alcohol' from 'al-kuh', 'al-kali', all remind us of the day when the Muslims were the first chemists of the world.

Of the Arab chemists the famous Jabir-ibn-Hayyan or Abu-Mussah Dschahir-al-Sufi (702—765 A. D.) occupies a place of prime importance. He, under the name Geber, was considered up to the time of Berthelot, as the founder not only of Arabic chemistry but of truly scientific chemistry. He was the son of a druggist, probably from Khorasan.

Though Geber recognised the Aristotelian view of the constitution of metals, he held a different view with regard to the formation of metals. He believed that all metals were composed of mercury and sulphur. The noble metals like gold, silver etc. contained a 'pure' mercury united with a pure or 'clean sulphur', which was red in gold and white in silver. Other metals contained an 'unclean sulphur'. Thus the reason for the existence of different kinds of metals, according to him, was the difference in the grades of purity of mercury and sulphur in them, and the difference in the proportion in which they combined or due to both. If that were so, any one of the baser metals like lead, iron, copper etc. could be changed into another and finally into the noblest of metals viz. gold, by purifying the 'unclean' constituents of the baser metals by chemical operations and by modifying the relative proportions of the constituents to the most perfect proportion or natural equilibrium in which they are present in gold. The Arabic word 'kimya' was used to indicate the art of transmutation and the word 'Iksir' or 'al-iksir' to denote the medium by which the transmutation was effected. The "philosopher's stone", the substance which was used to bring about this process was described as a red powder. According to some of the recipes for its preparation it was a salt of gold or a solution of gold in mercury in which case the mercury being driven off by the fire leaves the gold behind.

The medieval alchemists believed that all metals were composed of mercury and sulphur. Their idea of the constitution of metals was based on a theory which was fundamentally erroneous. Metals are elements and therefore they contain no second element united with them. An element is the simplest form of substances which has so far resisted all attempts to split it up into one or more still simpler substances and hence is considered as 'the practical limit of Chemical analysis.'

Large number of books on chemistry are reported to have been written by Geber, of which mention may be made of the Book of Seventy; the Book of Poisons; the Book of Specific properties etc. His works in general, are not only of great chemical interest, particularly, antidotes for poisons, soporifics and sedatives, cosmetics preparations, pigments, varnishes, inks, artificial precious stones etc. but are also of great practical importance.

Chemicals like salt petre, salammoniac, ammonium carbonate, alum, sulphate of iron, borax, soda and potash were some of the chemicals known to Geber. He also possessed a profound knowledge of the oxides and sulphides of various metals. He described the whitening of copper by fusing it with white Arsenic and also the purification of sulphur by solution in alkali and subsequent precipitation with vinegar. He enriched chemistry by his keen observation on the amalgamation of many metals by mercury and particularly by his description of new and improved designs of apparatus, especially those required for chemical operations like distillation, filtration, cupellation etc. Most important is his knowledge and acquaintance with the acids like sulphuric acid, nitric acid and aqua regia. He obtained sulphuric acid by distilling green vitriol, nitric acid by distilling salt petre with blue vitriol and alum and aqua regia by distilling salt petre, copper sulphate and sal-ammoniac. He knew that gold could be dissolved in aqua-regia and that concentrated acetic acid could be prepared by distilling vinegar. He prepared several new substances from acids eg. silver nitrate, silver sulphate, gold chloride and the chlorides and sulphates of mercury. He described the preparation of pure common salt by heating the crude substance, dissolving it in water, filtering and

evaporating the filtrate to produce crystals and finally heating the product to dryness.

His knowledge on the reduction of the oxides of metals like lead, tin and mercury is remarkable. He also mentions the change in weights of these substance when they are reduced. He describes the preparation of lead from its yellow oxide as follows:- "Take a pound of litharge and quarter of pound of soda and powder them well. Then mix them together and make them into a paste with oil and heat in a vessel with a hole in the bottom, placed over another vessel. The metal will descend, the lower one pure and white".

A study of Geber's works gives the definite impression that he was a man of wide practical experience. They mainly deal with the facts of his own experiments and observations. Being a practical chemist in the true sense of the term, he attached great importance to practical work. This is clear from one of his following statements.

"The first essential is that thou shouldst perform practical work and conduct experiments; for, he who performs not practical work nor conducts experiments will never attain to the least degree of mastery. But, then O! my son, do experiments so that thou mayest acquire knowledge".

His 'ten rules' of practical work are still of great value and importance to an experimental chemist. They are:- (1) The operator should know the reason for performing each experiment; (2) the instructions should be properly understood; (3) impossible and profitless ones should be avoided; (4) time and season must be clear; (5) it is best for the laboratory to be in a secluded place; (6) the chemist must have trusty friends; (7) he also must have leisure to conduct his experiments; (8) and patience and reticence; (9) and perseverance and (10) he must not be deceived by appearances into bringing his operations to too hasty conclusions.

Next to Geber, a notable name in the history of the Muslim chemistry is Rhazes or Abu Bakr Mohamad ibn-Zakariyya al-Razi (850—923). Rhazes, the "Persian Boyle" was born in Persia. His

chief interest was in medicine and he was a medical practitioner at Baghdad. He was a skilled experimenter and attempted at systematic classification of chemicals into three groups of which the first, the mineral group, was subdivided into six classes.

Rhazes knew large and small furnaces, crucibles for fusion, flasks, apparatus for distillation, receivers, closed flasks for digestion, aludes for sublimation, phials, beakers and mortars, bellows, water baths etc.

The other noteworthy name among Islamic chemists are Avicenna or Abu Ali al-Hosain ibn Abdallah ibn Sina (980—1037), Abul Hasan Ali al-Andalusi or Ibn Arfa Ras (12th century), Abul Qasim Mohammad Ibn Ahmad al Iraqi (13th century) and Izzal-Din Aidamir ibn Alial jileddaki (died in 1361 A. D.).

Avicenna, 'the Aristotle of the Arabians', was a native of Bokhara. He was one of the most eminent Muslim physicians and a voluminous writer. His Canon Medicine, which describes the composition and preparation of various kinds of remedies is a valuable record of Muslim medical knowledge. Avicenna also wrote a treatise on alchemy. But, however, he did not believe in the theory of transmutation of elements. On transmutation of elements he held that just as it was impossible to convert a dog into a horse or a man into a bird, so it was impossible to convert silver into gold or copper into silver.

Ibn Arfa Ras wrote a long chemical poem known as 'Particles of Gold', of which many copies are still preserved in museums, while Abul Qasim al Iraqi gives in his important work 'Al Muktasab' or 'knowledge acquired concerning the production of gold' a very vivid description of the chemical theory of the day and the experimental works he had carried out in connection therewith.

The pharmaceutical chemistry was also greatly enriched by Muslim chemists, and physicians. Between the 10th and 12th centuries the Arabs practised a method by which the active principles of roots and herbs were isolated and recommend their uses. Abu Mansur, the

Persian physician mentions the oxide of zinc and white vitriol as being employed in the treatment of wounds and for ailments of the eye, and mercury, cinnabar and corrosive sublimate for skin diseases. He describes the use of alum as an astringent and styptic and the use of sulphur as an antidote in cases of metallic poisoning. His work, entitled "Book of the principle of pharmaceology" enables us to get a clear idea of the chemical knowledge of the time; and besides, it is the oldest Persian book on pharmaceutics. The best of the Muslim pharmacists was Ibn-al-Baitar, from Spain. His works on the properties of medicines and foods gives, to a great extent, a first-hand knowledge of the physiological action of medicines and food. He describes about 1400 drugs including about 200 vegetable preparations,

Thus the chemists and physicians of Islam kept alive the traditions of the experimental method as a means of giving knowledge and testing conclusions and they largely added to our knowledge of practical chemistry and its applications. From the 12th century onwards the alchemical literature of the Islamic school began to percolate by way of Spain into western Europe, through the medium of Latin translations of the Arabic texts and the European chemists of the Middle Ages frankly admitted their debt to the Muslims. During the next few centuries numerous European writings led to wide dissemination of alchemical ideas in the fresh field.

Thus we see that the achievements of the Muslim chemists are second to none and their useful and meritorious contributions should not be ignored when one considers the different contributions which eventually made the world recognise chemistry as one of the most important branches of Science.



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*Jabir - Ibn - Haiyan (Geber)* George Sarton, in his book "Introduction to the History of Science" says "It is thus entirely proper to give to this period (2nd half of the 8th century) which marks the beginning of Muslim Science, an Arabic name. Yet to call it, the time of Jabir is some-what of a challenge. Let it be so! An elaborate study of all the Jabir texts, whether Arabic or Latin, is one of the most urgent and promising tasks of scholarship". Again he says "but even on the slender basis of our present knowledge, Jabir appears already as a very great personality, one of the greatest in medieval science".

*Al - Razi (Rhazes)* G. Sarton says "the greatest physician Al-Razi was undoubtedly a genuine chemist". He may be considered a distant ancestor of the iatrochemists of the sixteenth century. The Second half of the Ninth Century is called "The Time of Al-Razi". He wrote on theology, philosophy, mathematics, astronomy and the natural sciences.

*Ibn Sina (Avicenna)* is considered by Dr. H. J. Winter the greatest intellect of the world after Aristotle. His 1000th birth anniversary was celebrated under the auspices of the Unesco in the year 1952. G. Sarton says "Ibn Sina was not simply a philosopher; he was a creative man of science, whose vision was encyclopaedic". Editor-in-Chief

# RELIGION AND SCIENCE

( M. ABDULLA, CI. IV )

**T**HERE seems to prevail a general impression among the public today that science and religion cannot go together. To many a man these appear to be in conflict. This misconception has gained so strong a ground that those who know something of the one look at the other with a certain amount of scepticism. There are some people who audaciously pass judgements upon any subject without going deep into it. It is absolutely necessary that one should be equally well-versed in both these subjects before one can draw any conclusion. The truth is that science and religion are not hostile to each other but that they are complementary.

Consider the Universe. How do science and religion account for the existence of this mysterious universe? Most religions teach us to believe in a God who has created and controls everything in this universe. God is known under various names in different religions. Science also cannot but approve the existence of God; because it has not proved that there is no God. The very fundamental law of 'the conservation of mass' upon which rests the whole foundation of science says that man can neither create nor destroy any matter. What man—in spite of his pomp and pride, ambitions and aspirations, glory and honour—can do is only to change the forms of matter, from one into another. Man is certainly the supreme being in the world. He can fly with supersonic speed. He has discovered atom-bombs and hydrogen bombs by means of which he can finish off millions and millions of innocent lives in a segment of a second. Even this man, says science, is incapable of creating and destroying even a single atom. No stronger or more valid and convincing proof is necessary to show the existence of God. If it is not possible for man to create anything new, it is inevitable that there must be a Creator who has created everything in this Universe. Some of the scientists who were thinking purely on the material side of things were compelled to admit

the validity of this argument. Thus most of the scientists believe or are forced to believe in the existence of a Superior Power who is responsible for the creation and smooth running of everything in this vast universe. The only difficulty that faces them in this connection is in imparting a unanimous name to this Power. Some call it "Creative Power", some others 'Controlling Force' and still some "Nature". Most of them find it extremely difficult to accept the name "God." For our purpose it is not necessary also. Names matter but little. There is nothing sacred in a name. The easy inference we can draw from this is that there is no diversity but rather perfect conformity between science and religion in the existence of an Almighty God who guides and controls this universe.

Religion is not something—as it was wrongly supposed to be—that is confined within the four walls of temples, churches and mosques alone. It is indeed a practical mode of man's everyday life. It enjoins upon man certain rules and regulations according to which he should conduct himself in society and mould his character. It dictates to man that he should love his parents, his neighbours and countrymen and the humanity at large. It forbids man from doing anything injurious or harmful either to himself or to his fellow man. Religion preaches that men should live in this world in peace and prosperity, harmony and love. In short, religion is nothing but a moral science. If it is the material prosperity of man that science is after, it is the spiritual prosperity of man that religion aims at. The events of the recent years bear ample testimony to the fact that material prosperity alone cannot bring about peace and security in this world. A keen observer of the trend of thoughts of the modern men of science cannot have failed to notice a remarkable turn in their line of thinking in this direction. Albert Einstein and Bertrand Russell, after analysing this universe atom by atom in the science laboratory of their hearts have come to the conclusion that it is not science that can save humanity but kindness and love. Sir Radhakrishnan is also of the same opinion. All these show that besides the wonderful and tremendous progress and achievements of science, something more is necessary, for the



welfare and prosperity of mankind. That something is nothing but faith in religion and ethics. So long as man pays no heed to religion and morality in his mad pursuit of science and material prosperity, he cannot fulfil the purpose of his life and establish peace and happiness in this world. Science and religion must go side by side in achieving this common goal.

Science has become a part and parcel of our life. The influence of science in our daily life is so great that life without scientific achievements being made use of is inconceivable. It has broadened man's vision and widened the sphere of his out-look. It has established and strengthened the bond of relationship between man and man residing in remote regions of the globe. By the scientific analysis of the things in this universe into atoms, electrons and protons the scientist has brought out the marvels of the existence of this universe and thereby the glory of its Creator.

In spite of the invaluable and innumerable contributions and achievements of science, it is a pity, that science has been accused of bringing destruction into this world. Of course, it must be admitted that some calamities have taken place in the past and may even take place in future because of scientific inventions. But how is science responsible for the misdoings of rash men? The scientists of America considered and consider even now the decision taken by the War Department to use atom bomb at Hiroshima during the second world war, as a fatal error. Thus we see that the calamities that have taken place in the past as a result of scientific progress are not to be attributed to science and men of science, but are due to the lack of religious feelings in men who govern us.

Therefore science and religion are necessary for the welfare and happiness of man. So scientists, who were hitherto considering science and religion as divergent, now begin to realize the truth of their convergence. In the propagation of this idea and in their realisation of this truth lie the prospect of peace and happiness.

# സാഹിത്യത്തിലെ സദാചാരം.

ടി. വി. സുമിത്രൻ, I. P. C.

ഈ അടുത്ത കാലത്തായി നമ്മുടെ സാഹിത്യവേദിയിൽ സദാചാരവാരം ഒരു വലിയകോളിളക്കം തന്നെ അടിച്ചിളക്കിയിട്ടുണ്ട്. സദാചാരത്തെക്കുറിച്ച് പഴഞ്ചന്മാരും 'പുതുഞ്ച'ന്മാരും തമ്മിലുള്ള കോഴിപ്പോർ ഇനിയും നിലച്ചിട്ടില്ല. സദാചാരത്തിന്റെ 'കൺ ക്ലേ' തങ്ങൾക്കൊന്നെന്ന നാട്യത്തിൽ ലേഖനങ്ങളിലും പ്രസംഗങ്ങളിലും സദാചാരത്തിന്റെ പറ്റുപ്രസംഗങ്ങൾ അടിച്ചുവിടുന്ന ഒരു പഴഞ്ചന്മാർ ഒരു വശത്ത്. വില്ലവത്തിന്റെ 'സോൾ ഏജൻറ്'കൾ തങ്ങളാണെന്ന് നടിച്ച്കൊണ്ട് സദാചാരത്തിന്റെ പേരിൽ നടക്കുന്ന പേക്കുത്തുകളെ തോല്പരിച്ച് കാട്ടുന്ന മറ്റൊരു കൂട്ടരുമുണ്ട്. അങ്ങിനെ വിവാദങ്ങളുടെ കളരിയായിട്ടുണ്ട് നമ്മുടെ സാഹിത്യവേദി.

## സാഹിത്യത്തിന്റെ പ്രയോജനം.

സാഹിത്യം സോട്ട്രേശ്യമാണെന്ന് ഞാൻ കരുതുന്നു. കലക്ക്, പ്രത്യേകിച്ചും സാഹിത്യത്തിന്, സാമൂഹ്യചാരമായൊരുദൃശ്യമുണ്ട്. അതിന്റെ മഹത്തരവും സുഹൃത്തരവുമായ കഴിവുകളെ നമുക്ക് വകവെച്ച് കൊടുക്കാതിരിപ്പാൻ സാധ്യമല്ല. ജീവികാലാനും, വളരുന്നവാനും സാഹചര്യങ്ങളില്ലാത്ത ഇന്നത്തെ സാമൂഹ്യഘടനയെ തച്ചുടച്ച്, സമതപത്തോടും സൗഭാഗ്യത്തോടും ജീവിക്കാനൊക്കുന്ന ഒരു നവീന സാമൂഹികസാമ്പത്തികവ്യവസ്ഥിതി ഉൽപ്പാദനം ചെയ്യുന്നതിൽ സാഹിത്യത്തിന് മഹത്തായ കഴിവുണ്ടെന്നതിൽ നിങ്ങൾ വിശ്വസിക്കുകയില്ലേ? ലോകചരിത്രത്തിന്റെ 'തുടിക്കുന്ന നാളുകൾ' പരിശോധിച്ചുനോക്കിയാൽ നിങ്ങൾക്കത് ശരിയാണെന്ന് കാണാം. ഹ്രസ്വവില്ലവത്തിന് ഉടൽ നല്ലതു് സാഹിത്യകാരന്റെ തൂലികയല്ലയോ? റഷ്യൻ വില്ലവത്തിനും, അമേരിക്കൻ സ്വാതന്ത്ര്യസമരത്തിനും അങ്ങേയറ്റം ഇന്ത്യൻ സ്വാതന്ത്ര്യസമരത്തിനുംപോലും പ്രചോദനം നൽകിയതു് സാഹിത്യമാണെന്ന് വന്നാൽ ആതിന്റെ കഴിവുകളെക്കുറിച്ച് ഒന്നും പറയാതിരിക്കുകയാണ് നല്ലത്. സാഹിത്യത്തിന്റെ ഈ കഴിവിനെ ജനതക്ക് പ്രയോജനപ്പെടുന്ന തരത്തിൽ. ജനസമുദായത്തെ സംസ്കാരത്തിന്റെ ഒരു സുവാശാലമായ അന്തരീക്ഷത്തിലേക്ക്, പുരോഗതിയുടെ വഴിത്താരയിലേക്ക് നയിക്കേണ്ടത് സാഹിത്യകാരന്റെ കടമയാണ്. അപ്പോൾ ആ ലക്ഷ്യത്തെ ഉന്നം വെച്ച് കലാസൃഷ്ടി ചെയ്യുന്നുവെങ്കിൽ അത് സദാചാരമല്ലാതാകുന്നില്ല. ക്രാന്തദർശികളും പ്രതിഭാപ്രഭാവന്മാരുമായ കലാകാരന്മാർ അത് ചെയ്തിട്ടുണ്ട്.

സദാചാരം പരിവർത്തനോന്മുഖമാണ്. സാഹിത്യവും കലയും പരിവർത്തനത്തിനു വിധേയമാണ്; അതേപോലെതന്നെ സദാചാരവും. പരിണാമങ്ങളുമായ പ്രപഞ്ചത്തിൽ സദാചാരത്തിലും മറ്റൊരും ഇരച്ച് കയറുന്നതിൽ അർത്ഥമില്ല. ഇന്നലെ ചെയ്ത അബദ്ധം ഇന്നത്തെ ആചാരവും നാളത്തെ ശാസ്ത്രവുമായി വന്നുവെന്നു വരാം. അതേപോലെ ഒരു കാലത്തു് സദാചാരത്തിന്റെ തനിപ്പൊന്നായി പൂവിട്ടു് പൂജിക്കപ്പെടുന്ന ആചാരങ്ങൾ ഇന്നു ഒരു പുതിയ സരണിക്കൈക്കൊണ്ട് അതിനു കടകവിരുദ്ധമായി വന്നുവെന്നും വന്നേക്കാം.

പ്രാചീന സാഹിത്യവും അധുനാനത സാഹിത്യവും ചരിശോധിച്ച് നോക്കിയാൽ ഇത് വ്യക്തമാവുന്നതാണ്. പുരാതന കാലത്തു് സാഹിത്യത്തിനു ബോധപൂർവ്വമായൊരു രൂപം ഉണ്ടായിരുന്നുവെന്നു് പറഞ്ഞുകൂട. മണിമാളികയിൽ ആനന്ദാബ്ധിയിൽ ആരാടികൊണ്ടിരുന്ന സമുദായത്തിലെ സുഖിതവർഗ്ഗത്തിന്റെ ആനന്ദാപകരണമായിരുന്നു അന്നു് സാഹിത്യം. സാധാരണക്കാരുടെ തുടിക്കുന്ന ജീവിതം സാഹിത്യത്തിൽ പകർന്നുവാൻ അന്നുതന്നെ മിനക്കെട്ടില്ല. ദേവികളേയും, ദേവന്മാരെയും, രാജാക്കന്മാരെയും പാടിപ്പുകഴ്ത്തുകയും മറ്റുമായിരുന്നു അന്നത്തെ കവികൾ ചെയ്തിരുന്നതു്. അന്നു് അതു് സദാചാരമല്ലെന്നുതന്നെ വിലക്കിയെടുത്തില്ല. എന്തിനധികം, ചമ്പുക്കളും, വെണ്ണണിപ്പുതുകളും മറ്റും അതിന്റെ പ്രത്യേക പത്രങ്ങളല്ലേ? അശ്ലീലംകൊണ്ടു് പന്താളുകൾക്കുതന്നെ സാമൂഹ്യപ്രശ്നങ്ങൾ കൈകാര്യം ചെയ്യുവാൻ അന്നു് കവികൾക്കു് മെയ്ക്കെടുത്തുണ്ടായില്ല. കാരണം, അന്നു് ജീവിതം അത്രയൊന്നും പ്രശ്നസങ്കീർണ്ണമായിരുന്നില്ല; മനുഷ്യൻ അത്രയൊന്നും പുരോഗമിച്ചിരുന്നില്ല. ജീവിതം അന്നുതന്നെ പ്രശ്നമേ ആയിരുന്നില്ല. ഉഷ്ണമനുഷ്യനും കഴിഞ്ഞു് പട്ടമെത്തയിൽ സുഖിച്ചുവരുന്ന ധനാവ്യന്മാരുടെ 'കൈപ്പമ്പര'ങ്ങളായിരുന്നു പ്രാചീന സാഹിത്യമെന്നു് പറഞ്ഞാൽ തെറ്റില്ല.

സാഹിത്യം—സാമൂഹ്യജീവിതത്തിന്റെ ചിത്രീകരണം.

കല കലക്കുവേണ്ടിയെന്ന വാദത്തെ കെട്ടിപ്പണരാൻ ഇന്നു് അധികം പേരും മിനക്കെട്ടുകാണുകയില്ല. ശ്രീ എ. ബാലകൃഷ്ണപിള്ള പറഞ്ഞപോലെ "ജീവിതത്തിന്റെ ഒരു വികാശനകാശിയിലൂടെയുള്ള ആവിഷ്കരണമാണു് സാഹിത്യം." കലാകാരന്മാർ, ഭാവവും ഭാവനയും നൽകുന്നതു് അധുനാനതസാഹിത്യജീവിതമാണു്. ഉന്നതങ്ങളും ജനസമാദാനീയവുമായ ജീവിതമൂല്യങ്ങളെ ഒരു കലാകാരൻ വായനക്കാരുടെ ധൃഷ്ടിയിൽപ്പെടുത്തുന്നു. എന്തെഴുതാൻ പറഞ്ഞപോലെ ഉത്തമങ്ങളായ ചിന്തകൾ തന്നെയാണു് സാഹിത്യം. ശാകുന്തളവും, ഭാരതവും, രാമായണവുമെല്ലാം അതാതു് കാലഘട്ടത്തിലെ ജീവിതത്തിന്റെ സന്തതികളാണു്. ആ കാലഘട്ടത്തിൽ ഉടലാണു്നിന്ന സാമൂഹ്യജീവിതപ്പുരപ്പിൽ കിട്ടുന്നുവെന്ന തിരമാലകളുടെ പ്രതിഫലനങ്ങൾ നിങ്ങൾക്കുകൃതികളിൽ നിന്നു നിരപ്പേ കേൾക്കാം.

സദാചാരവും സാഹിത്യചരിവർത്തനവും.

ഗർഭണഗതികരപത്തിന്റെ ദാവ്യചാലിലൂടെ നാഴത്തെ കയറിയ പഴയ സാഹിത്യം ഒരു നവ്യയുഗത്തിന്റെ ചൊന്നൊളിക്കുതിരകൾ കണ്ടു് ഹ്രാസ്സിലൂടെയാണു്. ഹൃണ്യം വിപ്ലവമായിരുന്നു ലോകമുഴക്കാനും പടന്നു കയറിയ സാഹിത്യവിപ്ലവത്തിന്റെ ബീജം. വാദപ്രയത്നം, റൂസ്സോവും അതിന്റെ ഉൽഭാസകന്മാരായിരുന്നു. സദാചാരം ഒരു പുതിയ വഴിത്താരയിലൂടെ 'മാപ്പു' ചെയ്യുവാൻ തുടങ്ങി. ഒരു കാലത്തു്. രാജാക്കന്മാരുടെയും, പ്രഭുക്കളുടെയും മണിമേടയിൽ തങ്ങിക്കളിച്ചിരുന്ന സാഹിത്യം സാധാരണക്കാരുടെ വിപ്ലവവാൽബുദ്ധതക്കു് കാഹളമുതുവാൻ തുടങ്ങി. അപ്പോൾ ഒരു പുതുയുഗത്തിനു പെരുമ്പറയടിക്കുന്നതു് സാഹിത്യത്തിലെ സദാചാരമായി രൂപംപുണ്ടു്. സദാചാരവും, സമത്വസംസാരവുമായ ഒരു നവജീവിതത്തിനുവേണ്ടി കാഹളമുതിയ വാദപ്രയത്നം, റൂസ്സോവും, വിക്തർഹ്യൂഗോവും സന്താർട്ടവാദികളല്ലേ? സദാചാരവാദികളല്ലേ?

മനുഷ്യന്റെ അധഃപതനത്തിലേക്ക് നയിക്കുന്ന സാമൂഹ്യഘടനയുടെ നേർക്കു ഒരു ചോദ്യപിന്നമിട്ട 'പാവങ്ങൾ' തന്നെ നോക്കുക. ട്രാങ്ക്വൻട്രാങ്ക്-ജീൻവാൽജിൻ കളവുകുന്നതിന് 19 കൊല്ലം തടവുശിക്ഷയനുഭവിച്ചുവെങ്കിലും അയാൾ ദോഷവാനായി തീരുന്നില്ല. അപ്പോൾ കാൽമിതാണ്; സാഹിത്യം സാമൂഹ്യജീവിതത്തിന്റെ പ്രതിഫലനമാകുമ്പോൾ സദാചാരനിയമങ്ങൾ കാലത്തിനനുസരിച്ച് സമുദായത്തിൽ 'ഇരച്ചുകയറുന്ന' മാറ്റത്തോടൊപ്പം മാറുന്നു.

ഈർപ്പിൽ മുളച്ചുപൊങ്ങി കതിരാട്ടുന്ന സാഹിത്യവിപ്ലവം രാഷ്ട്രയിലും കത്തിപ്പിടിക്കുവാൻ തുടങ്ങി. കർമ്മവീരനായ ടോൾസ്റ്റോയ്, മാർക്സിസ്റ്റ് വിപ്ലവത്തിനു തമ്പെടിച്ച ടോൾസ്റ്റോയ് സദാചാരസാഹിത്യകാരനല്ലാതാകുമോ? സമ്പാദ്യികമാനായരുളേഴത്തിനുവേണ്ടി തന്നെയായിരുന്നു ടോൾസ്റ്റോയിയൻ സാഹിത്യം. സ്റ്റോഹത്തിന്റെ മാസ്റ്റർശക്തിയെ ഉദ്ഗ്രഹണം ചെയ്യുന്നവയായിരുന്നു ടോൾസ്റ്റോയി കൃതികൾ. അതേപോലെതന്നെ 'മദർ' രചിച്ച ഗോക്കിയും, വിപ്ലവത്തിന് 'ജൈത്രപടഹ'മടിച്ച മയോസ്റ്റോവസ്കിയും, ഡോസ്റ്റോവസ്കിയും നമ്മുടെ സ്തുതിപഥത്തിൽനിന്നു മാഞ്ഞുപോവുകയില്ല. പക്ഷെ, അവർ പ്രചരണസാഹിത്യമാണ് എഴുതിയതെന്നുവെച്ച് അവരെ 'ബേക്ക്സീററി'ലേക്ക് തള്ളുന്നത് ശരിയല്ല. ഇന്നുവരെ ഉണ്ടായിട്ടുള്ള എല്ലാ കൃതികളും ഒരുതരത്തിലല്ലെങ്കിൽ മറ്റൊരു തരത്തിൽ മറ്റോ ആശയത്തിന്റെ പ്രചരണോപാധിയായിരുന്നു. അതുകൊണ്ട് അതിന്റെ പേരിൽ അവരുടെ നേരെ തട്ടിക്കയറുകയോ? കലാപരമായ മൂല്യമുണ്ടെങ്കിൽ, രൂപഭേദമുണ്ടെങ്കിൽ അവ പ്രചരണസാഹിത്യമായാലും അവയെ പിൻതള്ളുന്നത് യുക്തിപൂർവ്വമല്ല. അതേപോലെതന്നെ ഷേക്സ്പിയറേയും, ഡിക്കൻസിനേയും, ഷായേയും, ഇബ്സനെയും, അപ്ടൻ സിംഗ്ലിയറേയും പേരും ബക്കിനേയും സദാചാരസാഹിത്യകാരന്മാരുടെ കൂട്ടത്തിൽപെടുത്തേണ്ടിവരും.

നമുക്ക് മലയാളത്തിലേക്കൊന്ന് തിരിഞ്ഞുനോക്കുക. ഭക്തിപരിമളം പ്രസരിക്കുന്ന, കവിതകളെഴുതിയ എഴുത്തച്ഛൻ, വിജ്ഞാനപ്രബുദ്ധനായ ഒരു കാഹളം മുഴക്കിയ എഴുത്തച്ഛൻ സദാചാരത്തിന്റെ സാക്ഷാത്കാരമല്ലേ? അന്ധവിശ്വാസങ്ങളുടെ നേരെ ബോധമിട്ട കണ്ണും സമുദായസേവനത്തിനുവേണ്ടി തന്നെയായിരുന്നു ഇലികയെടുത്തത്. പ്രേമത്തിന്റെ മോഹനതയെക്കുറിച്ചാലാപിക്കുന്ന 'ശാകുന്തളം'—കലാസുരഗമായ ആകൃതി—സാഹിത്യത്തിലെ ഉൽക്കണ്ഠത്തിന്റെ മകുടമല്ലയോ? കേരളവർണ്ണനയുടെ കാലഘട്ടമെത്തിയപ്പോഴേക്കും നമ്മുടെ സാഹിത്യം പാണ്ഡിത്യത്തിന്റെ മുടിമുടി. അവിടെനിന്നും അത് ആശാനിലൂടെ കത്തോട്ടിറങ്ങാൻ തുടങ്ങി. മലയാളസാഹിത്യത്തിലെ 'വിപ്ലവത്തിന്റെ ശുക്രനക്ഷത്ര'മായി അത് ഉദയം കൊണ്ടു. ജാതിയുടേയും, മതത്തിന്റെയും പേരിൽ പടച്ചുവിടുന്ന അന്ധവിശ്വാസങ്ങളെ ആശാൻ വെല്ലുവിളിച്ചു. 'ചണ്ഡാലമൃഗം'യും, 'ഘോരസ്വ'യും, 'നളിനി'യുമെല്ലാം ആശാൻകവിതകളുടെ വെണിപ്പെട്ടിടങ്ങളല്ലേ? വള്ളത്തോളും, നാലപ്പാഴനും, ചങ്ങമ്പുഴയും, കുറുപ്പുറവുമെല്ലാം ഉൽകൃഷ്ടകൃതികൾ രചിച്ചിട്ടുണ്ട്. ഹാസസാഹിത്യകൃതികളെല്ലാം സമുദായത്തെ പരിഹാസത്തിലൂടെ നന്നാക്കുവാനുള്ള ശീലത്ത് എഴുതിയവയാകയാൽ സദാചാരകൃതികൾ തന്നെ.

യുവസാഹിത്യകാരന്മാർ ശ്രദ്ധിക്കണം.

നമ്മുടെ പഴയ സാഹിത്യകാരന്മാർ പച്ചശ്രംഗാരം എഴുതിക്കൂട്ടിയിട്ടില്ലെന്ന് എന്ന് വാദം ചെയ്യാനിടയാം. ശരിയാണ്. ചെറുശ്ശേരിയും, ജയദേവനും, ചന്ദ്രോത്സവകാരനും, വെണ്ണനിയ്യും മറ്റും അങ്ങിനെ ചെയ്തിട്ടുള്ള പഴയ കാലത്താണ് സാഹിത്യത്തിനു വളരെയൊന്നും ചെയ്തതില്ലെന്നുണ്ടായിരുന്നില്ല. തന്നിടത്തും അവർ ശ്രംഗാരരസം കവിയുന്ന കവിതകൾ ധാരാളം എഴുതിയിരുന്നു. എന്നാൽ ഇന്നത്തെ ചില യുവസാഹിത്യകാരന്മാർ 'റിയലിസത്തിന്റെ' പേരിൽ എഴുതിവിടുന്ന കാമപ്പുള്ളിത്തുകൾക്ക് വല്ല അതിരും എതിരുകളുണ്ടോ? ഇബ്സനോടൊക്കെ കണ്ടുമറന്നും അന്ധരായിച്ച് ഇരവിധം കൃതികൾ ചമച്ച് വിടുന്നതിനാൽ 'റിയലിസം'പോലും വ്യക്തിപരിഷ്കാരികളായിപ്പോകുന്നു. സമുദായത്തിലെ വൃത്തികേടുകൾ സാഹിത്യത്തിൽ പകർന്നുനൽകുകയാണ് തെറ്റിട്ടു. അതായത് ജീവിതത്തിലെ അഴുക്കുകൾ ഇറന്നിട്ട് നിശ്ശബ്ദം ഒരു സാഹിത്യകാരൻ കടന്നുപോയാൽ മാത്രംപോലെ, നോക്കിക്കിടന്നു മുമ്പുവെച്ചു മാറ്റം വരുത്തിച്ചു സാഹിത്യകാരൻ വായനക്കാരിൽ സൃഷ്ടിച്ചു മതിയാകൂ. സംഹാരപരമായ കാര്യം, സൃഷ്ടിപരമായ യുവസാഹിത്യകാരന്മാർ ഏതും ഇറന്നുഴുകട്ടെ!

# സാഹിത്യത്തിലുള്ള ചില കുറവുകൾ.

T. Sukumaran, iird B. Com.

നമ്മുടെ ഭാഷാസാഹിത്യത്തിനു ഇന്നു മറെറാരു കാലത്തുമില്ലാത്തവിധം സാമ്പൂലൈകിക പ്രശസ്തി ഉണ്ടായിത്തീർന്നിട്ടുണ്ട്. സാഹിത്യകാരന്മാർതന്നെ എണ്ണത്തിലും വണ്ണത്തിലും എത്രയോ മടങ്ങു വലിച്ചിട്ടുണ്ടെന്നുള്ളതും വാസ്തവം മാത്രമാണ്. അങ്ങിനെ നമ്മുടെ മലയാളത്തിന്റെ മഹിമയെ പുറംരാജ്യങ്ങളിൽകൂടി പ്രചരിപ്പിക്കുവാൻ യുവസാഹിത്യകാരന്മാർ ചെയ്യുന്ന പരിശ്രമങ്ങൾ ഈ ഘട്ടത്തിൽ പ്രത്യേകം ശ്രദ്ധേയമാണ്. വാർസായിലെ സമാധാന സമ്മേളനത്തിൽകൂടി മലയാളകവിത മുക്തകണ്ഠമായ പ്രശംസകളു പാത്രമായിട്ടുണ്ടെന്നു പത്രങ്ങൾ മുഖന നാം അറിയുന്നു. ലോകപ്രശസ്തരായ നിരവധി എഴുത്തുകാരോടു മത്സരിച്ചിട്ടും അത്രയൊന്നും പ്രശസ്തനല്ലാത്ത ഒരു മലയാളി കഥാകൃത്ത് സമ്മാനം നേടുന്നു എന്നു കേൾക്കുമ്പോൾ നാം ആനന്ദഭരിതരാവുന്നു. ഇതു തീർച്ചയായും അഭിമാനാഹ്ലാസകരമായ ഒരു നേട്ടം തന്നെയാണ്. വിശ്വസാഹിത്യത്തിലെ ഉന്നതപദവിയിലേക്കു ചെലുത്തുന്നതിനുള്ള മലയാളകവിതയും ചെറുകഥയും കയറിപ്പോകുന്ന കാഴ്ച നമ്മെ കൂടുതൽ കർമ്മോന്മുഖരാക്കിത്തീർക്കുന്നു. അങ്ങിനെ കഥകളുടെയും കവിതകളുടെയും കാര്യത്തിൽ നമ്മുടെ സാഹിത്യം വളരെ മുന്നണിയിലാണെന്നുതന്നെ വേണം പറയുവാൻ.

എന്നാൽ ഇങ്ങിനെ രണ്ടു ശാഖകളേ സാഹിത്യത്തിലുള്ള എന്നതാണോ വാസ്തവം? നമ്മുടെ സാഹിത്യകാരന്മാർ മുഴുവനും കവികളും കഥാകാരന്മാരുമായാൽ മതിയെന്നാണോ നാം വിചാരിക്കുന്നത്? അടുത്ത കാലത്തായി ഏതു വാരികയും മാസികയും മറിച്ചുനോക്കിയാൽ ഒരു വായനക്കാരനു അതിൽ കവിതകൾ, കഥകൾ, അല്ലെങ്കിൽ ചില ഏകാക നാടകങ്ങൾ എന്നിവയല്ലാതെ എന്താണ് കാണുവാൻ സാധിക്കുന്നത്? വായനക്കാരനെ ശാസ്ത്രീയമായി വല്ലതും ചർച്ചിക്കണമോ ചിന്തിപ്പിക്കണമോ ഉതകുന്ന മട്ടിൽ ഒരാ പേജുകളിലും ഈ വാരികയോ മാസികയോ ചെലവാക്കുന്നില്ലെന്നുള്ളതു് വേദനയോടുകൂടിത്തന്നെ അനുസ്മരിക്കേണ്ടിയിരിക്കുന്നു. ശാസ്ത്രീയ വിഷയങ്ങളെ അധികരിച്ച ഗദ്യലേഖനങ്ങളെഴുതുന്ന സാഹിത്യകാരന്മാർതന്നെ വളരെ കുറവാണെന്നാണ് ഇതിൽനിന്നും അനുമാനിക്കേണ്ടതു്.

ഈ കാര്യത്തിൽ വായനക്കാരും കുറെയൊക്കെ ഭാഗഭാഷകളായിത്തീരുന്നുണ്ട്. ഒരു കാലത്തു പദ്യം എഴുതിയാൽ മാത്രമേ സാഹിത്യകാരനാവൂ എന്നൊരു ധാരണ മലയാളത്തിലുണ്ടായിരുന്നു. എന്നാൽ ഇന്നു ആ നില വളരെ അധികം മാറിയിട്ടുണ്ട്. ഇന്നു വായനക്കാരും വളരെയധികം വലിച്ചിട്ടുണ്ട്. തലകൊടുത്തു വായിക്കേണ്ട കനത്ത കാര്യങ്ങളല്ലാതെ കുറച്ചുനേരം വായിച്ചു രസിക്കത്തക്ക വല്ലതുമാണ് ഇന്നു വായനക്കാരധികവും ഇഷ്ടപ്പെടുന്നത്. എന്നാൽ മിക്കവാറും അവരുടെ ആഗ്രഹം സാധിച്ചിച്ച് പോരുന്നത് ചെറുകഥകളാണ്. അതുകൊണ്ടുതന്നെ ചെറുകഥാപ്രസ്ഥാനം സാഹിത്യത്തിൽ വളരെ വേഗം അഭിവൃദ്ധിപ്പെട്ടുവന്നു. ചെറുകഥകൾ മാത്രമടങ്ങിയ മാസികകൾക്കുണ്ടായ വമ്പിച്ച പ്രചാരം ഇതിനു സാക്ഷ്യംവഹിക്കുന്നു. ഇന്നു ചെറുകഥാപ്രസ്ഥാനത്തിൽ കൈവെക്കാത്ത യുവസാഹിത്യകാരന്മാരില്ലെന്നുതന്നെ വേണം പറയുക. നല്ല ഒരു വിഷയം കഥാശീതോടുകൂടി കൈകാര്യം ചെയ്യുകയാണെങ്കിൽ, അതു ഏതാണ്ട് വായിക്കാൻ പഠിയ ഒരു ചെറുകഥയാക്കാതെന്നുള്ളതാണ്

ഏഴുതുക്കാരനെ സംബന്ധിച്ചുടത്തോളം ചെറുകഥകളുള്ള മെച്ചം. അതിനാൽ നമ്മുടെ യുവ സാഹിത്യകാരന്മാരധികവും ഈ പ്രസ്ഥാനത്തിൽ കൈവെച്ചുതുടങ്ങിയതിൽ അതുതപ്പെടുവാൻ നില്പല്ലോ. അങ്ങിനെ മലയാളത്തിലെ ഏഴുതുക്കാരിൽ അധികവും ചെറുകഥാകൃത്തുക്കളും കവികളും ആണെന്നു പറയുന്നതിൽ ഒട്ടുംതന്നെ ഭ്രമചിത്ര്യഭംഗമുണ്ടെന്നു തോന്നുന്നില്ല.

ഇങ്ങിനെ മൊത്തത്തിലൊന്നു നോക്കുകയാണെങ്കിൽ വിവിധ വിഷയങ്ങളിൽ കൈവെച്ച സ്വയം പഠിക്കുകയും ആ പഠനത്തിൽനിന്നുളവായ ഫലങ്ങളെ സംസ്കരിച്ചെടുത്തു മറ്റുള്ളവരെ പഠിപ്പിക്കുവാൻ ശ്രമിക്കുകയും ചെയ്യുന്ന സാഹിത്യകാരന്മാർ ഏറ്റവും ചുരുക്കമാണെന്നു നമുക്കു വ്യസനത്തോടുകൂടിത്തന്നെ സമ്മതിക്കേണ്ടിയിരിക്കുന്നു. ഇതു ഒരു പോരായ്മയാണെന്നു തീർത്തു പറഞ്ഞേ തീരൂ.

ഇനി മറ്റൊരു ന്യൂനതയുള്ളതു നമ്മുടെ മലയാളസാഹിത്യത്തിൽ ലഘുപന്യാസത്തിന്നു സ്ഥാനംകൊടുത്തുകാണുന്നില്ല എന്നുള്ളതാണ്. ഈ കാര്യത്തിൽ ഇതരസാഹിത്യങ്ങളെ അപേക്ഷിച്ച് ഇംഗ്ലീഷുസാഹിത്യത്തന്നെയുണ്ടു ഏറ്റവും മുന്നണിയിൽ നില്ക്കുന്നത്. ഏതേതു വായനക്കാരനും എന്തെല്ലാം വിഷയത്തിലഭിരുചിയുണ്ടോ അതെല്ലാം തൃപ്തിപ്പെടുത്തുവാൻ സാധിക്കുന്ന ഗ്രന്ഥങ്ങൾ ആ ഭാഷയിൽ സുലഭമാണ്. വിവിധ വിഷയങ്ങളെ പ്രത്യേകം പ്രത്യേകം ചെറുപുസ്തകങ്ങളിലാക്കി സാമാന്യജനങ്ങൾക്കു വിജ്ഞാനപ്രദമാവേണമെന്നു വിതരണം ചെയ്യുവാൻ ഇംഗ്ലീഷുസാഹിത്യകാരന്മാർ ചെയ്യുന്ന പരിശ്രമങ്ങളെ ആർക്കാണ് അഭിനന്ദിക്കാതിരിക്കുവാൻ കഴിയുക? അതിനാൽ ഇംഗ്ലീഷുഭാഷയുമായി ഏറ്റവും അധികം ബന്ധംപുലർത്തിപ്പോന്ന മലയാളസാഹിത്യത്തിൽ ഇത്തരത്തിലുള്ള ഒരു ഉപന്യാസശാഖ അഭിവൃദ്ധിപ്പെട്ടുകാണാത്തതിൽ നാം ആരെയാണ് പഴിക്കേണ്ടത്?

ഇതിന്നും ചില കാരണങ്ങളെല്ലാം വേണമെങ്കിൽ തുറന്നുകാട്ടാനുണ്ട്. ഒന്നാമതായി അത്തരം ഗദ്യലേഖനങ്ങളെഴുതുവാൻ ധാരാളം പരിശ്രമം ആവശ്യമാണെന്നു വരുന്നു. കൂടുതൽ വായിക്കുകയും പഠിക്കുകയും ചെയ്തവക്കേ അത്തരം ഗദ്യലേഖനങ്ങൾ എഴുതുവാൻ സാധിക്കാമുള്ളൂ. എന്നാൽ ഇത്രയൊക്കെ ക്ഷമാപൂർവ്വം വായിച്ചു പഠിച്ച ഒരു സാഹിത്യകാരനും ഒടുവിൽ എന്താണ് പ്രതിഫലം കിട്ടുന്നത്? വളരെ തുച്ഛം. ഈ കാരണത്താൽതന്നെ പഠനേച്ഛയുടനീളം ഒരു സാഹിത്യകാരൻ നിശ്ചയോജനമായ ഈ ഏല്പാടിൽനിന്നും സ്വാഭാവികമായി പിൻതിരിയുന്നു. അങ്ങിനെ ഭൂരിപക്ഷം സാഹിത്യകാരന്മാരും പഠിക്കുവാൻതന്നെ മിനക്കെടാറില്ല എന്നു പറയുന്നതിൽ തെറ്ററിയാതെക്കേടായില്ല.

അതിനാൽ പരിതാപകരമായ ഈ നിലയിൽനിന്നും നാം കിടന്നുപുരോഗമിക്കേണ്ടിയിരിക്കുന്നു. നാനാവിഷയങ്ങളെക്കുറിച്ചും കൈകാര്യം ചെയ്യുവാൻ കഴിവുള്ള ഗദ്യസാഹിത്യകാരന്മാർ നമുക്കു ഇനിയും എത്രയോ അധികം വേണ്ടിയിരിക്കുന്നു. കഥകളും കവിതകളുമ്പോൾ സാഹിത്യമുണ്ടാവില്ലെന്നു കരുതുന്ന കലാകാരനെ മുന്നോട്ടുനീക്കുവാൻ മടികാണിച്ചുകൂടാ. പരിശ്രമിക്കുകയാണെങ്കിൽ നമ്മുടെ യുവസാഹിത്യകാരന്മാർക്കു ഇതിന്നു യാതൊരു പ്രയാസവും കാണുകയില്ല. എല്ലാ കാര്യങ്ങളിലും മുന്നിലേക്കുപോകിയെന്നു മലയാളം ഈ കാര്യത്തിലും പരാജയപ്പെടുകയില്ലെന്നു നമുക്കു പ്രത്യാശിക്കുക.

# THE COLLEGE HILL.

(C. K. NAMBIAR, Class II)

**A**FTER alighting from the train at Feroke Railway Station, your eyes first wander among the large chimneys of various tile factories nearby. Labourers marching in their hundreds to the factories in the first flush of the morning sun indicate the great importance of Feroke as an industrial centre.

You turn from the main road and walk along a gravelled road towards the north until you come to a fork from where a narrow up-hill road will lead you to a hillock.

There stands at a distance our College—the magnificent buildings under whose roofs are moulded the citizens of tomorrow. Besides its importance as a growing industrial centre, Feroke has achieved an eminent position in the field of education, of which the College is a silent witness.

Around the College can be seen green hillocks with cattle grazing peacefully here and there. May I call them the true messengers of Peace. Indeed, they are! The Goddess of Peace, it seems, is hunted down to the remote corners of the world by the bloody spirits of war.

Sitting down under the shade, one feels the deep stillness of nature. Full of lovely scenes, the place extends our knowledge and rouses our imagination. Birds, reposing in the evening sun, trees dancing and murmuring in the gentle breeze are likely to steal our hearts and sweet music seems to flow out of our heart. The more we enjoy Nature, the faster we are bound to it. It grips the heart and soul so swiftly with its sudden thrilling loveliness that we forget ourselves for some time.

Not far from the College-hill flows the Feroke River. Boats sailing smoothly in the river add to the beauty of the surroundings. Viewed from the river, the College presents a picture of the rarest beauty.

Early in the morning you can freely enjoy the pleasure and privilege of observing the various colours of the eastern sky. Far off

in the infinite distance, the dim blue outline of the Western Ghats helps to produce a vision of unparalleled splendour which is at the same time entrancing to the eye and stimulating to the imagination.

Look at the cottage nearby. An ugly shade of misfortune, a dark gloom of poverty prevails all round the little house. Children are anxiously watching the golden sky. Their eyes are sad, their belly hollow. Their parents are away in the fields or in the hills, attending to their daily work. They are left alone to be comforted by none, except the weary rays of the dying sun.

In the atmosphere of learning, mingled with the beauty of nature, this woeful poverty of the land stares us in the face. It is a challenge to us; let us make ourselves worthy to accept this challenge and make the country of our birth a land free from hunger, squalor and dirt.



## Influence of Character.

Character is one of the greatest motive powers in the world. In its noblest embodiments it exemplifies human nature in its highest forms, for it exhibits man at his best.

Men of genuine excellence in every station of life—men of industry, of integrity, of high principle, of sterling honesty of purpose—command the spontaneous homage of mankind. It is natural to believe in such men, to have confidence in them, and to imitate them. All that is good in the world is upheld by them and without their presence in it the world would not be worth living in.

Although genius always commands admiration, character most secures respect. The former is more the product of brain-power, the latter of heart-power; and in the long run it is the heart that rules in life. Men of genius stand to society in the relation of its intellect as men of character of its conscience; and while the former are admired, the latter are followed.



# THE CULTURE OF THE INTELLECT.

By U. K. NAMBISAN, B. A. (Old Boy)

**C**CULTURE of the Intellect is an important factor of the mind which every young man should develop. It is a part of the self-culture of man and also an important part of it. Man cannot live by bread alone; he must have spiritual as well as intellectual faculties to advance civilization. Now-a-days we find that the student world is subjected to emotional appeals. It is a pity that they are not caring for their intellectual advancement. In this essay I am suggesting some methods to cultivate our intellect.

In modern times instruction is chiefly given by means of books. Books are no doubt very useful helps to knowledge; but they are not the primary and natural sources of culture. They are not creative powers in any sense. They are only instruments like telescopes. The original and proper sources of knowledge are not books; but life, experience, personal thinking, feeling and acting. All knowledge which comes from books comes indirectly; true knowledge grows from a living root in the thinking soul. Therefore we should try to commence our studies as much as possible by a direct observation of facts. All natural sciences supply us rich, varied and beautiful materials for our studies. But we are not making proper use of the natural scenery around us. It is a pity that we all go about with our eyes open, but seeing nothing. This is because of lack of training and the slavish dependence on books. We all depend upon mere books to study Botany, Zoology and the fine arts; but seldom draw on our experiences and go on tours which render us more help to study these subjects than books. We lack the elementary knowledge in the science of observation.

Observation is good, and accurate observation is better. But observation without classification will not be of much help to attain our purpose. We must, therefore, classify the things that we observe. Classification is important because we have to observe many things in the universe. We must arrange things in an exact order as the dictionary is arranged alphabetically. Classification depends on the fundamental unity of types. This unity manifests itself in the creation of points of resemblance in things. The first business of the student, therefore, is to observe carefully the points of likeness and also the most striking points of difference. This can be achieved only by an

accurate observation of the special properties of things. The visiting of the local museums will greatly help us to form this fundamental habit of observation. But looking at everything generally ends in remembering nothing.

The power of reasoning is also as important as observation and classification. The reasoning faculty in man is very important because without possessing it we cannot arrive at relevant and true conclusions. We are observing particular instances and from these datas we arrive at a general conclusion. For this purpose reasoning is very essential. We must know the law of cause and effect. But people sometimes take into consideration the coincidences and they take things for granted. The search for causes is a characteristic of every normal human intellect. What young men have chiefly to look to in this matter is to avoid being imposed on by the easy habit of taking an accidental sequence for a real cause. We should not accept imaginary causes. A formal study of logic and meta physics will greatly help us in this direction.

The next important function of the mind which requires culture is imagination. It is a well-known fact that the highest class of scientific men have been led to their most important discoveries by the quickening power of imagination. Newton's imaginative power which led him to the discovery of the Laws of gravitation was great. It is a friend of science. But it is an enemy when it acts without reason. Imagination is necessary in all things as in poetry. Historians mould the facts with graceful and rich imagination. There are persons who lack this important faculty. They walk with eyes open but seeing nothing. There are others who read books without carrying away any living pictures. "Therefore always ask yourself when you have read a chapter of any notable book, not what you saw printed on a grey page, but what you see pictured in the glowing gallery of your imagination."

The word imagination seems more particularly connected with that class of intellectual perceptions and emotions which we are accustomed to call aesthetical. Beauty is the natural food of a healthy imagination. Men live not only by books and knowledge, but

imagination also is necessary for the perfection of our knowledge. Imagination can be attained only by paying some special attention to the aesthetical culture of the intellect. The comical and humorous aspects are also useful; but they are only secondary.

The next faculty of the mind that demands special culture is memory. There is no use of gathering knowledge if we cannot store it. It is equally useless to learn what we cannot retain in the memory. Unlike other faculties of the mind which require special culture, memory power can be improved by training. We must see things distinctly and vividly. It is better for the memory to have a distinct idea of one aspect of a great subject than to have confused ideas of the whole. Classification is an important thing which will help the memory power to increase. Repetition of the classified ideas will help us to retain things in our memory. Our faculties like a slow beast require flogging occasionally. Artificial bonds of association may also be found useful to develop our memory power. Some men get by heart anything easily but we find them equally easily forgetting things; but there are others who will never forget things which they once learn by heart. The difficulty to the latter type of people is that it is hard for them to get things by heart. However, memory power can be developed by practice.

Expression is also important. The art of polished, pleasant and effective expression can come to us only by training and practice. The best training for the formation of style is of course familiar intercourse with good speakers and writers. The vocabulary of a man also depends upon the company he keeps. We must therefore read the best compositions of the most lofty-minded and eloquent men and we will not fail to catch something of their nobility and manner of expression. The study of different languages is also desirable.

These are some of the best methods adopted by great men to cultivate their intellect. They also advise us to use these methods. We students must therefore try to practise these methods. (Adapted from "Self-Culture").

# THE INDIVIDUAL IN A DEMOCRACY.

(K. MOIDEEN, Class IV.)

**I**T has been repeatedly remarked by political thinkers that individuals constitute the nation. The state is what the individuals within it want it to be. In modern times, when democracy is gaining strength, this statement is much more true. Democracy is a system of government, wherein every individual has got a voice in determining the matters vitally affecting life. The success of democracy therefore, naturally depends on the determination of every unit functioning under it; the faltering and failing of any individual in the performance of his duty will weaken the structure as a whole. The individual thus occupies a prominent position in a democracy; he has a conspicuous part to play in the effective organisation and the sound running of the machinery of the government. But it does not mean that the individual can act according to his own whims and fancies or that he can deliberately force his individual views upon the machinery of the government, without waiting to see how other people will take his views. For democracy is not a system where every individual is an administrator, but it only presumes that every individual has a voice in the administration. It is no curtailment of your individual liberty, nor is it the transgression of the doctrine of democracy if you are not legally permitted to administer yourself. It is to be borne in mind, that liberty is really an adjustment among individuals, and between individuals and the state; liberty is possible only because of this mutual adjustment.

In a democracy the interest of none is neglected. Every one is represented or ought to be represented. The individual in a democracy, has therefore to be eternally vigilant. He must be watchful about his rights and should not allow them to be lost sight of in the possible clamour of other supposedly more important interests. He is to be on

guard, likewise, against any possible incursion from within and without. The individual's task in a democracy is thus both difficult and onerous. He cannot continue to be idle and go on saying that the government is responsible for everything, good or bad; for, the government is what he wants it to be. Democracy does not demand from you the passive submission to anything done by the authority in power, but on the contrary it wants the individual to be active and vigilant, to criticise when criticism is necessary, to appreciate what is worthy of appreciation, and to wipe out those elements which are detrimental to the welfare of the state.

The place of the individual in the system of democracy is, no doubt, very significant, but how is it that the individual is to be made worthy of his place? How can the individual be made to realize better, the greatness of the power given to him and be made more efficient and active to shoulder that power with a sense of responsibility and good will? The simple and direct answer for these questions lies in the education of the masses on a wide and large scale. Education, better and efficient, is the indispensable condition for the proper exercising of the individual's mind and for imparting to him a better and more conscious understanding of his right and responsibility. I do not mean by education the mere passive acquisition of a great deal of knowledge on a great many subjects; education is something more genuine and more perfect, something aimed at the formation of a high mental culture, which is a process of enlightenment and enlargement of the mind, and which gives to the individual the vision, the courage and the strength to resist evils. Education becomes fruitful, only when it helps to build up a strong and stable character in the individuals, a character that will not falter from duty in moments of fear or distress, a character that will cultivate the noble ideals of mutual understanding, tolerance and love. Mutual understanding, whole-hearted cooperation and spontaneous agreement are conditions indispensable for the better realization of what Prof. Laski called, "a great common end of life". Irresponsibility, indifference and civic unconsciousness are broad roads to dictatorship and therefore have to be carefully avoided.

Finally, in the process of this education, the virtue and significance of religion should not be overlooked, for religion has its own expansion and elevation. The fact that there had been religious riots and communal clashes in the past is no reason for the extermination of religion or for not valuing religious principles, just as the fact that the invention of the Atom Bomb is no argument for the extermination of science. There is a type of person, all too common in the modern world, who is determined to be cent per cent materialistic, who believes that religion is a dead dogma of the past, and who if he cannot find no other reason for the existing evils, will attribute it to religious belief. Of all things, perhaps, religion is the most misrepresented and misconceived in the present day. Every religion has come into existence not to separate man from man, but to create peace, harmony and understanding among the disunited and barbarous divisions of mankind. Religion does not ask you to hate your fellow-man, merely because he belongs to another faith; religion does not ask you to cut the throat of your neighbour when he does not come within the fold of your religion. Religion is the very antithesis of these things. All that I want to stress is that the system of education should be based on a deep-seated faith in the spiritual and moral values.

Democracy is perhaps the most beneficent form of human government yet evolved. But, it has to be well remembered, that democracy as a form of government should evolve out of a democratic way of life. All our endeavours should, therefore, be for mutual understanding, co-operation, tolerance and appreciation of the good traits that are found in all of us.



## “ WE CAN'T FORGET HIM ”

( VIJAYAN PAVAMANI, Class I )

**W**E all love the memory of Gandhiji and bitterly hate the person who put an end to that most precious life. Yes, it happened five years ago on a Friday evening; and even to-day we cannot forget that frightful day.

Oh! we can't forget that great man.

Every Indian and millions and millions of people all over the world feel as if it is a personal loss, as if their own father is wrenched from them. Yes, India lies prostrate in the dust and the whole world is in tears.

But we cannot afford to throw up the sponge in despair and spend our hours in weeping. It is time we dry our eyes and stand erect with courage in our hearts and faith in God above and take up the challenge of those who defied the great and eternal principles for which Gandhiji had stood, fought, and died.

The secret of the holding that Gandhiji had upon his fellow-beings was not his politics; not his religiosity and Ramdhun; not his social philosophy, not his economic doctrines; not his pet fads; not even his great twin ideals of Truth and Non-violence. The world is still too advanced to worship Gandhiji for that alone. What really attracted men of all castes, creeds and colours towards him was, above all, his warm humanity. He stated that he was only a seeker after Truth and Righteousness. “Lead kindly Light”, was his daily prayer. He never sought the distant science; one step was enough for him. It was this humility of the truly Exalted, this humanity of the truly God-like that endeared him to men, women and children all the world over.

Even if he had died before the dawn of freedom, we should have lived under his benign shadow, because he has become a part of us, an invisible yet ever-present influence that surrounds us.

A light has gone out of the world that fateful Friday evening, even as it went out another Friday nineteen centuries ago. A light has gone out of our own individual hearts—the sole light that shone amidst the encircling gloom of the last few years.

Gandhiji—that light did not bear the label Hindu, Christian, Muslim or Sikh. That light defied the boundaries of Pakistan and Hindustan; it rose above the warring distinction of religious creeds, the grimming mockery of two nations.

He refused to make humanity a bargaining point with Pakistan. "Let Pakistan do what it will" he impressed again and again upon the refugees who had crowded in Delhi, "for Hindustan there is only one way the way of humanity, irrespective of creed or caste". He was probably the one son of man among 400 millions who preached and lived this message without any sparing clause or even the slightest mental reservation.

Men like Gandhiji cannot die as long the sun shines in the Indian skies. We invite with all our hearts those friends who have remained aloof to join hands with us vigorously to pursue the campaign of Non-Violence.

If we are to recover our esteem in the world's eyes we must make reparation for this crime and try our best to restore Indian politics to the norm of peace and morality that Mahathma Gandhi spent a life-time to establish.

May God grant us all the courage, patience and wisdom to fulfil the task Mahathmaji set before us, and in the spirit he taught us; for the day that mankind will feel their loss is still to come.

Dear friends, could we ever forget that great man?