



Japaneeyamu by Sriram Veerabrahmam

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1. Introduction

*Japaneeyamu*¹ (Story about Japan), the Telugu² play penned in 1910 by Sriram Veerabrahmam (1885-1970) has been translated into English by Gopalakrishna Kambhammettu and this introductory note that precedes the translation is written by Divya Rayala and Arun Shyam. Part of the Sundarayya Vignana Kendram Collection, the original in Telugu can be accessed online³. The third author (Arun Shyam) chanced upon a copy of this play in 2018 as part of his search for travelogues of Japan written in the various South Indian languages in the early 20th century. The language of the play, i.e. the literary Telugu is inaccessible to most native Telugu speakers, and this is the major reason that this English translation took almost six years to see the light of day.

The translation presented here has seven sections: Prologue, five acts and the Epilogue. Readers should note that due to page constraints, indexing information, cover page and three sections⁴ that are there in the original are not included here. Further, while the play employs prose and poetry⁵, this translation is entirely in prose. However, sections that are in verse have been indicated with a line break and the meter of the original is given in brackets at the end of these sections.

2. Japaneeyamu

The playwright Sriram Veerabrahmam was a resident of Machilipatnam and worked as lecturer at Nobel College (Veerabrahmam, 1918, p. 14). As mentioned above, the translation of the cover page and three sections of the script is not presented here due to space constraint. Of these, the cover page tells us that this manuscript was printed at Setu Printing Press at Machilipatnam, an ancient port city and presently a city in the state of Andhra Pradesh and sold at a price of 12 annas (Veerabrahmam, 1910, Location Cover Page).

¹ The diacritical representation of the title of the play and the playwright is Japāñiyamu and Śrīram Vīrabrahmamu respectively.

² The official language of the states of Andhra Pradesh and Telangana.

³ Sriram Veerabrahmam (1910) "Japaniyamu" British Library Endangered Archives Programme, Accessed 31 October 2025, <https://eap.bl.uk/archive-file/EAP038-4-30>.

⁴ 'Expert Opinions', 'Preface' and 'List of Characters'.

⁵ There are more than two hundred poems strewn across the play. Further, nine separate meters have been used, with Thetageethi, Kandam, Utpalamala, Seesam-Thetageethi, Champakamala comprising almost eighty percent of the meters used.

Some of the experts who have written a review of the play in the section titled 'Expert Opinions', include K.V. Lakshmana Rao and Ramadasa Pantulu. The former was the Diwan of Munagala and involved with the Vignana Chandrika Mandali, a literary society and publishing house born in the early twentieth century focused on modernizing Telugu literature (Mallam, 2019). The latter was the secretary of the Andhrabhashabhi Vardhani Sangham, another institution that worked towards the creation of modern Telugu literature (G. V. S. Rao, 1982, p. 9). Incidentally, Munagala has indirect connections to the Russo-Japan war. As Rahul Rao (2016) notes, a relatively small principality and now a village in the state of Telangana, Munagala is known for the then Zamindar (feudal lord) Nayani Venkata Ranga Rao, who named two of his four children Togo and Nogi in honour of the Japanese generals who had influential roles in 1905 Russo-Japanese war⁶. Lastly, among those who have written their expert opinions, poets Venkata Sastri and Tirupati Sastri are also noteworthy. In fact, these are the same poets who in 1902 translated into Telugu verse, Edwin Arnold's famous book Light of Asia⁷, describing the life, character, and philosophy of Buddha (Green, 2022, p. 119).

The preface of the play consists of fourteen poems written by the playwright dedicated to Pothakamuru Ramabrahmam. Further, the 'List of characters' has a list of approximately forty individual characters that appear in the play. Amongst these, three characters Jayadas, his wife Jayaram, and son Jayasingh who first appear in fourth act as Japanese people is worth mentioning.

3. Historical Context

The playwright Sriram Veerabrahmam mentions in the prologue to the play that the play is based on the book on the history of Japan written in Telugu, *Japanu Charitramu* (1906) by Adipudi Somanath Rao⁸. In fact, the third and fourth sections of Somanath Rao's book have a detailed account of the war.

Nile Green in his seminal work on the intercultural understanding of various people in the Asian continent concludes that the sudden surge in publications about Japan was specifically sparked by Russia's defeat in the Russo-Japanese War of 1904–1905 (2022, p. 135). *Japaneeyamu*, is one such publication born as a direct result of this event in history.

In this connection, while Sriram Veerabrahmam, the playwright of *Japaneeyamu* has not mentioned it, the Urdu drama *Jang-i Rus u Japan* (The War of Russia and Japan) written by the editor of *Dakan Rivyu*,

⁶ Rao (2016, p.87) further notes that Nayani Venkata Ranga Rao financed the travel of a student from Munagala to learn weaving and dyeing at the Technical Institute of Kyoto.

⁷ Bengali (1885), Marathi (1894) and Tamil (1902) preceded the Telugu translation (Green, 2022, p. 59).

⁸ Incidentally, Adipudi has dedicated this book to the ruler of Munagala, Venkata Ranga.

Mawlvi Zafar Ali Khan and published in the adjacent State of Hyderabad in 1905 (Green, 2022, p. 162) is worth mentioning for two reasons. Firstly, the existence of this play would not have gone unnoticed by Sriram Veerabrahmam or at least the intellectuals of that time⁹ and secondly and perhaps more importantly, the Urdu play that precedes *Japaneeyamu* by a few years employs a similar tactic of using several Muslim characters such as Muzaffar Khan, which Green concludes is an attempt by the playwright to tie the war to pan-Islamic causes (Green, 2022, p. 162). The insertion of characters with Hindu-sounding names- Jayadas, his wife Jayaram, and son Jayasingh- as Japanese people in the play perhaps was a similar effort by Sriram Veerabrahmam.

4. Translation as Knowledge Production

The third author (Shyam, 2017) had critically examined the identity crisis that Japanese departments in Indian universities faced. Established in the latter half of the 20th century to meet the industry demand for language specialists, these departments in the twenty first century face an identity crisis amid competition from private institutes that can do the same role, albeit in a comparatively efficient manner. The paper had proposed that one of the points of scholarly inquiry and reorientation, could be in having collaborative ventures by various Indian stakeholders in the field of Japanese language education -who have access to various vernacular languages spoken in the subcontinent- to translate to and from these languages to generate knowledge that would be useful to themselves as well as area studies scholars.

This collaborative venture by three stakeholders in the field of Japanese Language Education was made possible, primarily due to the translation painstakingly done by Gopalkrishna Kambhammettu, a published author of Telugu poems, and more importantly with regards to this project, a student of Japanese language at the university where the second and third¹⁰ authors teach.

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⁹ Veerabrahmam was most likely aware of publications in Urdu. Veerabrahmam himself notes in another book of his that the ruler of Munagala had established a school in Nadigudem where Urdu was taught alongside English and Hindi for free (Veerabrahmam, 1918, p. 90).

¹⁰ Arun Shyam was Assistant Professor (Japanese) in the Department of Asian Languages, The English and Foreign Languages University, Hyderabad from 2009 to 2024.



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~ Let there be prosperity ~

Japaneyamu

Prologue

Let the motherland, ever shining, always compassionate, and endowed with abundant wealth, invaluable treasure of precious stones, many blooming agriproducts, valiant soldiers, highly learned personalities, mighty military force, open and broad-minded people, protect all with great affection. (*Sardoolam*)

Let the motherland, famous all over the world and blessed with compassion and giving birth to six Shadchakravarthis famous in the universe, like the pious Harischandra, further, the sixteen famous emperors like Ambarisha and the mighty Dharmaraja.

Let the valiant kings with a rich history like Vikramarka, the likes of Raja Narendra, popular emperors like Chandragupta, Ashoka and the mighty kings like Sri Krishnadevaraya fulfil your desires and protect you with motherland's affection. (*Seesam-Thetageethi*)

(End)

Stage Manager: (enters and looks at the curtain) Oh! My assistant! Why are you not punctual?

Assistant: (enters) Sir! Kindly pardon me for the delay. May I know the reason for calling me here?

Stage Manager: What is there to explain? See here. Don't you know the reason for this stage decoration, and the enthusiasm of the audience seated here.

Assistant: (with joy) Yes! I heard it. Like you and the audience seated, I too heard it.

Stage Manager: (with a smile) About what?

Assistant: Overheard two new poems that have been played.

Stage Manager: Oh! You heard those? New poems have been played because a new play is going to be exhibited. How can the poems be old when the play is new?

Assistant: Yes! Yes! What is the play that is going to be exhibited now?

Stage Manager: Japaneyamu!

Assistant: Who wrote it?

Stage Manager: He is none other than the son of the famous Sri Gangaya, from the Sriram dynasty. (*Kandam*)

Assistant: (looking at the sky and pondering) Wrong! Wrong!

Stage Manager: Veerabrahmam scripted this play on our land, in lucid mellifluous style.

Assistant: (laughs) Hiihihi.

Stage Manager: What is it? Why are you making fun of this?

Assistant: Nothing. To announce that a new play would be exhibited, you recited a poem from Chandrakantha, by the same author. So, I just could not control my laughter.

Stage Manager: You are a great fool indeed! Why would someone laugh for that? Yes, this play and Chandrakanta were the works of the same author and hence I recited it. Let it be! I will recite another poem.

That Veerabrahmam, who is famous all over the world, from the Viswakarma caste, born with the blessings of Lord Siva, who shines as a great poet lauded by the public, he of the holy Angirasa gotra, who is the full moon of the delightful milky ocean called Sriram dynasty, who recites Vedas with discipline and shines as the son of Gangaya, he who wrote other plays like Chandrakanta and earned utmost fame, has penned this play, Japaneeyamu in great style and gave it to us for exhibition. (*Seesam-Thetageethi*)

Assistant: Good! Good! Everything is clear now. But I have another small doubt.

Stage Manager: What is it?

Assistant: You said that he gave it to us. By us, do you mean you or me?

Stage Manager: Are you a Pamaruda (illiterate)?

Assistant: Well, if you remove the first syllable, it might be an apt description. (Looks at himself gleefully).

Stage Manager: Oh! So, you want me to call you Maruda (Handsome)? Let me clarify your doubt. Drama groups were formed to exhibit myths or stories of great personalities and announce to the world through them what is just and what is wrong and, not for the livelihood of any single person. So, the play is owned by all who love plays. But you, like an illiterate, having possessed it, pleased with yourself, justifies the adage, as a person who treats a book as an ornament of the hand.

Assistant: What else do I need other than my happiness and my welfare?

Stage Manager: You the ace of wicked wisdom! You won't talk like this, had you the, least respect for the customs of this country. You should see how noble persons mentioned in today's play have performed unparalleled deeds, justified their very human existence, and how they elucidated their sense of affection and unity.

Assistant: Ok. What episode will be shown now?

Stage Manager: Now the Russian court will be enacted. See the moon on the sky! He feels happy that he is the Russian king and is looking at us frowning for the delay in starting this play. No more waiting. (Looking at the audience) You, the honoured, the author of this play ordered us to convey the following message before the play begins; "This is not a glowing topic from our ancient Puranas, nor a line from the science I have learnt. Even though I have done thorough research, there will be flaws and so, kindly tolerate the flaws in the play and be pleased with the merits of it." (*Champakamala*)

Assistant: Son of Bharat! You stated that it is not a topic from our *Prabandhas*. So where is it from?

Stage Manager: You, with the unending list of doubts! The author wrote this play based on a famous book of history penned in prose in Telugu by the illustrious poet Adipudi Somanatha. And dedicated this pious play to the decorated great personality Ramabrahmayarya, the moon of the Pothakamuru dynasty ocean, none other than the grandson of Ramayacharya, the son of the ever duty-minded Kotayacharya, one of the siblings of the exemplary Ramaya and Nagayacharya, he who belongs to the famous holy Suparnasa Gotra, the son of the great mother, Pichhamamba. (*Seesam-Theta geethi*) This will be enacted now. The audience would not like any more delay. Unable to bear the deceitful acts of the Russians, thinking it beneath one's dignity to serve the enemy, the Japanese with anger exhibited valour, bravery, power, stratagem and courage and the way they managed it all is a wonder when seen on the stage. (*Sardoolam*)

How the civilians with doubled tenacity and true loyalty to the king moved like a deluge and their deeds!

Oh! the audience will be engulfed in a sea of joy and happiness. (*Thetageethi*)

So, get ready. (Both exit)

Japaneyamu

Act 1

Scene 1

(Russian Court | Emperor and two dignitaries enter)

Emperor: Dear members! It has abundant unparalleled wealth, deep seas, long and wide coastline, well known all over the world for trading diverse merchandise with neighbouring countries, its innumerable facilities, healthy surroundings, and infrastructure for business and commercial activities. It is resplendent with thick dense forests, fertile soil, grand cultivation and is prospering superbly. One is at a loss of words to describe the splendour of Korea as,

it is flourishing with gigantic trees and with the best of the seaports. Also, with well laid out streets, colonies, and the best of forts, stands high and unique being second to none. Being praiseworthy, providing livelihood to many, ideal for business with excellent human relations and dear to all, Korea stands tall. How better shall I describe that country, Korea. (*Seesam-Thetageethi*)

Dignitary 1: Yes! Yes! The Chinese have been trying, from a long time to get Korea under their control.

Emperor: Didn't we hear that apart from China, the Japanese rulers also have made good efforts and are determined to bring Korea under their control? (*Thetageethi*)

Let it be. Look at us! As there are no seaports in Siberia? We specially constructed a seaport above Korea and below the Sea of Siberia.

Dignitary 2: Using strategy, skill and bravado, we brought the sea area between Siberia and Korea under our control from China. We did construct a seaport named Vladivostok.

Emperor: Yes! Yes! Moreover, didn't our brave soldiers with undaunted courage defeat in the war field, the respected Sakhalins, and with their physical might, terrorize the Japanese? Using Kautliya's famed strategies, we somehow evicted the Japanese soldiers, finally, bringing under our control the Sakhalin Island. (*Utpalamala*)

Dignitary 2: Yes! Yes! And though we have other seaports, none is equal to the one in Korea in its true sense. Therefore, we should bring Korea also under our control at any cost. (*Thetageethi*)

Emperor: Definitely, nothing trumps that. Your words are encouraging. Korea is a flourishing, comfortable, marketing centre and base for livelihood. To take over the pride of Korea, I request you to thrive hard with courage and responsibility. Therefore, please weigh the pros and cons of achieving this and wait for the right time. (*Sardoolam*)

(Spies enter and address the Emperor)

Spy: My Lord! We have come here with important news collected from various countries. We seek your permission to place it before you.

Emperor: Oh! It is like the gods you wanted to worship appeared in front of you. I am curious to know the news about the country and so you have come at the right time. I am pleased. Go ahead.

Spy: My Lord! We will let you know a very special news. Please listen. Japanese rulers are in panic and worried that China is on the decline, and that Russian kings by convincing China with skill and courage are somehow trying to snatch away Korea from them. We saw with our own eyes, (*Sardoolam*) the Japanese warriors without restraint and with heightened valour and physical might dash to the war field, with a desire to vanquish the Chinese. (*Thetageethi*)

Emperor: What a surprise! While we are sitting here with very high hopes, the proud and egoistic Japanese commanders took thousands of soldiers to the war field and severely punished the Chinese! A great problem has befallen on the Chinese! What next? (*Kandam*)

Spy: The Japanese, assuming our takeover of Korea, and the pain they will have to suffer if such a thing happens, waged war against China.

Emperor: And then?

Spy: Convincing them that they would protect China and Korea from the clutches of Russia and other countries; they brought Korea and Liaodong under their control. Presently the Japanese are sitting like the monarchs of the monarchs, with glorified splendour, eulogized by the entire world to be the owners of the strongest mindset and supreme valour. (*Kandam*)

Emperor: (With bitter anger) What?

How dare! Great! Without a moment of hesitation, driven by the belief in their unmatched strength, they have been attacking China time and again fuelled by pride and arrogance. Witnessing this time and again, our bodies tremble with unease and our minds burn with righteous anger. (*Sardoolam*)

So, we should take with us our supporters Germany, France, and China and confront Japan. It is also our duty to liberate Liaodong and hand it over to China. Assuming that we would capture Korea, the Japanese have created these difficulties to China. Therefore, you the chief commandants, be prepared to fight the Japanese. Get ready quickly!

Dignitary 2: Oh Lord! Why seek help from others? Is it necessary for a mighty political, and diplomatic ruler like you to liberate a tiny island? Won't people laugh at us for wielding an axe when a nail can do the job? (*Ataveladi*)

Emperor: Your words are inappropriate. Even though the fishermen are experts they need their nets and accessories for fishing. Similarly, regardless of our might, it is now quite appropriate for us to seek the help of others. (*Thetageethi*)

Therefore, organize the soldiers and armaments.

Dignitary 1: Yes Sir!

Dignitary 2: Yes Sir!

(Emperor exits) (Curtain drops) (Vachala enters)

Vachala: I got to know that the Japanese stole seaports, which the Russians themselves were eyeing to bring under their control. I will get more information from Panchala. Oh, here he comes!

(Panchala enters)

Panchala: Vachala, did you hear?

Vachala: Yes, yes, I did hear.

Panchala: What did you hear?

Vachala: I heard what you are about to say.

Panchala: How could you hear anything without me telling you?

Vachala: Then why did you ask me that without telling me?

Panchala: You witty fellow! As always, you have effortlessly showcased your skill with words. Now hear.

Vachala: I have already heard the information you are about to tell. Now tell me in detail about the Russians invading Japanese.

Panchala: But it seems what the Russians did, is not palatable to the Chinese Boxers and they are fuming with anger over the Russians. I will come back with the latest information. You be here!

(Panchala exits)

Vachala: This fellow will not criticize me, nor on matters related to the Russians whom I love very much. Let it be. What have I to lose! I will observe everything from here. (Exits)

Scene 2

(Forests of China | Boxers Enter)

Boxer 1: It appears, the Russians interfering unnecessarily in the matter of Liaodong of China, invaded Japan. Having invaded, the Russian commandants confronted, threatened, pushed out and fought severely with the Japanese and recaptured Liaodong and handed over to the Chinese making them highly pleased. (*Thetageethi*)

Boxer 2: So, the Chinese have built relations with the Russians and not the Japanese?

Boxer 1: Whoever it may be for, they did it only for their selfish gains. See! It seems in return, as a token of their help, they took over Liaodong again and constructed a massive fortress named Port Arthur at a cost of forty-five crore rupees. (*Thetageethi*)

and anchored several war ships there. They also laid a railway line connecting Manchuria and the capital. (*Thetageethi*)

The simple and unassuming Chinese, without bothering under whose control Liaodong would be, handed it over to the Russians. The Russians constructed a massive fortress in Liaodong, spending crores of rupees and filled Manchuria with several warships. Moreover, by constructing several railway lines now have uninterrupted transport options. If we do not shrink their pride now, we would be in great difficulties in future. Therefore, without fear go and attack them. We will deal with the other countries later at our own convenience.

Boxer 2: Wait! Wait! Is someone coming this way? (Looks bemused)

Boxer 1: (with fear) See there! Who are those coming this way, their bodies shining brilliantly, with unlimited regiments of soldiers, a team of courageous and mighty commandants on either side, the sounds of drums and trumpets, resonating in the sky clearly frightening all? (*Sardoolam*)

Boxer 2: (Watches patiently) This is surprising. What could be the reason for the rulers of other countries to come like this?

Boxer 1: What could be the reason for the emperors of other countries to come like this? You should rush to the spot and gather detailed information. (*Kandam*)

Boxer 2: Oh! It strikes my mind that all these emperors have come here to assist the Russians, or to counter our attack on the foreign countries.

Boxer 1: On this earth, whenever wise men start any work, they would analyse the merits and demerits of it and take appropriate action. Therefore, for our benefit, you should find out immediately the reason for the other emperors to come here like this. (*Utpalamala*)

Boxer 2: I think it would be appropriate for us to divert from this revolution and show restraint and peace.

Boxer 1: Yes! As you say, we should proceed with a calm mind. Let it be! We will have our day. We will achieve our revolution. Therefore, let us rest. Come! Come!

(Both characters exit. Curtain drops.) (Panchala and Vachala enter)

Vachala: Gentleman! What have you heard?

Panchala: Nothing as of now. People on your side only are murmuring and laughing.

Vachala: My Lord! Is it that one party is mine, while the others are not? Which side is victorious?

Panchala: You know the answer even if I don't tell you.

Vachala: I think since the Russians are the mightiest and powerful, victory would be theirs.

Panchala: I think they also are the people whom you are siding. I will tell you what happened later once I get to know the details. Russians made permanent settlements in the places gifted by the Chinese.

Seeing this, the boxers tried to fight with the Russians but having seen the rulers of other countries supporting the Russians, they calmed down somewhat thinking the time was not appropriate.

Vachala: (internal dialogue) Like a person unable to run, yet quick to call others weak who retreat. Seeing the mighty Russians, the boxers got scared, thinking it was not appropriate time and kept quiet. This man is trying to project them as calm. How can he compare Boxers with the mighty Russians?
You the great performer! What next?

Panchala: My belief is that the Japanese will complete what the boxers could not achieve. Therefore, I am trying to gather that news.

Vachala: (internal dialogue) I could not get the world news till I paid three rupees for this newspaper in my hand (shows his hands to Panchala). It would be possible now to know the information from him without these expenses. You the enlightened! Why to delay that great work?

Panchala: Yes. Let me carefully study the entire information. (Panchala exits)

Vachala: Is it necessary to analyse who the victor is if there is a war between a tiger and a goat? I can figure out what is going to happen without going anywhere. (Vachala exits)

Scene 3

(Japanese Court | Emperor of Japan, Dignitaries 1 & 2 enter)

Emperor: Did you hear! The deceitful act done by the Russians, unable to tolerate our control of Liaodong!

Dignitary 1: What is it? I know that they stole it from us and gave it back to the Chinese. What happened next?

Emperor: We hear that, Russians took it back from the Chinese in return for their help, and have built formidable fortresses, running trains back and forth uninterrupted.

Dignitary 1: Oh! Could no one stop them?

Emperor: Fuming with anger, the boxers tried to confront them. But their efforts were futile.

Dignitary 1: What could be the reason? We hear that they are highly courageous and valorous.

Emperor: Yes, but there is a reason for today's happening.

Dignitary 1: What is it?

Emperor: Oh, what can we say about them? While valiant warriors—brave and battle-ready, adorned with the spirit of courage—stood waiting for the right moment, the Russian rulers, backed by other kings, flooded the battlefield. At that very time and place, even the mighty boxers fell silent. (*Sardoolam*)

Dignitary 1: What next?

Emperor: What happened next is known to all! Even after seeing the American, German, and other rulers leaving for their respective countries, the Russians courageously remained there unnerved. (*Thetageethi*)

Dignitary 1: What could be the reason for this?

Emperor: They stood put on the pretext of guarding the railway line, used by them for uninterrupted passage of traffic.

Dignitary 1: If our enemies remain strong at that place, it would be a problem to our dear Korea. Somehow, it is our duty to reduce Russia's presence there.

Emperor: An agreement was made with the British that they would come to our help should others attack us. Why should we fear when we have their full support? It would be appropriate for you to be daring. (*Champakamala*)

If other countries attack us, the British will help us
when the countries together confronted the boxers and fought them in the war field, the American authorities, when they met with us alone, were very much pleased and made friendship with us joyously. (*Utpalamala*) and

while it is so, the Chinese would keep quiet in case of a war between us and the Russians, because of the earlier conditions laid out. (*Kandam*)

What do we lack when we have the support of so many? We should curtail the influence of the Russians.

Dignitary 1: My Lord! It is indeed strange that you are anxious about your people. Are the Japanese not valorous? Don't they have concern for their country? Won't they come forward to massacre the enemies? Won't they beg you to take them to the war along with you? (*Sardoolam*)

And in fact on this Japanese land; who wants to save his skin when there is war? Are there any cowards who tolerate falling of lives at the hands of the enemies? Are there any cravens who will show his back seeing the brave and mighty enemy forces? Who is happy to tolerate the enemy commandants charging forward in the battlefield with determined grit and mind? Who is that senseless idiot, who would not sacrifice his selfish gains for the sake of his country? (*Seesam-Thetageethi*)

Emperor: Oh! There is no trace of any lie in your statement. I am very much pleased. I will suggest further course of action. Listen carefully. You the brave warriors! After the war of the boxers, all the emperors went back to their countries with full glory. Find out immediately the reason why the Russians haven't left. (*Thetageethi*)

and with courage, ask them to explain as to why they built the fortress and the railway line spending crores of rupees, and why they are staying in Liaodong. (*Utpalamala*)

If they provide a proper reply to your questions, well and good. If not, tell them that you have come here with the following message from our Emperor asking them to go back to their country without further delay and that if they don't vacate, this would be the cause for further aggression. Go quickly and come back with their reply. (*Utpalamala*)

Ambassadors: Yes, my lord! We will go, discuss and come back at the earliest.

(Ambassadors exit)

Emperor: If the Russians give a proper reply, well and good. If they do not, by displaying your respect, you should with your full vigour, doubled anger in your minds, fight the adamant and head strong Russians many times in the war field and become a death knell for them.

Dignitary 1: Undoubtedly, everybody would obey your order. Are there people who violate your instructions? We should achieve the target through any one of Kautilya's four strategies. There should be no let up till then.

Rather than the chirping of the birds in the fierce forest, there are those who talk sweet words, like the parrots trained by the women, experts in the art of words, (*Kandam*)

therefore, the vengeance of the rivals determined to fight day and night, could be stopped and they could be made friends with soft and convincing talk, (*Kandam*)

if that is not possible just like the magician who with his skill makes the mechanical dolls to dance, the people with extremely brilliant ideas can make the world to dance with diplomacy. (*Kandam*)

It would make the enemy, a friend, and the impossible possible. Is there any other strategy than diplomatic talks? (*Kandam*)

Therefore, with diplomatic talks, everything could be achieved. If it is not possible, just as the flock of large black bees gathering near the bunch of flowers with longing desire, or as a customer longing secretly for the hug of a prostitute, majority would bow down for money. (*Thetageethi*)

just as the brothels, calling a person great even if he is cunning, ugly or handicapped, as long as he gives the most amount of money, the world would always take shelter in the shade of a wealthy man. Isn't this the truth? (*Thetageethi*)

If diplomacy fails, it would be possible to some extent to persuade through money. If that also fails, the Emperor as the next step should attack, invading the rivals. (*Aataveladi*)

There is no doubt that this will work.

Emperor: Yes! Those who try to make truce with submission and polite words are called docile, those who capture others using the strategy of divide and rule a cunning fellow, those who use money to thwart a war, a timid fellow, and those who wage war, valorous. The hand is mightier for the emperors all over the world. Therefore, as the world looks astonished, the enemies fear, and to spread fame to all sides, to make the people happy, it is highly desirable for the emperors to wear the armour and have a sword in the hand. (*Seesam-Thetageethi*)

Dignitary 1: Very true. Even our own subordinate soldiers belittle us, if we without sleep, do not exhibit our spirit of valour properly. (*Thetageethi*)

again, if we give lenience, even a dog becomes a lion, and if we aren't strict, even the lion becomes a dog. Don't we hear the saying on this earth, that a stick is useful in ten ways? (*Kandam*)

See! The ambassadors are approaching. Let us hear what reply they brought.

(Entry of the ambassadors)

Emperor: You, the devoted subjects of the Emperor! What information do you bring?

Ambassadors: My Lord! What shall we say? Hearing our words and behaving as if they did not hear the message, they did not give a proper reply. We asked them repeatedly. Moreover, my Lord, without a proper reply, or talking in a friendly manner, they brazenly started preparing the naval and infantry regiments for battle. (*Kandam*)

Emperor: Oh! No more emissaries. Enough is enough. Did you all hear the war cry of the Russians? Why should we be afraid? We should decide our next step.

Dignitary 2: My Lord, why spend so much time on thinking itself? Aren't you aware of what to do Lord?

Emperor: Of course! Hear what I say! You the ever valorous, unparalleled people with widespread fame, well-respected noblemen, think about Korea, which is dearer to our life; and come unite! Is it not dangerous for us, if the rulers of other countries camp near Korea? The cunning Russians have a stronghold in Liaodong. Is it just for them to stay there? Announce my words widely in our country, that at least one person from each family should come to the war, with respect and concern towards the country. (*Seesam-Thetageethi*)

If we do not prepare ourselves for the war, we might lose not only our commercial establishments, but also the sovereignty of our country. Therefore, tell the people that

if we keep quiet now, we will undoubtedly lose, to the enemy, not only Korea but also our country. (*Kandam*)

I want to also encourage the soldiers to prepare for the war. Spread this information to all our people. Go!

(All exit)

Scene 4

(Entry of official and a few civilians)

Official: You, the residents of Japan, endowed with high qualities, you the people with self-respect, have you heard the news? It appears the Russians, acting as if they wanted to give back Liaodong to China, which was once under our control, took it back and have kept it under their control. They also built a formidable fortress where even an ant can't enter. Our Emperor, thinking it detrimental to our marketing establishments in Korea and other states, sent emissaries asking the Russians to go back to their country. Since, there was no proper reply to this, the Emperor is making arrangements for a war and has sent us to announce to the people of the country his message:

You the ever valorous unparalleled people with widespread fame! Well, respected noblemen, think about Korea, which is dear to our life, come unite! Is it not dangerous for us, if the rulers of other countries camp near Korea? Aren't the cunning Russians now strong and mighty in Liaodong? Is it just for them to stay there? Therefore, at least one person from each family should come to the war with respect and concern towards the country. This is the order from our Emperor today. (*Seesam-Thetageethi*)

If we keep quiet, without taking any action, the enemies will become stronger and then; Listen my dear people! The enemies will surround our country. If we keep quiet now, our country will fall, into the hands of the enemies. Is there any doubt in this? If it happens, to be honest, won't they promulgate their

orders on our land? Can we submit ourselves to the enemies? To surrender the land to the enemies and becoming their menials might be acceptable for those who are weaklings. Is it acceptable to us? You the well acclaimed gentlemen with exemplary qualities, think! (*Seesam-Thetageethi*)

Civilian 1: Sir! Hearing what happened, we are deeply saddened and fuming with anger. What are your orders?

Civilian 2: Respected sir! Having heard the perturbing news through our ears, do you think, we will keep quiet? Give your orders.

Official: Our commercial establishments now face imminent danger. If we remain silent, there is no doubt that our country itself will be at risk. How can we endure countless hardships after losing our motherland to the enemy? How can we, once free and proud, live in servitude under enemy warriors? How can we tolerate their harsh commands and bow our heads, unable to resist? How can we erase the truth—the people of Japan are known for their daring spirit and courage? How can we bear to sell firewood in the same city where we once sold flowers? Therefore, let us sow the seeds of knowledge in our minds and nurture them until they bear miraculous fruit. (*Seesam-Thetageethi*)

Civilian 1: Lord! Why to talk now about the things that might happen. Please suggest the present course of action.

Official: You the people of this country! What if this became a reality? We should always think of these issues. Therefore, see our country Japan, which always gives us the required food grains and agricultural produce.

See our country, which does not follow the path of the cuckoo bird by dropping its egg in the crow's nest. See our country, which produces respected, valorous, and courageous multitude of people. See our country, Japan which consoles you by patting your back, promising not to leave you even for a second. You brothers, think in your hearts that your motherland is superior to your mother who gave birth, and come forward for war and protect this country. (*Seesam-Thetageethi*)

Civilian 2: (internal dialogue) *Oh, these people are preaching a lot to test whether we have respect and concern towards the country.*

You noble men! Why doubt us? If you let us know what your orders are, we are ready to obey the instructions. That is why we are pleading with you time and again. Tell us the immediate course of

action. We will give our entire wealth to kill the enemies in the war field and will die for the country as ordered by the Emperor. (*Kandam*)

Official: Victory! Victory! He whose command stands eternally unchallenged and glorious; He for whom the protection of the righteous and the punishment of the wicked is but routine; He whose boundless blessings illuminate the world with unmatched splendour; He whose conduct defines the true path and safeguards the throne

The sovereign of the state and its people, steadfast and revered; The bringer of prosperity, pure in heart, our mighty Emperor—radiant like the sun. To judge such a ruler as an ordinary man is unworthy of anyone on this earth. Hear the orders from the Emperor himself: You, the unparalleled warriors, glowing with valour and an exemplary fighting spirit—with courage, make the eyes of the enemy blink in fear. Fight fiercely on the battlefield, scatter them in disarray, so that the world may sing the highest praises of your indomitable spirit. (*Utpalamala*)

Civilian 1: Gentlemen! Do we need to be convinced, we, who are so calm and composed as a lake, great warriors and very enthusiastic about the war? Therefore, everyone is ready for a war and ready to massacre the enemy.

Official: We wish that the Japanese collectively with their skill, valour and courage would fight the enemy in the war field, to be praised by the entire world with noble glory. (*Utpalamala*)

Civilian 1: God Bless! God Bless!

Official: You, there! Get a messenger to announce and explain this news in detail to all the people of the city.

Civilian 2: What should they announce?

Official: All the civilians of Japan! The time is ripe for all of you come to the war field with respect and concern towards the country and show your courage and might to fight the enemy and counter their attack. (*Thetageethi*)

Announce in all four directions that at least one from each family should come.

Civilian 1: Oh! For this, will one messenger be sufficient? If we three announce in the three directions and the messenger on one side, more people will come to know faster. If not, will people care if there

is only a single announcement? Will that announcement be clear? Therefore, you go that side, and I will announce from this side. "You the civilians of Japan! It is time for all of you to enter the war field with respect and concern towards the country and show your courage and might to fight the enemy and counter their attack." (*Thetageethi*)

Official: Hey! You go and bring the messenger along.

Civilian 2: Yes, sir! (Exits and enters with the messenger)

Official: You, there! Can you play the trumpet?

Messenger: Sir! I don't need to use words. I will make the trumpet talk.

(Makes different sounds on the trumpet)

Civilian 2: You there, stop! stop! you are no doubt an expert. Now hear the commands ordered by the official.

Messenger: (Looks at the official) Sir! What is your order?

Official 1: Messenger, you must announce the following in all four directions. "You, the civilians of Japan! It is time for all of you to enter the war field with respect and concern towards the country and show your courage and might to fight the enemy and counter their attack." (*Thetageethi*)

Messenger: Oh my god! Why make such a fuss? I got your point. Now I will announce in my own style and words.

Official: Yes! Yes! You know what I mean. So, go ahead!

(All exit)

Messenger: Hear ye! Hear ye! The time has come to wage a war against the Russian Emperor. Therefore, at least one from each family should come immediately to fight the war. This is the order from our Emperor. So come quickly! Come! (Exits)

End of Act 1

This is the first act of Japaneeyamu written by Veerabrahmam, son of Gangaya, who, as the moon of the delightful milky ocean called Sriram dynasty, sucks nectar from river Ganga, washing the lotus feet of the sacred Himalayas with happiness filled lotus heart.

Japaneyamu

Act 2

Scene 1

(House | Wife and Husband enter)

Husband: Darling, did you hear?

Wife: What happened?

Husband: My dear Wife! Did you not hear the announcement through the trumpet about the adamant, over-jubilant, headstrong enemy battalions, and that, time has come for the Japanese civilians to show valour and courage. Dear lady! I want to go immediately to the war field to fight the enemy. (*Mattaebham*)

My dear gem of a lady, the enemy has not only begun to roam freely through our commercial establishments and rejected the message sent by our Emperor to vacate the area, but they have also started deploying large numbers of army and naval forces. In response, people of our country are heading to the battlefield, fully prepared to confront the enemy and diminish their power. So, I ask you: Is it honourable for me to save my own skin while enemy forces prepare for war?

Is it right for me to remain at home while all my friends march to battle with jubilant hearts? Is this not the time to prove to the world the truth of the saying, “The Japanese are the most famed warriors”? If I stay silent now, would it not be a great setback to our motherland? Would it be manly to serve enemy kings? One should die with well-earned fame, not live a daily death. No one would admire such a life. (*Seesam-Aataveladi*)

Therefore, you should accept the fact that I am going for the war.

Wife: Dear husband! I have an appeal!

Husband: What is it?

Wife: Dear! I request you to take me also with you to the war field. Please accept my appeal with benevolence. (*Thetageethi*)

Dear Husband! It is my appeal that I will be happy if you take me to the war.

Husband: (smiling) My beautiful Wife! That is a war field and not a cupid's forest filled with beautiful trees! My lotus-eyed beauty! You will hear only the rattling of the swords and fierce loud sounds of war drums and not the delicate, pleasant sounds of the tabala.

My dear Wife! There would be only harsh words of the enemies, and not the jokes and witty retorts of your friends! Battle is not like playing a ball game my dear Wife! You who smells of lotus, why would you want to be in such a place? I will return soon, having killed the enemy soldiers. So, you stay here without fear till then, my dear! (*Seesam-Thetageethi*) (walks majestically)

Dear, fighting is not like playing with your girlfriends. Therefore, drop this thought of yours! The battlefield won't be apt for women!

Wife: My dear! I beg you to listen to my appeal. God of my life! Why would you prevent me from going? I want you to know, my disciplined courage, might and valour. I know that war is not like a picnic in a lively garden, or listening to lilting tabala sounds, or like the chats and jokes of women playing a ball game. I am fully aware of the facts of the war field. What is the reason for Kaika and Satyabhama becoming famous the world over? Are they not women? Therefore, my dear Husband please let me come with you. (*Seesam-Thetageethi*)

God of my life! I want to be beside you when you are tired and need rest and serve you courageously and be called a holy wife and nothing else. When there are valorous beauties in Hindu, like Kaika, and Satyabhama, why should one worry that I am a woman?

Husband: You are a gem among the women! You see yourself as one of them? Hear this! They were the daughters of great kings! Moreover, with their lily-like eyes, they have heard stories of war right from childhood. Have you ever seen a war, even in your dreams to just get up and go for one? (*Utpalamala*)

You slender waisted woman! Did you ever see or hear, even in your dream, what is meant by war?

Wife: Why, I did hear!

Husband: From whom?

Wife: From you!

Husband: Oh! So, you are ready for war just based on the news you heard from me? Enough! You will be safe here. That is all. I am leaving!

Wife: You my heart throb! Why do you disagree? If you agree, my desire will be fulfilled today and I will float in the ocean of great joy, I will shine with the praise of the people that this lady is full of unequalled courage, an inseparable gem of yours, an ace, who displays courage to those who are afraid of going to war.

So, why are you not sympathetic to my cause? What do you lose by taking me to the war? Isn't the battlefield just around the corner? Why do you hesitate? (*Seesam-Thetageethi*)

Husband: My beauty! You are talking like this because of your enthusiasm for war, but none of the other women want to go to war like you. Even if they desire, there is no one to take them. Therefore, you stay safe at your parents' house. I too will please your ears with the news of victory and bring you back to the city.

Wife: Lord of my life! I will not utter a word further and will do as you wish. I will wait with the hope that you will bring back news of victory. (Wife exits)

Husband: (internal dialogue) *Here comes my friend. Looks like he has come prepared for the war!*

(Friend enters)

Friend: Dear friend! Where are you off to?

Husband: To the same place you are headed!

Friend: I am going for the war. You too?

Husband: Yes

Friend: Oh! Wonderful!

Husband: There is only sorrow that awaits us! What is wonderful about this?

Friend: Yes! To go to the warfront leaving the relatives, friends, sons, wife, close kith and kin, is indeed sorrowful.

Husband: That is for those who are bereft of enthusiasm and have no valour and not for us.

Friend: It is just you and your wife, right? Where did you leave your wife?

Husband: Left her with her parents.

Friend: Dear friend! Why send her that far? You could have sent her to your sister's house nearby?

Husband: This is a question you ought to ask, and I must answer. So, listen closely as I speak. With the heartfelt belief that those who go to war return only by the will of the gods, I sent her there, left her in the care of her parents, and departed with a burning desire for a glorious victory. Dear friend, let us not delay any longer. Let us march to the battlefield together. Come! (*Utpalamala*)

Friend: (internal dialogue) *Alas! So sad!* Your courage and composed qualities are always praiseworthy! Let us not utter those unpleasant words.

Husband: I didn't mean it. When the goddess of the land wishes us prosperity and fortune, we will have good luck.

Friend: Even then, dear friend! All the people of the city are going to the war. There is no loss if you, a single person, do not go to the war. So, return to your house immediately. (*Thetageethi*)

Husband: Oh! I appreciate the sentiment, but your disappointing words are the reason for this. Instead of uttering encouraging words and infusing courage to those who are afraid of war, why do you discourage those who are enthusiastically going for war? (*Thetageethi*)

Friend: (internal dialogue) *Oh! Where does he get this self-confidence?*

You, the pure-hearted! Let us go to the war field!

(Both exit)

Scene 2

(House | (Brave man's mother and Brave man enter)

Brave Man: (internal dialogue) *It has been announced that there is going to be a war between our lords and other countries, and that at least one from each house should go to the war to fight the enemy and vanquish them. (Thetageethi)*

Because of that announcement, I got prepared for the war with my mother's blessings. The officials there, having known my full details, refused to enlist me for the war, stating that, I am the only son on whom my aged mother depends for her livelihood.

Unable to go the war at this dire hour and having wasted my valour, self-respect, and courage, I am nothing but a great dud wearing bangles. (Kandam)

No use worrying now. Therefore, I will carry on with my routine works

(Goes near his sleeping mother and starts pressing her feet)

Brave Mother: (internal dialogue) *What happened? The ever-smiling handsome son of mine, with a face like that of a fully blooming lotus, seems worried. Also, having given my permission yesterday to go to the war field, why is he still loitering around? Perhaps he is unwilling to forgo comfort and is not valorous. Anyhow, I will ask him and find out.*

My dear Son! You are renowned for your noble character and valour. I have never seen your face engulfed so deep in the sea of sorrow. Never seen you behave like this. What is it? Tell me! (Utpalamala)

Are you angry at me, for sending you to the war? Are you afraid seeing the multitude of enemy forces at the war? Why are you like this today? (Thetageethi)

Brave Man: Mother, what can I say? When examined closely, the wisdom of the meek, the wealth of the miser, the strength of the timid, and even my unmatched valour—do they not all stand as paradoxical burdens. (Thetageethi)

Brave Mother: (internal dialogue) *Oh! How great is his mind!*

Son! Why do you talk like this? Despite my old age, sacrificing my life, tolerating the bodily ailments, at the cost of my personal life and my affection towards you, I have allowed you to go to the battlefield. Why do you still grieve here like this?

Brave Man: Mother! What you said is the truth. When I started for the war field with self-esteem, my well-wishers seeing me, discouraged me by saying that my mother is very old, that there will be no one to take care of the old lady if I go to the war.

Am I worthy of my valour and might? (Champakamala)

Mother! You are a hindrance. Even when I want to go with determination, with a stick in your hand for support, loose white hair falling like a heap of cotton, and your body withering due to old age, all have become impediments. (Thetageethi)

Mother! When I went to the battlefield the leaders there, having verified my details, refused to take me to the war stating that you are very old, and solely dependent on me for your service and survival. Because of that

What a pity! When all the civilians of the city, with their brave heart, might, and shining valour, went to fight the war with a desire to destroy the enemy forces, I could not be among them to display my self-respect, valour, youth and courage. (*Sardoolam*)

This was an opportunity to show my valour, pride, and with unparalleled courage, break the hearts of the enemies and to be hailed by the Japanese top leaders.

I have been denied this opportunity. Useless, like scented perfumed water thrown, in the ashes. What else can I do? (*Utpalamala*)

When my neighbours went for the war, I could not go along with them. What is the use of my bravery?

What use is this mighty valour and courage? Why should I be alive? (*Aataveladi*)

Mother! See! Despite my valour, I am forced to sit in a corner, subdued like you!

Brave Mother: (internal dialogue) *What! I assumed that my son did not have self-respect, but now I realized that I am the problem! When several brave civilians are going to the battlefield to sacrifice their lives without hesitation, this useless aged lady, has become an impediment to those who are on their way to the war. Therefore, to remove the obstacles in his way is my main responsibility.*

My Son! Don't you worry! I will help in whatever way I can.

Brave Man: How?

Brave Mother: Well! With the command of the Emperor, if several people can sacrifice their lives at the yagna called war, what does Japan lose, if this ripe old lady, not even worth a straw end her life! (*Thetageethi*)

So, this old, aged body, which has become an obstacle for you earlier, if it leaves this earth, who can stop you further?

Brave Man: Oh no, Mother! Why are you talking about sacrificing your life?

Brave Mother: I am going to die tonight or tomorrow. What is there to loss if I die now? Life is uncertain. Does not matter when. If I am successful at this critical juncture, my fame will shine in all directions.

Brave Man: Mother! When innumerable civilians are going to the war, there is no loss, if I alone, can't go. So do not think that way.

Brave Mother: Son! You are wrong. Because when all the wooden pieces are tied together, they cannot be broken. But if they are separated individually, won't they be broken, just by a twinkle of the eye? (*Thetageethi*)

therefore, if everyone thinks similarly, and keep quiet, in the end, they will be defeated. So, it is not right for you to think like that.

Brave Man: Mother! You can try to explain it away, but my mind is unable to accept it. How can I live without you? And the whole world echoes that, life is sweeter than milk and sugar. I am unable to understand, why you want to sacrifice this life of yours with so much courage? (*Thetageethi*)

Brave Mother: (internal dialogue) *To achieve success in my attempt, obtaining his consent seems to be very difficult. I will need to devise a plan;* (thinks)

Oh! Who is calling me? Son, wait here. Looks like someone is calling me. I will go find out and come back. (Brave Mother exits)

Brave Man: (waits for some time) Mother went out saying she will come back immediately and has not returned till now.

(From behind the curtain)

Oh! Did you see? Great! This old lady has sacrificed her life to safeguard her son's valour and will be praised by all civilians. (*Thetageethi*)

(hears this and with fear) What! What is the commotion? Let me go out and see the reason for this.

(Brave Man exits and returns to the stage with grief)

Oh! Great valorous unique mother of the earth! My dear Mother! Thinking that your mission might fail if you waited for my consent, you set aside your motherly affection. With immense courage, deceiving my eyes, you have sacrificed your life? While doing so,

Mother—did you believe that not even a trace of your great courage lived within me? Did you grieve, that a timid-hearted son like me was born in this family? Now, having forsaken your valour and seeing you lifeless, I am unable to control my sorrow! (*Mattaebham*)

But what use is there in lamenting the past? You, my Mother, entrusted me to the motherland and departed to enjoy the comforts of the other world, spreading your fame far and wide—so that I may go to the battlefield with joy in my heart. (*Aataveladi*)

Therefore, filled with unmatched valour and a burning desire to massacre the enemy, I now set forth to fight this war. (Exits)

Scene 3

(Forest | Panchala and Vachala enter)

Vachala: Panchala! Did you see? One Napoleon, who tried to turn all of Europe upside down, could not conquer the Russians. The Russians, in fact, fought against the French, the British, Sardinia, and Turkey—and prevailed. On another occasion, they fought Turkey again and defeated it. Isn't that so? So, where do the mighty Russians stand—and where do these civilians stand in comparison? It's like a fly trying to cross the ocean. Think about it, where do the Japanese stand—without wealth, power or a strong military—and how could they possibly defeat the Russians, who are formidable in all these aspects. (*Thetageethi*)

Panchala: What if they are the mightiest and valorous! These are soldiers who have come seeking their livelihood. The Japanese on the other hand, have come daringly prepared with unified thought, sacrificing their wealth and lives to protect their motherland!

Hence just like a mere straw, when coiled multiple times becomes a strong rope, and can tie the mighty elephant, likewise wont the mighty, daring, unequalled sea of humanity, with renewed spirit make anyone fearful? (*Champakamala*)

Vachala: Even so, does not dharma always prevail? Without walking the path of dharma, who are the ones truly responsible for the consequences we face?

Panchala: Listen to what I say! When the Japanese naval commander, Rear Admiral Uryu Sotokichi, was heading towards Port Chemulpo to deploy troops, the Russian ship Korietz suddenly opened fire on Uryu's fleet with a thunderous shot. Boldly lunging forward, the Russians challenged the powerful Japanese navy, sparking the beginning of the war. (*Utpalamala*)

In response, the Japanese swiftly blocked Korietz using their torpedo boats and engaged in battle. Meanwhile, at Port Arthur, the valiant Japanese Admiral Togo launched a torpedo attack that destroyed three major Russian warships, earning him the title of destroyer of enemies.

Vachala: What? You have shown your partiality! While I was eagerly waiting to hear from you about the heroics of the Russians, why are you not highlighting any information related to that? Do you think the Russians are sleeping as the Japanese proceed undefeated.

Panchala: Listen to what I say! While the Japanese chiefs are going ahead unobstructed in this manner, the Russian soldiers

happily, on that night, with choked throats and curiosity generated in their minds to watch the people doing exercises, went there at once, and wasted their time in style and lost their warships. The reason; complacence (*Utpalamala*)

while the Russian soldiers were enjoying the circus, here the enemy warriors, encouraged by the victory are advancing unstopped.

Vachala: Alas! What laziness! Oh! They had to choose leisure! Are the Japanese soldiers like this? That is why they are advancing jubilantly. What did the authorities do for this callous behaviour of the Russian soldiers?

Panchala: The authorities scolded the lazy soldiers, and sent the world-famous war hero, Vice Admiral Stepan Megraph with a fleet to the spot decorated with full honours. He apparently exhibiting unparalleled valour and great might, sailed embarking the war ship Peter Polovasku.

Vachala: Great! This will bring about a stop to the pranks of the Japanese! What next?

Panchala: I do not have any other information!

Vachala: Alas! You have shown, right from the beginning, a keen enthusiasm on the activities of the Japanese, and you do not show interest to know the information about others. Who will tell us more about this?

Panchala: See there! Some Russian lord is coming this side. We can get all the information everything from him.

(Lord Kirill enters)

Kirill: I'm saved! Saved! Somehow, I managed to escape—running for my life, terrified I might lose it. Only now do I feel a bit of relief!

Vachala: Respected Sir! You look like a Russian lord, returning from the battlefield. Will you enlighten us, and please our ears, about the heroic deeds of Stepan Megraph in the battlefield?

Kirill: What Megraph? Why should his name please the ears? Admiral Heihachiro Togo, with his superior strength and boldness, crushed the skill, valour, and courage of the so-called war lion and utterly humiliated him. (*Thetageethi*)

Vachala: What? Why do you say so?

Kirill: Gentlemen! The so-called universal hero—our Megraph—marched to the frontlines with unshakable confidence in his inevitable victory. Proclaiming his valour to the authorities, he sought to be remembered as a legendary warrior. With the blessings of all and accompanied by a war artist commissioned to immortalize his strength and glory in portraits, he advanced toward the battlefield. But alas! Both Megraph and Vareeshagu, who was meant to capture his might, skill, and very presence, were swallowed by the sea. They drowned, and their lives were lost. (*Kandam*)

Gentlemen! What can I say? Nothing happens beyond fate. Is it not?

Didn't the authorities send him off with their blessings and best wishes? And yet, what became of those wishes? Our Megraph, his spirit shattered, was ensnared in a mysterious tunnel, unable to withstand the cunning strategies of the enemy and perished. (*Sardoolam*)

Overwhelmed by the brilliance and courage of the Japanese warrior Admiral Togo, he faltered. Terrified and attempting to retreat to port, he was caught in a deadly trap—an ingenious tunnel laid by the Japanese—and met his end. Perhaps, to narrate what happened,

I—alone—without drowning in the sea, somehow recovered from the shock and escaped. Oh, what extraordinary skill Admiral Togo possesses! Kudos to him! Witnessing his strategies, his radiant brilliance, his grandeur and courage—when even his enemies stood in awe—how he waged sea warfare with his blazing, sun-like eyes and accomplished the impossible, it is beyond my power to describe. (*Mattaebham*)

Panchala: So far only dharma has been victorious, is it not?

Kirill: Even then, there is a tribe called Kozaku. They can compensate the loss on the sea with interest while fighting on land.

Just like the cat playing with the tiger, the plans and valour of the Japanese soldiers will fail before the Kozakus. (*Kandam*)

It seems the Kozakus have already confronted the Japanese in the war. I will approach the higher officials, alert them and await the celebrations of our victory. (Kirill exits)

Panchala: (delighted) Oh! Did you hear? The heroics and valour of the Japanese are worthy of acclaim and praise of all the people!

Vachala: What? Wait! Wait! Let us see how valorous the Kozakus are!

Panchala: Like worrying about twigs, in a time when the logs are being swept away, when the mighty soldiers are getting defeated, are these Kozaku warriors?

Vachala: Don't say that! (looks to one side and smiles) Wonderful! Look here! Looking at the brightly lit faces and bubbling happiness of the Russian chiefs coming this way; we don't need to even ask about their victory. Is it not?

Panchala: (Waits and sees) Stop! Those coming here are the Japanese chiefs, and not the Russian warriors. Like a tiger running in search of water, with ferocious bodies they are coming here, desirous of victory and we should not face them now. Let us somehow figure out what happened from elsewhere. Let us go.

(Both exit) (Japanese commanders Oku and Kuroki enter)

Kuroki: Friend! Oku! How did you fight the enemy forces?

Oku: Kuroki! Let me hear from you first. I will narrate mine later.

Kuroki: Then listen to what I say! Crossing the Yalu River, I neared Korea; then the Russian military chief, Lieutenant General Sesavichhu with 20,000 Kozaku soldiers, fuming with burning anger and courage confronted me. (*Thetageethi*)

Oku: And then?

Kuroki: Then, the Russian Chief blinded by pride, when he confronted me, I fought with him with audacity and valour for three days. (*Kandam*)

Oku: Wonderful! Then?

Kuroki: Then at the sea of war, with my cheerful mind and valour, while the hearts of the rivals started shaking with fear, employing my skills, I sank the enemy fleet in the ocean like rafts, making them float and drown. (*Utpalamala*)

I roared this way and brought 28 cannons. See! (Shows Oku).

Oku: Now I will narrate my adventures! Listen! Displaying my great skills, I shattered to pieces, the railway line laid for their travel, between Manchuria and Port Arthur. (*Thetageethi*)

without keeping quiet, like the wildfire engulfing any type of forest, without sparing even the greatest of the heroes, drowned all the enemy forces in the sea of war with great delight. (*Thetageethi*)

Thus, charging with courage, decimating thousands of rival forces, captured some forts, seventy eight cannons, and returned victorious. You the world-famous warrior! Your courage is unequalled. It seems there is a shortage of money for the expenses at the battlefield. Therefore, we should explain to the civilians, collect money, and send it to the battlefield. Let us go. Come!

(Both exit)

End of Act 2

This is the second act of Japaneyamu written by Veerabrahmam, son of Gangaya, who, as the moon of the delightful milky ocean called Sriram dynasty, sucks nectar from river Ganga, washing the lotus feet of the sacred Himalayas with happiness filled lotus heart.

Japaneyamu

Act 3

Scene 1

(Treasury meet in Kobe City | Chairperson and members enter)

Chairperson: Dear members! You all are aware of the disturbing news about the present happenings. You might be aware of the announcements of the Japanese top brass, about the urgent need of money for the war expenses. Therefore, though we are not in a position to sacrifice our lives like the warriors, setting aside our selfishness, and to support our fighting heroes, let everyone individually announce the amount that can be donated.

Member 1: Sir! Your address indicates the duty of all. You are well aware of my capacity. Even then, I will indicate the money I can spare. Please listen!

Why use so many words? I am with determined mind, willing to donate immediately, my entire one month's salary for the necessities of the war. (*Kandam*)

Member 2: Everyone, please listen! With harmony in thought, word, and deed, and humbleness I announce that, I am donating half of my entire wealth with complete understanding for the expenses of this yagna. Please accept this not considering this a trivial amount. (*Thetageethi*)

Member 1: (Sees a widow in the gallery trying to come forward repeatedly) Chairperson! Did you see her? Why is she in such a hurry! For the two or three rupees she is going to give, looking like a great

admirer, with vast desire, and happiness glowing on her lotus-shaped face, with extreme courage, crossing the honourable members, she is coming this way. Seems weird! (*Champakamala*)

Even then, I am curious. So, let me ask this lady how much money she is going to give!

Hey lady! Why are you in such a hurry for the large fortune you are going to give for the war? Without hiding, tell us immediately. (*Kandam*)

Widow: Sir! My husband was the priest of a Buddhist temple. During the last stages of his life, he gave me a bag of nine thousand rupees, asking me to spend it for the protection of the country and died. Since I happened to be his wife, and though it is my duty to hand over that money, having worried that I am incompetent, I somehow managed to arrange another thousand rupees and so, I would like to give ten thousand rupees. Please accept it without any hesitation. (Hands over and exits)

Member 1: How daring!

Oh! If one thinks about it, this highly respected, unequalled, bountiful donation is a wonder. Today, acclaimed by the elite, for a good cause, without any hesitation, this lady, without any worry, with bubbling enthusiasm, has given this considerable amount of money. (*Sardoolam*)

(Looks to one side) That person coming here looks like the prince, son of the lord. He also seems to be selling something. That is strange! Let us hear his purpose from him.

(The prince enters)

Prince: Dear civilians! I have brought here soda, lemonade, coffee, beedis, biscuits and many other items. Please come here and buy them. (*Kandam*)

Chairperson: Dear child! You have never been subjected to the heat and sun and always remained in the safe hands of maids and male servants. What is the reason now for your unmatched hard work of carrying the heavy material on your head, and announcing like this, straining your sweet, delicate voice?

Prince: My Lord! Dear all, listen to what I have to say! Since the money I earn by selling these items is meant for meeting the deficit war expenses, please buy the items paying the price I announce without bargaining! (*Thetageethi*)

Prince: You, embodying affection and radiating the highest qualities of courage and unwavering faith, are kindly invited to purchase these pure, harmless, and useful materials with pleasure—without a moment's hesitation about the price. (*Utpalamala*)

Member 1: Dear! What is the cost of this soda?

Prince: A mere two annas.

Member 1: Then give me one bottle. (Takes it and gives money)

Member 2: Young boy! What is the cost of this lemonade?

Prince: Just three annas.

Member 3: Son! What is the cost of this biscuit?

Prince: Sir! It is six annas only! Please take it. (gives)

Member 4: Child! How much is this beedi?

Prince: One anna each.

Member 4: I will accept whatever price you say, without uttering a word. I am pleased with your efforts.
(Takes the amount)

Prince: (goes near the chairperson) Respected Sir! Today, I am giving herewith three rupees for the war expenses. Please accept. (Gives the money and exits)

Member 1: Dear members! Isn't it amazing to watch the growing number of people young and old with unparalleled mind, sacrificing their personal needs? (*Thetageethi*)

Member 1: Wait, wait! See there, a lady is coming this way. Let us in a friendly manner, hear her current problem. All be attentive.

(Devoted wife [*Pativrata*] enters)

Pativrata: Respected sir! I request you to hear the appeal of this helpless lady with a pure heart. At this critical juncture, when all our countrymen money according to their capacity and with great affection, I find myself utterly incapable—even unable to donate a single pie. (*Thetageethi*)

Members of this esteemed congregation! As my dear husband is currently away in a foreign land, I am unable to contribute even a single pie toward the war expenses. I stand here today, on the verge of losing my human dignity, drowning in a sea of sorrow, to explain my situation. But,

Had my husband—the unmatched warrior, glowing among the world-renowned war heroes—been at home, would he have allowed me to lose my self-respect like this? (*Kandam*)

(Postman enters and hands a letter. She takes the letter)

Is this letter for me? (Reads the letter)

“My dear lady, it is difficult that our Japanese soldiers are fighting bravely against the enemy, and yet there is a shortage of funds on the vast battlefield. My Wife, with lotus-like eyes, (*Thetageethi*) seeing all the citizens contributing according to their means, and knowing that you are unable to do so, do not worry. You are hailed by Japanese women as the lady with long, thick, beautiful black hair—hair that outshines even the glow of a swarm of bumblebees—and are famed as the ‘head jewel’ among women.

Therefore, sell your hair and donate the money for the war effort without fear.” (*Seesam-Thetageethi*) (internal dialogue) *This letter is from my beloved husband, far away in a foreign land. While I was lost in worry, unable to find a way to contribute, receiving this letter from my handsome husband has brought me joy! But* (*Kandam*)

(holding her hair) these locks, nurtured with love since childhood, cherished as dearly as life itself, hair I’ve groomed with fragrant oils of mogra, champak, and jasmine, hair cared for with more attention than even my body, hair that shines like pure dark clouds, how can I allow them to be cut by another’s hands? And worse, how can I go out in public and sell them? (*Seesam-Thetageethi*) (Thinks a little)

Nonsense! What foolishness is this? When people—from children to the elderly—are sacrificing selflessly, participating with joy and calm minds, why should I worry about hair that can grow back? Therefore, honouring the instructions of my beloved husband, I will fulfil my duty immediately.

Just as people lovingly serve their family members the finest food—like *payasam*—I shall sell, with my own hands, the hair I’ve cherished more than anything. (*Thetageethi*) (Tonsures her hair)

Sirs! I am resolute. Here are my beautiful, radiant dark locks revered even by the bumblebees.

I offer them with reverence to fulfil my husband’s wish. You, the brave people of Japan, please buy them and offer a fair price! (*Thetageethi*)

Chairperson: Dear pious lady! Why did you cut your black locks and why are you trying to sell them?

Pativrata: Sir! I am doing as ordered by my husband for the expenses of war; and if you think about it, since this pure shining black hair will be useful for making various varieties of differently priced false long plaits for the women. (*Kandam*)

So, whoever wants, may come here immediately to buy them for the price I announce.

Member 1: You the jewel among ladies! Immensely pleased with your noble thought of great help. What is the price of these hairs?

Pativrata: Respected sir! I request you to announce the amount, understanding the purpose of mine.

Member 1: Jewel among the holy women! Is it necessary for someone to ask, and for others to tell? You announce the price yourself.

Pativrata: Then I request you to give rupees one hundred!

Member 1: While I was attentively waiting to hear how much money you would ask, why did you hesitate for this petty matter? I will give you what you have asked. Take it.

(Gives money and takes the hairs) (Pativrata takes the money and addresses the chairperson)

Pativrata: Sir! Since I could not immediately donate money for the rapidly progressing war, in the absence of my husband at this time, I will calmly donate the money by selling my hair. (*Kandam*)

(Gives the money and exits)

Chairperson: Oh! See the chastity of this woman! This jewel among the ladies dared to tonsure her hair and sell but was not willing to forgo her loyalty to the motherland, and reverence towards her husband!

Member 1: Hail you! Dear members! Did you observe? Women, the elderly, children, and the human multitude of the city to be of noble heart, and with daringness, overflowing pleasure are sacrificing their wealth in this manner for the war, without an iota of fear in their minds? (*Champakamala*)

Chairperson: While all the people of the country are behaving this way, isn't victory inevitable? Therefore, let us send this money to the war field. Come!

(Everyone exits) (Curtain drops)

Scene 2

(Forest | Admiral Togo, General Nogi, Russian General Stessel, Foreign Chief of Naval Force [FCNF] enter)

FCNF: (with Togo) I am pleased with your unequalled valour of making all the three worlds shake with fear, making the entire enemy forces run helter skelter and you the greatest of men! Lion among the warriors! I will trumpet everywhere, that when seen with a true mind, in all three worlds, there is no one equal to you, as the most valorous, terrific warrior in the

war field, most daring person hailed by the elite, glowing decorated courageous fighter, and such a man of noble qualities does not exist anywhere else. (*Champakamala*)

And, at that moment, while striking amidst the forces in battle, you will appear like the moon to the blooming lotuses, like a champak flower to the joyful swarm of bumblebees, like a peacock to the graceful lady wandering among her maids, like the underwater fire blazing in the sea of war—a force to be reckoned with among the greatest of warring groups, and to the enemy, a vision of ferocity. (*Mattaebham*)

therefore, your heroism is praiseworthy.

Admiral Togo: You, dumb head! Why do you think like that? What great things did I achieve? Are you praising me so much for drowning six thousand enemy forces in the sea in just two days? If you praise me for such a small feat, you will be happier if you know about the heroism of our warriors. There are thousands of great warriors mightier than me. So, before the divine power, is what I did a wonder?

Russian General Stessel: (to Nogi) Sir! I will praise you for the handiwork, and skill of seizing the enemy fortresses, but feel sorry for the death of your sons.

General Nogi: (internal dialogue) *What is this foolishness? Perhaps Stessel without severing ties with his wife, children and family, came to the war field and still wants to save his skin! This is the attitude of a daily labourer!*

Dear friend, the lives of those who go to war are always uncertain, aren't they? So why feel sorrow now, when that sorrow was absent at the time they were sent to the battlefield? Even then, one of my sons sacrificed his life in the Battle of Nanshan, showing the way to Fort Arthur. Another son gave his life in the fierce battle at Meter Hill, decimating the enemy and rendering Port Arthur lifeless. Through their sacrifice, my sons brought me, their father, the honour of joy and everlasting glory. They shine brightly in both worlds—so how can you say they are dead? Also, the brave Commander Hirose, while attempting to block the entrance to Port Arthur, was struck by a Russian torpedo and as he returned, he was fatally shot by a gun from the fortress. He was a flawless warrior—calm, courageous, mighty, and noble—driven by a desire to win the war. Even in his loss, we did not grieve. Yet you mourn the loss of my two sons. The Russians killed Hirose needlessly. And in response, his father, filled with righteous anger, urged the country to be more vigilant—without shedding a single tear, unlike you. Moreover, can a person bound by family attachments and wavering in war ever be victorious?

Admiral Togo: Wait! Wait! A respected lady with sadness writ on her face is coming here. Let us find out the story behind her anxious face!

(Warrior's Wife enters)

Warrior's Wife: Oh, my Son! You with glowing qualities; though you were quite young, I believed and was at ease, that you have the desire to fight in the war field and, skilled enough, to hold the names of your father and elder brother in high esteem on this earth. To water down my desires and die, alas! is it justified my Son? (*Champakamala*)

You, shining with great valour, like the ferocious brightness of the midday sun; decorated with the qualities of might and daringness; my Son! Oh! Why did you die in the war leaving me here? Even then, seeing the cow graze in the field, will the calf graze on the banks of the field? Similarly, when your father and elder brother graced heaven, how will you go to hell my dear Son? (*Thetageethi*)

Instead of sitting idle in the house like me, sinking with fear for losing your father and brother in the battlefield, you sacrificed your life in the war, attaining glory, and headed towards heaven. I think your act is highly praiseworthy.

General Nogi: (internal dialogue). *Oh! Probably this lady is feeling sorry for the loss of her son in the war; yet, let us find out from her.* Mother! Why do you wail like this?

Warrior's Wife: Respected sirs! Hear what I have to say! I, after hearing the death of my husband in the war, while sinking in the sea of sorrow many a time, had set aside the earlier worry, hoping that my elder son will make amends for the loss of his father; even he alas sacrificed his life at the sea of war and attained heavenly bliss, treading in his father's path. (*Champakamala*)

Both have died in the war. I was calm hoping that my valorous and extremely courageous younger son would bring laurels to his father at the battlefield, but he too has followed his father's path. (*Thetageethi*)

Admiral Togo: What a calamity! Calamity indeed! It cannot be denied that an orphan, like you, who has lost her husband and two sons does not have sorrow! Being a lady, you might have already wept at the time of sending them to war! You shouldn't weep now.

Warrior's Wife: You mightiest of the valorous! One who is born destined to die is experienced by everyone. So, I did not feel sorry for that!

Admiral Togo: You, the respected lady! Then what for is your sorrow?

Warrior's Wife: I will tell you, please listen! I am not feeling sorry for the loss of my husband and two sons; but I feel sorry for not having another son, who can fight the enemy with great manliness in the war. (*Kandam*)

Admiral Togo: You, the valorous! Did you observe that when the women of our city are acting this way, you are praising our deeds as great. Also, you just saw the commitment and respect of the civilians towards their rulers! Let us now watch how the rulers behave with their soldiers and vice versa. Come!

(All exit)

Scene 3

(War Tent | Sentry with a gun in hand)

Sentry: Since I have been guarding this tent until now, I haven't felt the pain of hunger. But as duty after duty falls upon me, I don't even get a second to rest. However, Now, the hunger has grown so intense that I can't even take a single step forward. (*Thetageethi*)

Because of this pain, I feel deaf though I can hear, blind though I can see. When I reflect on it, alas! The pain of hunger has become a strange force, obstructing my every action. (*Thetageethi*)

There's no moisture on my tongue, my mind is clouded with fatigue, my eyes are blinded by darkness, my body drenched in sweat. And because of this hunger, every second feels like a year. (*Mattaebham*)

Oh! How can I endure this pain? And even if I can't—does that mean I'm allowed to be lazy in my duty? During wartime, even when soldiers get a moment of rest, it is unacceptable for them to ignore the feelings of their rulers, indulge in laziness, or seek selfish comfort. To deceive the ruler in such times is strongly condemned. (*Champakamala*)

Moreover, isn't it necessary to carry out the ruler's orders with reverence—orders given by one whose unmatched compassion shines brighter than even that of the parents who gave us life? (*Kandam*)

If I focus on righteousness, performing my bounden duty like this, it is very difficult for me to bear the severe pain of hunger and also

because of the dryness in the mouth, my words are faltering, like the uneven steps of a tiny toddler. Nothing strikes in my mind, and how can I bear this hunger anymore? (*Thetageethi*)

Even so, I will place my weapon here and return in the blink of an eye to quench this pain.

(Keeps the gun there, goes a little forward)

Shit! What foolishness is this? At this isolated post, with no guard present, I have attempted to leave in search of food!

If the enemy sees me abandoning my post, won't it bring danger? Is it acceptable to violate the ruler's command? (*Kandam*)

No—this thought is wrong. (Takes the gun, and starts patrolling)

Oh! I can't forget the pain of hunger, even as I speak. Alas! Because I haven't fed my stomach, my entire body trembles like a lamp swinging without oil. (*Thetageethi*)

(Squats on the floor and looks around)

See! Our chief is coming this side, towards the dining hall. So, I should not behave this way like a weak man. (Stands up quickly and starts patrolling)

(Entry of Marquis Oyama)

Oyama: (internal dialogue) What! My soldier, who is of great might and valour, is looking today with the face like that of a shrunken lotus. I will find out the reason from him!

Soldier! Why has your face faded now and what is the reason for you to be like this?

Sentry: Sir! Nothing in particular and I am my normal self.

Oyama: No, No. It seems that you have drowned in the sea of disaster. So, tell me without fear.

Sentry: My Lord! Will any disaster befall on those who serve a ruler like you?

(Sets aside his worry and starts patrolling)

Oyama: You! Your facial appearance and shrinking body indirectly suggest otherwise. Therefore, tell me the truth without hiding.

Sentry: Sir! Why do you repeatedly ask me in this manner? Sir! Was I ever lazy and at any time neglect my designated duty? Did I ever save my body sir? (*Kandam*)

Oyama: Soldier! I am not telling that you are lazy and trying to save your body. I am asking, sensing that you are in a deep trouble, and want to find out the reason for that. Tell me without hiding.

Sentry: Your Majesty! I am like this, since I did not have the leisure to have food so far. Another soldier will come in a short while. I will get time to rest then.

Oyama: What! Are you without food till now? Enough! Enough! You go and eat the food arranged for me and quench your hunger and come, I will be here in your place.

Sentry: Sir! My hunger has subsided with the lapse of time. I can wait till the other soldier arrives. You should go to the dining hall.

Oyama: With little life left, you could reply all my questions. That is enough. Without uttering any further words, go quickly, quench your hunger, and come back. (Takes the gun and starts patrolling.)

Sentry: (Comes forward) It gives pleasure to see the affection of the higher officials, protecting us thinking of us as their own sons. Won't the servants also gladly be obedient towards them despite having their personal difficulties? (*Utpalamala*)

When the Emperor rules, showering paternal affection towards their servants, will there be any soldier who will not sacrifice his life for saving the ruler? And,

The choicest of pure food, with tasty *payasam* and variety of items elaborately arranged exclusively for my chief will quench my pain of hunger completely. The result is proportional to the effort put in by oneself! (*Thetageethi*)

So, I will quench my hunger and come back quickly.

(Exits)

Scene 4

(At a remote place in Russia | Two monks enter)

Monk 1: Our appearances have changed completely! Is it not?

Monk 2: Yes, yes. Others will assume us as the monks who denounced everything. Seeing us, people will not doubt that we are Japanese and that we are in disguise.

Monk 1: Yes! How to make our efforts fruitful now?

Monk 2: Listen! While I utter some friendly, amicable words to the Russians, and hint you at the right time, you must act with skill making them believe that we are monks who have denounced everything.

Monk 1: Even if I am convincing, when I go to the river Volga and attempt to blast the bridge across the river, I think that, for the big sound that emanates, we might land ourselves in great danger.

Monk 2: We have come this far, only after accepting all the consequences. Lives are never permanent, is it not?

Monk 1: Yes! (Looks around) See! the Russian civilians are coming here in groups. Let us end our chat.
(Russian civilians enter)

Russian 1: (internal dialogue) *Who are these two? They appear weird and strange!*

Russian 2: People like them, disillusioned with family life, leave behind their wives and children to wander through wild forests. They become monks, praying to God with deep reverence. From time to

time, they mingle with society, offering gentle, mellifluous words to uplift hearts, and preaching the path to eternal salvation.

Russian 3: Though we cannot follow the preachings, let us at least for the delight of our ears, hear what they have to say. (Talks to the monks). You holy and revered people! Who are you? Why did you come here?

Monk 2: You civilians! We have realised that family life is futile. We have a strong desire for salvation, full of purity. We have come here to enlighten you all about it.

Russian 1: We too, are eager to hear your preachings. Please go ahead.

Monk 2: All of you please be seated and hear with attentive minds.

(All the civilians sit)

Though millions of animal species live and roam in this universe with pleasure, satisfying carnal desires, taking care of their bodies, pure wisdom is the exclusive wealth of human beings, and not of any other living being. To be born as a human is a blessing than all other births. Having born as a human being, if one does not worship God, will there be any fruitful gain? So, every human being with pure heart, should live, knowing thoroughly about God! (*Seesam-Thetaageethi*)

Russian 2: Great! Great! Please let us know what that pure wisdom is.

Monk 2: The Supreme Power who created this beautiful earth, the sky, the sun and other planets, the vast oceans, majestic mountain ranges, and rules invisibly is also the creator of the delightful, eye-pleasing galaxy of stars, groves of trees, and all moving and unmoving things in the universe. These are the wondrous creations of the Almighty. (*Kandam*)

Not only that—He exists beyond beginning, middle, and end. He shines in the lotus-like hearts of his disciples. He is the Supreme Being, the Eternal Almighty. To know Him and worship Him in the mind is called Pure Wisdom. (*Thetaageethi*)

Later, one who overcomes ignorance, walks the right path, and learns wisdom with grace and clarity, will shine in the universe—known as a wise man, sinless, and enlightened. (*Kandam*)

Thus, one should strive like this to become a perfect wise man and worship God. Now, I will explain what God is like—please listen.

Before the sun, moon, stars, and other celestial bodies were worshipped by humankind, before the universe, the seas, the earth, and the land existed, before lions, birds, and humans came into being, when

not even a trace of existence could be seen, and everything was enveloped in pitch darkness, there existed the immutable, shapeless, blemishless, matchless, supreme, sage-like, Eternal Almighty. He is without a beginning, middle, end and is indestructible. (*Seesam-Thetageethi*)

He, who, without drowning in the sea of worldly life, without attachment to material things, worships this Supreme Being, with utmost discipline and concentration is the real person, one who will be called the perfect pious gentleman.

Russian 1: Enough! Enough! The religion preached by these people might be palatable to you but is not acceptable to me. One of the golden era writers seem to have preached like this. It is by stealing, or borrowing, or eating sumptuous food to full satiety, enjoying with the eye pleasing beautiful damsels is called the real Moksha. (*Kandam*)

Therefore, if they preach in this manner instead, it might be somewhat palatable. What is this preaching? Being monks, they are trying to make us also become monks perhaps.

Monk 2: Alas! Knowing that life is fragile and fleeting, yet clinging to the body and desiring transient, trivial pleasures—are you truly going to drown in the filth of hell? I will explain the nature of life clearly and in detail. Everyone, please look here. In this world, the so-called sea of family life is a dense source of sorrow. Unable to swim through it, alas, why do you develop such attachment to your physical body—filled with urine, stool, flesh, blood, and filth—and always vulnerable to chronic, fearful, and deadly diseases? (*Utpalamala*)

Again, do not believe that the moments of your human life are permanent. Pleasure stirs curiosity in lotus-like hearts, but in times of deep calamity, bright thoughts vanish. Always remember happiness and sorrow are like the carriage bar and the pots it holds. (*Utpalamala*)

Therefore, to remain content believing bodily pleasures are eternal, while ignoring the comforts of the other world, is not at all advisable. And,

wife, children, parents, siblings, close kin, comforts, wealth, and riches—all are unstable in this world. Considering this, only sin and virtue remain constant, yielding their deserved fruits. (*Thetageethi*)

So, in the few days you live on this earth, instead of indulging with other lotus-faced women, engaging in vile acts, and sinking into the sea of sin, behave with the utmost compassion and kindness toward all living beings, care for them always, and earnestly seek the path to salvation. (*Champakamala*)

To ignore this and become materialistic out of foolishness is not proper. Why? Because how can a person, deeply drowned in the fruitless sea of family life, with unstable senses, ever visualize the path to moksha? (*Kandam*)

Also, drowning in the sea of desire and anger, where is the person entangled in such emotions, losing his sanity in countless ways? And how can he possibly attain the pure path to salvation? (*Kandam*)

Russian 2: Sir! Your preachings, like the droplets of Amrit are music to the ears and are filling the hearts with great pleasure.

Monk 2: Hear me further! While a man strives hard from birth to death for feeding his own family of wife and children, so also all his kith and kin always surround him. Even in the last stages of his life while the mother, who, tolerating the unbearable pregnancy and raised you weeps in sorrow, the father, who raised you tolerating the worst difficulties weeps, the wife, who always believed him as God and worshiped him weeps, the children who grew up with one's great affection and respect weep, while innumerable kith and kin weep for one's death when so many wails surround him, how can one desire salvation? How can one reach the path to salvation? (*Seesam-Thetageethi*)

Therefore, one who does not entangle himself in this mysterious family life, realising everything is false and lives with a stable mind is someone who can be called happy and fortunate.

Russian 2: You the revered, holy gentleman! Will the people who behave like this attain salvation?

Monk 2: There is one more important matter.

Russian 2: What is it?

Monk 2: I will tell you, please listen. Son of King Suddhodana, called Siddhartha, who became Buddha later, is shining all over the world as the purest, blemishless, renowned person and is worshipped by all. (*Kandam*)

That holy God incarnate, believing in his mind always that non-violence is the best of the dharmas, practised in mind, word and deed, and used to preach this in this world with enlightened devotion.

Russian 1: Sir! I am unable to understand the meaning of non-violence. I humbly request you to enlighten me.

Monk 2: Nonviolence means, not to torture the living beings and remain compassionate towards all. I will explain what I mean by compassion. Please listen.

(Says the following secretly into the ear of his fellow monk)

Friend! All these people, mesmerized by my mellifluous talk, are extremely happy, and are showing great interest in us. Go immediately and return successfully fulfilling your desire. Go!

Monk 1: Ok. I will go! (Exits)

Monk 2: Dear audience! Just as we have affection for our own lives, in this universe, all living beings also have that much affection for their own lives. (*Kandam*)

Knowing that, to avoid harming even an ant and to remain compassionate toward all animals is called kindness. Instead, the vile rogues with evil minds foolishly harm animals, thinking they are insignificant creatures. What a wonder! These people never stop to consider that these animals, whether small or large, experience suffering just like all other living beings. (*Champakamala*)

Moreover, the wicked massacre without showing any compassion for other living beings, who constantly live in fear of danger—until they themselves are subjected to similar pain by those stronger than them. (*Thetageethi*)

One must realize that violence against living beings is the root of sin, and that caring for all beings with compassion is the essence of the highest Dharma, which leads to salvation, the eternal bliss. A fool, does not attain salvation simply by waking early and bathing joyfully. He does not attain salvation by praying, turning a crystal rosary, or half-closing his lotus-like eyes. He does not attain salvation by prostrating before every tree on earth or wearing sacred silk garments. He does not attain salvation by dipping in the sea for holy baths or by declaring certain days as auspicious. If one, instead of showing compassion to all beings born and growing like himself, massacres others with an evil mind, he will never attain salvation. (*Seesam-Thetageethi*)

also, without being materialistic, showing humanity, and with steady mind, if one concentrates always on worshipping God, he will attain Nirvana and there is no doubt about this. But as you mentioned earlier,

will there be salvation for one who is deceived by the inviting eyes, elegant walk, glowing complexion, and outstanding gentle smile of a tempting lady? (*Aataveladi*)

Russian 2: Yes! Yes! Our minds are swinging in the sea of happiness listening to your moral preachings!

(Very big blasting, thumping sound behind the curtain)

Russian 2: What is that sound?

Russian 1: (with fear) Like the roaring of the clouds at the time of destruction, where from did this thunderous sound come?

Russian 2: I have never heard this type of sound before. Fetuses in the wombs will be very much afraid of this sound.

(All are very anxious)

Monk 2: You fickle hearted people! Is this your stable mind? For those who have the utmost concentration, why do you shudder so much?

Russian 1: Enough! Enough! Your business is yours, and our business is ours; Being one who has denounced everything, you might not be shaken. But should we not find the reason for this sound?

(Everyone looks around) (Voices inside the curtain)

Hold! Hold!

Civilians: Ok. We will do that!

(They hug each other) (Some civilians and Monk 1 enter)

Civilian 1: What is this foolishness? Catch that monk!

Russian 2: (loosening the hug) Why should we catch him?

Civilian 1: You should catch him! They are the ones responsible for the sound that emanated now!

Russian 1: How are they responsible?

Civilian 1: That will be known in the presence of our Emperor! Tie them first.

(saying this they drag both the monks forcefully)

Scene 5

(Court | Russian Emperor with two officials enter)

Emperor: You are the chief warriors! What is the present news of war?

Official 1: My Lord! What should we say? Each Japanese warrior is killing thousands of our soldiers.

Emperor: Let it be. Our army will find extra energy in the heroic deeds of Makrov. Aren't there deaths in the battlefield?

Official 2: Sir! Where are Makrov and Vereshchagin?

Emperor: Oh! What? Is Makrov not safe?

Official 2: Why not? Did our Lord Kirill not tell you that he is safe with his soldiers, in the inner hearts of giant fishes, crocodiles and whales?

Emperor: Alas! What a difference! Who killed Makrov, shining with fame, known as the leader of the fiercest, most valiant and daring soldiers? Who is that expert? (*Kandam*)

He possesses undeterred valour and courage. There is no equal to him in this universe. One must also witness his true dexterity, immense power, skill, youth, patience, and bravery in battle! (*Champakamala*)

Who is that great warrior?

Official 1: Admiral Togo, the shining world-famous warrior.

Official 2: Why to name only Togo? General Nogi, Kuroki, Oku and many others like that.

Official 1: Yes, yes! They are equal to themselves, and none are the same as them.

Emperor: (with instant anger) What! What is this arrogance? Is it fair to praise the enemy right in my presence? Are there any greater fools, cowards, weaklings, or rogues than them? When our hero Stessel bravely confronts the enemy in battle, who are they to challenge him in the sea of war? Is it not easy for Stessel to defeat them? (*Utpalamala*)

Let General Stackelberg, with twenty thousand soldiers and five hundred cannons, march to the formidable fortress of Arthur, which comprises fifty-eight forts. Let military officer Kuropatkin go to Liaoyang with one lakh troops and five hundred cannons to fight the Japanese. Also,

When so many of our warriors are drowning in the sea of war, becoming targets of enemy cannons, and some are dying, do you think we will achieve victory if you people remain so indifferent? (*Kandam*)

So, immediately send Stackelberg, Kuropatkin, and the other experts with the army to the battlefield!

Official 1: Yes, my Lord! They will all be ready to leave. (says and exits)

Emperor: What is it? What is that human commotion?

Official 2: My Lord! Few civilians are coming this way.

Emperor: Let them come. We will enquire.

(Some civilians, Monks 1 and 2 enter)

Civilian 1: My Lord! Did you hear the big thud that occurred earlier?

Emperor: Heard it? Who will not hear that sound resembling the roaring of the clouds at the time of destruction? What is the reason for it?

Civilian 1: This monk was preaching to our civilians some tips on denouncement of life. All the civilians were glued to him.

Emperor: What is the wonder in people surrounding a person, who with pure mind, is preaching the methods to reach the path of Nirvana? Next?

Civilian 2: This second monk was sitting on the banks of river Volga. We were close by. Then, we heard a sound with a big thud. The waters in the river Volga got disturbed and started flowing backwards!

Emperor: What a wonder! Next?

Civilian 1: Later we approached him and found the cracked earth near the bridge. Assuming that he is responsible for the big sound, we brought both of them to your presence.

Emperor: Only our enemies will come to blast the bridge. Why else would someone be there? And these people look like monks! Anyway, search their bags and belongings and find out who they are.

Civilian 1: (does as ordered) My Lord! They have some silver, gold and other coins in their possession. They are worth few sovereigns, and equal five thousand rupees,

Emperor: (angrily) Yes, I got it, got it! You fellows! Who are you?

Monk 1: We are Japanese.

Emperor: Let me know immediately, Japanese people, the reason for entering your enemy's land this way, without an iota of fear, in the guise of monks? (*Thetageethi*)

Monk 1: We came here to blast the bridge across river Volga but could not succeed.

Emperor: Warriors! Like the wounded snake, hit by a big stick, the anger of fire is burning within me seeing these people. What are they telling me now?

Civilian 2: My Lord! They are telling that they are Japanese and have come here to blast the bridge across the river Volga.

Emperor: Ha! What? (with rage) What? These people appearing as monks in disguise, like the greatest men of wisdom roaming, preaching total denouncement, came here with bravery and courage, to blast the bridge across Volga and to separate the river waters? (*Sardoolam*)

(looking at the monks) Looking at your faces, I presumed you as monks, and could never imagine that you have come here to preach falsehood and roam with deceitful nature! (*Thetageethi*)

Emperor: Let it be. You false monks! If you tell us the details of your family members, we will send this money to them. So, speak immediately.

Monk 2: Your highness, the Emperor of Russia! There is a huge excess money in our country for the welfare of our family members. Our Emperor always looks after us with affection. We will give this money to the poor and needy people of your nation. Please call them and donate this money and be praised by them. (*Sardoolam*)

Emperor: (nods his head) What are these audacious words? Listen! We will take your lives now with the pistol bullets. So, cover your faces with these pieces of cloth, as your minds will be shaken with fear, and your faces will get disfigured. (*Thetageethi*)

(says and is about to give two pieces of cloth)

Monk 2: (internal dialogue) Great! These Russians, with waves of fear rippling in their inner hearts, are speaking like this thinking that the minds of the greatest brave Japanese warriors will shake with fear and become worried seeing the bullet shots. Oh! It is quite strange when seen this way! (*Mattaebham*)

Monk 1: Why did we come this far if we are cowards? Having come here with a clear intention, how is it possible for us to return to the city without fulfilling our desire successfully?

Emperor: (with anger) You dirty minded! You evil doer! You fool! You both have come here this way like kind-hearted people in disgusting disguises.

Without any trace of fear, having come with foolish minds, you fellows have even decided to die in our soil. Great! How dare you? (*Sardoolam*)

You senseless fools! Why do you speak with such audacity, pretending to be bold, even when your lives hang by a thread? Why do you remain silent, treating them with affection instead of killing them? Fire your guns immediately! (*Utpalamala*)

These people, intending to harm us, are now reaping the benefits themselves. This is the perfect example of the saying: "Falling into the grave one has dug for others." (*Thetageethi*)

Therefore, take both of them to the notified place and kill them as per the set procedures, and come back.

Official 1: My Lord! We have come prepared with a course of action the moment we knew them to be Japanese. We were just waiting for your orders till now! We will take care of this matter.

(Saying this, they drag both the monks forcefully) (Curtain drops)

End of Act 3

This is the third act of Japaneeyamu written by Veerabrahmam, son of Gangaya, who, as the moon of the delightful milky ocean called Sriram dynasty, sucks nectar from river Ganga, washing the lotus feet of the sacred Himalayas with happiness filled lotus heart.

Japaneeyamu

Act 4

Scene 1

(House in Japan | Jayadas, his wife Jayaram, and son Jayasingh enter)

Jayadas: My dear gem of a Wife! Hope you might have heard about the terrible war going on between us and the Russians, and the people of our country going for participating in the war. All are going for the war, since it has been trumpeted that at least one from each house should participate. So, I too will join others and go to the war.

Jayaram: Oh, my dear Husband! That is strange! Hearing your words is a wonder to my mind. Are you not an old person on this earth? Do you have the capacity to fight the war? (*Kandam*)

Jayadas: What will I do? You beautiful lady! When all the other civilians are going to the war with pleasure, if I don't gather energy and join them in killing the foes, will others appreciate this? Is it good for me? Dear Wife, at this juncture, did you not see that one person from each house without exception is going? (*Utpalamala*)

Jayasingh: My dear Mother and Father! While I was waiting for your permission, having prepared myself to go to war, of my own accord, why are you worried about yourselves?

Jayadas: We were just worried, unable to command you to go to war. How can I, an old man, go to war? (*Thetageethi*)

Jayasingh: Father! For this alone? Are you not aware of people of my age, and those younger than me, are going for the war? Why do you brood and worry this way instead of sending me? (*Thetageethi*)
Dear parents! I will go to the war! Here are my salutations!

Jayadas: Victory to you! Victory to you! We will go and intimate this news to the King that we are blessed and honoured because of you.

(Jayadas and Jayaram exit)

Jayasingh: Who is that person coming here?

(looks around)

Civilian: (enters) My friend Jayasingh! Where and for what purpose are you going?

Jayasingh: To the war field, to help foes!

Civilian: Helping the foes? By that you mean to help them on their way to hell.

Jayasingh: Sending them to hell is harmful and not of any help. I won't do that.

Civilian: Then what will you do?

Jayasingh: Give them the pleasures of eternal heaven.

Civilian: Oh! That is how you are going to help! But, without any thought in your mind, keeping your aged parents in the house, you have planned to go to war. All these days you have been their pillar, looking after them well. It looks strange to those who observe. Dear friend! Let me know the reason for your coming like this today! (*Champakamala*)

Alas! How did your legs allow you to leave your aged parents?

Jayasingh: Dear friend! My valour and courage only dragged me here to this war. Is it appropriate to roam around, stating my darling wife is quite young, and that my parents are old? (*Thetageethi*)

Civilian: I did not mean it that way. You should heed my advice and go home. I will go to the war.

(Civilian exists)

Jayasingh: I kept quiet unable to reply to him. But why should he prevent me? Alas! There will be no share for my eagerness in the victory of war.

(Exits)

Scene 2

(House | Enter Jayadas and Jayasingh)

Jayadas: (internal dialogue) *What is this? My son has come back without fighting the war. Is the reason perhaps that he is scared seeing the war field!*

Did you return to the house like a kitten, unable to kill the foes in war? Did you hide like an owl with a scared mind, unable to bear the heavy trumpet sounds? Did you run away with cowardice like a wild elephant seeing the multitude of enemy forces? Did you show your back to the foes losing your pride? It would have been somewhat better, had you not gone to the war to begin with. But why did you leave and return just like that? Will the people appreciate you? Your ill fame has spread in all directions.

(*Seesam-Thetageethi*)

Son! Did you bring ill fame returning from the war? Why did you show your back to the foes?

Jayasingh: (internal dialogue) *What is this? Why is my father talking like this without knowing the reason for my return?*

Dear Father! Why do you scold me like this? Hear the truth. Did you think I have come back for your sake, unable to defeat the enemy forces showing terror? For a good cause, showing compassion for me, my close well-wishers prevented me from going to the war. Otherwise, will I return? (*Mattaebham*) Father! Why are you angry with me without hearing my story fully? Before going to the war, my close friends advised me about your age and persuaded me to go home and hence I have returned. I did not come showing my back to the enemies.

Jayadas: Won't they say like that, seeing the shine of paleness on your face? Yes! Seeing you going to the war, with fear writ on your face, perhaps, your friends might have advised you to give up and go home! Will they otherwise dare to talk like this, being highly respected and unparalleled humans? (*Utpalamala*)

Son! seeing the bundle of fear in you, they have stopped you from going to the war instead of Encouraging you.

Jayasingh: What is this strange statement? Dear Father! Don't you know my courage? Having known everything, to talk like this, did you lose the faith in me, or have you forgotten? I was advised by my well-wishers, that this is not the time for me to show my unparalleled valour and courage. Why are you not believing me even when I tell you the truth? (*Champakamala*)

Dear Father! I have come back thinking it is my primary duty to take care of you since you are old aged, setting aside the idea of going to the war, heeding the words of my well-wishers. I did not come back fearing the war.

Jayadas: Is it so? Then, dear Son! Tell me whether parents are more important to you at a time when the country is falling into the hands of the enemies? Did we bear this ill fame during my and grandfather's times? What is the benefit of your wealth, at a time when this ill fame spreads in all directions? Didn't you observe many people of your age and stature facing the war?

Having known all, you have returned to the city again, in this manner! You should consider what answer you will give to those who question your manhood! (*Seesam-Thetageethi*)

Jayasingh: (internal dialogue) *What reply shall I give? Is there any lie in this?*

(enters somewhat inside the house)

Jayaram: (internal dialogue) *Having seen the battlefield, with scared mind, showing his back to the foes, returning home, being scolded by the father, lowering his face out of shame, oh, he is standing here.*

Great! Won't you show the same dedication in other works which you show on your family? Our blessed Son! Having gone to the war with pleasure, what is the reason for you coming back again immediately? Refusing to go in the first place is somewhat reasonable; but is it dignified for you to return immediately? While in the house, you say "there is none equaling me in valour" where has that courage gone? Having gone to the war, like a human animal, surrendering your valour to the enemy kings, did you come back here to lead the life brooming the trash and dust without any shame? (*Seesam-Thetageethi*)

Son! Enough is enough! Your valour has become crystal clear! Thinking that you will return from the war dead tired, your darling wife has arranged hot water for you. Go and take a bath. You can think later!

(says and exits)

Jayasingh: (internal dialogue) *Oh! What reply can I give for this? If I give the reply as given to the father, she will again utter the same words. What a shameful person I am!! (Advances a little)*

Kamala: My dear Husband! Did you run away seeing the enemy kings! Then dear Husband, if you examine your actions calmly, is there any difference for sure, other than a moustache, between you who could not fight the enemy kings, and us the women? Not only that, without thinking whether it is right or wrong to show your back to the foes, wasting your manhood, is it dignified for you to wail like the womenfolk? (*Kandam*)

Enough! Enough! No point in feeling sorry for what has happened! Come and take bath.

Jayasingh: (comes forward) Oh! why are these harsh words piercing my ears! These are thorns and not words. Alas! I cannot tolerate these words. Foes winning over us is a lie. So, I will now itself go to the war, kill all the foes in a minute, return victorious and make all of them happy. Darling! you are insulting me stating that I am not fit for going to the war. You will now witness my real valour.

(Exits and the curtain drops)

End of Act 4

This is the fourth act of Japaneyamu written by Veerabrahmam, son of Gangaya, who, as the moon of the delightful milky ocean called Sriram dynasty, sucks nectar from river Ganga, washing the lotus feet of the sacred Himalayas with happiness filled lotus heart.

Japaneyamu

Act 5

Scene 1

(Arthur Fortress | Kuropatkin and Stackelberg enter)

Kuropatkin: You lion among the valorous! You have now twenty thousand soldiers to assist you! This fortress has a combination of fifty-eight forts, and is protected by Stessel with five hundred cannons, tricky deceitful machines and with a fifty thousand strong army. You remain here and decimate the enemy forces. I will go for protecting Liaoyang. (Kuropatkin exits)

Stackelberg: While Stessel has an army of fifty thousand and five hundred cannons, and I with a twenty thousand army protecting this fortress, let us see who will conquer us and take hold of this fortress! (enters the fortress)

(Jayasingh, General Nogi, Deputy Army Chief and a few soldiers enter)

Nogi: You should remain vigilant here as my deputy army chief and assist me. I will destroy the enemy forces at the back of the fortress. Also, Togo, the war hero will assist us from the sea. Therefore, you fight the war with equal enthusiasm. I will go to accomplish my mission. (Nogi exits)

Deputy Army Chief: You the enthusiastic and the valorous! Your aggression should parallel your enthusiasm!

Jayasingh: Chief! Did we not hear that this fortress is quite formidable and protected by many brave soldiers? Therefore, we should capture this fortress only.

Deputy Army Chief: Yes. Therefore, show your might and knack.

Soldier 1: My Lord! I feel it will be convenient for us to attack the fortress at night.

Deputy Army Chief: What! Is this not nighttime now?

Soldier 1: Will there be so much bright light in the night? See Sir!

(Strange bright light comes from the fortress)

Deputy Army Chief: (observes the light) You the brave warriors! Oh! Great! Strange multicoloured bright lights are glowing, dazzling my eyes. These lights make the night appear as day. Ha Ha! Did you observe the acts of the foes now? (*Thetageethi*)

These strange lights from the fortress are the firing of ammunition by the foes to astonish our minds and nothing more. Therefore,

You should destroy the groups of structures on this side; and you from that side fire the cannons in fearful manner making the enemy forces fall down with fear, show their backs to us, to be praised by the greatest of the warriors. (*Sardoolam*)

Soldier 2: You the greatest of the warriors! See! I will break the wall of this fortress with a single cannon shot (does it with a loud bang)

Soldier 1: See! I will shatter this rampart to pieces with two cannon shots. (about to proceed)

Deputy Army Chief: You warriors! Wait! Wait, for a while!

Soldier 1: What for should we wait?

Deputy Army Chief: Did you observe? They have planted sharp swords in the trenches. There are many deceitful machines and barbed wire fences encircle the entire periphery of the fortress. (*Thetageethi*) So thoroughly examine all these and be vigilant.

(one loud bang is heard from the fortress)

Jayasingh: You the greatest of the courageous! Thousands of multicoloured strange lights, like lightning are glowing from the walls of the fortress. The cannon shots are falling like a rain of stones. There is not even an inch of space to take shelter. (*Thetageethi*)
And see how fearful and dangerous this war field is!

(A loud bang is heard again from the fortress)

Soldier 1: Cannon shot storm again there!

Deputy Army Chief: It is becoming more dangerous for us, since the foes are fighting from the top of the fortress. Let it be. You the great warriors!

You should not lose courage in your minds now, seeing those who lost their legs, those who lost their hands, those who are injured, those severely wounded, and those who lost their lives! (*Aataveladi*)

Soldier 2: Sir! Why should we feel discouraged? Please tell us which fort we should break now!

Deputy Army Chief: Set aside the talk about the forts. The enemy forces in large multitudes and in thousands, are throwing cannon balls at us relentlessly like a rain of fire. Make them bite the dust with no less speed. (*Kandam*)

Let us all fire the cannons at the same time. (they fire)

Deputy Army Chief: (looking at his soldiers) Aha! Look at the number of enemy forces dying!

(With great anger addresses the foes)

You! Thinking that there are no equals to you, are rejoicing from the top of the fortress. Be ready to face the cannon shots fired by all of us with great courage, in the blink of an eye. (*Thetageethi*)

You the great warriors! This is the right time. Be with vigour and enthusiasm. Don't look back. Show daringness.

Also, fire your cannons all at a time, with haste and jet speed, to make the fortress fall to pieces. Guard yourselves and escape from the cannon shots fired by the demon groups. Fight the war with great valour and make countless numbers of the enemy forces fall to the ground in style. (*Utpalamala*)

Jayasingh: You! The greatest of the daring warriors! See, how I will destroy the fortress and the soldiers inside it.

Soldier 3: My Lord! Now the cannon shots are not coming from the fortress like before. What could be the reason?

Deputy Army Chief: The enemy soldiers might have died in large numbers, from the cannon shots fired by our soldiers that rained like stones. Even then, we should not leave out any enemy forces. Therefore, we will enter the fortress and continue the war. All come!

Soldier 3: Yes, but how to climb this tall wall? We do not have any tools and tackles for this.

Deputy Army Chief: Where from now, will we get the tools and tackles? We ourselves shall become the tools and tackles and help ourselves.

Soldier 3: How is it possible?

Jayasingh: Like this! (Jayasingh sits, carries another soldier on his back, gets up, and enters inside the fortress. All others do the same)

Deputy Army Chief: (To the remaining soldiers) You remain here and try to break the wall of the fortress.

Soldier 3: You! The greatest of the courageous! See how I will break the wall of the fortress! (fires the gun and the main doors break and open).

Deputy Army Chief: Great! Great! See those soldiers fighting there.

Soldier 3: Looks like they are our soldiers only! But where are the enemy soldiers? There! We will find out from the soldier coming this way.

Soldier 4: (Enters) My Lord! Stessel is agreeing to surrender the fortress, being afraid, unable to bear the heavy loss of his soldiers due to the fierce attack by the army of General Nogi's and that of yours.

Deputy Army Chief: Aha! Now we have finally achieved our purpose successfully! Let us capture the fortress giving due respect to Stessel. All of you, follow me.

(Everyone goes inside the fortress, and the curtain drops)

Scene 2

(Forest | Vachala enters)

Vachala: (with fear) Aha! What a great calamity! Calamity! Did we ever hear in history about this horrific war! Instead of sitting happily without any hard work, like breaking the tree and making it fall on us, craving for the end result, why should we roam around hills and hillocks and wild forests, as if it is a pastime? What a picnic it has been? There is no doubt that there will be a great catastrophe if this war does not stop here! The loss till now is beyond measure. I feel it would be apt to order my feet to go back in the path they earlier treading. But where is our Panchala? (concentrates his sight)
Is the one coming here Panchala? (looks in that direction)

Panchala: (enters) Why are you looking like this?

Vachala: Nothing. I am astonished by your courage and daringness.

Panchala: Why talk of my courage and daringness here? What news of others will be there, other than about those who fight with the desire of victory?

Vachala: Yes. It is just my opinion but to witness such a fearful war, one should have a courageous mind.

Panchala: Sure. It is certain that others will not be able to hear the news about this war.

Vachala: You are not mincing words at this juncture! How much will you mock if I talk like this? But I cannot hold my courage anymore.

Panchala: Why mock? We will never see this type of ferocious war. Four hundred thousand youngsters lost their lives. Many women have become orphans and are suffering. Great loss to both the countries. (*Thetageethi*)

Vachala: And what is going to happen now, if the situation persists like this. (*Thetageethi*)

Panchala: Nothing left. Both sides have agreed for truce.

Vachala: (anxiously) How, how? Tell me.

Panchala: Freedom to Korea, Railway line from Changchun to Port Arthur, lease on Liaodong and half of the Sakhalin Island, have been transferred to the Japanese as per the resolution.

Vachala: Where did this truce take place?

Panchala: At Portsmouth city of America.

Vachala: So, the Americans only arranged this truce?

Panchala: Yes. Respected Roosevelt the president of America, in order to prevent a catastrophe, arranged this truce on 23-8-1905 joining the representatives of both the countries. Both the emperors of Russia and Japan have agreed for the above.

Vachala: What is astonishing is the Japanese have agreed! This is beneficial to them in all ways. As the proverb goes "each tree bears the wind according to its size and stature", even if the losses on both sides are equal, there is definite disparity regarding the benefits. Whose reasoning is behind, this great victory!

Panchala: Like asking, what is the relationship of Sita to Rama after hearing the entire Ramayana, who else other than Admiral Togo could be, who sank twenty-two ships, six thousand mariners in Tsushima straits between Korea and Japan, and captured eight thousand soldiers, ten ships, and two important army officials!

Vachala: Aha! He who is praised by one and all, his naval expertise is highly praiseworthy.

Panchala: More than his expertise, the expertise of those, who trained him in the naval warfare is more praiseworthy!

Vachala: That also is true.

Panchala: If so the Britishers also are praiseworthy!

Vachala: True! True! I am happy; Shall we go now?

Panchala: Let us witness the victory celebrations of the Japanese. Come!

(Both exit)

Scene 3

(Japanese Court | Emperor, Togo, Oyama and an Official enter)

Emperor: For me on this great land surrounded by boundless sea waters, to become unparalleled, and glow with fame, the affection of great warriors like you, and that of the citizens of this country is the main reason. Isn't it?

Togo: My Lord! We did not do anything excessive than our duty.

Oyama: Even this is your benevolence only, my Lord!

Official 1: Certainly! And to shoulder the responsibility of the order of the Emperor as the order of God, is respectable. Instead, if one behaves in any other manner, it will be a sin, you the sinless Emperor.
(*Kandam*)

This belief only, is the main reason for us and that of the civilians to respect the Emperor and be faithful.

Epilogue

Let the emperors, with good deeds and good hearts, rule the world, treating the entire human multitude as their children. Let the people also respect the rulers, with obedience, treating them as their fathers! Let the affection of the people grow in great manner and let the land flourish with abundant agricultural produce and prosperity!

End of Act 5

This is the fifth act of Japaneeyamu written by Veerabrahmam, son of Gangaya, who, as the moon of the delightful milky ocean called Sriram dynasty, sucks nectar from river Ganga, washing the lotus feet of the sacred Himalayas with happiness filled lotus heart.