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SHRI AJIT PRASAD JAIN

I am glad that Deshbandhu College which commemorates the memory of my dear friend Deshbandhu Gupta, has decided to publish the 'Desh.'

Students' magazines have their own utility but in this institution, which has mostly displaced students on its roll, it can play an even more important role in achieving psychological rehabilitation.

I wish your magazine success.

(*Ajit Prasad Jain*)  
Minister for Rehabilitation.

. . .

I have been asked to send a message to "DESH," and I do so with pleasure. My thoughts naturally turn to the life of the late lamented Lala Deshbandhu Gupta, after whom the Kalkaji College is named. He was, as his name implies, a true servant of the people; and if death had not snatched him away from our midst, he would doubtless have rendered continued service to the Motherland.

Deshbandhu College was opened only last year. It has made good progress. A large number of students who live far away from the University campus are taking advantage of the institution. I have every hope that the College, under the able guidance of its Principal, Shri Harish Chandra Kathpalia, will grow from strength to strength.

(*Mehar Chand Khanna*)  
Adviser, Ministry of Rehabilitation.



Dr. S. S. BHATNAGAR, F.R.S.  
(*Chairman, Board of Administration, Deshbandhu College*)

One of the greatest needs of modern India is development of character, through education aimed at disciplining feelings, restraining passions, inspiring true and worthy motives, instilling a profound religious feeling and inculcating pure morality under all circumstances. It is necessary for our educated young men to make their influence felt in all sections of Indian society and perform the many new duties which are devolving on them as a result of the changed economic and political condition. They have to be useful citizens in the true sense of the word if they are to survive at all.

The staff of Deshbandhu College, Kalkaji should always keep this in view, charged as they are with imparting education to impressionable young men resident in the new townships near Delhi. I hope the new magazine 'Desh' will carry the true message of education and assist in moulding young minds on right lines.

(*S. S. Bhatnagar*)

Secretary, Ministry of Education, Ministry of  
Natural Resources and Scientific Research,  
and Director, Scientific and Industrial  
Research.

# DESH

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## Editorial

IN recent years the population of Delhi has increased beyond recognition. From four lacs in pre-partition days it has risen to more than 15 lacs. Increase in population necessitates extension of essential amenities such as housing, educational facilities, electricity, water-supply and sanitation etc. The increase in Delhi's population was the outcome of the partition which uprooted millions of people in the Punjab and Bengal from their homes and their well-established avocations. Hundreds of thousands of them migrated to this city. Their rehabilitation was, indeed, a colossal task. It was essential to provide these displaced persons with shelter and employment, but even more essential was the mental rehabilitation of their children—the future citizens of the country on whom depends the advance of India.

To achieve this purpose, the Ministry of Rehabilitation has establi-

shed Deshbandhu College, Kalkaji. This institution caters to the educational needs of new colonies namely Nizam-ud-Din extension, Lajpat Nagar, Jangpura, Lodi Colony, Malviya Nagar and Kalkaji. The keen solicitude of the Government of India for displaced persons is obvious from the fact that even the constitution of the Delhi University had to be amended to bring this college into being. Under the old constitution of the University, colleges seeking affiliation to the Delhi University had to be located within the campus of the University. Our college is situated about 15 or 16 miles from the University to the south of New Delhi off Mathura Road.

Our present building is spacious enough, simple and neat. The various sections in our library, thanks to our teachers, are, for a beginning, proportionately well represented, and stocked with the best books available

on different subjects in the local market. We are particularly grateful to Shri R.K. Sood, the convener of the Library Committee and his colleagues for the comparative richness of the general section. Our professors of Science Messrs. Puri, Kaul and Kumar have seen to it that their laboratories are well-equipped and sufficiently well-stocked. The class-rooms are decently furnished.

It is true that we have some handicaps. We lack adequate water-supply, electricity and play grounds. The transport system is irregular and inadequate and is a serious obstacle in the way of multiplication of our numbers. We are, however, sure that these shortcomings will steadily but surely disappear. Students who avail themselves of the College bus have, of course, no difficulty in the matter of transport.

The college is yet in its infancy. We are only a few months old. At present instruction is provided for the Preparatory Examination (Arts and Science), the Pre-Medical course, and the B.A. Pass Course only. Let us hope that the Pre-engineering and the B.Sc. will be added soon, and, in course of time, we shall be permitted to have Honours and Post-Graduate classes as well, so that the students living in the rehabilitation townships to the south of New Delhi, may have all the

facilities for higher education and are not compelled to travel to the University campus and back a distance of over 30 miles every day. The vast majority of them cannot afford to live in hostels.

It takes years for an educational institution to form traditions, but the foundations of our College are being well and truly laid. Well begun is half done.

We are lucky in having Mr. Harish Chandra as our Founder-Principal. A man of wide experience with an unruffled temper and a keen sense of humour, everyone in the college has begun to look on him as a guide, philosopher and friend. No opportunity is lost by him in impressing upon the students to develop qualities of discipline, punctuality, sportsmanship, truth and cleanliness of conduct. His tactfulness has become proverbial. It was a marvel how a dead-lock in the Union which appeared to defy solution and threatened to assume an ugly complexion, was, when referred to him, quietly resolved to the satisfaction of all concerned. We commend to our readers a perusal of the college chronicle to be able to form some idea of what we have been able to achieve under the inspiring leadership of our Principal during a brief period of ten months. Everything in the college bears the impress of his personality.



SHRI C. N. CHANDRA

It gives me great pleasure to send this message to **DESH**, the College magazine of the Deshbandhu College, Kalkaji. This college has filled a crying need of the displaced students in Delhi who, for want of a proper institution of this kind, were experiencing considerable difficulties in pursuing their future course of studies. It is my cherished hope that at no distant date this college will grow into a full-fledged institution with its Faculties of Arts and Science, Commerce and Engineering; and **DESH**, the student's journal will serve as a powerful instrument worthy of the spirit of indomitable courage and enterprise which refugees have shown in all walks of life.

(*C. N. Chandra*)  
I.C.S.,

Secretary to the Govt. of India,  
Ministry of Rehabilitation.

## LIFE SKETCH OF THE LATE LALA DESHBANDHU GUPTA

(P.C.C.)

LEST we forget. The late Lala Deshbandhu Gupta, whose name this college proudly bears, played a star part in India's freedom movement, and was an outstanding example of dedicated public service. While still pursuing his studies in the University, he was awakened to a consciousness of the realities of Indian politics by two tragic events—the Jallianwalabagh Massacre and the infamous Rowlatt Act—and readily enlisted himself under the banner of Mahatma Gandhi, when the latter launched the non-cooperation movement in 1921. From that day till the achievement of independence in 1947, he was always in the forefront of India's struggle for freedom, braving the risks and hazards of political life in an enslaved country. Seven times he suffered imprisonment, but nothing could shake his faith in the cause or the country's destiny.

When Swami Shraddhananda of hallowed memory founded the *Tej* in 1923, Deshbandhu Gupta was invited to become its first Editor. Here was a task for which he had hardly any experience; but by sheer application and a natural gift for details he won such distinction that henceforth Deshbandhu Gupta and the *Tej*—the individual and the institution—became almost interchangeable names. In November, 1949, he took up, in addition to the *Tej*, the responsibility of conducting the *Indian News Chronicle*, when

the management of the latter had decided to wind it up.

Recognition came to him in the wake of hard work. After independence he was elected as one of the secretaries of the All-India Newspaper Editors' Conference, and in 1950 as President of the Indian and Eastern Newspaper Society. As Delhi's citizen NUMBER ONE, he was also elected uncontested as a member of the Parliament. In the Parliament too he made his mark. It is primarily to his initiative that we owe the introduction and passage of Part 'C' States Bill, which has brought direct self-government to the people of Delhi, as it has done to most of the other States formerly classed under Part 'C' and ruled by non-elected Chief Commissioners. But just as the cherished reform was being implemented, he who was its chief architect was snatched away from us by the inscrutable Providence.

But great men never really die; they are transmuted by a process of mystical alchemy into the great national heritage. What Tagore wrote on the occasion of the passing away of Deshbandhu Chittaranjan Das applies equally well to Lala Deshbandhu Gupta:—

*“Enechile sâthe kare mrityu-hin prân  
Marane tahâ-i tumi kare gele dân.”*

(Thou hadst brought with thee a deathless spirit. At death thou hadst made a gift of it to the nation.)

## THE OPENING CEREMONY

THE Deshbandhu College was formally opened by Maulana Abul Kalam Azad, Education Minister on 3rd August, 1952.

Founded by the Central Rehabilitation Ministry the college is affiliated to Delhi University and has been functioning from July 16 when the new academic year began. The college has been named after the late Lala Deshbandhu Gupta, a veteran Congress leader.

Maulana Azad declaring the college open recalled his past associations with Kalkaji and said he visited the Kali temple there along with Hakim Ajmal Khan in 1913. At that time, Kalkaji used to be taken as some kind of a health resort because for the purity of its air. Even now, he believed its air was purer and healthier than Delhi's. He had, therefore, not the least doubt that the young students of the college would have good health. What was more the college would also help people living there develop a healthy mind.

He said the Government's rehabilitation policy never lost sight of the problems of displaced students. Infact, education of the displaced children had always been given a prominent place. It was in pursuance of this policy that the Delhi University act was amended so as to accommodate this particular college. Under the old constitution of the University, no college outside the campus could be affiliated to

Delhi University. Change of the constitution of Delhi University, he pointed out, was also recommended by the University Commission.

In a touching reference to the dark days following partition Maulana Azad said the refugees had suffered indescribable miseries. The Government tried to lighten their burden, but the problem was not easy. In 1947, he said, they had no clear picture of how things would shape. Lakhs of rupees were being spent, but the problem seemed to be endless. Now, thanks to Mr. A.P. Jain's able handling, the corner had been turned. Work of rehabilitation was progressing in an orderly and planned manner.

Yet, Maulana Azad said, the Government had many more problems to tackle. It was also the duty of the people to try to lighten the burden that the Government was carrying. The Government could accomplish all that it wanted only with the co-operation of the people.

Maulana Azad was followed by Shri A.P. Jain, Minister for Rehabilitation.

Mr. Jain said out of Delhi's 1,35,00 school children, nearly 60,000 were displaced students. About a crore of rupees would have been spent for the education of refugee children in Delhi by the end of this year. This indicated the importance Government attached to the educational problems of displaced students even though he would





LATE LALA DESHBANDHU GUPTA

not say all problems of displaced students had been fully solved.

Mr. A. P. Jain also referred to the problem of buildings for educational institutions and said too much stress should not be laid on it. It should be remembered that education was the main thing. In this respect, Japan had shown a new way. Many visitors had told him that schools

were conducted at times of necessity quite in the open in that country.

Mr. Jain gave an assurance that some of the difficulties of the people of Kalkaji, such as transport facilities, water and electricity, were being sought to be relieved as soon as possible. For drinking water, he said, a big reservoir had nearly been completed.

### *Principal's Speech*

ON behalf of the students and staff of Deshbandhu College I have the privilege and pleasure of extending to you all a most cordial welcome. It is our good fortune that you, sir, should have found time to be with us for a little while this afternoon to preside at this function, and to agree to perform the opening ceremony of our college. It was indeed a happy thought on the part of our Minister of Rehabilitation, Shri Ajit Parshad Jain, and our Adviser, Shri Mehr Chand Khanna, the two original fathers of this baby college that they should have invited you to become its god-father. Under the fostering care of this distinguished and comprehensive parentage, we may look forward, with confidence, to growing up into healthy manhood in due course.

It is in the fitness of things that this educational institution, the first of its kind under the jurisdiction of the Delhi University, should have, for its god-father, a person who is not only responsible for the policy and direction of the education of this country but who, by universal consent, is looked upon as one of the

foremost scholars in the world of a particular branch of knowledge, and to whom some other countries are anxious to refer for authoritative interpretation some of their theological problems while investigating the political rights of their women.

We have made a small beginning—smaller perhaps than some of us were inclined to expect. But I hope the beginning has been fairly sound, and the future remains full of promise. We, in Kalkaji, have handicaps and difficulties.

I certainly do not propose to enumerate these on this occasion. We have been trying to get into the habit of getting over these difficulties without making too much fuss about them, and when transport facilities have been adequately provided, when we have a little more of water, drinkable and otherwise, when electricity has found its way to the colony and the fact that the college has really come into being gets known a bit, we hope fully to meet a real educational need for higher education in these suburbs of Delhi.

Apart from the Preparatory, the



SHRI HARISH CHANDRA  
*Principal*

# The College Chronicle

## The College

THOSE of us only who saw the site of the college and the college itself on 18th July, 1952 when it started functioning, are in a position to visualize and appreciate the magnificent progress that the college has been making not only from day to day but literally from hour to hour.

We can now boast of a complete building which is ample for our present requirements. The library has been moved from the hall and housed in two spacious rooms. We have been provided with a first-rate reading room. The Director of Physical Education has a room to himself. A common room furnished with some indoor games and table tennis has been placed at the disposal of the students, where they can spend their vacant periods. The bicycle shed has been built. The building of the canteen is nearing completion. The levelling of the compound is being taken in hand shortly and we expect soon to have some playgrounds. Other additions, such as store rooms, a gas room, and servants' quarters are under active consideration.

There is not a tree or a blade of grass in all Kalkaji but we have in our courtyards grass as well as a variety of flowers, and a promising hedge along the boundary wall. What hard work growing these must have meant to Mr. Kaul and his

garden staff! Where they get the water from, nobody knows.

But there is another side to the picture. There is no water or electricity in Kalkaji yet. The transport arrangements of the Delhi Transport Service are most unsatisfactory. With the slightest disturbance in the atmosphere clouds of dust find their way into all the rooms.

The college building is right in the heart of the township and is much too close to the main public road. Even the little traffic that plies on this road is a constant disturbance.

Kalkaji is at one extreme end of all the colonies and therefore not conveniently approachable. Its soil is all rock and it is impossible to sink a tube-well in Kalkaji.

The estate of the college is much too small for further expansion and, in any case, it would be impossible to accommodate the Principal's residence and houses for the staff within this area.

Is it not possible to shift the college to a more central locality where 70 or 80 acres of land well away from a township but within approachable distances from most of the colonies could be made available for the college to give it a chance, in the fullness of time, to grow up into a leading educational

institution.

But we are happy that, notwithstanding our wilderness, we have an atmosphere in the college truly characteristic of a cheerful educational institution. The College Union, the various societies, the Dramatic Club, the Extension Lectures etc., have all been functioning actively. A party of our students took a bicycle trip to Agra during Christmas. Another party of science students visited places of scientific interest in Delhi. We had a delightful picnic at Qutab for the whole college and a farewell party on the occasion of the departure of the examinee students. Indeed we have not begun too badly. All our visitors from the public and the University have remarked that "We already look like a well-established institution."

If there is one man to whom we are grateful for all this, he is our Principal. A man of powerful personality, he has been variously described as a "strong disciplinarian," "an awfully good fellow," "a man with a dour exterior but kind at heart," "what a pleasant speaker!" "cold and serious in the office, but most friendly outside." We have seen him work for the college for months on end from morning till evening irrespective of the weather (mind you, we have no fans!). A great stickler for college rules and punctuality, he is prepared to concede that our rules are not the laws of Medes and Persians and can be suitably amended in the light of our experience, if found inconvenient in the peculiar conditions of this

college. But he insists that as long as a rule is there, it must be observed. He is chary of granting leave. He seems to be definite that all private engagements such as your own marriage or the marriage of your sister or even falling ill must be postponed till the college is closed for some vacation or the other. "Such unnecessary happenings," he says, "must not be allowed to cut into one's work." With such a man at the helm of affairs, the college may look forward to its future with much confidence and courage.

We are depressed at our low numbers. But we hope that when water and electricity have been provided, and transport is more frequent and satisfactory, Kalkaji and other colonies will fill up, and many more students will flock to our gates.

### **The Annual Sports**

THE annual sports of the College were held on a bright sunny day in March last. Despite the scorching heat the students and the staff were in the right mood for sports. The function started with a march past in which Principal Harish Chandra took the salute and ended with the Prize Distribution. Men as well as women students evinced great enthusiasm in Broad Jump, Hop Step and Jump, High Jump, Throwing the Discus, Javelin Throw, Putting the Shot, 100 and 200 Metre races, Throwing the Hammer, musical Cycle Race, Pillow fighting, Sack race, Chatti race. Particularly

thrilling were the scenes of the Staff Tea race, the Sack race, the Chatti race and the Pillow fighting. Harinderjit Singh was adjudged to be the best athlete of the College. The results of the staff events were also quite unexpected and exciting. Even old stalwarts like Messrs P.M. Kaul and R.L. Kakar evinced vitality and capacity for endurance and ran like olympic torch bearers and won the first positions in the staff Handicap race and the Staff Tea race respectively to the great surprise of their many younger colleagues and students. In all 24 items were held. The variety of items and the keen interest of the students and staff despite lack of suitable play grounds, adequate water and other arrangements, demonstrate that we possess the necessary talent which, if properly harnessed, can go a long way to formulate healthy sport traditions. The Prize Distribution held at the conclusion of the sports was a homely little function at which the Principal gave away the prizes. In a great speech interspersed, as usual, with relevant bits of humour, the Principal observed that the Annual Sports Day must grow into a very important day in the life of the college and sport in the development of the personality and character of its students. He said he was happy that a beginning, howsoever modest, had been made and hoped that more congenial conditions could be provided for the holding of sports next year—a larger ground and without pebbles, a more reasonable time of the year, enough drinking

water, and if possible, a little more food of a tolerable variety at the canteen.

He thanked Shri D.S. Chaudhry and all others who had assisted him in managing the sports and congratulated the winners of prizes.

### **Societies and Clubs**

THE number of students on the rolls of the college is only 75 but despite the small numbers, a great distance from other educational centres of the city and insufficient finances available, the cultural and extra-mural activities of our students have been very commendable. We have so far organised the Hindi Society, the Science Association, the Sindhi Literary Society, the Economics Society and the Dramatic Club besides the College Union which is the central institution of the students responsible for the organisation of debates, symposiums, concerts, plays and other social and literary functions. These societies have been quite active during the year and in the next session it is expected the Hobbies Club and the Photography Association will be added to them.

### **The Hindi Society**

It had two meetings during the academic session in which the students read out their own stories, poems etc. The students also recited some poems of well known poets. This society has been very helpful

in persuading the students to come on the stage and to shed inferiority complex. The society organised a farewell function also to bid farewell to the outgoing students of the Preparatory Class.

### **The Economics Society**

THE Society had a number of meetings during the academic session in which important economic problems like the Food Problem in India, the Agrarian Reforms in China, the Five Year Plan, Price Control, Rationing and Inflation were discussed. The two most important functions of the society were a talk by Mrs. P. Loomba on "Economic Policies of New China" and another a symposium on "A Planned Economy for India" in which prominent local economists like Dr. B. N. Gangolee, Prof. Shukla, Prof. B. M. Bhatia and Prof. Raj Krishan participated. The distinguished economists in their talks explained the necessity, the objectives and the scope of planning in India. They also gave brief outlines of India's Five Year Plan. The function was an unqualified success and this success was in a large measure due to our Principal who had very wisely requested the speakers (privately) in advance to speak in simple and non-technical language so that the majority of the students who belonged to the Preparatory Class might follow their speeches without difficulty. The Secretary of the Society Mr. Surrinder Pal Singh has been mainly

responsible for multifarious activities of the Society.

### **The Science Association**

THE Science Association was organised with Prof. B.S. Puri as chairman and Mr. Y.P. Purang as Secretary. It received invitations to visit and study the working of their plants and factories from Delhi Glass Works, Ganesh Flour Mills, Pure Drinks Limited, Bata Shoe Factory and the Gwalior Potteries. But due to rush of work and lack of time the members could only visit the National Physical Laboratory.

### **The Sindhi Literary Society**

THE Sindhi Literary Society was formed in October last under the presidentship of Shree S.M. Jhangiani. Basant Lal Hariasra and Murli Ambwani were elected as Secretary and Joint Secretary respectively. The society organised a number of meetings which were largely attended. The members also had a picnic at Okhla. The annual function of the Society was held on 21st March, 1953 with success.

### **The Picnic**

THE students and the staff organised a picnic to Qutab in January. Apart from a light variety programme in which both the staff and the students took part, various games including a sort of cricket match



MAULANA ABUL KALAM AZAD  
*Minister for Education, Government of India*



were held. Lunch and tea was served to the students. The Principal gave a pleasant surprise to the students when on being asked to give a song, he gave one in a melodious tone—proving that he was master of all trades.

### The Union

THE College Union came into being in September last. The elected office bearers for the first term were :— Leela Haridas (B.A. II year) President ; and Prem Popli (B.A. II year) Secretary.

Although the union came into existence rather late, its activities proved to be a great success. With almost no traditions to fall back upon and with raw talent—the functions arranged showed variety as well as ingenuity. There were the usual items like debates, musical concerts and Death and Birth anniversaries of great men. The subjects for the two debates were quite interesting. The first one was “Love marriages are the best means of promoting happiness in the home ” And the second one was that “In the opinion of the House Co-education is a step towards national unity.” Both debates drew about half a dozen participants on either side. Special mention may be made of the debating skill of Hariinderjit Singh, Anita Batra, Prem Popli, R.N. Sharma and Pittamber Dutt Lakhera.

A musical concert was held on 15th November with only the college talent to participate. The concert

provided a variety entertainment such as the Mouth Organ, Dholak geets, and some good vocal music but the show with more effort could have reached a higher standard. The function created among the students a lot of enthusiasm for music. They planned to start a music club for the benefit of the students in the college but the idea could not materialise due to lack of funds.

The union celebrated the United Nations Day, Guru Nanak's Birthday and the death anniversaries of Lala Lajpat Rai and Lala Deshbandhu Gupta. Such celebrations are important in as much as they provide the students with knowledge of the life and work of our departed leaders and thus establish a link between them.

Amongst the innovations introduced in the programme of the union activities was the performance of a Radio Play. The first Radio Play entitled “*Anjo didi*” by Upender Nath was put up on the inaugural day of the college union. This was followed by an inter-class contest in radio plays. The Pre-medical class gave the play entitled *Vivah-ke-Din*, the preparatory class gave a Punjabi play *Nawa Naukar* and the B.A. I & II year classes jointly put up *Jeet Har*. The B.A. classes won the trophy. The individual prizes went to the preparatory and the pre-medical students. Swaran Kanta Sharma obtained the first prize and N.M. Gulati the second.

An attempt to organise an original short story competition was made but as most of the participants did

not come up to the standard, the item had to be abandoned.

### **The Library**

THE college library contains 1,237 books. During the session 1,800 books were issued. It subscribes to four Dailies and fifteen Periodicals. The total expenditure on the college library has been Rs. 12,300 including the cost of books, furniture and equipment. The books that we have been able to collect on various subjects are a valuable collection. A well equipped library is a pre-requisite for the growth of an educational atmosphere in an institution and we have no doubt the seed of knowledge that has been sown by the Principal and the Staff will develop into a mature tree in the near future and our library will count among the best equipped libraries of Delhi—if not in quantity at least in quality. The members of the library committee deserve to be congratulated on the selection of books.

### **Hobbies Exhibition and Book Festival**

THE first Annual Hobbies Exhibition and the Book Festival were held in the college reading-room on 28th May, 1953. The inauguration ceremony was performed by Principal Harish Chandra. Before cutting the ribbon, he delivered a brief and illuminating speech. He told the students that he could say from his

personal experience that life with a hobby in the long run proved to be more enjoyable and endurable than life without it. Books he said, were silent friends and guides who were always at their back and call without being a nuisance. Once they took to reading books, they were sure to cultivate a taste for the best on all subjects. He hoped the Book-festival would make the students 'Book-minded.'

The Principal was preceded by Prof. P. M. Kaul and Prof. R. K. Sud. Prof. Kaul spoke about utilities of hobbies in general and the items displayed in particular. He expressed satisfaction that although the number of exhibits was of necessity small yet they reached a standard of excellence that showed promise. He was however disappointed at the poor response to exhibits in the embroidery section.

Both the exhibition and the festival were highly appreciated by the students and the staff alike. From some wistful young faces one would get an idea that they felt sorry for having let this opportunity slip by for want of a hobby. For their consolation we would just add that one lives to learn.

Prizes were awarded for the best Photographs to Prem Popli and Yashpal Purang; Coin collection to Govind Kulwani; Stamp Collection to Krishna Kapoor; Best Drawing to Sushil Kumar and Raj Kumar; and for Best Painting to Urmil Khanna.

Prof. R. K. Sud explained that the Book Festival had been arranged to show to the students our acquisi-

tions-gems of knowledge which had been purchased for the college library during the year. He asked the students to go round the tables, pick up books, and acquaint themselves with their classification, numbers, titles and authors so that they might know what they could get to read. He thanked the Principal for giving a handsome grant and the members of the library committee for taking pains in the judicious selection of books.

### **The Farewell Function**

ONE of the most attractive and enjoyable features of the year was the function held in the College on 28th March, 1953 to say good bye to the out-going students. Encouraged by the Principal this healthy tradition has been established quite spontaneously under the leadership of the College Union and we are all grateful to the Principal and the Staff for their active participation in this function which helped a great deal to make it such a success. Everybody, staff and students, appeared to be in the right frame of mind and the large number of persons who took part in it unmistakably showed promise of its permanent popularity and acceptability.

Some of the outstanding performers were the Principal himself, Mrs. Loomba, Miss Mathur, Mrs. Thomas and Harinderjit Singh. The Principal's effective recital of "Koonjki Judai" will be remembered for a long time to come. It is amazing how he manages to put

across things in English, Urdu and Punjabi with equal ease and dexterity. Mrs. Loomba proved to be a big find. Little did we suspect that she had musical powers. Her melodious song was enthusiastically cheered and everybody felt that he had had a peep behind the iron curtain. She is going to be greatly in demand on the occasions of our social functions. Mrs. Thomas's well-selected song and sung beautifully made us realise that good English music even if we do not understand its technique can be appreciated and enjoyed. Miss Mather in addition to being a versatile hair stylist and a radio artist turned out to be a skilful ventriloquist as well. Her alternate laughing and crying, and crying and laughing put together, was thoroughly enjoyed by the audience, but of course we know that laughing and crying in quick succession comes natural to women in accordance with the situation at hand. Harinderjit Singh's recital of his own Punjabi poem 'Kure Teri Chunni' was highly appreciated for its easy diction, picturesqueness and its youthful and emotional appeal. Next time he recites this poem, we would ask him to go a bit slow to enable us also to cultivate some enduring acquaintance with the 'chunni' of his sweetheart. We promise not to behave like Afindi in 'Ghaddar'.

The refreshment party arranged by Prem Popli, P.K. Chaudhry, Bal Raj, Indu Wazirani and others under the guidance of Professors Bhalla and Hardev Singh was well organised and thoroughly enjoyed by the whole college. We are sure

that the standard of dignity and decency attained at this function under the inspiration of the Principal will continue to be maintained and we shall have parties of this description more frequently during the course of the next year.

### **The Dramatic Club**

THE Dramatic Club of the college deserves to be congratulated on their laudable effort in staging 'Ghaddar,' a one act play by Prof. Radha Krishan Sood. The Club had just one week's notice to put it up. It had to begin with scratch in every thing pertaining to the production of a play. The credit for its success must go to Prof. Radha Krishan Sood and his helpers particularly Mr. Kaul, Miss Mathur and her sister Miss Malti, who came all the way from Pahar Ganj and spent the whole day with us making herself responsible for the 'Make up.' Those of us only who have had something to do with the production of a play can visualise the amount and the variety of labour that it entails.

Nobody could have imagined that the thin, phlegmatic, almost emaciated Prof. Radha Krishan Sood could be transformed into an emotional and virile pathan called 'Asaf' who could manage to marry a beautiful English girl ! Lila Hari Dass as 'Begum' played her difficult part with a fair amount of success although, on occasions, one felt that she was a bit stiff. Anita as Asaf's mother was impressive with her clear and gentle speech, her gait and her

elderly manner. She has distinct histrionic ability and we would suggest to her to take to acting, if not as a profession, at least as a hobby. Harinderjit Singh, the clandestine lover of Begum - a most unneighbourly role--during his many protests of his undying love for the Begum rose on occasions to amorous heights but Fate had something else in store for him. Girdhari Lal as Badshah Khan was fairly effective.

On the whole, the play, to be quite frank, turned out to be above our expectations. We have therefore no hesitation in congratulating all concerned.

It would have substantially added to the success of the play had the actors and actresses spoken more loudly and more towards the audience.

At the conclusion of the play, Prof. Radha Krishan Sood made a few apt remarks and in response to his request the Principal made a short speech in Urdu which for its many humorous and topical touches was thoroughly enjoyed by all present. He offered his congratulations to the cast on their performance and wished the Dramatic Club, which had already shown such promise, a flourishing future in the college.

### **Extension Lectures**

At the instance of our Principal it was decided that a series of extension lectures by members of the staff should be arranged for the benefit of students. Mr. C. L. Madan was put in charge of these lectures.

## THE COLLEGE STAFF

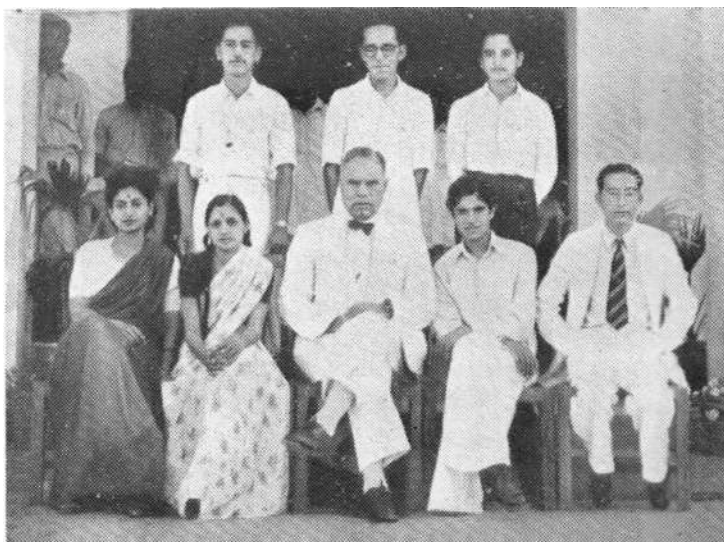
(1952—53)



*Standing* R.L. Kakar, M.K. Kapur, P.P. Tyagi, Tej Singh, Gianchandani, J.N. Saxena,  
*1st row*— O.P. Hasija, Tikka Lal, D.S. Bhalla, C.L. Madan.  
*Standing* K.D. Uppal, I.S. Kapur, S.M. Jhangiani, D.S. Chaudhry, J.P. Mittal, C.L. Kumar,  
*2nd row*— P.M. Kaul, C.L. Jain, H.S. Mohindra.  
*Sitting*— Raj Mathur, Dr. P.C. Chakarvarty, Mrs. M. Thomas, Shree Harish Chandra,  
Mrs. P. Loomba, B.S. Puri, R.K. Sood. *(Principal)*

## UNION COMMITTEE

(1952--53)



*Standing*—Ramesh Chandra Sarma, Prof. R. K. Sood, Bal Raj Sarin.  
*Sitting*— Raj Mathur, Leela Hari Dass, Shree Harish Chandra, Prem Popli,  
Dr. P.C. Chakarvarty. *(Principal)*

Later it was found possible to invite some distinguished visitors to address the staff and students.

The beginning was made by an address to the College by Mr. Sri Krishan Kapur, Principal, Sanatan Dharam College, Hoshiarpur, on the 5th November, 1952. Next we had a discourse on "Community Projects in India" by Shri K.D. Uppal, our Lecturer in Economics, on the 17th November, 1952. Dr. Chakravarty, our Vice-Principal followed up and gave us an account of "Burma—our neighbour" on the 4th of December, 1952.

The Human Rights Day commemorating the adoption of the Universal Declaration of Human Rights by the U.N.O. was observed on the 10th of December. On that day Dr. Chakravarty, Mr. C. L. Madan, Harinderjit Singh (B.A. II Year) and Prem Lal Popli (B.A. II Year) spoke on Human Rights

In the third term, on the 18th February, 1953, Lt-Col. Barkat Narain, I.M.S., Director of Health Services, Delhi-State addressed the College on "General Hygiene and Cleanliness." On the 20th February R.B. Chuni Lal and a galaxy of five other engineers working on the Nangal Bhakra Scheme visited our

College. R.B. Chuni Lal gave us an interesting talk on this magnificent project and the work going on there. He was kind enough to offer the college every assistance, should some of us decide to visit the Nangal site.

An account of the "Life of a Modern Philosopher—Albert Schweitzer" was given to us by Mrs. M. Thomas, our Lecturer in Philosophy on the 26th February, 1953.

On the 11th March, Dr. J. H. Philips, representative of the British Council gave us an account of the working of the British Council and what it stood for.

All these lectures were well attended. The establishment of the institution of Extension Lectures by the Principal has been well received and welcomed by the staff and students and it is hoped that it has come to stay. Besides the usefulness of these lectures and the intellectual atmosphere that they help to create a pleasant feature of these functions to which we all look forward is the inimitably happy and well chosen words—meant to flatter the speakers and yet not sounding like flattery at all—in which the Principal introduces them in his initial and thanks them in his concluding remarks.

### Staff

We are glad to know that Mr. C.L. Madan is shortly proceeding to Germany for advanced studies in Botany. He has been selected by the Government of India and by the J.N. Tata Endowment who will finance his new venture. Our hearty congratulations and best wishes.

# THE FIVE YEAR PLAN

## *A Summary*

K. D. UPPAL.

THE Government of India appointed a Planning Commission in March, 1950 and its first report containing a draft outline of a Five-Year Plan for the economic development of India was published in July, 1951. Its final version was submitted to the Indian Parliament on the 8th December, 1952. This has been approved by both the houses of the Parliament and by the National Development Council, which is composed of the Chief Ministers of all the States. Its anticipated out-lay is 2,069 crores. The Plan, though it welcomes foreign aid, is yet not dependent on it.

The Plan seeks to raise India's national income from Rs. 9,000 crores in 1950-51 to Rs. 10,000 in 1955-56 and to double per capita income in 27 years. The main objective of planning in India is to improve the standard of living of her people and to open for them avenues for a richer and varied life, which more than a century's foreign rule had denied to them. The Plan aims to exploit more effectively the natural resources of the country so as to produce adequate volume of goods and services needed by the community and also to diminish the existing disparities in the income-levels of the various classes of the people. A plan, which endeavours only

increased output, may lead to the flowing of increased wealth into the hands of a few and leave the masses poor as before. On the other hand, a mere re-distribution of existing wealth may only injure certain sections of the people, without improving the lot of the common man. This would frustrate the wider social objectives of planning. India's Five-Year Plan, therefore, rightly seeks to achieve both these objectives, viz, to increase productivity and to reduce inequality.

During the last three decades there has been considerable industrial activity in India. New towns and cities have grown up. Means of transport and communications have developed; the isolation of rural India has vanished. But industrialisation has affected only a tinge of our population. Agriculture is still the source of livelihood to about 70% people and productivity in this industry is low. The size of the holdings of the cultivators has diminished; the cottage industries have decayed; and rural population, which is about 83%, suffers from under-employment and poverty. And the per capita income is 1/12th or 1/15th of that in industrially advanced countries.

The key to the economic progress of a country is capital formation i.e.,

the size of the per capita holding and of equipment necessary for production in the form of factories, locomotives, machinery, irrigation-facilities, power-installations and communications. Increase in these factors, accompanied by an improvement in the technical knowledge to use them, can enable a community to accelerate its production of goods and services, which promote economic welfare. But it is not always easy for a country to do so. Capital-formation in a country depends on savings and, in order to save, a nation will have to cut down consumption, work hard and endure privations. India possesses resources of power, water, minerals that can be exploited ; there is also land that can be reclaimed and industries that can be developed. There are also large idle resources of manpower unemployed or under-employed. But in the initial stages of planning some restraint on current consumption will be necessary in order to acquire resources to build up capital-formations necessary for sustained increase of production. If at the outset we are able to break the vicious circle of low productivity, low savings and low capital formation, the economy can move upward. Afterwards when income per capita appreciates, larger savings will be easy to achieve without excessive hardships, to add to the stock of capital-equipment needed to increase productivity and per capita income.

The plan expects to raise the national income of India from Rs. 9,000 crores in 1950-51 to

Rs. 10,000 crores in 1955-56. This means that the first Five-Year Plan will result in about 11% increase in national income or 4.5% increase in per capita income. Even this little progress in per capita income would not materialize in full, as about 20% of the enhanced national income is expected to be absorbed by increased savings. Thus net increase in the national income available for consumption would be of the order of Rs. 800 crores or about 9% and, as the increase in the population of the country during the same period would be about 6.3%, the consumption standards in India would not alter appreciably at the close of the plan, despite great investments.

It would, however, be premature to assess the benefits of the plan in the light of the immediate effect in consumption-standards. What is significant is the increase in capital-equipment and in productivity that would result from the plan. If we view it from this angle, the expenditure of Rs. 2,069 crores would add to the stock of productive capital of the central and the state governments by Rs. 1,200 crores, besides the addition in productive capital owned by the private sector. These would result in increase in productive capacity and productivity that would make further increases in national income possible. The plan, therefore, should be treated as the threshold of a long era of planned development and not an end in itself.

The Planning Commission visualises a cent per cent increase in the



national income of India by 1977-78 i.e., during the sixth Five-Year Plan. To achieve this, it is obligatory that from 1956-57, investment should be at the rate of 50% of the additional output each year till 1967-68, as against 20% of additional output to be invested each year during the first Five-Year Plan. This means that the rate of saving, as a proportion of the national income, will have to go up from 5% in 1950-51 and 6 $\frac{3}{4}$ % in 1955-56 to about 11% in 1960-61 and to 20% by 1967-68, after which it will stay stable at 20% of the national income, till in 1977-78 the per capita income gets doubled.

A further analysis of the figures given by the Planning Commission reveals that 27 years needed to double our national income divides itself under three periods, in terms of the intensity of the strain involved on consumption standards. The first is the period 1950-51 to 1955-56 during which only 20% of the additional output created is invested and, as already mentioned, there would be insignificant difference in consumption-standards at the end of the period. The second is the period 1955-56 to 1967-68 during which a little more than 50% of the additional income created is invested and the balance left for consumption will raise the standard of living in the country by 4% more than that prevalent in 1955-56. In the third period, namely 1967-68 to 1977-78, only 20% of additional income created during the period will be saved and the rest left for consumption which will bring an increase

in average consumption-standards by about 62%. Thus the bulk of the increase in average consumption, that the Planning Commission promises at the end of 27 years, begins, to emerge only 17 years after 1950-51. In other words, the people of India will have to tighten their belts for the first 17 years after the commencement of planning.

The following statement shows the expenditure proposed to be spent by the government under different heads set out in the plan:--

<i>Head</i>	<i>Rs. (Crores)</i>	<i>Percentage of total</i>
Agriculture and Community Development	361	17.5
Irrigation ... ..	168	8.1
Multipurpose Irrigation and Power Project	266	12.9
Power ... ..	127	6.1
Transport and Communications	497	24.1
Industry ... ..	173	8.4
Social Services ... ..	340	16.4
Rehabilitation ... ..	85	4.1
Others ... ..	52	2.5
Total ...	<u>2,069</u>	<u>100.0</u>

The plan accords the highest priority to agriculture, on which direct and indirect expenditure appears to exceed half the outlay of the plan. The most important target is food grains, whose production is expected to increase from 52.7 million tons in 1950-51 to 61.6 million tons in 1955-56. The increase in cotton will be from 2.97 million bales to 4.22 million bales; jute from 3.3 million bales to 5.39 million bales; sugarcane from 5.6 million tons to 6.3 million tons; and oil-seeds from 5.1 million tons to 6.5 million tons. New irrigation-projects will increase the

irrigated area from 50 million acres to 69.7 million acres by 1955-56. The installed capacity of electricity will improve from 2.3 million K.W.S. to 3.5 million K.W.S. The production of major producers' and capital goods would register an increase as under : —

1. Heavy chemicals (Thousand tons)	} 156
2. Fertilisers (Thousand tons)	} 528.6
3. Iron and steel :—	
(a) Pig iron (Thousand tons)	} 310
(b) Steel „	...394
4. Aluminium „	...8.3
5. Cement „	...21080
6. Locomotives...	...150 ± (50 boilers)
7. Diesel engines (in thousands)	} 44.5
8. Power-driven pumps (In thousands)	} 45.7 to 50.7
9. Carding engines (Numbers)	} 600
10. Spinning ring-frames (Numbers)	} 440
11. Plain, semi-and auto-matic looms (Numbers)	} 4100

The increase in consumer's goods is likely to be as shown below :—

Cloth ... ..	... 1872 million yards
Sugar ... ..	...384000 tons
Salt ... ..	...429000 „
Paper and paper-board	... 86000 „
Sheet glass ... ..	... 20150 „
Vegetable oils ... ..	...182000 „

To realise the second objective of the plan, viz., to diminish inequality in income-levels, the plan suggests reforms in land-tenures, imposition of death duties, enhanced direct taxation and state regulation of private enterprise.

The plan will be financed to the extent of Rs 1,258 crores out of the normal budget resources of the central and the state governments. The savings out of current revenues are likely to amount to Rs. 738 crores. Private savings available are expected to be Rs. 520 crores. Besides these, external credit worth Rs. 156 crores has already been received from the International Bank, the U.S.A., Canada, New Zealand and Australia. This leaves a gap of Rs. 655 crores to be covered to the extent of Rs. 290 crores by deficit financing. The balance will be procured through external borrowings and, if necessary, through additional taxations or internal borrowing.

# Silence is Golden

*or a defence of talkativeness*

M. THOMAS

WE have often been told that we must talk less and think more. But one wonders if everyone of us were to take this advice seriously, what would happen to most of the institutions of the World.

What is a Parliament, if it is not a talking house? A place, where all the pros and cons for a legal measure are talked out. Thus our laws are made. What is Question Hour but a device to voice the creakings of the machinery of Government? The opposition, but to vent the grievances of the people? And, whom do we praise in the Parliament? Our silent back benches? Or those mighty in debate, those hecklers and those orators, who talk for hours and hours and thus make themselves known?

What would happen in a Democratic country, where those who wished to be elected went about doing great deeds and "hid their light under a bushel." Who would elect them if they did not occasionally sound the trumpet for themselves in resounding speeches all over the country?

What are our newspapers? Merely speech in print, do they not proudly advertise themselves as the "voice of the people?" And, what would a man do if he could not hide himself

behind his newspapers too busy to heed the complaints of the children and the wife.

Can you picture a mother who never gave orders to the children, told them stories or admonished them? I suppose she could do the household cooking silently but could she do the shopping in gesture language?

And can you imagine the reaction of a husband who doubtless now bitterly complains of a talkative wife, were to be greeted with silence, day after day on his return from the office. He would probably think the wife were suffering from some grievance against him and had sent him to Coventry as a punishment.

Imagine social gatherings without chatter. What a clinking and clanking of cutlery and cups and saucers there would be, and gulplings and swallowings more audible than we would like. No, conversation is the sauce that makes a dinner party palatable. In fact, if we are at a social gathering, it is bad manners not to talk and if by chance there is silence of any length, everyone is embarrassed. In fact, there is many a hero of a tea-party; he who can make us laugh at his jokes and his merry comments on friends and neighbours. Such a man, who is not

afraid to talk we hail with delight in our moments of boredom and ennui.

Imagine a college where the lecturers did not lecture, but required much reading and long voluminous essays from their students. I, at least, cannot picture our students enjoying this change. Though, no doubt, it is best way to study lectures, the less arduous!

In fact this is an age of talk, talk and talk. Propaganda, music just talks from the air. The only advantage of broadcasting is that we can switch them on and off, as the mood demands; which we cannot do to our too loquacious neighbour, who has not studied us enough to enquire which are our visiting hours and which are our hours of work.

Conversation is an art and should be practised, but the time and the place must be studied. Since we must talk let us study the art.

In talking in the staff room with our colleagues how many difficult problems have we not solved, corrected and clarified our views in exchanges with those who are experts on their subjects.

How many emotional shocks, grievances, complexes have we not talked out with our friends without hiring the expensive aid of the psycho-analyst for talking out emotional problems, so problems of adjustment is Psycho-Therapy.

There is an art of pleasing in conversation too, if we will study it. The flatterer overdoes it, the sychophant degrades it, but if we keep our self-respect, we can still compliment others and make them

happy. It may be cynical to say so, but if you can tell an old man that he is looking younger day by day, a fat friend that she is losing weight, your friend with a new suit, how well it becomes him, and your girl friend that she is looking like a rose. Your boss, you must always admire and always say yes, unless it goes entirely against your conscience, then you must disagree in such a veiled and circumlatory manner, that he understands without receiving any blow to his pride. Why! if you can do this you will be a very popular person. For we all need re-assurance, the old no less than the young, the successful no less than those, who must be encouraged. So, do practise the art of pleasing in conversation, since we humans talk we must.

In former days he who was considered an adept in the art, could talk for hours and days, without giving an inkling of his avocation or profession in life. The usual topics of conversation were music, art and literature. Today, (for there are fashions in conversation) talk is more personal, for this is an age of specialists. And people like to talk about those subjects about which they have first-hand information.

Politics is a main topic of conversation nowadays, partly because the world is a smaller place than it used to be and what happens in one place affects people all over the world, partly due to the ubiquitousness of newspapers and partly due to the anxiety about the next war. Most reading in common, too,

amongst educated people nowadays, is the newspapers. Formerly, the cultured man wrote poetry and songs, now he is an armchair politician.

One of my sisters has jokingly a formulae for talking to an unknown man, "Tell me the story of your life." It always works—provided you are ready for a long session—for all men are egoists. Women too! for once the same formulae was used against the same sister, without her in the least suspecting. None of us, but are not so modest, that we are not charmed if some one takes the time and trouble to

want to know us.

So, rather than "Empty vessels make much noise" I am inclined to think that it is those who are lacking in ideas and lacking in sympathy for their fellowmen. If they have anything in them they will talk. Ideas must express themselves. We are mistaken in our admiration of silence. Sympathy must express itself in our interest on our fellowbeings, in enlivening them for considerations and conversation is the flower of courtesy.

Silence is admirable, but only when you are listening to some-one or when you are alone.

## Courtship among animals

C. L. MADAN

ANIMAL courtship is of absorbing interest and sometimes offers curious parallels to that of the human beings. Courtship is nearly always conducted by the male and polygamy (selection of many females by a male) is probably more frequent than monogamy.

In certain marine bristle worms the males writhe convulsively in the coils of the females and incite them to discharge their eggs which the males promptly fertilise. In the fiddler crab, the male has one claw double its body bulk and more gorgeously coloured. This it flourishes before the dowdy female with a tireless persistency, until a satisfactory reply is vouchsafed. The

Scorpion shows an elegance in the affairs of the heart. The lady is approached and taken by both her claws these being held in the larger pincers of the male, who then, walking backwards conducts her on a love walk of considerable distance.

Among the Spiders the courtship is of a gruesome type. The male is very very puny when compared to the female's size and his wooing to charm the lady is a sort of nightmare hide-and-peek amongst the lady's legs. One false step and her venomous jaws pierce him through and through. In this way a dozen swains lose their life and when ultimately one is selected as a husband, he ends his career by

becoming as the wedding breakfast for the bride.

In some pretty and lurid fishes, the gallant exerts himself to the utmost to win his bride by blandishment, or, if needs be, by force. Once the fish courtier has won his bride, he is done with her. When, as sometimes happens, the male takes charge of the eggs, the mother may even prove cannibalistic foe, to be driven off at all costs.

Many mass meetings of the Crocodiles are reported, and the males of the big monitor lizards are known to duel on their hind legs, where the possession of a mate is in question.

Song ranks as an item in feathered love-making. Bird courtship implies also elaborate dress, and even more elaborate ceremonial. Bird song is often very obviously a love song, but is not always so. It is frequently a defiant declaiming of territorial rights, a challenge to rival cocks to enter the charmed circle of the nesting site, if they dare.

In some birds, when a desired partner is found, she is approached with scraps of moss, leaves or twigs, and coaxed into partnership. In Penguins, the nest is made of stone and hence selected pebbles are solemnly dropped by Benedict before his Beatrice. Among the

warblers pretty dance sequences augment the song and are calculated to show the suitor at its best. In the case of many birds, there is a segregation of the males at breeding time. This gathering is no light-hearted bachelor's club, but it is a meeting of male mannequins, each straining every faculty in a frenzy of display. In the Australasian birds, there are some which build bowers. There are amazing dance halls and assembly rooms constructed by these birds, merely to win the queen of their heart and homes. In Phalarope, a wading and swimming bird, the hens which are larger and handsomer than the cocks do the courting and afterwards leave the eggs to the care of their male partners.

The man-like Apes present features in common with human behaviour. In them also, the voice plays a great part. This is true of most of the mammals.

Bernard Shaw once wrote, "In spring, and also in summer, autumn and winter, a young man's fancy lightly turns" etc. This represents the fundamental difference between human and animal courtship. The beasts, birds and other creatures seek their mates at a given season, but the man is not chained by time.

# A Bicycle Trip to Agra

PREM POPLI

It was in the second week of December last that some students were discussing about the coming Christmas vacation, each planning in his own way as to how to enjoy it. Suddenly it was proposed to have a trip to Agra and its neighbouring places on bicycles. Everything was settled and all arrangements made under the very kind patronage of the Principal.

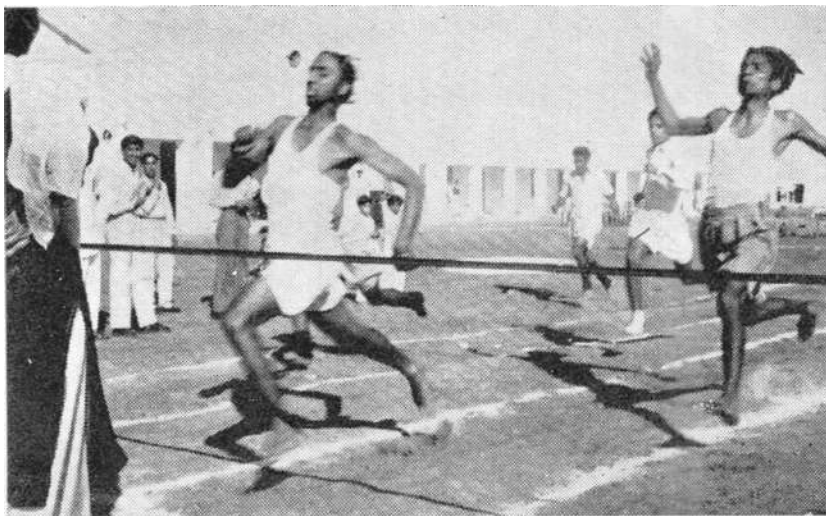
The party, consisting of nine students, Prem Popli (Leader), Murli Ambwani, Krishan Kapur, Harinderjit Singh, Surinder Singh, Joti Sarup Mehta, Y.M. Duggal, O.P. Rana and Siri Chand, started from the college premises at 8-30 A.M. on Monday, the 22nd December, 1952. Due to zeal and enthusiasm, the boys moved as fast as 12 miles per hour. By the night-fall we were at Kosi, 63 miles from our starting point. Both, lunch as well as evening tea were enjoyed on the road-sides. The night was spent in sound sleep in an inn.

Everybody was awake early the following morning. After taking breakfast with bread and butter we made a start for Mathura. At about 9.0 A.M. we reached Ajhai Kalan, a small village on the roadside, and were invited by the village chief, Sant Narain Dass, for a chat with the village-folk. The kind old man served us all with milk sweetened with sugar-cane juice. I thanked him on behalf of the party and started for Brindaban

which was hardly an hour's run from there. We reached there at 11-0 A.M. and stayed for  $2\frac{1}{2}$  hours. We were amazed to learn from our guide that there were as many as five thousand temples in that small city of Brindaban. After seeing some of these we took to our bicycles again and left for Mathura. We reached Mathura at about 3-0 P.M. and stayed at a hotel where we passed a comfortable night.

We left Mathura for Agra on the 24th morning and reached our destination by noon. We visited Akbar's Tomb at Sikandra on our way. At the Lloyd Hostel of St. John's College, Agra, after showing our credentials we had an opportunity to have a chat with Mr. Chatterji, the vice-Principal of that college. We were greatly amused and benefited by his talk. The accommodation in the Hostel was pre-arranged and was very comfortable.

On the following day we went to Fatehpur Sikri and visited all the places closely connected with Akbar the Great. We entered through Buland Darwaza, the main gate and visited the tomb of Chishti. The grave inside the marble tomb is of sandalwood carved all over with sea-shells, thereby preserving it for ever. We also went round Birbal House, Mereum House, Hiran Pillar, Stone Cutter's Mosque, King's Harems and Rang Mahal, the birth-place of Jahangir.



Kulwant Singh gets home first in 200 metres.



Anita broad-jumps



We visited the Taj Mahal on the 26th of December 1952. As we stepped inside the gateway and caught sight of the marble dream of Emperor Shah Jahan, we felt as if we were ourselves being transported on the wings of angels to a land of dreams. The elegance and sensuous charm of the Taj were overwhelming. The rectangular garden in front of the building reminds one of the gardens in the Arabian Nights. The fountains, the four towers, the sandstone building on each side of the Taj, and the garden with its fragrant flowers enhance its beauty. It is an excellent and un-equalled masterpiece of Art. We were told that Lord Curzon once invited a group of engineers of the highest rank from America and Europe to visit the Taj and asked them to give their opinion about the improvements they considered best. The opinion they recorded was that its architecture absolutely perfect and was incapable of improvement. We all rubbed our eyes to assure ourselves that such a heavenly building was man-made. Though made of as heavy a material as marble yet it appears to be so light that it would vanish into the heavens like a dream.

The Taj stands on a white marble platform with a main dome, 275 feet high, rising above its centre. Inside is the Hall of Death where Emperor Shah Jahan and his beloved wife Mumtaz Mahal sleep eternally side by side. The verses from the Quran inscribed on the Gateway as well as on the dome are the works of expert

calligraphists. The Gateway or the dome may be as high as 150 feet but the latter at the top appear to be of the same size as at the bottom. And to produce such an effect very expert scientific calculations are required.

On the 27th we visited the Fort and the Tomb of Etmaddaula and started back on the 28th reaching home by 29th afternoon. On our way to Agra we were brimming with joy and jest but on our way back we felt slightly morose and down-hearted for having had to leave the Taj so soon.

We were immensely benefitted by the trip. We had an opportunity to see life in the countryside. We saw something of mother earth and came in contact with people following various walks of life. The bicycle breakdowns and other mishaps were enjoyed as a part of the game. Murli Ambwani and Krishan Kapur, the two most witty amongst us, kept each one of the party in good humour throughout the journey. Murli, however, tried on many occasions to surpass Kapur in a display of wits but the latter was too clever for him and Murli at last had to surrender unconditionally. It was only on the return journey, when we were about 20 miles from our destination that Murli had the upper hand and Kapur, having already emptied his bag of wit, was forced to admit defeat.

The boys remained healthy and cheerful throughout the journey.

# Behaviour is neighbourliness

S.M. JHANGIANI

IN the cottage of a great saint, there once came two visitors, one of whom was known as a great religious preacher and the other as a rich but ungodly man, as he offered no prayers and never visited any place of worship. The saint paid special attention to the latter and was unusually cordial with him. One of his disciples, who witnessed all this, wondered why the saint showed such scant courtesy to the man who, in his and general estimation was superior to the other man, who, he thought, had nothing but his wealth to recommend him. So, after the visitor had left, he out of curiosity asked his teacher the reason thereof. The teacher remarked that the so-called pious man had the visibility of saintship about him, whereas the other had the virility of saintship. The disciple later on discovered that he was harsh to his home-people and his servants and unbrotherly to the people that were not of his caste or creed, and had no control over his passions.

The rich man was a real saint because he was holding wealth, but was not held by it; he owned possessions but was not possessive (i.e., he was without the feeling that those possessions were his); he was surrounded by numerous objects of comfort but had no attachments for any of them — he had conquered bodily passions, assuaged the

sorrows of the suffering, came to the aid of the fatherless and the widows in their affliction and poured out his love to all irrespective of caste, creed and colour. He was the real devotee of God, for he showed love to His creatures, no matter if he offered no lip-prayers and lived in pomp and grandeur.

The great philanthropist and statesman of India, Mr G.K. Gokhale, says, "As long as a man is a useful member of the society, it does not matter in the least what church he attends or whether he goes to church at all." Union with divine life can be achieved by maintaining harmonious relations with all around us and by cultivating the love-emotion in our nation, for love is the fulfilling of the Law.

Scientists have said, as we all know, that the law which governs the Universe is the "Law of Gravitation," which means the Law of Love. The Sufis say that we should be like the sun in the heavens, pouring out rays of love on all mankind, not only on our kith and kin, not only on those who belong to our own race or nation, our own sect or religion. Says the Maha Bharata:—

"Small souls enquire, "Belongs this man  
To our own race or caste or clan?"  
But large-hearted men embrace  
As brothers all the human race."

So religion is righteous life and not merely observance of its outward form. Religion is sanctification

of daily life i.e., living beautifully and nobly, loving largely and serving humanity. Happiness and peace are not possible for us, until we recognise that all human-beings are as limbs of one body and that no country or nation can injure another without sooner or later, bringing corresponding re-action upon itself. If we extend our vision beyond

individual, communal or national interest and work harmoniously with all around, the following dream of the poet will not take long to materialize:—

“Nation with nation, land with land,  
Unarmed shall live as comrades free,  
In every heart and brain shall throb,  
The pulse of one fraternity.”

## My School in Switzerland

ANITA

My school life abroad has been one of the most pleasant and interesting experiences of my childhood. My school, ‘Stella Maris’ meaning ‘Star of the Sea,’ was located in Rorschach, a small and quiet town in the German part of Switzerland.

The building is a very huge one, with a green veil climbing up everywhere. On two sides of it are playgrounds, and at the back, there is a small wood, where we go in the summers with a book, to spend the afternoons. At the back of the building is a balcony—a very long one—and from there, we have a view of the lake. It is the second largest lake in Switzerland. On the other side of the lake are some islands, belonging to Germany. Then there were the green vegetable gardens, and the pig stalls. They were always stinking and dirty, but we always told Joseph, the old gardener, who was in charge of it, that his pigs were very healthy and well-kept,

and he'd climb up the cherry tree and sing a song in his gruff voice, and throw down cherries at us.

The teachers, who were nuns, wore long black robes, with a black head-dress, having a veil hanging from the back. They had such funny names, such as ‘Wiborada,’ ‘Maria Catharina,’ ‘Gerlindis,’ ‘Eustachium’. The music teacher was my favourite. She was short and slim, and smiled very beautifully. Whenever any one passed in front of her, she would just thrust her hand into her pocket and produce a tablet and give it to her saying “This will keep your voice sweet.”

While singing, she would sit at the piano, and play at it with all her might, while most of us standing round would talk or yawn, because we hated the songs she taught.

In summers, in the morning we were allowed to go for swimming, and in the afternoon we had to study through, but when it was too hot we

could go into the wood, or sleep.

After the evening tea, which was very fussy and enjoyable, because there was no teacher in the dining room to keep watch, we played, and then studied again till bed-time.

Like little children, we were put to bed at 8 o'clock sharp. How we disliked it! As soon as the teacher thought we had gone to sleep, she stole down, to join her colleagues on the balcony. The girl nearest to the door kept watch, and when she gave us the signal, we'd stand up and play pillow-fighting. Sometimes the teacher would come to know, but we didn't mind much, because we just got our usual punishment of standing in the dining room while everyone drank her soup. The girls who had come from the French part of Switzerland, were very funny and ease-loving, and every-day there was one of these standing. The girls of Italy were quiet and good, but always had some complaint about Swiss food. Girls from German parts, on the other hand, were very disciplined, and therefore mixed little with the French. My sister and myself were the only two Indians and had every reason to feel important.

The first of April was celebrated with great pomp and show. For three days continuously we were allowed to do what-so-ever we pleased, except to go out of the building. We had big concerts; the dining room was packed with stalls—stalls full of cakes and sweets and chocolates. Each classroom was changed into a playroom. There were all types of games to try our luck at. We were all dressed in fancy dress, and danced all

kinds of jigs in the hall. A French girl who played very well at the piano never got tired of sitting at it, and another one sang with a fiddle. This gave us a grand band.

These three lovely days were followed by three days of silence, on which we were not allowed to speak a word. All day long we sat in the hall listening to lectures given by a priest, and then we were to write the whole thing down on our diaries. It seemed like three years, these three days, and by the time they were over, we seemed to be born again on earth!

Winter came quicker than we had thought. Snow fell day and night. The sun hardly ever came out, and hills and trees which had been bare in autumn now got that soft white coat nature had given them.

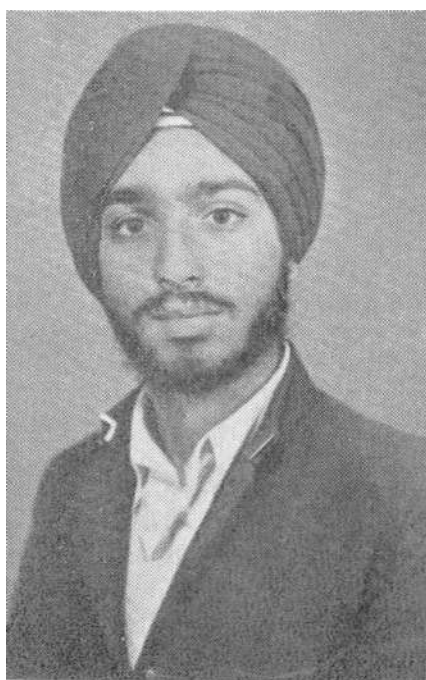
When the afternoons were sunny, we went for tobogganning.

Christmas was coming near and great preparations were being made for the occasion. On Christmas eve, we assembled in the hall, and Santa Claus came in. He was dressed in a long red robe. His white beard and hair made him look just like Father Christmas. He was to present us with things.

One class never stopped working when the bell rang, and was therefore given a big bell. A girl fiddled with her hair, and was presented with a necklace of curl-clips. My best friend bent down over her soup to drink it, and got a very long spoon. I got a box of sticking plaster to seal my mouth with, because I talked too much, and another rope to tie me to my chair, because I



The Cast –(Ghaddar)



Harinderjit Singh  
*(The best athlete of the year)*

wouldn't sit still.

Our lunch consisted of sweets and chocolates, and it was followed by a few days of indigestion.

Spring came. The sweet scent of flowers was in the air—the scent that belongs to spring. Small white flowers were springing out of the snow. The teachers told us to take their example, and be as brave as

they. The trees were getting their first green leaves.

In May the fields were white and pink with the apple and cherry blossoms. It was then that we enjoyed our walks most, and never came home without our hands and hair full of daisies and violets and cherry blossoms.

## At the first college play "Ghaddar"

*By way of a preface in the manner of G.B. Shaw and a subjective interpretation*

THE Deshbandhu College Dramatic Club, Kalkaji, New Delhi, staged its play, *Ghaddar*, a one-act play in Urdu written by Prof. R.K. Sud. It provided a befitting round up to the proceedings of the Valedictory Day. Notwithstanding the many handicaps and shortcomings the performance was commendable. The cast consisted of amateurs who probably had come on the stage for the first time. Their acting was good but their voices were often inaudible due to faulty pitch and intonation. The stage settings were simple and excellent.

The theme of the play centred round Asaf, a young, educated and nationalist Afghan (played by R. K. Sud); Begum, Asaf's pretty European wife (played by Leela Haridas), and their traitorous neighbour, Afindi (played by Harinderjit Singh). Afindi sought to entice away Begum by holding out promises of a plentiful and easeful life in the enemy terri-

tory beyond the Afghan border. He knew that Begum dare not play false to Asaf and consequently he threatened her with dire consequences if she refused to betray Badshah Khan (played by Girdhari Lal Lama), the renowned Afghan leader who would seek their hospitality. He left to her to devise a stratagem with the aid of the Police Inspector (played by Sushil Kumar Ahooja). Unknown to her, Begum was suspected by Asaf—and that too on good grounds—right from the beginning but he found it hard to reconcile himself to it and harder still to acquaint his mother (played by Anita Batra) with the reasons for his suspicion. The sudden turn of events, however, disillusioned him about his wife. A trap-door came very handy to him in check-mating Begum's plan. It was a brilliant flash across his over-taxed brain! Badshah escaped; Afindi was shot dead by the ambushing Police Inspector.

Killing of Afindi was not the 'play': it was Asaf's character. His character was a complex one. He respected his aged mother whom he had disobeyed once in his life when he married his European wife—and he did so with tragic consequences. He was proud of the Afghan traditions and of his father and maternal grand father who had been martyrs in the cause of their nation's freedom. He loved his wife with the passion of a knight-errant and the solicitude of a platonist. He honestly believed that she loved him. And there he was sadly mistaken. Begum had agreed to marry him for the sake of his wealth. He, like many other Afghans, had been fined time and again for his nationalistic activities. When the play opened he had been reduced to abject (according to Begum) poverty. He had not bothered about it as long as he had his mother's affection, his patriotic fervour, his wife's love (even though it was make-believe love) and his country's need of him. He served his nation. He won the approbation of his mother. But he lost his wife. "Very sad! A young man to lose his pretty idol of a wife!" you would say. Well, you might. I do not. Who was the traitor? Afindi or Begum? Ask Asaf and he would reply: "Begum." He had no illusions about Afindi for he knew the sot could do nothing else but seek to thrive on villainy. But for an Afghan's wife to betray love was inconceivable. In Asaf's own words: "Afghan's love is an integral part of his honour." Asaf is dear to us for he spurned at love without honour.

What impressions did the audience carry with them? Did they like the suave-tongued Afindi with his acrobatic gesticulations or the stiff-necked Police Inspector with his metallic commands and his pop-up pistol? Or did they wonder at what Maxfactor make-up could do to bewitching eyes and a pretty face like Begum's that was sweet in its haughtiness, resembling as it did Cleopatra's or Helen's that "launched a thousand ships." Or did they admire the heroic mother with the graceful majesty of Raphael's Madonna and with a voice the lilt and cadence of which drove away the fall of cowardice from faltering hearts with the touch of the nightingale's voice "opening magic casements" to Keats. How many of them sympathized with Asaf from the beginning to the end as they saw him wade through a morass of suspicion and treachery and brave the eternal conflict between love and honour (or duty with the steadfastness of Wordsworth's Happy Warrior? Did some of them feel with the fall of the curtain that Asaf was a sadder but a wiser man: that he lost his faithless alien wife but rediscovered himself? On the miniature plane of a one-act play did they feel that Asaf suffered the agony of Hamlet when he cried out: "frailty thy name is woman!" Asaf's words: "Begum! You may go when you like," were his soul's declaration of triumph over the anguish of his heart. Little wonder that Asaf laughed cynically at himself as he raved: "Traitor's Begum!"

(Contributed)

# “देश”

(हिन्दी विभाग)

अध्यक्ष—राज कुमारी माथुर

छात्रसम्पादक - पीताम्बर दत्त

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## सम्पदाकीय !

(पीताम्बर दत्त लखेड़ा)

चिर स्मरणीय पुण्यात्मा लाला देशबन्धु की स्मृति में इस विद्यालय की स्थापना की गई। उन की निष्काम देशभक्ति ने उनके नाम को प्रातः स्मरणीय बना दिया। ऐसा विदित हो रहा है कि उस महान नेता के अजर अमर नाम की भांति, उनका यह स्मरण चिह्न भी दिन प्रति दिन अपने शिवा रूपी ढालोक से, अगणित जन समूह को आलोकित करता रहेगा।

हमारा विद्यालय घनी बस्ती से दूर, एक निर्मल वायु-प्रवाहित स्थान में बना हुआ है। प्रथम वर्ष में ही विद्यालय ने सन्तोष जनक प्रगति दिखाई यद्यपि यह विद्यालय जुलाई के अन्त में खुला था जब कि अन्य सब विद्यालयों में विद्यार्थी प्रवेश कर चुके थे और उस समय तो आने जाने के लिए सुलभ साधन भी नहीं थे। यह तो सभी लोग जानते हैं कि किसी वस्तु की नींव डालने में कितनी कठिनाईयां होती हैं फिर भी नीति कुशल हमारे प्रिंसिपल महोदय ने जिस कुशलता पूर्वक इस कार्य-भार को वहन किया वह सराहनीय है।

प्रथम वर्ष में ही कालेज यूनियन के साथ साथ हिन्दी-परिषद् की स्थापना हुई। हिन्दी-परिषद् का कार्य क्रम उचित रीति से चलता रहा। परन्तु हिन्दी के प्रचार तथा प्रसार में इतना संतोष जनक

कार्य न हो सका। इसके दो कारण प्रमुख थे— प्रथम तो इस वर्ष विद्यालय में विद्यार्थियों की अल्प संख्या रही। इसके अतिरिक्त हमारे यहां उच्च श्रेणी में विद्यार्थियों की अत्याधिक अल्प संख्या रही—और छोटी श्रेणी वाले विद्यार्थी हिन्दी ज्ञान में इतने परिपक्व नहीं थे। इसी मुख्य कारण विद्यालय की पत्रिका में प्रकाशित करने के लिए हिन्दी लेखों की संख्या भी न्यून ही रही। विशेषतया छात्रायों का सहयोग तो बहुत ही कम मिल पाया इस बार! लेखों में भी साहित्यिक लेखों का अभाव रहा अधिकतर कहानी और कविता ही छात्रों की ओर से प्राप्त हुए। मुझे कहते संकोच होता है कि उन में भी भावों की गम्भीरता तथा भाषा की शुद्धता का दोष बना रहा।

हमें मली भांति विदित है कि हिन्दी राष्ट्र-भाषा के सिंहासन पर आसीन हो चुकी है— और हमें इसके प्रचार, प्रसार एवं उन्नति के लिए ऐड़ी-चोटी का प्रयत्न करना होगा अतएव मेरी यह महत्वाकांक्षा है तथा मुझे पूर्ण आशा भी है कि हमारा हिन्दी परिषद् विगत त्रुटियों को ध्यान में रख आगामी वर्षों में अपने सफल प्रयत्नों से प्रशंसा का भागी बनेगा और हमारी पत्रिका भी और सज धज कर पाठकों को आनन्दित करेगी।

## मानव

राज कुमारी माथुर, एम० ए०

सृष्टि कर्त्ता ने यदि संसार का निर्माण मानव के लिए किया है तो निस्सन्देह मानव का निर्माण उसने संसार से भी बढ़ कर किसी और वस्तु के लिए किया है। सृष्टि कर्त्ता की अनुपम कृति मानव है। जिसका जीवन किलकारियों से आरम्भ होता यौवन की अंगड़ाईयों में खिलता है—प्रौढ़ता में गाम्भीर्य पाता है और डगमगाता हुआ अवस्था के उस पालने पर पहुँच जाता है जहाँ श्रद्धा और स्नेह की अन्तिम लोरियाँ सुन पाता है और फिर भूत के गहन अन्धकार में खो जाता है।

मानव आँसू और मुस्कराहट के दो किनारों से टकरा कर बहती जलधारा है। इस का सम्पूर्ण जीवन एक बड़ी पुस्तक सी है यदि कोई उसे पढ़ सके तो—मानव पतन को गहन गहराईयों में खो सकता है—उत्थान के उच्चतम शिखर पर चढ़ सकता है—स्वयं ही नरक और स्वर्ग का निर्माता है—वह आदि काल से चला आया एक चिर रहस्य है—एक प्रश्न चिह्न है।

धर्म राजनीति तथा शिक्षा की परख मानव की कसौटी पर होती है—जिसकी मानवता को यह अपने साधनों द्वारा ही षड़ती है—पर मानव की परख उसकी आकृति, उसके स्वभाव, उसकी वेशभूषा से नहीं, उसके जीवन चरित्र, उसके वार्त्तालाप और उसके कार्यों द्वारा की जाती है। मानव-मूल्य उसकी सम्पत्ति क्या उसके कार्यों से भी नहीं बल्कि वह स्वयं क्या है इससे आँका जाता है।

जो केवल मनुष्य बनने के लिए सब कुछ

करने को तत्पर है और इसके पश्चात कुछ और नहीं करना चाहता वही वास्तव में मनुष्य है और मनुष्यता मनुष्य से भी अधिक महान है। श्रेष्ठ मानव वह है जो अपनी नैतिक, बौद्धिक एवं शारीरिक शक्तियों में सामंजस्य स्थापित कर सके। मानव समुदाय का यही उद्देश्य अपेक्षित है और इसी में सम्पूर्ण मानवता समावेष्टित है।

क्रोध मनुष्य का वैरी है और जब मनुष्य क्रूर होता है तो विश्व की समस्त क्रूरता और वर्धरताका सजीव प्रतीक बन जाता है। मनुष्यत्व के गुणों से विभूषित—मनुष्य का जीवन सार्थक है—यदि उसका विश्वास डिग जाए, यदि उसका सम्मान चला जाए तो वह स्वयं भी मर जायगा।

जिस प्रकार अभिमानी का भगवान नहीं होता, ईर्षालू का पड़ोसी नहीं होता, क्रोधी का स्वयं पर भी अधिकार नहीं होता—इसके बिल्कुल विपरीत सज्जन प्रकृति के आत्म-विश्वासी और आत्म—सम्मानी के सब सहायक हैं। किन्तु जो अपने सम्मान के सामने दूसरों के सम्मान को हेय न जाने।

यह मनुष्य जीवन क्षण-भंगुर है—जो यह जानता है और इसका एक क्षण भी व्यर्थ नहीं जाने देता—जो स्वयं परिस्थिति का दास नहीं बनता बल्कि परिस्थिति जिसकी अनुचर है—जो वास्तविकता से भागता नहीं बल्कि साहस पूर्वक उसका सामना करता है और विजय का मुकुट धारण करता है—जो दूर भविष्य के

धुन्धलकों में खो नहीं जाता अपितु वर्तमान को स्पष्ट रूप से देखता है— जो अपने से अधिक सामर्थ्यशाली को देख निराशा के गहन गर्त्त में नहीं जा पाता—बल्कि उस जैसा या उससे भी

अधिक बढ़ने का सतत प्रयास करता रहता है— वह मानव अनुकरणीय है। 'उसके बताए आदर्श प्रशंसनीय हैं और—वह सृष्टि कर्त्ता की रचना को और अधिक प्रशंसनीय बना देता है।

## रेल की यात्रा

कुमारी लीला हरिदास

गर्मियों की छुट्टियों की प्रतीक्षा थी, क्योंकि जबलपुर जाने का निर्णय किया गया था। रेल यात्रा का सुखद अनुभव वा मित्रों के मिलने के सुख की कल्पना से मन सिहर उठता था। अन्त में छुट्टियां हो गईं और वह दिन भी आया जब कि हम स्टेशन की ओर चल पड़े।

स्टेशन पर जाकर देखा तो गाड़ी खचाखच भरी हुई थी—आदि से अन्त तक तीन चक्र लगाये परन्तु जरा घुसने के लिये भी जगह न मिली। गाड़ी के चलने में थोड़ा ही अवकाश था तो मैंने एक डिब्बे में जहां अधिक मद्रासी बैठे हुए थे हमला करने का निश्चय किया। बलप्रयोग से मैंने अपने मित्र को खिड़की से चढ़ाने का प्रयत्न किया। वह आधा अन्दर घुसने ही पाया था कि अन्दर वाले व्यक्तियों ने सामूहिक शक्ति से उसका विरोध किया वह उसे बाहर फेंकने का प्रयास करने लगे और मैं उसे अन्दर धकेलने का। उसकी अवस्था बहुत दयनीय हो गई। उसने कहा मित्र घर ही चलो गाड़ी पर चढ़ना असम्भव प्रतीत होता है, मैंने कहा बुद्धि से काम लो तुम उन में किसी को दांत से काट लो और फिर बेसुध

होने का स्वांग करलो। यही उसने किया और इस युक्ति से वह किसी प्रकार अन्दर पहुँच गया। अब मैं भी अन्दर जाने का अवसर ढूँढ़ने लगा। और धक्के दे देकर गालियां खा खाकर भी दरवाजे पर टिका रहा। इतने में मेरे मित्र रमेश वहां आये और कहने लगे कि "सुरेश तुम तो फ़र्स्टक्लास के डिब्बे में जाने वाले थे यह तो थर्ड का डिब्बा है?" मेरा चेहरा उतर गया क्योंकि होटल में मैंने सब को कहा था कि मैं कभी थर्ड अथवा सेकण्ड क्लास से कहीं नहीं जाता। उसकी बात अनसुनी कर इधर उधर देखने लगा ईश्वरीय सहायता से गाड़ी भी उसी समय चल दी। गाड़ी पर चढ़ने की खुशी से और भूठ पकड़े जाने के दुःख में डॉवाडोल मैं अपने मित्र का समाचार लेने अन्दर की ओर बढ़ा। सारे मद्रासी अपनी मद्रासी में न जाने क्या कह रहे थे। एकाध बीच में अंभ्रेजी को गाली इडियट रासकल आदि कह के हम दोनों की ओर अजीब दृष्टि से देखते। मैंने अपनी सफ़ाई देने के लिये कुछ वाक्य अंभ्रेजी में कहे तो उत्तर में अनेक गालियां तथा अनजान शाप मिले।

जैसे जैसे शाम हुई दिन भर की उष्णता शीतलता में परिवर्तित हो गई। चारों ओर प्राकृतिक सौंदर्य अपने सौंदर्य को इतस्ततः बिखेर रहा था कुछ ही समय पश्चात् रात हो गई। सारे श्रमी जीव दिन भर की थकावट दूर करने के लिए सोने का प्रयास करने लगे। डिब्बा खचाखच भरा होने के कारण सब बैठे बैठे ही उंध रहे थे। कभी एक व्यक्ति का सिर उंधते उंधते दूसरे साथ बैठे व्यक्ति के साथ टकरा जाता, दोनों एक दूसरे को दोषित कह कर दो चार बातें खरी खरी सुना देते और फिर उंधने लग जाते। मैं भी चार घण्टों से खड़ा था कुछ कुछ उंध रहा था। इतने में कुछ हल्ला सुनाई दिया। मैं जरा सुनने का प्रयत्न कर रहा था। बहुत मजेदार दृश्य

था वह। सब अपनी अपनी भाषाओं में लड़ रहे थे। एक बंगला महाशय कह रहे थे कि— एर परे 'टाक' आशबे,— पंजाबी बोला— एदे वाद मुसर आणा ही, मद्रासी— वो पटेलाभा, और इसी प्रकार के सब अपनी अपनी भाषा में बोलने लगे। एक आदमी का आशय दूसरा नहीं समझता था। और इस प्रकार सब लोग हाथापाई करने लगे— मैंने अच्छा अवसर देखा और थोड़ी सी जगह पर बैठ गया— धीरे धीरे हाथ पांव फैलाने लगा और फिर खूब हाथ पांव फैलाकर लेट गया— दो की लड़ाई तीसरे का लाभ— और इसके बाद का सफ़र खूब मौज से लेट कर किया उन की लड़ाई समाप्त होने पर उन्होंने मुझे जगाने का प्रयास किया पर फिर कौन किसकी सुनता है।

## “भाई का प्यार”

राज कुमार मानिक

सावित्री ने अपना जीवन अहड़पन में व्यतीत किया, अभी दस वर्ष की ही थी कि उस की माता परलोक सिधार गई, सावित्री को माता की जुदाई का अति दुख तो था परन्तु भय्या के प्यार ने उसे धीरे धीरे भुला दिया, सावित्री धीरे धीरे युवति हो रही थी, थी तो वह एक अछूत कन्या परन्तु ईश्वर ने उसे सुन्दरता प्रदान करने में कोई कसर न छोड़ी थी।

सारे दिन का थका हुआ सूर्य ईश्वर के सजदे में झुक रहा था और उसकी अन्तिम किरणें वृक्षों के पत्तों और डालियों से अन्तिम

जुदाई ले रही थीं और उन से कल मिलने का वायदा कर रही थीं, उसी थके हुए सूर्य का स्थान प्राप्त करने के लिये धीरे धीरे चाँद मुस्करा रहा था, छोटे छोटे सितारे चाँद रूपी कामिनी की सखियों के रूप में प्रकट हो रहे थे परन्तु आज सावित्री का भय्या भी उसकी बाहों में लेटा मृत्यु की प्रतीक्षा कर रहा था।

“बहिन, मेरे मरने के पश्चात् अधिक शोक न करना क्योंकि आज माता जी यमराज को केवल मेरे बुलाने के लिये ही भेज रहे हैं उन को मुझ से कोई अवश्य काम होगा”।

“भय्या तुम आज कैसी बातें कर रहे हो नहीं भय्या ऐसा न कहो मैं तुम्हें अकेला न जाने दूंगी”

“पगली यह संसार एक सराये है जिसमें एक मनुष्य आता है तो दूसरे को जाना पड़ता है परन्तु अधिक लोग उसे नहीं जानते कि वह कौन था ? कहां से आया था ? और कहाँ जा रहा है ? जिस प्रकार प्रभात का जन्म लेना यह प्रकट करता है कि सन्ध्या अवश्य अपना स्थान प्राप्त करेगी इसी प्रकार मनुष्य का इस संसार में आना भी यही प्रकट करता है कि एक ना एक दिन उसे यहाँ से जाना ही होगा।”

“भय्या तो क्या तुम माता जी का वचन भूल गये। उन्होंने किस प्रकार से मेरा हाथ तुम्हारे हाथ में देकर कहा था कि तुम सावित्री को सदैव अपने साथ रखना। उसकी लाज तुम्हारे ही हाथ है जहां जाओ उस को साथ ले कर जाना। परन्तु भय्या तुम तो मुझे अकेला ही इस अन्धकार में छोड़कर जा रहे हो मैं भी तुम्हारे साथ चलूंगी मेरा हृदय माता जी के मिलने के लिये तुम से अधिक व्याकुल है भय्या मैं तुम्हें नहीं मरने दूंगी”।

“भोली सावित्री, मनुष्य तो एक मिट्टी का पुतला है ईश्वर उस से कई प्रकार के खेल खिलाता है कि कभी उस को तोड़ता है तो कभी उसे जोड़ना भी पड़ता है कोई किसी को मरने से किस प्रकार से बचा सकता है मरना जीना तो ईश्वर के हाथ में ही है। सावित्री, तुम मेरा मार्ग नहीं रोक सकती”।

काले काले घन चारों ओर छा गये और उन्होंने मुस्कराते हुए चाँद को अपने आंचल में छुपा लिया। अन्धकार ने चारों ओर पूर्ण रूप से अपना अधिकार जमा लिया, धीमी धीमी वर्षा

कलिकाओं को विकसित होने का संदेश दे रही थी परन्तु सावित्री का भय्या उसकी गोद में लोटा अन्तिम सांस ले रहा था।

“सावित्री तू नहीं जानती लोग हम से क्यों घृणा करते हैं। सावित्री हम अछूत हैं और मैं नहीं चाहता था कि लोग तुम्हारी ओर बुरी दृष्टि से देखें इसीलिए मैंने तुमको लोगों की दृष्टि से दूर रखा।”

“भय्या तो क्या अछूत होना पाप है ?”

“नहीं अछूत होना ईश्वर की दृष्टि में पाप नहीं है परन्तु समाज की दृष्टि में पाप है जो अछूतों को देखना भी अपना अपमान समझता है।”

“भय्या तो क्या अछूत मनुष्य नहीं होते ?” क्या उन्हें ईश्वर पैदा नहीं करता ? मेरे विचार में तो ईश्वर भी अछूत ही होगा जिस ने अछूतों को उत्पन्न किया।”

“सावित्री ईश्वर तो सब को एक ही दृष्टि से देखता है उस के हृदय में अछूत आदि का कोई भेद भाव नहीं है यह भेद भाव तो केवल मनुष्य जाति में ही होता है न जाने वह अछूतों को कितना बुरा समझते हैं। सावित्री यही कारण है कि मनुष्य उन्नति की ओर नहीं जा रहा—यदि उस के हृदय में ऐसे भेद भाव न हों तो वह उन्नति कर सकता है।”

(इतना कहते हुए उस को जान दूटने लगती है)

सावित्री..... सावित्री.....

सावित्री दौड़ कर दूर से एक डाक्टर को बुला कर लाती है।

“डाक्टर जी मेरा भय्या अकृष्ण हो सकता है ?” “हो जायेगा..... परन्तु”

सावित्री तीन सौ रुपये का नाम सुन कर

वहीं की वहीं खड़ी रह गई।

बेचारी सावित्री के पास तो एक रुपया भी न था वह तीन सौ रुपया कहां से लाती।

अब सावित्री पागलों की तरह इधर उधर घूमने लगी और दिल में विचार कर रही थी “क्या मेरा भय्या तीन सौ रुपया देने से बच सकता है?”

रमेश सावित्री के प्रति देर से आसक्त था। धनी होने के नाते रुपये के बल पर वह उसे खरीदना चाहता था, आज अवसर देख वह फिर सावित्री को तंग करने आ पहुँचा, उस ने सावित्री की ओर देखा और रुपयों की थैली देकर कहने लगा “इस से तुम्हारा भय्या बच सकता है ……… परन्तु” “बेशर्म तुम इन रुपयों के बदले में मेरी लाज खरीदना चाहते हो तुम्हें डूब कर मर जाना चाहिये”

परन्तु जब उसे भय्या का ध्यान आता तो उसी क्षण हृदय को थाम लेती।

“क्या मैं अपनी लाज बेच कर अपने भय्या को बचा सकूंगी नहीं, नहीं मैं ऐसा कभी नहीं करूंगी”

वह दौड़ कर अपने भय्या के पास आई और रोने लगी।

“सावित्री मेरे मरने के पश्चात तेरी कोई नहीं सहायता करेगा। सावित्री हम अछूत हैं। सावित्री तेरी कोई नहीं सहायता करेगा और ऐसा भी हो सकता है कि मेरे मरने के पश्चात तुझे कोई ऐसा मनुष्य न मिले……… जो मेरी…… लाश…… को शम शान…… भूमि…… तक…… पहुँचा…… दे”

(इतना कहते हुए वह इस संसार से दूर अपनी माता के निकट पहुँच जाता है)

चाँद का मुस्कराता हुआ मुखड़ा भी पीला

पड़ गया था। सब सितारे भी निराश होकर वापिस चल दिये थे। रात की शीतल पवनों अपना काम समाप्त करके नक्षत्रों में से गुजरती हुईं और पहाड़ों की चोटियां पार करती हुईं सावित्री की भौंपड़ी के निकट आ गईं थी और अपने सरों को पेड़ों से टकरा कर जोर जोर से रो रही थीं। छोटे छोटे कीड़े भी सावित्री के भौंपड़े में घुस कर अपना शोक प्रकट कर रहे थे। आकाश ने भी सावित्री के इस दुख पर आंसू बहाने आरम्भ किये। सावित्री के इस दुख पर सारी प्रकृति रोई परन्तु कोई भी मनुष्य सावित्री की दशा पूछने तक न आया

भय्या की इस दशा और उसकी मोटी मोटी आंखों से सावित्री को डर सा लग रहा था। भाई की यह दशा देख कर सावित्री मूर्छित हो गई।

कुछ समय के पश्चात जब उसकी मूर्छी ठीक हुई तो वह फूट फूट कर रोने लगी। इतनी देर हो गई परन्तु कोई मनुष्य उस के भौंपड़े में न आया जो उस के भय्या की लाश को शमशान भूमि तक पहुँचा देता।

उसे अपने भौंपड़े के सामने ऊँची अट्टालिका में रहने वाले सेठ जो का ध्यान आया। वह रोती हुई उन के घर गई और उन से सहायता मांगी।

“जा जा उस अछूत को हाथ लगा कर अपना धर्म नष्ट करना है,” अकड़ते हुए सेठ ने उत्तर दिया।

बेचारी अपना सा मुँह ले कर वह वापिस लौट आई।

“भाई मेरे भय्या मरे पड़े हैं जरा इन्हें शमशान भूमि तक तो पहुँचा दो।”

पहला—“जा उसे वहीं सड़ने दे—हम क्या तेरे बाप के नौकर हैं।”

दूसरा—“परे हो कर बात कर, अछूत कहीं की,

हम क्या जाने तेरे भय्या को ”

तीसरा—“ओ अछूत यहाँ से चली जा नहीं तो तेरा अपमान होगा ।”

यह सब बातें सावित्री के हृदय में विष की तरह धुल गई ।

“जाओ मैं तुम्हारा धर्म नहीं नष्ट करूंगी । जाओ मनुष्यत्व के नाम पर धब्बा लगाने वालो पुरुषो तुम्हें मनुष्य कहलाने का कोई अधिकार नहीं तुम्हें तो डूब मरना चाहिये ।”

“काश कि मेरे यही आंसू एक सरिता का रूप धारण कर लें जो तुम्हें यहाँ से बहा ले जाये ।”

मनुष्यता के हाथों से टकराया हुआ मनुष्य घबरा कर सहायता के लिये प्रकृति की गोद में ही हाथ पसारता है । अब सावित्री के कानों में भय्या के वही शब्द गूँज रहे थे “सावित्री मेरे मरने के पश्चात तेरी कोई नहीं सहायता करेगा और हो सकता है मेरे मरने के पश्चात तुम्हें कोई ऐसा मनुष्य भी न मिले जो मेरी लाश को शम-शान भूमि तक पहुँचा दे ।”

बेचारी भय्या की लाश को गोद में लिये अपनी किस्मत पर फूट फूट कर रो रही थी ।

उले और तो कुछ ना सूझा परन्तु उस ने धीरज धरते हुए अपने आंसू पूँछे और भट्ट भौँपड़ी को आग लगा दी । उसने अपने भय्या को गोद में लिया और संसार को धिक्कारने लगी “वाह रे संसार के पुरुषो यही है तुम्हारा आर्दश ? अपनी आंखों के सामने एक जीवित जलती हुई युवती को देख रहे हो । तुम्हारा हृदय पत्थर की तरह कठोर

है जो कि उस युवती की ओर देखता तक नहीं देख लिया तुम्हारा आर्दश ”

धीरे धीरे आग बढ़ने लगी अकस्मात सावित्री के मुख से निकला “हाय भय्या” यही कहना था कि अछूत भय्या के साथ उसकी प्यारी सावित्री भी जल कर राख हो गई ।

वही मनुष्य अब कहने लगे “अच्छा हुआ, अछूत लड़की जल गई उस ने बहुत तंग कर रखा था ।”

कोई कहने लगा “उस के साथ उसका अछूत भय्या भी जल गया है ।”

किसी ने कहा “उसकी भौँपड़ी भी उनके साथ ही समाप्त हो गई है ।”

परन्तु यह किसो ने नहीं कहा “कि मनुष्यता के दो रङ्गीन पुतले उनकी करतूत की आग में जल कर राख हो गए हैं ।

कुछ समय के पश्चात बहुत वर्षा हुई जिस ने नदी का रूप धारण किया और उन सब मनुष्यों को बहा ले गई । शायद स्वर्ग लोक से सावित्री, उसका भय्या और उनकी माता उन पर आंसू बहा रहे थे जिन्होंने नदी का रूप धारण करके उन मनुष्यों को समाप्त किया । आज उनका नाम तक भी नहीं मिलता परन्तु सावित्री की याद आज भी मेरे हृदय में बसी हुई है ।

आज उन तीनों की आत्मार्ये मुझे यह सन्देश दे रही हैं कि “राज जहां तक हो सके हर एक मनुष्य के साथ भलाई करना ।”

## “ साथी ”

स्वर्ण कान्ता शर्मा

चांद मानूंगी तुम्हें यदि चांदनी अपनी बना लो,  
राग मानूंगी तुम्हें यदि रागनी अपनी बनालो ।  
गीत में अपने बसा कर ध्वनी में अपनी बसालो,  
आह में अपनी समा कर पीर में अपनी बसालो ।  
हार में “भागिनी” बनाकर आस में हरदम समालो,  
प्यार मानूंगी तुम्हें यदि मौन रह कर मुस्करा दो ।