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WHERE the mind is without fear
and the head is held high,
Where knowledge is free,
Where the world has not broken up
into fragments by narrow domestic walls,
Where words come out from the depth of truth.
Where tireless striving stretches
its arms towards perfection,
Where the clear stream of reason has not
lost its way into the dreary desert of dead habit,
Where the mind is led forward by Thee
into ever-widening thought and action,
Into that heaven of freedom, my Father,
let my country awake.

LET the earth and water and the fruits
Of my country be sweet, God.
Let the homes and marts, the forests and fields
Of my country be full, my God.
Let the promises and hopes, the deeds and words
Of my country be true, my God.
Let the lives and hearts of the sons and daughters
Of my country be one, my God.

—Rabindra Nath Tagore.



He presided at the Annual
Prize distribution on 13th
March, 1954.

SHRI AJIT PRASAD JAIN
(Minister for Rehabilitation)



SHRI HUMAYUN KABIR
Chairman, Board of Administration,
Deshbandhu College.

DESH

Vol. II

APRIL 1954

No. 1

Editorial

This is the second issue of the Desh, and it is rather important in some ways. It is coming out at a time when we have behind us a substantial slice of College life. The College has already sent its first batch of Preparatory students to the University examination and it is a pleasure to record that the 'score' was quite good in the "first innings". This year the first graduates will have been turned out of the college portals. In another year some of us will perhaps gather here as old students.

To a visitor turning up to have a second glance at the College since he saw it last on the Foundation Day much will appear pleasing. From a forlorn Ashram perched in the black and dreary soil, the College is emerging into a colourful and busy place. We remember how in the first months we felt shy in telling the exact number of students to the eager enquirers. The number was a modest one—less than a hundred. Speakers and guests to the College

were invited with a certain amount of trepidation lest they should feel disheartened by the small audience we could provide. But the College managed to sustain some warmth by keeping up increasing activities, all of which have come to stay as healthy traditions. The number of students has almost trebled this session, and there is a stir of life all around. The number of library books—all new ones, to be sure—has greatly swollen, and is about 2200 at present. While 75% of them relate to the various subjects which are taught in the college, 25% are books of a general nature which students of all subjects may read with profit.

The general condition of the Kalkaji Township in which the college is located—whether permanently or temporarily, we do not know—has also improved during the last one year and a half. In the middle of 1952, there were not many people living in this area; to-day practically all the houses are more than full, and more houses are being

built to accommodate thousands who are still without any accommodation. The scarcity of water is already a thing of the past. Electricity too is on its way. Already electric posts have been set up and electric wires are being fixed all around. We do hope that from the beginning of the next session the college will have electric lights and fans. Lights will make it possible to have some of our extra-curricular activities, dramas in particular, after night-fall; and fans will give the students and teachers much-needed relief in the sultry summer months. Transport to and from Kalkaji has also improved to some extent, and it is no longer necessary to wait for hours and hours to be able to catch a bus. There is hardly any doubt that the material setting of the college has improved and will improve further.

We wish we would say the same thing about our intellectual output also. But can we really? The question of results in the University Examination need not be raised in this connection. As stated already, the first batch of students who appeared in the last Preparatory Examination did better than the most optimistic teacher in the College anticipated. But what about our extra-curricular activities? Our debates are not usually of any high standard, and they are few and far between. Our College magazine languishes for want of good articles. We wanted to bring out two issues this year; we find it difficult to bring out even one for lack of printable material. It is worthwhile remembering that

the College magazine is the student's magazine; and although a few articles from the teachers are always welcome, the magazine should in the main reflect the thoughts and hopes and literary talents of the students. The teachers are there to guide us, not to usurp our place.

It is perhaps because of this lack of intellectual fire in us that we emphasise merriment a little too much in our extra-curricular activities. Merriment has of course an important place in the scheme of life, but in an educational institution you must strike a balance between laughter and thoughtfulness, between the lighter and somber sides of life.

Here we would respectfully draw the attention of the authorities to a point which in our opinion is worth attention. This College caters for the Prep. and B.A. Pass students. There is neither any B.Sc. nor any B.A. Honours class. This, we feel, is a handicap in the way of raising the general intellectual level of the students. If we had B.Sc. and B.A. Honours classes in a few Arts subjects, the best of our Prep students would not have migrated to other colleges in the University campus soon after passing Prep Examination. We know most of them left most reluctantly, for it is no pleasure for them to travel almost daily a distance of about thirty miles. They left because they could not afford to sacrifice their career to comfort. We wish them all success in the new institutions which they have joined. But it is worthwhile considering whether this

College cannot do something to retain its best Prep. students by providing facilities for instruction in the B.Sc. and some of B. A. Honours subjects. That their continuance will tend to raise the general intellectual level of the College, no one with any experience of educational affairs will deny. An average Pass student in a college, which provides instruction to Honours students also, is intellectually better equipped than his counter-part in a mere pass college. We learn as much from our discussions and debates and informal friendly contacts as from our class rooms. To impart a better intellectual tone to this college and provide ampler facilities for higher education to boys and girls of the new townships, it is imperatively necessary that Honours and B.Sc. classes should be added to what we have in near future. This we know will mean a further amendment of the Delhi University Act. But Acts are made to facilitate social progress, not to retard it. There should, therefore, be no hesitation in amending the present Act, if by such amendment further progress in education can be achieved.

We know that this is a big question and its solution depends upon the policy of the Delhi University and the policy of our Board of Administration. It would also add to the expenditure of the College. We are, however, sure that a major portion of the increased cost will be met by larger admissions. We hope that in the interest of the college and that of the increasing population in

this part of New Delhi, the Board of Administration will take the necessary steps to add B. A. Honours, B. Sc. (Pass Course) and the Pre-Engineering Classes to the College. We have no doubt that with the addition of these courses the college will begin to flourish immediately, otherwise it is never likely to have enough numbers and the object for which it has been founded will be defeated.

The number of students at present in the Preparatory Class is 151 and that in the B.A. 34. The Preparatory Class cannot in a short period of 9 month's stay in the college, be expected fully to contribute their share in establishing lasting traditions or cultivating that patriotic intimacy with the college which should be the joy and the pride of its students. The future of the Preparatory Class is, in any case, uncertain. It is the Degree class that forms the backbone of a Delhi University College. We, at present, cater only to the B.A. Pass Course and the number in this class will continue to be very small unless we can offer B.A. Honours as well as B.Sc. (Pass Course.)

To revert to our extra-curricular activities we may refer here to a note of criticism which has become apparant of late. To be more precise, last year the President had hardly any occasion to face points of order or points of information. This year, however, a considerable part of the time of the house was taken up by questions and answers. This in a way is a healthy sign for it shows a

new awakening among the students of the College. But if we carry this questioning or critical spirit too far, it might become impossible for either the President or the Secretary to get through the programme of extra-curricular activities.

There is another little matter in which we suppose we ourselves can set things right. There has for sometimes past, been a feeling among a number of students that all is not right with the college canteen. The fare provided is not as good or as various as it might be and the prices charged are, comparatively higher, otherwise quite a number of our

students would not avoid the college canteen in preference to the stalls outside. We hear that the unsatisfactory state of affairs in the canteen has been brought to the personal notice of the Principal. We know how keen our Principal is on having everything tip-top in the college. We have no hesitation in emphasizing the need for early improvement in the canteen. We hear that the matter is under the active consideration of the Principal. We have, therefore, little doubt that steps will soon be taken to see that the canteen provides better food at more reasonable rates.



PRINCIPAL HARISH CHANDRA
Reading the Annual Report.



Raj Popli
Receiving prize.



Surrinder
Receiving Prize.

THE PROBLEM OF UNEMPLOYMENT

(S.M. JHANGIANI, M.A.)

The problem of unemployment has become a burning topic of the day. The ever-growing unemployment particularly of the educated class has roused the attention of all political parties, inter - alia the Congress and the Congress Government which discussed the problem in full both inside and outside the Parliament. The extent to which unemployment exists has not yet been ascertained and *prima facie* can never be ascertained in the near future in the absence of relevant data or statistics. The figures furnished by the Employment Exchanges in the country cannot be taken as the correct index of the situation in as much as they show only a section of the vast unemployed population i.e. the educated and the skilled class. And yet there might be a large number of educated as well as skilled persons who might not be registered with the Employment Exchanges, leaving aside the multitude of rural population.

Let us now examine the problem - the three R's of unemployment i.e. the Reasons, the Results and the Remedies. It is proper to diagnose a disease in the first instance rather than to proceed carelessly to cure it on presumptions and assumptions.

As pointed out by the Planning Commission, the problem is not merely one of growing unemployment but also of chronic under-em-

ployment, and any remedial measures adopted by the Government will have to take both these factors into consideration. Prof. D.R. Gadgil, speaking at the Delhi School of Economics, said that it would be more correct to term underemployment or disguised employment as disguised unemployment or disguised under-employment. According to him, technological progress in industries and institutions has been affecting employment.

Tracing the causes of unemployment, the Reserve Bank of India Bulletin for July 1953 suggests that "it is largely a consequence of the break in world prices, the deterioration in terms of trade, and the effect of these on domestic incomes". It also suggests that revival in world prices or, alternatively, increases in the rate of domestic investment should correct the adverse trends.

There are innumerable reasons for growing unemployment, particularly in the recent past. Apparently a tremendous increase in our population every year is one of the most important factors. The census figures of 1951 (356.89 millions including Jammu and Kashmir, 4.37m) show a population increase of 42.06 millions over the figures of 1941. This alarming growth of population, if it is not checked in time, may cause a havoc in India in the coming 20 years. The International Labour

Organisation report entitled "Measures for Protection of Young Workers in Asian Countries" warns that Asia is in danger of wasting its "most precious resource" unless steps are taken immediately to increase facilities for training and protection of children and young persons. The report cites population trends indicating that seven Asian countries will have a total population of 720m persons by 1970—a rise of 150m inhabitants, or more than 25%. The report found that "although significant progress has been made by many of these countries in economic development, this seems not to be sufficient owing to various obstacles to create employment opportunities required to meet the needs of the ever-increasing population".

Our system of education is much to be blamed, particularly for enormous increase in unemployment of the educated class. Thousands of Matriculates and Arts graduates are turned out by our Universities every year to fill clerical cadre posts in the Government and private offices. Technical or vocational training lags behind the needs of the country. The so called 'oven fresh' graduates are good for nothing excepting for low-paid jobs, for which there has of late been strong competition so that the ratio of posts to persons in some cases comes to 1 : 1000. Some Universities allow candidates to appear privately to the detriment of their educational standards. The dignity of manual labour is not emphasized in our Universities which impart bookish knowledge. Our

educational system, therefore, needs reorientation. Dr. G. S. Mahajani, Vice-Chancellor of the Delhi University, has suggested the formation of a tripartite committee of high ranking educationists, administrators and industrialists to make concrete recommendations for modification in the present system of education and also for tackling the problem of the educated unemployed. He deprecates the directive of the Planning Commission to the State Governments to restrict admission to Universities as that will merely reduce the number of the unemployed.

The results of unemployment are not far to seek. In the words of Prof. S.N. Aggarwal, "the question of providing employment to the educated youngmen of the country is assuming threatening proportions. On the one hand, the State Governments as well as the Union Government are trying to expand educational facilities both in urban and rural areas : on the other, our schools and colleges of the existing pattern are directly swelling the ranks of the educated unemployed in India. These unemployed youth are a potential danger to the functioning of democracy in the country ; they threaten the very foundations of our socio-economic structure and political stability. Both in rural and urban areas, therefore, the spectre of unemployment haunts our newly-won freedom with threats of violent upheavals. It is not Communism that is our real enemy ; it is only a symptom of a chronic disease — the malady of hunger and poverty. Our enemy

No. 1 is the ever-yawning gulf of unemployment and underemployment in the country”.

A number of plans — short term and long term have been suggested by various political parties, labour and commerce organisations and distinguished economists to fight unemployment. But strong measures cannot be adopted until and unless we know where we stand. Without knowing the temperature of the sick, no good doctor will recommend a strong dose of medicine. Likewise, we ought to know the extent to which the unemployment exists and to that end data must be collected as to the number of unemployed, class of unemployed *i.e.* educated, skilled, agriculturists etc., the number of dependants on each and so on. The compulsory registration of the unemployed may be resorted to, if felt practicable and necessary.

“Prevention is better than cure”, and so further retrenchment in all sectors - public, state and industries etc. - should be legally prohibited. In cases of unavoidable retrenchment, a reasonable amount of compensation should be paid to the workers so displaced.

Reorientation of our education with a technical and vocational bias has been recommended as the only panacea for unemployment. As majority of India's population depends on Agriculture as the only source of living, agricultural bias in our educational system is regarded as a step in the right direction.

Restrictions should be imposed on the import of articles which can easily be manufactured or are produced in India. This will subsidize our own industries as well as solve our unemployment problem to a certain extent in as much as such industries will get an indirect help to expand and thus create facilities for more employment.

To give them practical knowledge and experience, raw graduates should be taken into industrial establishments, factories etc., as probationers. A waiting list should be maintained and trained persons should be given preference at the time of recruitment. This will also add to the efficient and smooth running of establishments.

The working hours should be reduced throughout as a temporary measure. This will not only create fresh employment opportunities, but will indirectly add to the efficiency of the worker. He will be able to get leave so far refused to him or even otherwise recoup his health and vigour.

Compulsory retirement after the prescribed age cannot be overruled as a remedy for reduction of unemployment. The argument to grant extension of service to certain Government servants in the interest of efficiency cannot be maintained under the present circumstances. The retirement of high officials, who are drawing the maximum of pay, will facilitate employment of more persons. To maintain the high stand-

ard of efficiency suitable persons should be attached to officers, due for retirement, to enable them to grasp the work.

Lastly, irrigational works should be started forthwith to provide work for the workers simultaneously with the planning for the future. The projects hitherto held in abeyance should immediately be restarted. Special unemployment loans should be floated for this and similar purposes. Loans should be advanced for the development of cottage and small-

scale industries like toys, plastic and wood works. This will solve the problem of rural unemployment which is seasonal in character. Official propaganda and patronage for the use of home-made products should go a long way to reduce unemployment.

It is hoped that our Government in co-operation with the public and various political and economic organisations will find a permanent solution of this gigantic problem.

THE JOYS AND PERILS OF MOUNTAINEERING

The happiest man in this eventful world is one who can feel that he has achieved something, considered by common people as beyond achievement. Reaching the top of Mt. Everest was considered until recently an impossibility. It was made a possibility by the untiring efforts of the Col. Hunt's expedition, in particular by Edmond Hillary and 'Tiger' Sherpa Tenzing. Tenzing spoke the truth when asked how he felt at the top of the Everest, he said that he was the happiest man on earth. The highest degree of happiness is obtained when a long sustained effort and concentrated devotion directed to achieve something succeeds. Nowhere do we find this complete happiness more than in the daring pursuit of mountaineering.

To be a mountaineer one should be capable of constant physical and mental effort called for when a man is above 20000 feet. He has not only to face the cold weather, snow, blizzards, crevices etc., but also to avoid falling a prey to the inevitable longing for relaxation. This tendency to laziness should not effect him. He should be dependable in all eventualities and be full of courage and daring. He must not be selfish and must learn to act in co-operation with others, for the team spirit is essential to success in mountaineering. Above all, he should have a strong desire to achieve the heights and to witness the unique beauty of that land of snow often called "the abode of the

gods", as it slowly folds itself before him.

A feeling of exhilaration and joy at having defied nature and come nearer to the Divine is what he gets as his reward. But he gets something more in addition - he enjoys the colourful sunrise and sunset over the eternal snows.

Of the hazards facing him we can form an idea if we remember that in spite of man's immense capabilities, more than six out of every ten attempts fail completely. A mountaineer should, therefore, be prepared to face and overcome disappointment. The Scottish expedition to the Himalayas, led by H. Murray, failed to climb the so called formidable peaks of Hanuman and Rishi because of the bad conditions of soft snow and the presence of a rock wall rising abruptly to a thousand feet. We also know how the party led by the French mountaineer, Maurice Hertzog, fared. The expedition came, in the first instance, for climbing Dhaula Giri. After a month's futile reconnaissance they found that the only climbable slopes of the peak were beyond approach. They then diverted their efforts to Annapurna as an alternative trophy. Here too they had to negotiate ice falls and crevices. They found the way to the top frequently disturbed by avalanches. Time at their disposal was short and the final slope too long. This attempt succeeded

only at the expense of Hertzog's limbs, which were so badly frozen as to necessitate amputation later on. The expedition of Col. Hunt to conquer Mt. Everest was the 10th attempt of its kind. Only a few months earlier, in the winter of 1952, six picked climbers of a strong Russian team, while attempting to reach the Everest up the northern slopes, mysteriously disappeared, leaving no trace behind. Their comrades made an extensive search for them, but it was of no avail. How and where they disappeared will perhaps never be known. Col. Hunt's expedition created a world-wide stir; its progress was reported in the press from day to day; and its success was hailed with delight all over the world. But it would not have succeeded if others had not failed before it. Col. Hunt and his colleagues carefully scrutinized the experience of the previous expeditions, and avoided the pitfalls which had marred their efforts. Here is a typical example of the famous saying: our failures are the pillars of our success.

Mountaineering is a manifestation of two of the basic urges of man's nature - his urge for the un-

known and his spirit of adventure. The Daily Mail of England has now organized a new expedition to trace the whereabouts of the Abominable Snowman - a creature who is believed to live in the Himalayas but whose identity is not yet known to science. A proposal has also been mooted to organize an expedition for the conquest of the Kanchanjhanga - the second highest peak in the Himalayas.

It is queer that we in India have not yet played any large part in these expeditions to the Himalayan peaks. The Himalayas belong to us; they are the source of our holiest rivers, the abodes of our rishis and yogis, the legendary home of some of our gods and goddesses. It is therefore in the fitness of things that we should shake off our lethargy and take to mountaineering in ever-increasing numbers. The West Bengal Government has done a splendid thing by establishing a School of Mountaineering near Darjeeling with Tenzing as its Director. A school of this sort is essential, for, apart from hardihood and bravery, mountaineering requires a vast amount of technical knowledge and skill.



Running Broad Jump—Gajraj Singh



Gajraj Singh : the best Athlete
of the year



Picnic at Okhla : Lunch

ALL INDIA MOSQUITO CONFERENCE

In 1947 I was working in the C.I.D. at Coca Cola. On Saturday evening a handsome mosquito was announcing loudly by the beat of drum: "To-morrow on Sunday at 8 A.M. a Mosquito Conference is going to be held at the T.B. Grounds where our national hero Mr. Bhin Bhin Khan Machhar and the Honourable Mr. Hole Dweller will speak about the present political situation. It is the duty of all patriots to attend the Conference and make it a success". After the announcement I noticed great enthusiasm among the mosquitoes; they were all talking about the Conference.

I too went there on Saturday morning and saw the mosquitoes coming from all directions in large numbers. I saw a good many mice also, but they were sitting under shady bushes in order to escape the notice of the birds. The stage was beautifully set with flower bouquets, and there was arrangement for loud-speakers. The proceedings began with an exquisite song sung by a charming she-mosquito.

* * *

Awake! O dreamy mosquitoes Awake!
Shake off your sleep! O dears! Shake!
Stir and be up and doing!
Unite and be clamouring!

Buzz, drone and sting!
Bite, bite and cling!

It's far better to die
Than to eat the humble pie!

We're multi-million strong
To finish us will take ages long!
Men live but to kill
Their own bellies to fill!
What need ew?
Human blood a drop———e e
Awake! O dreamy mosquitoes! Awake!

Long have we listened to Ahimsa's
lore!
We will not be bamboozled any more!
By platitudes sweetened to the core!
We will march to Nehru's door!
Awake and shout:
Louder than the communists!
"Our demand: human blood"!
"White, black or red!"
Any! we do not dread!
Come friends! let us muster strong!
Come friends! Do not tarry long!"!

In the meantime Mr. Bhin Bhin Khan Machhar and Mr. Hole Dweller arrived. Every body stood up in their honour. After the opening song Mr. Bhin Bhin Khan addressed the conference. His speech is reproduced below:

"Dear Comrades,

It is time now to gird up your loins. The Government is going to deny us our rights. We sacrificed our lives for the sake of our country. The skins of the white are still bleeding with our stings. We boldly entered their mosquito nets and injected them with malarial germs. In the Second World War our mice brethren, taking grave risks, deprived

them of their food ; while we mosquitoes sucked their blood and killed them with malaria. Ultimately they thought it better to leave our country.

Now when the country is free, she has gone under the control of Gandhi & Nehru. Where were they when she was a slave ? We do not wish to rule over others but to secure our just and legitimate rights. Now when we raise our heads we are suppressed. Day before yesterday when our brethern from the Gandha Nala went on strike against the new suppressive kerosine oil, *Phenyle* and D.D.T. bombs were thrown upon them. 123 of our heroes were killed and about 240 injured. In villages where we had full sway uptil now, the

Government has started cleaning our breeding places. In city areas we are treated even worse. We cannot bear this treatment any longer. We shall have to stand united against this undemocratic Government."

After this the Honourable Mr. Hole Dweller began his speech. He had hardly said "Dear Comrades" when a big eagle came sweeping like an arrow from the blue sky and in a flash carried him away in his claws. A great confusion followed and the audience dispersed shouting, "Nehru Government Tor Do," Hamara Rights Chhor Do".

Narinder Singh Narula
Prep Science.

* * * * *

The Religion of Man

‘He is a prince among men
Who has effaced his pride in the
company of the good.
He who deems himself as of the
lowly,
Shall be esteemed as the highest of
the high.
He who lowers his mind to the dust
of all men’s feet,

Sees the Name of God enshrined in
every heart.
He who bears no malice in his bosom
Will see a friend in every man.
The man of God will receive pain
and pleasure with equal thanks,
And will be unaffected by the good
or evil of others.”

Teja Singh, *The Psalm of Peace*

A NEW LIFE AT LAST!

It was dawn. The glory of the moon was fading away. But for the morning star all had vanished out of sight. And nature wore the fresh beauty of the new day. There was a hush of silence all round, for, every one was lying in rest and peace. Only birds were stirring in their nests and flapping their wings. The cock crowed lustily with a full-throated ease. The cuckoo poured its song upon the morning breeze and the air echoed with its sweet notes. A few people had come out into the open air to begin the day's work and fewer still had left their soft warm beds and had come out for a morning stroll.

At the increasing din of the day Ashok woke up from slumber. He lighted the candle on the stand near his bed, thus driving out the darkness from his small shabby hut. He saw his beautiful wife, Indira, lying in bed and by her side the little baby—Champa. How very charming it was to glance at them! Indira's beautiful hair spread out on the pillow and her face. Her rosy cheeks, half covered with hair and their shadow caused by the light of the candle, looked exceedingly beautiful. Little Champa, the innocent baby, was no less beautiful than her mother.

Ashok moved to her bed in amazement. He had never before witnessed this sleeping beauty. Even if he had come across such a scene, he never had an eye for it. He could not

understand why he was attracted by it now. But he did realize that he was very fortunate in having got such a beautiful wife. His looks then moved over the innocent Champa. Ah, what a lovely little girl! He bent down to kiss her innocent face. But immediately he changed his mind. He realized it would disturb her sleep.

Sadness was growing over his face gradually. He knew that as soon as Champa got up, she would ask for Ramesh, whom she had loved so much. Ramesh and Champa were great friends. Never could they live without each other for more than a few hours. The whole day they played, laughed, roamed about, and quarrelled. But their quarrels were never stable. Within an hour's time of their quarrel one would apologize to the other, and then forget all about it. There was a big group of children in the neighbourhood; and Champa and Ramesh were considered to be their leaders. Nobody would enjoy any play until Champa and Ramesh would patronize their game. Sometimes Champa and Ramesh would pretend to be mummy and daddy, and others would play the roles of children and shopkeepers. And thus they would go on playing and playing until their real mummy and daddy would call them. Sometimes they would indulge in mischief-making, and again Champa and Ramesh would become their leaders.

But Ashok came to know of all this very recently. He never knew any thing beyond his music, not even about the affairs of his own house. It was Indira who managed every thing. Ashok never cared to look into the affairs of his house and all the time remained busy with his musical instruments and his world of music. Indira would request him repeatedly to start some business or find out some source of income, but every time his reply was "Father has left sufficient for all the three of us. Let me enjoy music for the rest of my life". Indira tried to persuade him in every possible way, but he never came round. He would always turn a deaf ear to her pleadings and, in fact, he never liked to hear any thing from Indira. Before his marriage he had never seen Indira. He hoped that his wife would also have a passion for music and that after marriage both would sit together and sing and dance and play upon instruments. But his hopes were not fulfilled. Indira never loved music. She never liked Ashok's ways. That was the only reason why she could not win Ashok's love in spite of all her beauty and her charming ways.

Ashok's love for music was boundless. The whole day he would pass in the company of his fellow musicians. He would often go with his companions to places of natural beauty and have musical concerts. When he pulled out his *tabla* and started tapping it softly using his left palm on the centre and thumb of the other hand on the edge, he produced a warm and ringing sound. For a

little while he would hum a tune and then suddenly start singing in a clear and enchanting voice, and every one would look up in surprise and admiration. The soft melodies addressed to hills and rivers would float over the wind until all the chattering groups nearby would grow still to listen in thoughtful rapture.

Then suddenly it would vanish like the scintillating colours of a soap-bubble when it bursts. Rapidly the muttering groups would fill the background of silence, which had for a few seconds been almost agonizing.

Time passed. Lean days now came over them. Nearly all the property was sold off. Indira with tears in her eyes would often ask Ashok to arrange for some way of earning money or start some business, but he would not listen. One day Indira asked him to give her his instruments so that she could pay back the debt of a neighbour who was pressing hard for it. Ashok was stunned. He became angry and in a fit of rage shouted, "Would you snatch from me my dearest belonging in this world, my life, my spirit. No, no! I will never give you that." Indira's hidden tears trickled down her cheeks. Amidst sobs she said, "My lord! suggest to me some other way to save our honour, to save ourselves from the clutches of the law. The landlord is going to file a suit against us. The day may not be far off when we shall be on the pavements of the town, living like beggars." "Why don't you dispose of your ornaments?" Ashok questioned."

'They were sold long ago. In fact, every thing except your musical instruments has been sold. My Lord ! give me your instruments and save the family from disgrace. Save the honour of your worthy ancestors, whom people of the town respected and still respect so much.'" And she began to weep like a child.

At long last could Ashok see the stark reality. But it was too late. There was no other way to pay back the loans. One night they arranged secretly for transport and came away with their few belongings to this new place—away ! far away from their

native town. Here they built this small shabby hut and started living a new life.

Ashok still enjoys his music, but without his instruments. He works hard to earn a living. Indira is contented. She too works hard to keep Ashok in good humour. But little Champa ! she very often asks "Won't we go back to Ramesh and Rupa, Mummy ?" And mummy's business is to try to divert her attention to the new surroundings.

Basantlal Hariasra.
B.A. III year.

* * * *

"Through our sense of truth we realise law in creation, and through our sense of beauty we realise harmony in the universe. When we recognise the law in nature we extend our mastery over physical forces and become powerful ; when we recognise the law in our moral nature we attain mastery over self and become free. In like manner the more we comprehend the harmony in the physical world the more our life shares the gladness of creation, and our expression of beauty in art becomes more truly catholic. As we become conscious of the harmony in our soul, our apprehension of the blissfulness of the spirit of the world

becomes universal, and the expression of beauty in our life moves in goodness and love towards the infinite. This is the ultimate object of our existence, that we must ever know that "beauty is truth, truth beauty" ; we must realise the whole world in love, for love gives it birth, sustains it, and takes it back to its bosom. We must have that perfect emancipation of heart which gives us the power to stand at the innermost centre of things and have the taste of that fulness of disinterested joy which belongs to Brahma."

Rabindra Nath Tagore, *The Realisation of beauty.*

GEMS OF THOUGHTS

“Weapons do not cleave this self, fire does not burn him ; waters do not make him wet ; nor does the wind make him dry.

He is uncleavable. He cannot be burnt. He can be neither wetted nor dried. He is eternal, all pervading, unchanging and immovable. He is the same for ever.

He is said to be unmanifest, unthinkable and unchanging. Therefore, knowing him as such, thou shouldst not grieve.” *The Bhagvat Gita* tr. by S. Radhakrishnan.

* * *

“It is better to live alone, there is no companionship with a fool. Let a man walk alone with few wishes like an elephant (roaming at will) in the elephant-forest. Let him commit no sin.”

“Companions are pleasant when an occasion (or need) arises ; contentment is pleasant when mutual. At the hour of death merit is pleasant. The giving up of all sorrow is pleasant.”

“Happy is virtue lasting to old age ; happy is faith firmly rooted ; happy is the attainment of wisdom ; happy is the avoidance of sins.”

Dhammapada, tr. by S.
Radhakrishnan

* * *

“Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done
In earth, as it is in heaven.
Give us this day

Our daily bread.
And forgive us our debts,
As we forgive our debtors.
And lead us not into temptation,
But deliver us from evil :

For thine is the kingdom,
And the power,
And the glory,
For ever. Amen,”

The Gospel according to
Matthew—the Sermon on the Mount
—tr. by E.S. Bates.

* * *

“Muhammad said,” “It is indispensable for every Muslim to give alms”. The companions asked, “But if he hath not anything to give?” He said “If he hath nothing, he must do a work with his hand, by which to obtain something, and benefit himself ; and give alms with the remainder.” They said, “But if he is not able to do that work, to benefit himself and give alms to others?” The Rasul (Muhammad) said, “Then he should assist the needy and oppressed.” They asked, “What if he is not able to assist oppressed?”

INTER-COLLEGE DEBATE FOR 'DESHBANDHU CUP'



Standing : Surrinder Pal Singh, Vijay, Sushil Ahluwalia, Mirza,
Sitting : Prem Popli, Rama Murti, Mr. B.B. Gupta, Dr. K.C. Khanna,
Harish Chandra (*Principal*) Dr. Birch, Satish Sud, Daljit Arora.

UNION COMMITTEE 1953-54



Standing : Arjun Hingorani, R.K. Sud, Sushil Ahuja, Yash Purang, Yudishtar.
Sitting : P.C. Chakravarti, Prem Popli, Harish Chandra, Surrinder Pal Singh,
Leela Hari Das. (*Principal*)

He said, "Then he should exhort people to do good." They asked, "And if he cannot?" He said, "Then let him withhold himself from 'doing harm to people; for verily that is as alms and charity for him."

The sayings of Mohammod tr. by Suhrawardy.

* * *

The glory of a good man, is the testimony of a good conscience.

Have a good conscience, and thou shalt ever have joy.

A good conscience is able to bear very much, and is very cheerful in adversities.

An evil conscience is always fearful and unquiet.

Thou shalt rest sweetly, if thy heart do not reprehend thee.

Never rejoice, but when thou hast done well.

Sinners have never true joy, nor feel inward peace; because "There is no peace to the wicked," said the Lord.

And if they should say "We are in peace, no evil shall fall upon us, and who shall dare to hurt us?" believe them not; for upon a sudden will arise the wrath of God, and their deeds shall be brought to nought, and their thoughts shall perish.

The Imitation of Christ

Of the Joy of a good Conscience
THOMAS A KEMPIS

* * *

"And indeed a bird is so made that it must fly, collect food, and build a nest, and when I see that a bird does this I have pleasure in its joy. A goat, a hare, and a wolf are so made that they must feed themselves, and must breed and feed their family and when they do so I feel firmly, assured that they are happy and that their life is a reasonable one, Then what should a man do? He too should produce his living as the animals do, but with this difference, that he will perish if he does it alone; he must obtain it not for himself but for all. And when he does that, I have a firm assurance that he is happy and that his life is reasonable."

"For the world is both a good and a bad world, and man is both a noble and a wicked creature. Life is often so happy and often so sad, and human society is often so cruel, and yet often not lacking in true kindness. Knowing that this is the case, how shall we proceed except by eminently kind, tolerant, and ironic thinking? Great wisdom consists in not demanding too much of human nature, and yet not altogether spoiling it by indulgence. One must try to do one's best, and at the same time, one must, when rewarded by partial success or confronted by partial failure, say to himself, "I have done my best." That is about all the philosophy of living that one needs."

A Confession by Leo Tolstoy

* * *

A SERVICE SELECTION BOARD INTERVIEW

In the days of the British rule in India the selection of personnel for the Indian Forces was carried out in an unscientific way. Then the interview lasted only 15 or 20 minutes and the Selection Board was unable to judge the real merits and demerits of a candidate in almost 99.9% cases. The result was that the whims and fancies of the President and his colleagues played an important part in the selection of the personnel for the Indian Defence Forces.

In the early forties the system of recruitment was altogether changed. The western countries had devised a new fool-proof scientific method. India also made an experiment on the same lines and this has proved successful.

After qualifying in the written test held by the U.P.S.C., the candidates are called for the interview in batches of 50. About 33 go to the 11 Board, and the other 17 go to the 17 Board. Another batch of 40 candidates goes to Bangalore. These Selection Boards are meant only for the Army and Navy candidates. The Air Force Selection Board is at Dehra Dun. The interview lasts for five days and the candidates are required to live there for this period.

The interview begins from the time the candidates leave the Railway Station in an Army truck. In the evening at about four the candidates

are required to report to the Psychologist who asks the candidates to fill in certain forms, many of them in duplicate.

On the next day the Psychologist gives the candidates many tests which include the intelligence tests further subdivided into two tests of 50 questions to be done in groups of 10 or 5 or 3 questions. There is another test of drawing containing 25 questions in two groups of 10 and 15 questions. There is a story writing test i.e. the candidate have to write a story after seeing a picture for 1/5 a minute or so. There are six such stories to be written. Then there is a personality test in which the candidates have to write answers to 50 practical problems with which an imaginary person has to deal and the candidates are required to answer those questions for that person. Then there is an essay to be written on "*Yourself*". Then the psychologist forms an almost perfect idea of the psychological aptitudes and development of the candidate. There is a test in which 75 words are shown one by one for 30 seconds and a sentence is to be written with those words within 30 seconds. The candidates then go to have their lunch and after that they are free to go anywhere they like.

On the third day the candidates are required to report to the G.T.O. i.e. "Group Testing Officer". There are four or five G.T.O's. in the Board,

each for a group of 7 or 9 candidates as the case may be. He conducts a series of tests. Then there is a speech test in which the candidates are required to deliver an extempore speech on a given subject. From then the group obstacles begin, the name of this test being Progressive Group Obstacle Test. In this the group is required to go across some obstacles in a specified time along with some load, a plank and some ropes. The area in between the obstacles is out of bounds for the candidates as well as for their load. Then there is another test called Group Obstacle Race. In this test the different groups are allotted the same load but different tracks. Every group tries to come first.

Then the candidates are required to appear before the President for an interview. Here the President cross-examines the candidates on the information supplied to him by the forms filled by the candidates on the first day. This interview lasts for about 15 to 20 minutes.

In the evening there is another test to be taken by the candidates. i.e. The Individual Obstacles. In this test there are 10 obstacles to be completed in 3 minutes. One can repeat them also but only after attempting all other obstacles successfully, not otherwise. The marks of the repeated obstacles are also counted.

On the fourth day there are only two tests to be performed i.e. The Command Task and the Final Group Task. In the Command Task every body is given the command of his group and is asked to conduct his group through the obstacle. In the Final Group Task the group is asked to cross an obstacle in a specified time along with some luggage. This finishes the work on the fourth day.

Either on the fourth day in the evening or on the fifth day in the evening a conference of all the officers in the Board is held. The results of the candidates are then compiled and announced. In order to enable the psychiatrist to have a look at the faces of the candidates, each candidate is called and kept there for a few minutes, and in order to remove his embarrassment, the candidate is kept engaged in talking for the time being.

Those who are selected are then sent for the medical examination and the others are sent back to their homes. In this way the mental and physical qualities of a candidate are fully exposed before the *Psychologist*, *G.T.O.* and *President*. As nobody can possibly deceive all of them, this is described as a fool-proof method.

The best way to be successful is "*Be Straight-forward, truthful and frank in your dealings*".

Navin Kanwal
Pre-Medical II Year.

THE CONQUEST OF THE EVEREST

Man is curious ; he wants to know things unknown ; he wants to see things hitherto unseen. He will smilingly court danger, difficulty, hardship, nay even death in pursuance of this urge. The horrors of the sky and the terrors of the deep fail to daunt him. It is this lure of the unseen that takes a man from his cosy bed in a city to the rugged terrain of the mountains—to the death's valley in the Himalayas.

Legends tell us that there dwell in Kailash Siva and Parvati along with other gods. But science has pricked the bubble of these legends. Man has seen the regions hitherto unseen ; Tenzing Norkey and E. P. Hillary have at least conquered the highest peak on earth.

Since 1921 attempts have been made to reach Mt. Everest. In 1921 Col. Bury made a reconnaissance of the mountain when a detailed survey of the Everest region was made and the map of the area prepared. The first actual climbing took place under the leadership of the Hon. C. G. Bruce in 1922. There were three separate attempts made on the peak by members of the Expedition ; G. L. Mallory and Dr. T. A. Somervelle reached a height of 26,985 feet without the use of oxygen, while Captain G. Flinch and Bruce reached 27,300 feet with Oxygen.

The 1924 expedition was led by Lt. Col. E.E. Norton. He reached 28,126. ft. It was during this expedi-

tion that Mallory and Irvine lost their lives. Between 1924 and 1951 there were several climbing expeditions and one reconnaissance expedition. In 1951 Eric Shipton discovered the new southern route to Everest. This and the experiences of the two Swiss Expeditions were very helpful to Col. Hunt in planning the last victorious expedition.

Equipped with better scientific apparatus and a good deal of planning, Col. Hunt began his operation early in 1953. Having established the Base Camp at Khumbu Glacier at an altitude of 17,225 feet, altogether eight camps were set up at different heights. The camp No. VIII was set up at an altitude of 27,800 feet. Raymond Lambert, a member of 1952 Expedition, who with Tenzing reached 28,215 feet, the highest point reached before the present one, says: "It is in the final 1000 feet of Everest that all the powers of Nature reach their climax to fight back against the climber. As the air grows thinner, your legs grow heavy as though they are sticking to the ground, your arms feel as though they are made of lead, your brain works only fifty percent and a light veil falls on your eyes".

On May 29 Tenzing and Hillary left the Camp by 6-00 A.M. It was a brilliant morning. With infinite patience and courage they crawled higher and higher up till they reached the top—the snow-covered final emi-

nence of Everest—at 11-30 A. M. Tenzing, a devout Buddhist, placed some sweets and planted the Indian along with the British flag on the peak. They remained there for fifteen minutes taking photographs.

We salute the conquerors of the Everest—Tenzing Norkay, Hillary, and last but not least, Col. Hunt, who organised the expedition. But in saluting them, let us not forget those who had toiled and failed in the past, for Col. Hunt built on the foundations which they had laid.

Tenzing's name has become a household word in India to-day. He

has been *feted* and honoured by the Indian people and Government. He has been honoured by the British people and Government too. An unknown Sherpa, endowed with daring and hardihood and determination to reach the goal, he has, as it were, been reborn with a halo of glory round about him.

May his example inspire others. Let us always remember that nothing great and noble can be achieved without courage and determination. But courage and determination must be accompanied by planning. Both are equally necessary for success in every walk of life.

Sushil Ahluwalia.

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"A picture by a master hand, a poem by one who is sensitive to the spiritual side of life, the playing of a violin by a genius like Kreisler, a walk through gaunt leafless woods in autumn, a contemplation of the glint of June sunshine upon the honeysuckle, or the sight of an old church in the waning light of the westering sun—these things may

move him to fine feelings of a kind which the ordinary activities of life do not usually call forth. There is a spiritual power in these moments, which we remember long after they are gone. Rightly used they can become as Jacob's ladders leading from earth to heaven."

Paul Brunton, *The way of Divine Life*.

ON THE COLLEGE STAGE

Encouraged by the warm reception by the students of the college of its last year's production entitled *Ghaddar* the College Dramatic Club staged two one-act plays on 14th and 15th September, 1953. The plays selected were *Purab Pachhim* by Shri I.S. Johar and *Kis ka Ghar* by Prof. R.K. Sud. The former play was a farce and the latter a grim tragedy.

The selectors could be sure of success with *Purab Pachhim* as farces and broad comedies are palatable both to the audience and the performers. In this case, it was more so because of the two stock-characters of the shrewd Jyotishiji (played by Sushil Ahuja) and the niggardly Lala Ram Bharose with his catch word : *lo kar lo bat* (played by Yash Pal Purang). These two were supported by the characters of Maa ji (played by Miss Urmil Khanna) and the bashful daughter-in-law, Kunti (played by Miss Anita Batra). Deepak, the son (played by Jagmohan Mehra), was weak. The direction of the play being in the able hands of Miss Raj Kumari Mathur, and the make-up in those of her no less versatile sister, Miss Madhu Malti, the characters looked life-like and acted convincingly. Who can forget Jyotishiji casting his beads, the bulging tummy of Lala Ram Bharose, the endearing coyness of Kunti, the unstudied majesty of Maa ji, dressed in the typical garb of a Marwari Lalain.

Kis ka ghar was a hard nut to

crack and no wonder that the performers had to undergo hard training under Prof. P.M. Kaul and Miss Leela Haridas. Rajan's role (played by Narinder Nath Chand) was very difficult to play because of the too quick succession of different emotions and corresponding action to them.

Compared to it the role of Leela (played by Miss Santosh) was a bit easier and that of Renu (played by Miss Saroj) easier still. All the three roles fitted the performers tremendously well : Rajan, boorish in his sardonic gruffness; Leela, imperious and lashing in her tongue, and Renu irresistible in her humour, irony and sweet reasonableness. In the supporting cast Sham, the lawyer (played by Gautam Kumar Channa), was unimpressive but Dr. Cheema (played by Sushil Kumar Ahluwalia) with his squeaky voice and table-top tummy turned out to be a hot favourite. The role of the dead Chaudhry Sahib (played by Sri Chand) was not very enviable. It was an exercise in motionless sitting for over 45 minutes.

Emboldened by the three earlier successes the Club ventured to stage a four-act play : *Muhabbat ki Rah Par* or *Zamana Rang Badalta Hai* by Prof. R.K. Sud. It was indeed a trial, but, with God's grace, it came through. It required a cast of 15 consisting of 9 girls and 6 boys (and the club has 32 members). Old and new talent had to be tapped. The theme was simple and romantic. In

SCENES FROM "MUHABBAT KI RAH PAR" Staged on 29th, 30th & 31st January 1954.



(Mataji, Vimla, Rai Sahib, Pratima and Sushila)



Rai Sahib & Manmohini



Manmohini & three Friends



Pratima, Rai Sahib, Vimla, Mataji
Rajindar & Surindar

the conflict between the die-hard Rai Sahib Lala Ghanshyam Das (eminently played by Yashpal Purang) who looked at marriage as a means to enhanced prestige and increased wealth and his youngest son Joginder Kumar (played unconventionally by R.K. Sud) who regarded it as the most sacred tie that binds two hearts into one for love's sake only, we could see the spirit of the New Age in India. We have a few survivals of the type of Rai Sahib, the left-overs from the last generation but more and more of the class of Joginder Kumar. Drama holds the mirror to life and in this play the two generations live side by side. The theme of the play made all of us who were on the wrong side of forty, feel at least 20 years younger. Dame Rumour says that most of the members of the staff had to use their handkerchiefs when they heard Joginder Kumar sing his plaintive song; *mujhe ik bar phir apni muhabbat yad ati hai*. Had the singer been a singer and the stage deep enough it would have played havoc with the doting hearts. Young couples sat throughout the last Act hand in hand looking wistfully into each other's eyes. The budding "to-be-weds" sat wondering whether they would be half as lucky as Joginder Kumar and Manmohini (ably played by Miss Leela Haridas)

The play did not lack glamour. The frequent changes of saris and suits in a fully furnished drawing room in the first two Acts and the idyllic background in the 4th Act were highlights of the play. But the main interest centred round the

character contrast provided by the members of Rai Sahib's family. Rajindar Kumar (played by Sushil Ahuja) and Sushila (aptly played by Santosh) were dutiful, sober and affectionate. Suresh Kumar (played by Sushil Ahluwalia) being "damned" in a rich wife, was mildly assertive but Vimla Kumari (admirably played by Saroj Sehgal) was terribly dominating. Mataji (commendably played by Miss Urmil Khanna) was the typical Indian Mother: pious, loving, unsophisticated, forbearing and sweet to a fault. She lived for her children. Pratima, the young college girl (beautifully played by Miss Anita Batra) was soft and pert and endearing in her wiles. Manmohini's three friends were a set apart. Notwithstanding this common bond each was different from the others. Nishchinta (played by Miss Kanta Mehta) showed the self-restraint of a teacher of Philosophy; Kiran (played by Miss Giani Mamtani), as the very name implies, brought light and life with her and Amrita (Miss Indra Bhatia) played ditto to her. Mrs. Hem Lata (played by Miss Swarn Kukreja) was every inch a rich lady, genuinely aristocratic. Buddhoo Ram (admirably played by Gautam Kumar) easily outshone the young Khidmatgar (played by Surendar Ahuja)

The play would not have been a 'hit' without the settings. All praise goes to Prof. P.M. Kaul—our versatile artist-photographer-Director. Miss Leela Haridas' lilting melodious songs well-nigh compensated the audience for the croaking melanco-

ly of Jogindar's ghazals. For the make-up our hearty thanks are due to Mrs. M. Thomas, our old girl students, isses Veena Batra and Mira Bhatia and in no small degree to Miss Raj Kumari Mathur for practical suggestions. If the girls looked 'petty' it was due to the readiness with which our out-of-the-picture patrons lent saris and blouses to match and to contrast.

How much behind-the-scenes work the production of this play has

meant is known to the Secretary of the Dramatic Club, Sushil Kumar Ahuja and its Custodian General, Miss Santosh.

The members of the club are grateful to Principal Harish Chandra for his patronage, financial aid and practical guidance; to the members of the College Union Executive for active support and to the students of the College for their response and encouragement.

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"India moves forward with confidence, rooted in herself and yet eager to learn from others, and co-operate with them.....True culture derives its inspiration from every corner of the world, but it is home-grown and has to be based on the wide mass of the people.....Their culture must be a continuation of past trends, and must also represent their new urges and creative tendencies. A real internationalism is not something in the air without roots or anchorage. It has to grow out of national cultures and can only flourish to-day on a basis of freedom and equality We are citizens of no mean country, and we are proud of the land of our birth, of our people, our culture and our tradi-

tions. That pride should not be for a romanticized past to which we want to cling; nor should it encourage exclusiveness or a want of appreciation of other way than ours. We shall therefore seek wisdom and knowledge and friendship and comradeship wherever we can find them, and co-operate with others in common tasks; but we are no suppliants for others' favours and patronage. Thus we shall remain true Indians and Asians, and become, at the same time, good internationalists and world citizens".

The Discovery of India by
Jawahar Lal Nehru.

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PROFESSOR KAUL AND HIS MISTRESS

Once it so happened that I was in urgent need of some dresses for a couple of one-act plays—we were going to stage in the College. I went round in the Professors' colony asking for sarees, and although I collected a few, I needed a few more. One or two houses more and my job was done. With some hope in my heart and a smile on my lips, I entered Mr. Kaul's house. My spirits were a little damped when instead of Mr. Kaul an elderly lady greeted me. Addressing her as Ammaji, I introduced myself and let her know the purpose of my visit, "Oh sweet little girl", the old lady replied, "I have no bright beautiful sarees to give as I have no daughter-in law. How I wish I had one!"

I had not the faintest idea that Mr. Kaul was yet unmarried. It was therefore, a great surprise to me to learn that a young man like him, having all that life demands, has remained a bachelor? I at once suspected a deep-rooted cause, and being a curious girl I decided to find it out. A professor, comfortably placed in life, so cultured and comely, should stay a bachelor! Why? Yes! Why?

Fortunately, I had not to wait for a long time. The opportunity came very soon. Mr. Kaul and I were co-producers of one the one-act plays and so I came in close contact

with him. And then I could see personally the mistress of Mr. Kaul.

The mistress of Mr. Kaul is not very beautiful; nor is she very sweet; but perhaps, I am not judging her with Prof. Kaul's eyes or his lips. She is of an average type, but delicately made. Her slender streamlined body is free from any odd curves. She is always dressed in white. It might be Mr. Kaul likes white clothes and thus forces his wish upon his mistress. Poor little thing! She has to obey whatever is imposed on her. But this seems to be an incorrect thought. How could a well-educated man, a believer in equal rights, showing chivalry on most occasions ever impose his wish forcibly on his mistress? No it can't be, it is simply impossible. Who knows, it may be the choice of the mistress herself. One surprising thing is that the mistress always has a patent, brown, shredded petticoat. It might be against Mr. Kaul's choice for the mistress can certainly make a willing sacrifice of every little thing for the love of her master.

As time passed I could know more and more. I could see that she accompanied Mr. Kaul everywhere, be it a social, political or religious function. On the day when our drama was to be staged, all were in a great hurry. Ultimately the time came for the curtain to go up, but I wanted a certain article to be put on the stage. I searched for Mr.

Kaul all over the place, but could not find him. At last I went into the make-up room and there I saw him, at the furthest corner, wooing his mistress. And at that odd hour she seemed to be out of her mood. Mr. Kaul appeared to be using every means he could imagine to bring her back to form. The courting was very heavy. I, of course did not hear the actual words of the lovers; I thought it bad manners to be anywhere near them; and yet I could not resist the temptation of watching the green-room drama from a safe distance through the door. But I could not watch it for long. It was time for the drama to begin; and the curtains were still down. I plucked up courage and apologetically coughed. Mr. Kaul blushed scarlet. He was just bending over his mistress as if for a hearty kiss. It was only then that I came to know Mr. Kaul very well and the reasons for his not marrying. How can a civilized man marry twice, when he has a dear little mistress? How would the mistress feel if she knew that her master was intending to marry some other body?

Mr. Kaul's mistress has no such suspicion; she knows that Mr. Kaul is fully devoted to her. She on her part sacrifices all her beauty, her very existence, for the pleasure of Mr. Kaul. Whenever there is a full moon night or a fine day, Mr. Kaul steals into some lonely corner and enjoys the time with his mistress. There appears to be a certain mystery about their unique romance. Whenever

they meet they enjoy themselves for sometime; but after a while the mistress vanishes into the thin air—why and where nobody knows?

By the time I had gathered all this information the plays were already over. Once again I found myself in the Professor's colony, as I had to look to the safe return of the loaned article. At one place, I was mercilessly scolded for spoiling the clothes, which were really not spoilt at all. This made me very sad, and I decided to return to the College without going into other houses. As I was coming, I heard somebody calling me. It was Ammaji. Looking at me with some anxiety in her eyes, she enquired as to what was it that worried me. I did not feel like speaking about this ugly affair and kept silent. The clock just then struck eight. And I was exhausted and hungry and badly needed something to fill my empty stomach. Suddenly an idea struck me. I said: "Ammaji, I have seen the one whom your son loves next to himself. I will tell you all about her but sweets first"!

The old lady was so happy; at once she went into an adjoining room and came back with a loaded dish. I got busy with the laddoos straight off without a word. She now began enquiring about Prof Kaul's mistress but I went on eating merrily. At last when the laddoos had all gone deep down into my stomach, I said: "Ammaji, Mr. Kaul belongs to the new generation. Your choice may not

coincide with his". And then I gave an elaborate description of the mistress. She listened to me with rapt attention.

When I finished Ammaji said : "Leela, take me to the place where she is".

"How can I", I replied, "you will have the shock of your life if I do so".

"On no," she insisted, "I promise I would gladly accept any girl

as my daughter-in-law."

Then I quickly got up and opened one of Mr. Kaul's drawers. I took out a piece of paper, put on it some tobacco, and rolling it in a cylindrical shape, gummed it with my tongue. "This is the the lady" I muttered with trepidation.

She looked stupefied, but only for a moment or two. Then with a broad, hearty laugh, she said, "what a mischievous little girl you are, Leela !"

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"Reverence for the past is another national trait. There is a certain doggedness of temperament, a stubborn loyalty to lose nothing in the long march of the ages. When confronted with new cultures or sudden extensions of knowledge, the Indian does not yield to the temptations of the hour, but holdsfast to his traditional faith, importing as much as possible of the new into the

old. This conservative liberalism is the secret of the success of Indian culture and civilisation. Of the great civilisations of the world, hoary with age, only the Indian still survives."

Indian Thought from Anthology from Radhakrishnan by A.N. Marlow

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THE SANCTUARY OF GODDESS MINERVA*

"A good book is the precious life-blood of a master-spirit embalmed and treasured up on purpose for a life beyond". (Milton)

"The silent influence of books is a mighty power in the world; there is a joy in reading them known only to those who read them with desire and enthusiasm (Giles).

"The book to read is not the one which thinks for you but the one which makes you think". (McCosh)

"Books, like friends, should be few and well chosen.....Next to acquiring good friends, the best acquisition is that of good books". (Colton).

The task of building up a college library is difficult but very pleasant. It is difficult because you have to select the best writers on as many subjects as are of interest to young minds, and the strings of your purse do not stretch very long. It is pleasant because you establish first-hand contacts with the greatest minds of all times and climes with the unselfish motive of introducing them to young plastic minds and entrusting the rising generation to the ripe care of the generations gone. The number of subjects that engage the mind of a modern student are too many; indeed, from cabbages to kings he is

interested in everything. The number of good writers and good books on any one subject are far too many to be purchased by a college library. Hence, we adopt the safest guide :—"It is well to read everything of something, and something of everything." You will find in the college library books not only on subjects of study laid down in the University Syllabi for the various examinations catered for by the College but also on many others, such as Religion, Art, Sociology, Travels and Education. Even while selecting books for the prescribed subjects of study we take care to keep out bad and cheap books lest they should deter students from reading the standard texts. While selecting books by Indian authors we do sometimes flounder. For the good students we always provide a fair selection of advanced books and specialized treatises. If such books are not very many in the library—much to the chagrin of the erudite scholars on the staff and occasional visitors to the college—it is partly due to the poor number of good students and the absence of B.Sc. and B.A. Honours Classes in the College. We live on hope but we cannot completely starve the present 'man' for the probable benefit of the "superman" to come. We provide digestible intellectual repast to our clientele as an aid to whet their appetites for harder fares. We may

*Written to mark the 2nd Book a Festival Day, 6 Mrch, 1954.

EDITORIAL BOARD 1953-54



K. D. Uppal, S.M. Jhangiani, Leela Hari Das, P. C. Chakravarti,
Harish Chandra (*Principal*) Rajkumari Mathur, Indra Bhutani, Pitambar Dutt Lakhera
R. K. Sud.

THE STAFF 1953-54



Standing : D.S. Bhalla, S.M. Jhangiani, I.S. Kapur, V.B. Amar, C.L. Kumar, I.P. Mittal,
D.S. Chaudhry, K.D. Uppal
Sitting: R.L. Kakar, P.C. Chakravarti, M. Thomas, Harish Chandra, (*Principal*)
R. K. Sud, B.S. Puri, P.M. Kaul.

not have succeeded yet in our venture, but the experiment is worth trying. Once you acquire taste for reading good books you will never care to look at a second-rate book, much less read it. This judicious selection of books is a very slow process but without acquiring it you will get lost in the whirlpool of books which flows from the day-and-night working printing presses all over the world or worse still sink in the quagmire of dirty flashy writings. Accordingly the Members of the Library Committee have to be very vigilant while selecting material for light reading, in particular, fiction, plays, and memoirs. We have a few hundred novels and plays in English, Hindi, Urdu, Punjabi and Sindhi. So far as the old writers go we can select blindly. Writers of English fiction like Defoe, Richardson, Fielding, Swift, Goldsmith, Dickens, Thackeray, the Bronte Sisters, Kingsley, Trollope, Jane Austen, George Eliot, Scott, Stevenson and Dumas etc. etc., can be recommended to young minds blindfold; but when we come to choose continental fiction we have to eschew great writers like Zola, Flaubert, Lawrence, and Joyce; the popular Marie Correlli, and most of the recent Nobel Prize Winners like Andre Gide and Francis Mauriac because they take you into the recesses of the minds of the so-called dregs of society. If Tolstoy, Dostovesky and Turgenev are safe, Pushkin and Chekov are not. Likewise Prem Chand, K.M. Munshi, Tagore and Sarat Chandra give you what may be called the 'Purist stuff'; but the so-called progressive writers

follow the French and Russian patterns. Accordingly, if you, here and there stumble upon a novel the situation in which you have to lump say with Sir Toby in Shakespeare's *Twelfth Night*: "Dost thou think, because thou art virtuous, there shall be no more cakes and ale?" Naturalist and progressive writers are not necessarily immoral writers. With the advancement of psychology modern literature is making deeper and deeper probes into the so-far-undiscovered realms of the sub-conscious mind which holds the 'repressed—self. The same is very much true of modern English and American plays.

If the College Library possesses novels, stories and plays, it also owns serious material for serious minds. A glance at the sections containing books on Religion, Ethics and Philosophy will meet with the Japji Sahib, The Psalm of Life (Sukhmani Sahib), the Holy Quran, the Bible, the Gita, the Gitanjali; the teachings of the Buddha, Zoroaster, Baha-u-llah, Marcus Aurelius, Tolstoy, Thomas-a-kempis, Kahlil Gibran, Carlyle and many others. There you will find the works of Tagore, Radha Krishnan, Paul Brunton, Vincent Sheen, Rajagopalacharya and many other celebrated writers. Sections containing books on Ethics and Philosophy will reveal to your eyes master minds like Will Durant, Zimmer, Bertrand Russel, Thilly, Mc Dougal, Radhakrishnan, Woodworth, Adler, Freud, Mckenzie, Lin Yutang, Kant and Hariyana. If religion, ethics and philosophy edify

the mind, art and poetry are spurs for "our shaping spirit of imagination". We have made a very humble attempt at introducing our students to great artists, painters and poets. Due to paucity of funds we had to content ourselves with the cheap handy volumes containing miniature reproductions of great masterpieces of the various nations: Greek, French, Italian, British, American, Dutch and Indian. We recommend to our readers Mukel Dey's book : *A pilgrimage to Ajanta and Bagh* and Van Loon's *The Arts of Mankind* and the booklets on Van Gogh, Degas and El Greco. In poetry we are well-stocked. We offer you in English poetry choice of Chaucer, Shakespeare, Spenser, Milton, Donne, Goldsmith, Pope, Dryden, the Romantics, the Victorians and the Pre-Raphaelites with a sprinkling of the Moderns; of Pant, Nirala, Bachchan, Maithli Sharan Gupt, Mahadevi Verma, Navin, Narendra Sharma and Prasad and others in Hindi; of Ghalib, Zauq, Akbar Allahabadi, Dag, Firaq and others in Urdu; of Vir Singh and Amrita Pritam in Punjabi and Shah Abdul Latif, Sami and Lekh Raj Aziz in Sindhi. Among the playwrights you will find Shakespeare, Goldsmith, Sheridan, Oscar Wilde, Bernard Shaw, Galsworthy, Tolstoy, Checkov, Pushkin, Greene, Somerset Maugham, Priestley, Moliere, Berrie, Synge, Yeats, Tagore, Sri Aurobindo, Kalidas, Upendranath Ashk, Harikishan Premi, Uday Shankar Bhatta and Mathur besides complete series of one-Act plays and single plays.....stuff galore to amuse you for weeks. There are some serious gaps; they will be filled

up in the years to come. For those who are interested in producing plays and acting we have a series of books on Production, Acting, Make-up and Stage-craft. Books on gardening and photography will inculcate in you love of beauty.

Lest you should think that Science has been neglected you are advised to look at the shelves displaying the illustrated Wonder Books of Motors, R.A.F. Air Crafts, Railways, Ships; *The Wonders of the world*, *The Marvels of Science*, *The Miracle of Life*, *The Earth and its Mysteries*, *Indian Birds*, *The Book of Indian Animals*, *By Space ship to the Moon*, *Rockets, Jets and Guided Missiles and space Ships*; *Essential Knowledge for All*, *The Book of Scientific Discoveries*, *Everyday Chemistry and many others in 'Why' and 'How to do' and 'How it can be done' series*. Those who are interested in knowing the world of man may read books in the Geography section:—Lands and Life series (6 vols) the *Scottish Himalayan Expedition*, *Out of this World*, *Anna Purna*, *The Kontiki Expedition and The Ascent of Everest*. For ennobling character you should read the biographies of eminent men and women in single and collective volumes.

Our Social Sciences' sections display an array of very good books —though not as many as are desired. It is their cost that keeps the number low. For instance, in History we have books on World History by George A. Hedger, Reither, Wells, Pollard, Van Loon, Reville, Jawahar

Lal Nehru, Thorndike, Gunther, Ketelbey Toynbee; on European History by Fisher, Lipson, Hayes and Moon, Benns, Rene Sedillot; on British History by Mariott, Robertson, Trevelyan. Innes and on Indian History by Shastri, Majumdar, Havell, Ramsay Muir, Roberts, and Jadunath Sarkar. Besides these we have Elliot and Dowson's reprints; a good number in the "History of India as told by its own Historians" series, the Legacy of India, Greece and Islam (in the Legacy series) Lin Yutang's *My Country and my people* and Van Loon's *History of Mankind*. In Economics we possess books by Taussig, Marshal, Pigou, Hicks, Meade, Dobb, Dalton, Roll, Knowles, Keynes, Jathar and Beri, Wadia and Merchant, Banerjea, Jain, Gadgil and Gian Chand. In Political Science we have standard books by Harold Laski, Mc Iver, Gilchrist, Finer, Coker, Barker, Joad, Webb, Munro, Maitland, and Schuman. In addition, we have Jayaswal, Appadorai, Amar Nandi, Raghuvanshi, Shahani and Gurmukh Nihal Singh on Indian Constitution and Indian constitutional documents (3 vols), *Everyman's United Nations* and *India in Maps*.

Students of Mathematics can delve in classics by Loney, Smith, Phillip, Edwards, Ramsay and Murray besides the books by Indian Professors. Sections in Physics, Chemistry, and Biology are rich in students' popular text books. Liter-

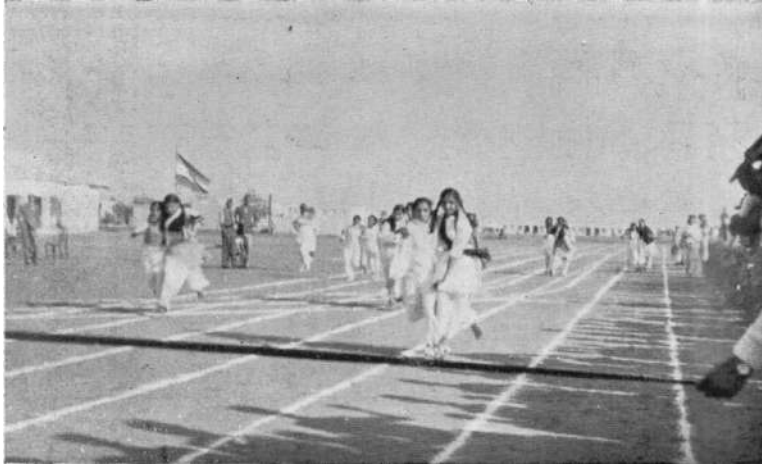
ature and criticism sections (both in English and Hindi) are not yet developed. Books on games, dietetics and education are few.

Our appraisal of the library will be incomplete without a mention of the Gandhian Literature and the Reference Books' Sections. We possess the 8-vols biography *The Mahatma* by Tendulkar in addition to those by Louis Fisher and Polak, Bresford and Pathick Lawrence and the *Autobiography*. We have the *Nehru Abhinandan Granth*, *The Book of Gandhi* by Radha Krishnan, *Bapuke Kadmon main* by Rajendra Prashad Ji. We own standard dictionaries in English, French, Latin, Sanskrit, Urdu and Hindi besides classical and non-mythological dictionaries and the Oxford companions. We have acquired the *Vishwa Bharti Encyclopaedia* (Hindi 6 vols), *The Oxford Junior Encyclopaedia* (8 vols) and *The Everyman's Encyclopaedia* (12 vols) and the *Encyclopaedia Britannica* (25 vols) In addition, we have the *Shakespearean Glossary*, *The Reader's Digest of Books*, *The Indian and Pakistan Year Books* and *The Dictionary of Thoughts*.

The sum up, ours is no mean acquisition. We are moving in the right direction. With more classes and students we shall have more books. The number does not matter but the quality does. Our library is rich in quality; that is our pride; that is our achievement.

DO YOU KNOW ?

1. That one of our staff members greets others by saying, "How do you find yourself this morning, Gentlemen" (ladies included).
2. That one of our staff members is in the habit of greeting a particular person by saying, "Hello! Mr..... very sorry to see you."
3. That one of our staff members is in the habit of saying 'aenough' for enough and 'if you don't mind' just too often.
4. That one of our staff members is very fond of shikanjbi and believes in jugs instead of glasses.
5. That one of our staff members speaks very fluent Kashmiri for the enjoyment of his colleagues.
6. That one of our staff members is against taking leave even for his own marriage.
7. That one of our staff members plays a game always for a win.
8. That one of our staff members constantly lost to a woman colleague in Badminton Singles.
9. That one of our staff members who is deeply interested in Photography attaches little importance to himself being photographed.
10. That our Sindhi colleague would merely blush when asked to explain why most Sindhi names ended with 'ani'.
11. That one of our staff members once taught his pupils lying down, but he always addresses them as "Beta Ji".
12. That one of our staff members maintains his high pitch even when he is taking a class of three.
13. That one of our staff members is in the habit of talking to herself.
14. That one of our staff members could be a juggler also so as to convert boys into monkeys.
15. That our Bus-in-charge is very often 'bebus' at the hands of D.T.S.
16. That one of our staff members once believed R-52 to be a good vitamin complex rather than the cloth it represents.
17. That one of our staff members showed us how he could be dead drunk without having drunk.
18. That one of our staff members is always anxious to get himself photographed even may be upside down.
19. That one of our staff members oscillates and makes sweet simple harmonic motions.
20. That one of our staff members was in a fainting mood for want of a cup of tea at a lengthy staff meeting.



Girl's Three Legged Race



Picnic at Okhla : Lunch

UNITED NATIONS DAY

Anniversary—a Time for Stock-Taking.

United Nations Day, 24 October which each year marks the anniversary of the birthday of the United Nations, is a good time to take stock and to appraise the work of the Organization. For, though these past years have been years crowded with action and with achievements of various kinds, many people in many lands feel a keen sense of disappointment that these accomplishments have not been greater.

There are probably as many reasons for this feeling as there are individuals who harbour it, but three closely connected ones appear to stand out. The first is failure to realize the hampering effect which the international tensions, fears and disagreements have been the work of the United Nations. The second is lack of appreciation of the true nature of the Organization which is too often wrongly regarded as an entity with a volition of its own separate from that of the Member Nations, instead of as the means or the machinery through which these separate nations can co-operate to attain a lasting peace. The third stems directly from the others. It is impatience—impatience based upon the false expectation that the machinery

for co-operation once set up would of itself quickly settle the world's problems.

These are the reasons why one so often hears the question "Why does not the United Nations do something about it?" The "it", of course, may be any one of a number of problems that confront the world—a problem for which the United Nations or, rather, the nations working together in the United Nations, may be striving hard to find an acceptable solution. It is the question which is wrong in this case. In place of it each individual should ask himself "Can I and my country do more to assure co-operation in the Councils of the United Nations and so help make it what the world wants it to be—the means for lasting peace?"

Surely it *is* time to appraise the work of the United Nations in terms both of its accomplishments and of the reasons why it has not been able to do more. Such an appraisal, though, if it is to have any value at all, must be made against the background of real world in which the United Nations is forced to operate. We must start with people as they are and with nations as they are and work from there. No magic wand will serve to dissipate the fears and hatreds that distract the world. Rather than look for political miracles,

it is necessary to search for ways to overcome these difficulties one by one.

The Struggle for Lasting Peace has Many Facets.

The struggle for lasting peace is not only a military or political struggle. It is also a matter of working together to remove the cause of war—hunger, starvation, ignorance, disease, destitution, injustice and oppression—the widespread disabilities that nourish the political unrest, revolution and war. Lasting peace requires political, economic and social action in a triple-stranded programme.

There is no easy course in any of these broad types of action. Each problem, whatever its nature, has deep roots in the past. All have plagued man since the beginning of his time on earth, yet the attempt to solve them can no longer be deferred. And, if it is true that the most important lesson man must learn is how to keep peace on earth, then it is also true that he must learn that lesson as he has learned all other lessons—step by step. He must accomplish the simple, the understandable, the possible first. On these steps he will be able to build up to a completed whole.

The task then appears plain. It is to find the steps that can be taken now one by one—economic, political or social—the steps upon which the majority can agree and co-operate. These points of agreement must be the stepping stones leading to an

enlargement of the areas of co-operation and the search for new ones.

Action in the Economic Field.

Many political dangers have already been averted or deferred so that time has been gained for the discovery of lasting solutions. But the economic problems are also being met head on and solutions are being sought for them. The United Nations programme of technical assistance for economic development and its advisory social and technical welfare fellowship schemes are cases in point. Both are schemes designed to share information and ways of doing things so as to make knowledge gained in one part of the world useful to all peoples everywhere. The true purpose of these schemes is to help with little knowledge of modern technique to reach the point where they can help themselves to live fuller lives and develop the resources of their own lands for their own good and ultimately for the good of people all over the world.

The problem of feeding the world is an immense one. Mass starvation and lack of proper and sufficient food can only be stopped by increasing the yield of present agricultural areas with new or better types of crops, by opening up new areas, and by stopping the vast wastage of stored foods which occurs yearly. The way must also be found to transport the extra food grown in one place that needs it. The means to accomplish these things are in large part known. To put them into practice requires co-

operation and planning on the part of all nations in order to develop a well integrated exchange of knowledge and techniques. The same is true in order to care for the children who are starving, sick and needy in so many parts of the world, to overcome plagues, epidemics, diseases of all kinds, and to raise the standards of health, education, living and working conditions the world over.

These and many other things will take time to do. But the encouraging thing is that they are now seen to be international problems which can only be solved by all the nations working together and helping one another. A beginning is being made and each step advances the world towards the goal of lasting peace.

Action in the Social Field

Nearly everyone knows the meaning of discrimination. Everyone knows who has ever been snubbed or laughed at or kept out of a group of people because of his religion, because of the colour of his skin, because of his nationality, parentage or so-called class. The most notable differences between people and their cultures generally depend on the place in which their distant ancestors were born, in a world and at a time when travel was slow or impossible. Thus differences arose. All that has now changed. Overnight, in terms of the history of a man, it has been found that all are neighbours in a world grown small. So people must, if they are to live together, give up

the ancient distrusts based on ignorance of one another and treat one another as equal in our common humanity.

The Universal Declaration of Human Rights, the Convention Against Genocide, the far-reaching work for development of the Trust Territories and the Declaration Concerning Non-Self-Governing Peoples in the United Nations Charter are recognitions of the moral responsibility which the world community bears towards the great numbers of men who have not profited so greatly as others through the advance of knowledge.

The United Nations – Machinery for a Great Purpose.

What has already been accomplished proves two important facts. The first is that the Organization can adapt itself to the unfavourable circumstances it has to work in and find ways to circumvent obstacles. The second is the fundamental need for the United Nations. For, in a world in which distance apart has ceased to have any significance, one in which events in one place today affect the world everywhere tomorrow local or national problems almost immediately become international ones. The nations must then have available the means to consider such problems and to seek solutions of them. That is just what the United Nations offers — the means, the machinery to work.

In saying this, however, it must not be overlooked that the means in itself is not enough. The will to co-operate, to find a solution, must be present. For it must be remembered that once it has been decided not to use armed might as a means of settling problems and, as it is hoped for the future; its use has been made impossible, there is no way left to settle them except by argument or debate leading first to understanding then to mutual concessions. And only agreements so reached have any chance of being permanent. This, however, requires a broad outlook on the part of all, a desire to understand the views of others and to consider them fairly. That is the great challenge the United Nations offers

to one and all. For the ultimate answer that will be given to the cry for lasting peace which arises all over the earth depends upon the world-mindedness, the co-operative spirit of "the peoples of the United Nations."

The United Nations exists only to make a decent and peaceful life possible for peoples everywhere. It is at once its Member States and the machinery through which they can co-operate. Only the people can assure that this machinery is used for purposes for which its Members established it.

(UNESCO)

PRIZE DISTRIBUTION

The first Annual Prize Distribution of the College came off on the 13th of March, 1954. Shri Ajit Prasad Jain, Minister of Rehabilitation, presided over the function and gave away the prizes. The College Hall was tastefully decorated. All seats were occupied. Among the distinguished guests were Shri J. K. Bhonsle, Deputy Minister of Rehabilitation, Shri Humayun Kabir, Education Secretary to the Government of India and President of the Board of Administration of the College, Mrs. Kabir, Shri G.S. Mahajani, the Vice-Chancellor of the Delhi University and Mrs. Mahajani. Shri Ajit Prasad Jain was received by Principal Harish Chandra and introduced to the Members of the College Staff and later conducted into the Hall in a procession.

The proceedings opened with the address of welcome by the Principal. It was followed by the College Report. The Principal told the audience that the college was established in July, 1952, by the Ministry of Rehabilitation primarily for the benefit of the children of displaced persons living in the rehabilitation colonies to the South of New Delhi. During the last 18 months the college had shown all-round progress. The number of students rose from 67 to 204. The results of the college in the university examinations were 53.7% as against 47% of the University as a whole. A cricket pitch has been laid for net-practice. Electrification of the build-

ing is going on. The poor and deserving students are granted fee concessions and stipends from the Student's Welfare Fund to which students and staff contribute. The Departments of Science have been equipped neatly, but not completely. Demonstration apparatus is wanting, but it is hoped that with generous grant in the years to come it would be possible to fill up the gaps. The college library has 2500 selected volumes on various subjects; and 25 magazines and journals are received in the Reading Room. The daily issue of books is 35. To make the students book-minded, a Book Festival is organized every year. The College Magazine called 'Desh' is in the second year of its life. Due to the absence of senior classes in the college, it is not possible to publish it more than once a year. The aim of the College Union is to train students in the art of debating and public speaking. During the period under report, the Union arranged picnics, debates, Inter-class Radio Play Contests and an Inter-College Debate for which a Silver Cup had been graciously presented by Shrimati Deshbandhu Gupta. The College Dramatic Club can also claim a good record. It staged 3 one-act plays and one four-act play. The Hindi Parishad has taken up the task of popularizing Hindi. This year's annual function was attended by leading writers and poet like Shri Ram Dhari Singh Dinkar, Shri Uday Shankar Bhatt, and Shri Bhagwati

Charan, The Economics Society arranged talks on various subjects and a symposium on 'Planned Economy for India' in which Dr. Ganguli, Prof. Shukla, Prof. B.M. Bhatia and Prof. Raj Krishan took part. The Sindhi Society remained fairly active. One of its meetings was addressed by Shri Choithram Gidwani M.P. Many celebrated speakers addressed the students of the College..... Pt. Thakar Das Bhargava on 'Shri Deshbandhu's Life and Work' Shri C.L. Handa on the 'Nangal Bhakra Project', Miss Tyrwhitt on 'Low Cost Housing', Dr. Abram on 'Life in America', Dr. Philips on 'My Experiences in India' and Mr. Baldoon Dhingra on 'Student Life in Paris'. A number of other speakers were invited from time to time by Sectional Societies to address their meetings. Several members of the staff also, namely Dr. Chakravarty, Mrs. Thomas, Shri C.L. Madan, and Shri Uppal gave general talks pertaining to their subjects. Principal Harish Chandra addressed the college two or three times. For lack of proper playing grounds it has not been possible to start major games. Students, however, have a cricket pitch for net-practice and play Badminton, net ball, deck-tennis and a few indoor games. The Physico-Medical Examination showed that the health of our students was fairly good. To promote interest in hobbies a Hobbies Exhibition had been organised and prizes awarded to the best exhibits in the various media of art viz painting, pencil-sketching, photography, embroidery and collections of coins and stamps.

Principal Harish Chandra's Report was interspersed with useful comments and suggestions. Commenting on the urgent need for starting B.A. Hons, B.Sc (Pass) and Pre-Engineering classes in the College he said :

"The B. A. Class must form the backbone of the College. The Qualifying Class stays with us for a period of nine months only. Most of its students decide to go in for B.A. Hons. or B.Sc. (Pass) but, to their disappointment, cannot come back to us for these courses because we do not have them. The same applies to the Pre-Medical students unless they manage to enter a medical college. Students of the Qualifying and the Pre-Medical Classes cannot be expected, during their short stay here, to take the fullest advantage of the facilities provided, or to imbibe the true spirit of the college and develop that patriotic intimacy with it which helps in establishing healthy and lasting traditions on which they can look back with joy and pride. The future of the Qualifying Class is, in any case, uncertain in the light of the recommendations of the Higher Secondary Commission. Unless therefore, the number in the B.A. Class increases to a reasonable figure, the College will not be able to contribute its full share to the intellectual, cultural and social development of its clientele or to secure to itself an abiding place in the academic life of the University. This will become possible only if we have B.A (Hons) and B.Sc. (Pass Course) in the college. This question is receiving the attention of

the Chairman of our Board and if and when the Board decides to approach the University for permission to start B.A. (Hons) and B.Sc. (Pass Course) in this college, I hope the University will have no hesitation to give this permission if we are prepared to fulfil the necessary conditions. If I mistake not, all the other colleges are allowed to teach up to B. A. (Hons). Students living roundabout this area and doing these courses have to go to the University or other colleges and have to travel a distance of many miles a day.

There is, I believe, a considerable demand from the population living in this part of Delhi for the Pre-Engineering Course as well. At present this course is offered by the Delhi Polytechnic only which is at a distance of over ten miles from this place. ”

Commenting on the last years' University results he said :”

“The College sent up 41 students for the University Qualifying Examination in 1952 and secured a pass percentage of 53.7 as against 47 of the University. This is, by no means a brilliant achievement, but our position was second among the colleges. In the end, he laid special emphasis on discipline and said, “Discipline, as commonly understood, has, on the whole, been satisfactory, that is to say, no student has been expelled, rusticated or even fined for breach of discipline. But is that enough? How is it that the generality of students do not seem to realise the importance of

such things as coming to their lectures punctually, applying for leave before they avail themselves of it returning books to the Library on the due date, paying their accounts at the office at the right time to avoid fine or a fresh admission fee, avoiding talking loudly in the college corridors or the Library so that others who are working should not be disturbed, taking care not to pass through the lawns, the making and the maintenance of which entails a great deal of labour and expense, dividing their time judiciously between work and play, speaking politely to everybody, and doing a hundred other similar things. These, in themselves, may be small things and, with a little care, easy of accomplishment. How many of them I ask the students, can boast of not being found wanting in them. Indifference to these little things leads to a slovenly way of living, while a little attention to them at this stage of their life would carve their way to the acquirement of that higher discipline which would ensure them, at least partially, a certain amount of confidence in themselves and some happiness, irrespective of where and how they happen to be placed in the larger life beyond the college gates. The joys of life are enjoyed more rationally and its sorrows borne more patiently with a disciplined mind.”

Shri Ajit Prasad Jain was vociferously cheered when he rose to make a reply. He expressed his gratification and appreciation for the rapid progress which the college had made. The College, he said, was his

'child' and he was its 'father'. He had conceived of its idea while the foundations of the new houses were being laid. He was fully conscious that if the displaced persons were to be rehabilitated they must not only have houses to live in but the proper environments: cultural as well as social. He assured the Principal and the Staff that as the college grew up further, and its needs and require-

ments multiplied, he would gladly provide funds. He approved of the suggestion to start senior classes in the College and also the two years course in the Pre-Engineering. He heartily endorsed the Principal's stress upon discipline in life—specially in a rising, young, free democratic nation like India. He announced a generous grant Rs. 2000 - to the Students' Welfare Fund of the College.

COLLEGE CHRONICLE

STAFF

Mrs P. Loomba, Lecturer in Political Science and Shri H. S. Mohindra, Lecturer in Geography, have left us. The former has gone to Jullundur to set up her new home with her husband, and the latter has joined the Punjab Educational Service and is at present posted as a Lecturer in Geography, Government College, Rupar. Both had endeared themselves fully to the students and the staff during their short stay here, and we wish them all luck in their new surroundings. Shri C.L. Madan, our Lecturer in Biology, has proceeded on two years' leave to Germany for advanced studies. We trust that, with the wider experience and knowledge that he will acquire in Germany, he will prove a great asset to this institution on his return.

Mr. Tikka Lal, our Librarian, and Shri Harjit Singh, our Lab. Assistant in the Physics Department, resigned their posts some months back. They have been succeeded by Mr. N.C. Vasishtha and Mr. Jai Kishen Dutt respectively.

Mr. V.B. Amar is a new addition to our staff in place of Mrs. Loomba. Mr. Amar is a linguist and a very well-read student of Political Science. We accord him a hearty welcome.

EXTENSION LECTURES

Mr. C.L. Madan's departure to Germany had upset our programme of Extension Lectures but recently we have revived this system. During this academic year, the College had the privilege of listening to discourses by some eminent Indian and foreign personalities. Shri S. K. Kapoor, Principal, D.A.V. College, Hoshiarpur, was the first to give a talk on the role of sports in character building. He was followed by Shree Baldoon Dhingra of the UNESCO; who spoke about the student life in Paris and educational facilities in France for Indian students. Mr. Manshardt, another U. N. expert, gave a discourse on the significance of the U.N. Day. Another talk in the series was given by Prof. K.D. Uppal, who spoke on the constitutional aspect of the Kashmir Problem. Mr. Uppal in his talk reviewed the history of modern Jammu & Kashmir since its formation in 1846 by Maharaja Gulab Singh. He also spoke at length about the story of the invasion of Kashmir by Pakistan and the sufferings which it caused to the people of the valley. Referring to the controversy which has been raised by some people in India about Kashmir's separate Flag, separate Head of the State, and a separate Constitution, the speaker declared that all these were in conformity with the provisions of the Indian Constitution. Section 370 of the Indian Constitution which

governs the relationship between India & Kashmir, limits the jurisdiction of the Indian Parliament to three subjects, viz., Defence, Foreign Affairs and Communications. In his concluding remarks, he referred to the recent happenings in Kashmir, which resulted in the removal of Shiekh Abdullah from the Prime Ministership of the State and his replacement by Bakshi Ghulam Mohammed, and asserted that Shiekh Abdullah departed from the approved policy of the All-Jammu & Kashmir National Conference and, probably under the influence of some foreigners, had raised the slogan of independent Kashmir. An independent Kashmir would have not only brought the cold war between the East and the West to the Indo-Pak sub-continent but would have also put the whole of Asia's peace in jeopardy.

More recently a talk in the series was given by Mr. Abraham, a U.N. expert, who had come to New Delhi from the United States of America to attend a seminar organised under the auspices of the International Low-Cost Housing Exhibition. Mr. Abraham gave a very lucid talk and explained the various revolutions through which his country had passed since its liberation by President Abraham Lincoln. He also explained the position of the Indians and the Negroes in the States and threw light on some social customs in his country. At the end of his speech, the students asked him a number of questions and he replied to most of them to the entire satisfaction of the audience. Miss J. Tyrwhitt, Professor of Town

Planning, University of Ottawa (Canada), gave another interesting talk on the 24th February, 1954, on the work of the Housing Seminar.

HINDI PARISHAD

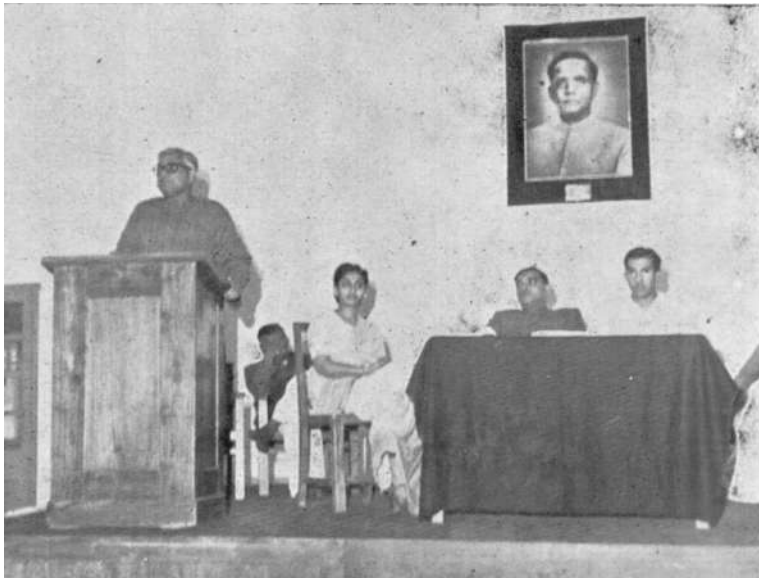
The elections of the Hindi Parishad were held on the 7th of August, 1953. Messrs Pitamber Datt Lakhera and Sushil Kumar Ahuja were elected the President and Secretary respectively. Messrs Balraj Sarin, Narinder Chand and Miss Swarn Kukreja were elected as members of its executive. The Parishad held a number of meetings and functions. The first of these was devoted to the celebration of the Tulsi Jayanti; in which Shri Pitamber Dutt Lakhera spoke about the life and achievements of the great poet.

The second meeting of the Parishad, which took place on the 9th October, was a recitation-meeting in which many students participated. The President of the Society spoke on this occasion about the importance of Hindi in the new India that is being built up, and stressed the necessity of creating a simple Hindi which may be easily learnt by the non-Hindi speaking communities in the country. The society organized an essay competition also in which Miss Santosh Kumari and Vijay Narain secured the first and the second positions respectively.

The society celebrated its annual function on the 19th February, 1954, in which leading Hindi poets and authors, viz., Shri Ramdhari Singh Ji Dinkar,



Shri Ramdhari Singh Dinker reciting his poem at the Annual Meeting of the Hindi Parishad.



Shri Udhey Shankar Bhatt delivering his lecture at the Annual Meeting of the Hindi Parishad.

Shri Bhagwati Charan Verma, Shri Dev Raj Dinesh and Shri Vinod Sharma, participated. Shri Ramdhari Singh Ji Dinkar, M.P., presided over this function.

SINDHI LITERARY SOCIETY

With the increase in the number of students, the activities of the Society also reached its peak level. Shri S. M. Jhangiani continued to be the President of the Society with Govind Methwani and Arjun Hingorani as the Secretary and Joint Secretary respectively. Misses Giani Mamtani, Indra Butani, Mira Ajwani and Messrs Bhasant Lal and Mohan Balani were unanimously elected the members of the Managing Committee. A number of meetings, debates, competitions and excursions, including one at the Qutab, were some of the functions organized by the Society this session. An important event in the history of the Society was the visit of Dr. Choithram Gidwani, M.P. who addressed the members. The Annual Day of the Society was celebrated in the second week of March.

The Students Union

The election of the office-bearers of the Students' Union took place in March, 1953. Mr. Prem Popli and S. Surinder Pal Singh were elected as the President and Secretary respectively and Messrs Sushil Kumar Ahuja, Yudhishter, Yashpal Purang and Arjun J Hingorani were elected class

representatives. Miss Leela Haridas was nominated by the Principal to represent the girl-students of the College.

The inaugural meeting of the Union took place on the 26th August, 1953. It was addressed by the Principal, Shri Harish Chandra. Having introduced the new President and the Secretary to the students, who joined the College in July, he emphasized that the success of the Union depended on the co-operation of the students, and the zeal of the office-bearers. He also explained to them that the main aim of the Union was to train students in the art of public speaking—an art that was indispensable in a free democratic India. When the Principal's address was over, Mr. Prem Popli took the Chair. A mixed light programme followed in which Tara Chand, Yogindar Kaul Parmanand, Yashpal Purang, Hem Raj, Balbir Singh, Arjun Hingorani, Miss Giani Mamtani, Miss Ramanjit Kaur, Sushil Kumar Ahuja, Jagmohan Mehra, Yudhishter Dev, Mohan Asnani, Mehr Singh Sindhu and Gautam Kumar participated. Principal Harish Chandra delighted the audience by reciting Hafeez's Urdu Poem: *Gokal ki Sham* in a very moving melodious tone. With *jana gana mana* the proceedings came to a happy end.

In its 2nd meeting on the 9th Sept., 1953, the Union organised a debate, the subject being: "In the opinion of this House teachers and not politicians are the builders of a

nation..” In it Surinder Pal Singh, Yashpal Purang, Sushil Kumar Ahluwalia, Mehr Singh Sindhu, Pitambar Datt Lakhera. Arjun Hingorani and Jawahar Lal spoke for the proposition and Miss Anita Batra, Basant Lal Hariasra, Hem Raj, Parma Nand, Mohan Asnani, T. Wazirani, and Prem Lal Popli spoke against the subject. Principal Harish Chandra also spoke on the pros and cons of the subject.

The third meeting took place on the 15th September, 1953, and its programme included recreational songs, stories, tit-bits, poems, essays and “dholak geets.”

The 4th meeting was held on the 13th October when a debate on the subject: “India needs the push of Youth and not the wisdom of Age.”

The 5th meeting of the Union was called on the 24th October, 1953, to celebrate the United Nations’ Day. Mr. Manshardt, Cultural Attache in the American Embassy, addressed the students. His discourse was very illuminating and lucid and his message cheering.

The 6th meeting of the Union was summoned to celebrate the Human Rights day on the 10th December, 1953. Dr. P.C. Chakravarty, Vice-Principal, addressed the students and explained at length the importance of the day.

On the 25th January, 1954, a prize-debate in Hindustani was held.

The subject of debate was: In the opinion of the House, as men have failed to maintain peace, let women take up the government. The judges, Miss R.K. Mathur, Mr. D.S. Bhalla and Mr. K.D. Uppal awarded the first prize to Mr. Prem Popli, and the second prize jointly to Miss Santosh and Mr. Vijay Narain.

A running trophy, kindly presented by Mr. Deshbandhu Gupta, was contested in our College Hall and was won by the Delhi School of Economics. Mr. Krishna Murthy from the Delhi School of Economics was adjudged the best speaker and was awarded the first prize, whereas Mr. Daljit Arora from the Delhi College was declared the second—best speaker by the panel of judges comprising Dr. K.C. Khanna, Dr. Birch, and Mr. B.B. Gupta.

The Annual Sports

The Second Annual Sports of the College were held on the 3rd and 10th of February, 1954, with greater enthusiasm than last year. The large number of participants, *inter alia* the girls, added colour and gaiety to the occasion. The opening ceremony performed by the Principal, the march past and the salute by the sportsmen in special uniforms and skipping the rope by the staff (in which the Principal was declared to be the winner) were some of the highlights. While declaring the sports closed the Principal made a short but eloquent speech, appreciating the spirit

ANNUAL SPORTS



Athletes taking the pledge of Sportsman Ship



Pillow Fighting

in which the sports were held. He congratulated and thanked Shri D.S. Chaudhry, Director of Physical Education of the College who was responsible for organising the sports. Shri Gajraj Singh of B. A. II year was adjudged to be the best athlete of the Year and Miss Giani Mamtani to be the best athlete from amongst the girls.

PICNIC

Annual Picnic of the College was

arranged at Okhla on the 13th Feb., 1954. Students reached Okhla early in the morning by bus, by cycles and some on foot. A Sumptuous lunch was arranged, and the boys and girls played and Sang forgetting all their worries. It was a real holiday that the boys and the staff had after strenuous work during the Session. The function's success was largely due to the efforts of Shree D. S. Bhalla and his colleagues on the Management Committee.

LIST OF PRIZE WINNERS

(ACADEMIC)

B.A. III Year

Miss Leela Haridas

First in Aggregate
First in English
First in Hindi
First in Philosophy

B.A. II Year

Nobody qualifies for a prize

B.A. I Year

Saroj Kumari Sehgal

First in Aggregate
First in Economics
First in Political Science

Santosh Kumari Punhani

First in English
First in Hindi
First in Mathematics

Pre-Medical II Year

Nobody qualifies for a prize

Pre-Medical II Year

Rajkumari Popli

First in Aggregate
First in English
First in Biology
First in Physics

Om Parkash Minocha } First in
& } Chemis-
Surrinder Kumar Ahuja } try,

Qualifying Class

Gian Sagar

First in Aggregate
First in English
First in Chemistry

Ravinder Kumar

Second in English

Krishna Chawla

First in Hindi

Gurmukh Wazirani & Sri Chand

First in Sindhi

Vijay Kumari Gupta

First in Civics

Arjun J. Hingorani

First in Economics
First in History

Rajinder Lal & Avinash Kumar

First in Mathematics

Mohan Asnani

First in Physics

LIST OF PRIZE-WINNERS (MISCELLANEOUS)

- | | HOBBIES |
|--|--|
| <p>1. INTER-CLASS RADIO PLAY 52-53 :
Swarn Kanta Sharma & Narinder Gulati I
TrophyB.A. Class</p> | <p>5. PHOTOGRAPHY :
S.R. Satyakumar,</p> |
| <p>2. INTER-CLASS RADIO PLAY 53-54 :
Suhsil Ahuja I
Anita Batra II
Trophy B-A. Class</p> | <p>6. PENCIL SKETCHING :
Sushil Kumar. Ahuja</p> |
| <p>3. PRIZE-DEBATE :
Prem Popli I
Santosh & Vijay Narain II</p> | <p>7. PAINTING :
Rajeshwar Nath Sharma.</p> |
| <p>4. HINDI ESSAY CONTEST :
Santosh Kumari Punhani I</p> | <p>8. EMBROIDERY :
Sushila Lalchandani.</p> |
| | <p>9. COIN COLLECTION :
Sushila Ganju.</p> |
| | <p>10. STAMP COLLECTION :
O. P. Minocha.</p> |

ATHLETIC

MEN'S EVENTS.

1. **Gajraj Singh**

1. First in Pole Vault
2. First in Hop step & Jump.
3. Second in 100 meters race
4. First in Running broad jump
5. First in 200 meters race
6. First in High Jump
7. First in Throwing discus
8. Second in Throwing the hammer
9. First in Putting the shot.
10. Second in Musical Cycle race.
11. Best Athlete of the Year.

2. **Kulwant Singh :**

1. First in 100 meters race
2. Second in 200 meters race
3. Second in Throwing the discus
4. First in Throwing the hammer

3. **Fateh Singh :**

1. Second in Hop Step & Jump
2. Second in Running Broad Jump
3. Second in High Jump

4. **Moji Ram :**

1. Second in Javelin Throw
2. Second in Putting the Shot

5. **Randhir Singh :**

1. First in Sack Race

6. **Nanak Chand :**

1. First in Musical Cycle Race

7. **Sushil Ahuja & Yashpal Purang & Chadhah & Sushil Ahluwalia**

1. First in Pillow fighting

8. **Hamir Singh :**

1. First in Javelin Throw

9. **P.K. Chaudhry :**

1. Second in Pole Vault

10. **Sushil Ahluwalia**

- 1 Second in Sack Race

WOMEN'S EVETS

1. **Indra Bhatia**

1. First in Running Broad Jump
2. First in Chatti Race
3. Second in 50 meters race
4. Second in High Jump
5. Second in 100 meters race

2. **Giani Mamtani**

1. First in 50 meters race
2. First in High Jump
3. First in 100 meters race
4. Second in Running Broad Jump

3. Purshotma Kumari

1. Second in Putting the shot
2. First in Musical chair race

4. Swarn Kukreja

1. First in Putting the shot

5. Sharda Malhotra

1. First in Slow cycling

6. Leela & Giani

1. First in Three legged race

7. Mira Ajwani

1. Second in Slow Cycling

8. Kanta Mehta

1. Second in Musical Chair race

9. Ushvendra & Ramanjit Kaur

1. Second in Three-legged race

10. Satya Vati

1. Second in Chatti Race

SERVENTS' EVENTS

11. Chaman Lal

1. First in 100 yards race

12. Tara Chand

1. Second in 100 yards race

STAFF EVENTS

13. Harish Chandra

1. First in Skipping the rope

14. Mrs. Thomas

1. Second in Skipping the rope

BADMINTON

Men's singles :

Winner Surrinder Nath
Runner up D.S. Chaudhry

Men's doubles :

Winners Surrinder Nath
 & Hiro Hiranandani
Runners up Krishan Kapoor
 & Narinder Nath
 Chand

Mixed doubles :

Winners Randhir Singh
 Miss Giani Mamtani
Runners up D.S. Chaudhry
 & Miss Satwant Kaur

Women doubles :

Winners Miss Leela
 Haridas
 & Miss Satwant Kaur
Runners up Miss Ramanjit &
 Miss Giani Mamtani

“ देश ”

(हिन्दी विभाग)

अध्यक्ष—राज कुमारी माथुर

छात्र सम्पादक --- पीताम्बर दत्त

विषय सूची

सम्पादकीय	...	.. पीताम्बर दत्त	१
अवलम्ब (कहानी)	...	...कुमारी विजय भाटिया	३
क्षमा कीजिए	...	.. कुमारी लीला हरिदास	६
मृत्यु के पश्चात (कविता)	...	.. जवाहर अशांत	८
महाकाव्य का स्वरूप	...	...विजय नारायण	६
नारी (कहानी)	...	...सन्तोष कुमारी	१४
आशा पै जीने वालो (कविता)	...	...वीर अमर	१५क
उपन्यास के स्त्री पात्र	...	.. सन्तोष कुमारी	१६

सम्पादकीय

मुझे कितना हर्ष होता है जबकि मेरी लेखनी मुझे प्रेरित करती है कि मैं भी कुछ हिन्दी की सेवा करूँ। परन्तु जब मैं अपने पाण्डित्य की ओर ध्यान देता हूँ तो सहसा अन्तर पटल पर ध्वनि गुञ्जरित होती है कि मैं किस योग्य हूँ, मुझे आता ही क्या है जो मैं हिन्दी-सेवक बनूँ। अरे भाई? यह कार्य तो उन्हीं से हो सकता है जो कि हिन्दी ज्ञान से भरपूर हैं। परन्तु मुझे भी कभी कभी तुलसी दास जी के शब्दों में कहने का साहस होता है। वे कहते हैं —

“भाग छोट अभिलाष बढ़ करऊँ एक विश्वास ॥
पैहँहि सुखं सुनि सुजन सब खल करहँहि उपहास ॥”

कोई बात नहीं। अगर मैं इस सेवा के कार्य भार को सहन करने में सर्वथा अयोग्य हूँ, फिर भी मेरी अन्तश्चेतना कहती है कि यथाशक्ति सेवा करना ही हर एक व्यक्ति के लिये पर्याप्त है। क्यों कि संसार में नाना व्यक्तियों का ज्ञान तथा विद्वता असमान्य हैं। फिर सब एक समान सेवा कर भी नहीं सकते; पन्तु जितना जिससे हो सके वह सेवा उत्तम है। और फिर यत्ने कृते यदि नसिध्दति कोऽत्र दोषः।’

अस्तु, हिन्दी जगत के एक नागरिक की भाँति हमारा क्या कर्तव्य होगा—नित्य प्रति इसी चिन्ता में डूबा रहता हूँ। और मेरी बुद्धि में आया कि जिस प्रकार भारत माता के सच्चे नागरिक का प्रथम कर्तव्य था कि वह माता के बन्धन तोड़ दे। इसी प्रकार हमारा कर्तव्य भी यही है कि हम इस काम-धेनु-रूपणी हिन्दी के बन्धनों को, जिससे उसका शरीर जर्जर तथा विच्छिन्न हो गया है, काट डालें। जब तक उसके अंग जकड़े पड़े हैं तब तक उससे दुग्ध-पान की आशा करना ही वृथा है। मुझे अपने पाठकों

को यह संकेत करने का कोई अभिप्राय नहीं कि वे बन्धन क्या है। यदि उनको रुचि इस दिशा में होगी तो वे स्वयं ही इस रण में कूद कर इसका वास्तविक दृश्य देख पायेंगे।

किन्तु साम्प्रत अवस्था को देख कर तो यही प्रतीत होता है कि इस पक्ष में विजय पाना इतना सरल नहीं। क्योंकि हम देख रहे हैं कि हमारे विपक्ष में बड़े बड़े महारथी हैं जो कि उस किले के चारों ओर प्रहरी का काम कर रहे हैं जिसमें कि हिन्दी दुःख-भागिनी कागागार के दिन व्यतीत कर रही है। व योद्धा भी अति बलवान हैं। इसके अतिरिक्त हमारे पास, इस युद्ध क्षेत्र में लड़ने के लिये, पर्याप्त हथियार भी नहीं हैं।

किन्तु ‘विपति धैर्यमया अम्युदयेत्सुमा’ सच्चे वीर अपने लक्ष्य की ओर बढ़ते ही जाते हैं। महाराणा प्रताप ने तो इस सफलता की खोज में जंगलों की खाक छान डाली! अभी अधिक समय व्यतीत नहीं हुआ जबकि इस क्षेत्र के कठोर परिश्रमी कतिपय महानुभावों ने अपने भागीरथ-प्रयत्न द्वारा इस किले की दीवारों को तोड़ डाला। फिर भी कृश-गात्र खिन्नमना हिन्दी उस बन्धन रूपी किले से बाहर निकलने में असमर्थ है क्यों कि वह आघात पर आघात पड़ने से अति दुर्बल हो गई है।

ऐसी स्थिति में क्या ‘किं कर्तव्य विमूढ’ की भाँति बैठा रहना उचित है। कदापि नहीं। यह समय इसके अन्दर प्राण सृजन करने का है। उसके कलेवर को पुष्ट तथा बलिष्ठ करने का है। अन्यथा उसके परोक्ष में जो नाना शक्तियाँ काम कर रहीं हैं, समय पाकर प्रबल हो जायेंगी और हमारा सुनहरा स्वपना सदैव के लिये मिटियाभेद हो जायेगा।

वस्तुतः- हमारा संवर्ष तो सत्य और धर्म का है। और शास्त्र सम्मत भी यही है कि अन्त में विजय भी उसी पक्ष की होती है जो धर्म तथा सत्य पर स्थिर है। और वह सत्य यह है कि भारत का पुरातन साहित्य तो सर्वोत्कृष्ट ही है। यह साहित्य जिस भाषा में लिखा गया वह संस्कृत थी जोकि सर्व भाषाओं का उद्गम स्थान माना जाता है और हिन्दी भी इसी की एक शाखा है। और यह भी सर्व मान्य ही है कि भारत वर्ष की तीन चौथाई भाषाओं में संस्कृत के अनेकानेक अपभ्रंश शब्द हैं। हिन्दी का संस्कृत के साथ गूढ़ सम्बन्ध होने के नाते यह भाषा भारत की अन्य भाषाओं के समकक्ष आती है। इस पावन-भूमि की संस्कृति जोकि संस्कृत भाषा से सम्बन्धित है, केवल हिन्दी के ही माध्यम द्वारा सब साधारण जनता के सामने लाई जा सकती है। क्योंकि सब साधारण जनता उसको समझने में सर्वथा योग्य होगी।

इसके अतिरिक्त हम देखते हैं कि बड़े बड़े मुसलमान कवियों ने यह प्रश्न कभी नहीं उठाया कि वे इस भाषा में कविता नहीं करते। परन्तु उन्हीं ने तो हिन्दी के महाकवियों की ही भाँति इसको परिष्कृत करने में यथाशक्ति प्रयत्न किया। और उनके नाम तुलसी, सूर आदि की भाँति चिरस्मरणीय हैं। देखिये कबोर रहीम कवियों की तरह रसखान हिन्दी से कितना प्रेम करते थे। और उनकी कविता में तो आर्य-संस्कृति कूट-कूट कर भरी हुई है।—शब्दों का गठन भी कितना सुन्दर है।—सेस महेश गनेस सुरेसहू जाहि निरन्तर गावें॥ जाहि अनादि अनन्त अवण्ड अछेद अभेद बतावें॥ नारद से सुक व्यास रहैं यचि हारे तऊ पनि पार न पावें॥ ताहि अहीर की छोहरियां छछिया भरि छाछ पेनाच नचावें॥ आज हमारे सामने यही धर्म उपस्थित है कि

हम अपने विपत्तियों को प्रेम से इस ओर अग्रसर करें। और इसके लिये यह अनिवार्य है कि उनके मन से भ्रम के अन्धकार को उचित समीक्षा के आलोक द्वारा दूर किया जाये। जिसके फल स्वरूप भारत वर्ष पुनः, एक बार, एकता के सूत्र में गुंथ जाय। इस कार्य के सकल करने के हेतु सच्चे, निष्पक्ष तथा कर्मिष्ठ स्वयं-सेवकों की आवश्यकता है।

उपरोक्त सिद्धान्त को दृष्टि में रखते हुये हमारे विद्यालय में हिन्दी-परिषद् की स्थापना की गई इस विद्यालय की एक पत्रिका पिछले वर्ष छप चुकी है। उसमें हिन्दी विभाग का कार्य समीक्षा के दृष्टि कौण से त्रुटियों से परिपूर्ण है। अभी इस वर्ष हमने यथाशक्ति प्रयत्न किया है कि पिछली भूलों का उन्मूलन किया जाय। इस वर्ष लेख भी गत वर्ष की अपेक्षा अधिक सजे हुये हैं। परन्तु कहानी व कविता में ही हमारे विद्यार्थियों की रुचि अधिक प्रतीत होती है। क्योंकि इस विषय में लेख अधिक संख्या में आये हैं और इस दिशा में लिखे भी भली भाँति गये हैं। तथापि मुझे पूर्ण आशा है कि हमारे पाठक इसे पढ़कर अवश्य ही मनोरञ्जन करेंगे।

अन्त में मेरी यही आकांक्षा है कि यदि सब लोग इस बात पर तुल जाय कि वो हिन्दी को ऊँचा उठाने में यथाशक्ति प्रयत्न करेंगे तथा भारत सरकार भी जनता की इसके लिये प्रोत्साहन देती रहेगी तो पन्द्रह क्या पांच ही वर्षों में हिन्दी सभी क्षेत्रों में राष्ट्र-भाषा बनने के सर्व प्रकार योग्य बन जायेगी। और प्रत्येक हिन्दी प्रेमी की तो यह आशा है कि हिन्दी का भविष्य, भगवान भास्कर की रश्मियों की भाँति, दिगः दिगन्तों को प्रकाशमान करदे। पीतम्बर दत्त लखेड़ा

० अवलम्ब ०

जीवन की गति अविराम गति से चली जा रही थी। ऐसा कुछ नहीं था कि मेरा जीवन अत्याधिक सुखी और शान्तिमय था। और होता भी कहाँ से ? ३०) रुपय ही तो था प्रतिमाह का वेतन। माना कि उस depression के सन् ३४ में अनाज बढ़ा सस्ता था। सब कुछ सस्ते भाव पर मिल जाता था। बड़ी मुश्किल से मेरा और बुआ का ही गुजर होता था। माता पिता का ना तो भार था ना ही सर पर साया। मुझे याद भी नहीं कि कब वे मुझे अनाथ अकेला रोते छोड़ स्वर्ग सिंघार गये। स्यात् मैं बहुत छोटा सा था उन दिनों इसी लिये उनकी कोई जरा सी भी तो याद नहीं है मुझे बुआ ने ही पाल पोस कर पढ़ा लिखा कर इस योग्य बना दिया कि आज मैं अपनी उदर पूर्ति का सामान जुटा लाता था।

बुआ मेरी बड़ी सात्विक प्रकृति की थी, पूजा पाठ में ही उनका अधिक से अधिक समय बीतता था। हाँ अपने भजन के साथ २ मेरा वह पूरा ख्याल रखती थीं। बराबर समय पर खाना नाश्ता मिल जाता था। कपड़े धोबी के चले जाते थे। कमरा रोज साफ मिलता, सब सामान कमरे में करीने से सजा मिलता। कभी मुझे कोई चीज खोजने ढूँढने की आवश्यकता नहीं पड़ती। यहाँ तक मुझे याद नहीं कि कभी मैं बाजार से घर के लिये एक पैसे का सौदा भी लाया हूँ। और सब से बड़ीखुबी थी बुआ के इस साज-सरन्जाम में कि वह बहुत ही कम बालती थीं। मेरा पूरा नाम अविनाश भी उन्होंने कभी नहीं पुकारा। “अवि” के नाम से सम्बोधित करके ही वह अपने अटूट प्रेम का प्रदर्शन कहिये अथवा काम चलाना कहिये, कर

लेती थी वह मुझसे “बेटा दूध पोलो” “खाना ग्वालो अदि दो-चार छोटे छोटे वाक्यों में ही दिन पूरा कर देती थीं।

इस प्रकार अभाव और प्रेम से परिपूर्ण जीवन में बैठा हुआ मैं दो ही स्वपन देखता रहता था - एक तो यह कि कहीं से छप्पर फट कर मेरे पास इनना धन आ जाये कि मैं बड़े बंगले में रह सकूँ बुआ की सेवा में दासी भी रख सकूँ और उन्हें कुछ आराम दे सकूँ इस निरंतर परिश्रम के जीवन से और फिर कभी २ ऐसा सोचा करता था कि कहीं से एक दासी ला कर इन महान् बुआ के चरणों में डालदूँ जो इन्हें सुख दे सके। परन्तु एक तो हमारी जात बिश्नरी में इन दिनों इतनी छोटी सी आमदनी वाले को कोई अपनी लड़की देने को राजी नहीं होता था और दूसरे मेरी आमदनी वास्तव में इस लायक नहीं थी कि हम तीन का उसमें गुजारा हो सकता। बुआ ने केवल एक बार मुझसे इशारतन कहा था और मेरे मना कर देने पर उन्होंने फिर इस के बारे में कभी कुछ नहीं कहा।

सो मैं कह रहा था जीवन की अविराम गति के बारे में। इसमें एक रोज यकायक धक्का लगा उस रोज जब कि एक दिन मुझे ट्राम पर चढ़ते चढ़ते एक बूढ़े महाशय ने हाथ पकड़ कर नीचे उतार लिया और मुझे गले से लगा कर फूट-फूट कर रोने लगे। फतहपुरी का स्थान। एक भीड़ लग गई और इस मौके से मेरी रक्षा की बुढ़ऊ महाशय के झाड़वर ने। वह मुझे जबरदस्ती धकेल कर कार तक ले गया और अन्दर बैठा कर गाड़ी चालू कर दी। रास्ते भर बुढ़ऊ की तो

हिचकियां रुकी नहीं। झाड़वर ने मुझसे कहा
“छोटे बाबू, बाबूजी को सांत्वना दो”।

मैं तो इतना हक्का-बक्का हो गया था उस
समय कि हम जब तक नईदेहली के एक आलीशान
भवन में नहीं पहुँच गये मुझे कुछ होश ही नहीं
आया। पर रह २ कर मेरा दिल मुझसे कह रहा था
कि आज छप्पर फट गया। आज मेरा स्वप्न सत्य
होता दिखाई देता है।

* * *

उसके बाद तो जीवन ही बदल गया : वास्तव
में बात यह थी। वह बुढ़ू थे शहर के प्रसिद्ध
रईस सेठ जानकी दास जिनका लड़का जिसका
नाम भी संयोगवश अविनाश ही था - पांच साल
की आयु में ही नाराज हो कर घर से निकल गया
और तब से निरंतर खोज करने के बाद जानकी
दास को मेरा पता लगा था और उन्होंने मुझे ही
अपना खोया हुआ पुत्र समझ लिया था। यह तो
नहीं मालूम कि वास्तविकता क्या थी किन्तु इतना
अवश्य जानता हूँ कि ना मालूम क्यों मेरी उन
सात्विक बुद्ध्या ने भी इस बात को बिना अधिक
विरोध किये मान लिया और मेरे साथ जैसे नये
मकान में रहने लगी।

नये मकान में हमें वह सब सुख प्राप्त थे
जिन्हें मैं स्वप्न में देखा करता था। दास-दासियां
नौकर-चाकर हाथ बांधे खड़े रहते थे। अच्छे से
अच्छे कपड़े मोटर की सवारी तथा इस प्रकार के
प्रत्येक साधन जो जीवन में रुचि उत्पन्न कर
सकते हैं सभी कुछ तो मिल गये थे। कभी २ तो मैं
अपने आप को चुटकी काट कर देखा करता था कि
कहीं मैं सो तो नहीं रहा हूँ? कहीं सचमुच स्वप्न
तो नहीं देख रहा हूँ?

पर नहीं ऐसा नहीं था। सब सत्य था। मैं
रोज मोटर में बैठ कर बाबू (उनका ‘अवि’ उन्हें

इसी नाम से पुकारता था) के साथ उनकी कपड़े
की मिल में काम देखने जाया करता था। मिल में
दफ्तर में, जिस ओर भी मैं जाता उसी ओर लोग
उठकर, खड़े हो कर, मुक कर और ना मालूम
क्या-क्या करके मेरा स्वागत और इज्जत करते।
मैं हिसाब-किताब देखता, समझता और ‘बाबू’ के
कागजों पर हस्ताक्षर भी करता। मिल के काम में
मुझे काफी दिलचस्पी भी पैदा हो चुकी थी और मैं
मिल के छोटे-बड़े सब लोगों का प्रिय भो बनता
जा रहा था।

धीरे-धीरे ‘बाबू’ का मिल में आना बहुत
कम हो गया और अब मैं पक्की तौर पर मिल में
काम करने लगा था कि उस दिन मेरे दूसरे स्वप्न
की भी पूर्ति होती दिखाई दी।

दर असल बात कुछ ऐसी हुई कि उस रोज
सेठ राम कृष्ण को बने उनकी ६० गाँवें उठने के
लिये जो टेलीफोन किया तो उनकी सुपुत्री बीना
बोल पड़ी “कौन बोल रहा है?” मैं ने जो हड-
बडा कर पूछा “क्या मैं सेठ साहब से बात कर
सकता हूँ?” तो उधर से फिसफिसाती सी आवाज
आई “पर यह तो बताये जनाबे आला कि आप
किस बारे में बात करना चाहते हैं और वीन हैं?
“मैं कुं मला गया” साहिबा मैं कोई भी होऊं मेरे
पास बकवास करने का वक्त नहीं आप—”

उधर से टेलीफोन काट दिया गया और मैं
उसके बाद लाख प्रयत्न करने पर भी उस नम्बर
को ना पा सका।

इस प्रकार आरम्भ हुई हमारी जान पहचान
पूरी हुई तब जब कि मैं उन्हें अपने पाणिग्रह के
बन्धन में कैदी बना कर घर ले आया—

सभ्य ने फिर करवट ली। कोई ६ साल के
बाद जबकि एक माह के अन्दर मैं अपने ४ साल के
नन्हें और ‘बीना’ दोनों को एक मामूली से अरसे

में खो बैठा। कोई खास बात भी ना हुई थी। कार्तिक स्नान का मेला था। इस सब गये थे गङ्गामुक्तेश्वर नहाने के लिये। बड़ा हजूम था। वहीं तिल धरने को जगह ना थी। हमने तो बेसे पहले से ही काफी इन्तजाम कर लिया था। हमारा तम्बू सब गन्दगी आदि से दूर एक रमणीक से स्थान पर लगा हुआ था। खाने पीने का सब सुन्दर ढंग से प्रबन्ध किया था मुनीम जी ने। सिवाय रास्ते की थकान के कोई और सवाल पैदा ही नहीं होता था।

परन्तु संयोग और दैविक कोष के सामने किस का बस चलता है। सारे कैम्प में इतने जोर का हैजा फैला कि 'नन्हा' तो वहीं उसकी भेंट हो गया और 'वीना' वहाँ से आते-आते रास्ते में ही हम सब को रोता छोड़ कर चलती बनीं,

दैविक-चक्र यहीं और नन्हे पर समाप्त नहीं हुआ। अभी हम लोग 'वीना'का शोक मना ही रहे एक रोज रात को मिल में आग लग गई। यह तो मात्स्य न हुआ कि क्या कारण था परन्तु इस आग में जल कर सभी कुछ तो भस्मीभूत हो गया। और शहर भर के सारे आग बुझाने के एजिन भी मिल की एक ईंट भी ना बचा सके।

बाबू को इस नुकसात का इतना धक्का पहुँचा कि वह पागल से हो गये। उन्हें लोगों ने बहुत समझाया-बुझाया कि इन्शोरेन्स कम्पनी से सब

पैसा मिल जायेगा पर उनके दुखी मस्तिष्क ने इस बात की कोई भी सुनवाई ना की और एक दिन सुबह वह एक मलमल के कुर्ते और धोती में घर से चुपचाप निकल गये। फिर लीट कर वापस नहीं आये।

इन्शोरेन्स कम्पनी वालों ने इस अवसर का पूरा २ लाभ उठाया। उधार वालों को जो देना था उस सिलसिले में वह आलीशान कोठी भी कुरक करा दी गई और इस प्रकार मेरे स्वप्न स्वप्नों की सी उमर पा कर समाप्त हो गये।

अब हम फिर फतहपुरी की उसी गन्दी गली में आकर रहने लगे हैं। और फिर अपनी वही छोटी सी नौकरी वही गरीबी का वातावरण और वही बुआजी का अबलम्ब। वह बनावटी अबलम्ब जो जीवन में आये चार दिनों तक बहार दिखा कर चले गये।

अब उन दिनों की याद एक दरार बन कर रह गई है हृदय में और कभी २ उस दरार में से आवाज निकल पड़ती है—

“फूल तो दो दिन बहारे जिन्दगी दिखला गये
हसरत तो उन गुन्चों पर है जो बिन खिले मुरझा

गये।”

विजय भाटिया

० क्षमा कीजिये ०

जैसे की आजकल के वैज्ञानिकों ने अनेक अद्भुत रोगों की संतोषजनक औषधियों का अन्वेषण किया है वैसे ही मैंने एक नवीन औषधि की खोज की है। मेरे और वैज्ञानिकों में बहुत अंतर है अर्थात् मैं उनसे कहीं अधिक श्रेष्ठ हूँ क्योंकि उनकी दवाई किसी एक खास व्याधि को ही दूर करती है परन्तु मेरी एक ही दवाई प्रत्येक रोग को अपने वश में करती है। मेरी दवाई का नाम है 'क्षमा कीजिये'। अब इसके चमत्कार के उदाहरण देखिये :—

आप किसी सड़क पर चल रहें हों वहाँ पर आप देखेंगे कि कोई न कोई व्यक्ति तत्रि गति से चल रहा होगा, आप उसके पीछे पीछे चलिये जब उसके समीप पहुँच जायें तो उसके पीठ पर एक मुक्का मारिये, और कहिये, 'ओ सूअर के बच्चे, मुझे छोड़ कर अकेले ही चले आये, पाजी कहीं का' परन्तु जब वह गुम्से से गुड़ कर देखे तो एकदम आवाक रह जाने का अभिनय कीजिये और बहुत सभ्य बन कर कहिये महाराज 'क्षमा कीजिये' मैंने तो सोचा आप मेरे मित्र रमेश हैं। बहुत बड़ी भूल हुई, आप विलकुल उसी के जैसे ही लगते हैं—वह कुछ भी नहीं कह सकेगा और चुपचाप आपकी गाली और मार सहन कर। चलदेगा। अधिक सभ्य होगा तो कहेंगा कोई बात नहीं ऐसा तो हो ही जाता है—फिर अपना रास्ता लीजिये पर सब 'क्षमा कीजिये' की कृपा है—

फिर कालिज में तो हर कदम इस का उसका उपयोग होता है—घण्टी बजने में पन्द्रह मिनट बाद आप कक्षा में जाइये, प्रोफेसर साहब पृष्ठोंगे कहां गये थे कहना I am sorry, Sir 'I did not hear

the bell' और बिना किसी हिचकिचाहट के अपने स्थान पर बैठ जाइये। फिर जब घण्टी बजे तो जान कर भौड़ में से चलो, जान कर किसी के पांव पर खड़े हो जाओ जब वह दर्द से चिल्लाये तो, उससे चिल्लाने का भोले बन कर कारण पुछो—जब वह कारण बताये तो शोकातुर हो कहना यार 'क्षमा करना' मेरा ध्यान पता नहीं कहां था जानकर मैं तेरा पैर कैसे कुचल सकता हूँ? बेचारा चुपचाप सारा दुःख पी लेगा, पर व्यक्त कुछ न कर सकेगा—क्यों? क्यों कि 'क्षमा कीजिये' का 'डोज' उसे पिलाया गया है।

फिर आप देखिये कि कोई अच्छे कपड़े पहन कर बाहर जा रहा है, तथा उसे कड़ी जाने की बहुत जल्दी है, वह बार बार घड़ी देख रहा है तो आप उसके पात्र चले जाइये—उसको कहिये की आप उसके स्त्री के दूर के रिश्तेदार हैं और उन्हीं का पता पूछने वहां आये हैं। वह कहेंगे का वह तो आप से परिचित नहीं हैं, फिर भी कहना कि कान्ता तुम्हारी पतिन, को बहन का देवर हूँ। कान्ता मुझे अवश्य पहिचानेगी। आज मैं अरसे बाद आप के घर आया हूँ। वह कदाचित उत्तर दे कि आप गलत कहते हैं मेरो पतिन का नाम कान्ता नहीं कुन्ती है। हां हां हां मैं तो भूल ही गय था कुन्ती, कुन्ती आप वही हंस कर कहिये। इस प्रकार बातों में उनकी बस निकल जाय तो आराम से उनके घर जाइये। खाना या नाशते के अनन्तर कुन्ती के दर्शन की इच्छा करिये—जब वह आये तो नमस्ते आदि करिये—कुछ बातें करिये जिससे वे लोग प्रभावित हो जाय की यह सब आप दूसरे ही आदमी को अपना नातेदार समझ बैठे हैं। बड़े शिष्टाचार के साथ कहिये—

आप मुझे क्षमा कीजिये मैंने आपको बहुत कष्ट दिया परन्तु आप से मैत्री कर अपने को अत्यंत भाग्यवान समझा। वाक्य में जितनी अधिक बार “क्षमा करिये” का प्रयोग करेंगे उतना ही अधिक शिष्ट लोग आपका आदर करेंगे।

ऐसे अनेक उदाहरण हैं जिनको यदि “क्षमा कीजिये” का चूर्ण न खिलाया जाय तो भयंकर रूप धारण कर लेती है—

अच्छे पोशाकवाला पास से गुजर रहा हो और आप थूक दें। आपका थूक उसके कपड़ों पर पड़ जाय, वह लाल पीला हो कर अपने लड़ने आयेगा—आप मासूम हो बात क्या है पूछिये— वह बतायेगा कि आपका थूक उसके कपड़ों पर पड़ा है—आप दो चार बार राम राम कहिये—महाशय

जी बहुत बड़ी चूक हो गई। गलती अनजाने में होगई, अनजाने का दोष नहीं होता। मुझे क्षमा कीजिये भविष्य में कदापि ऐसी भूल नहीं होगी इत्यादि इत्यादि कह कर आप चुपचाप खिसक जाइये :—

देख लिया ना हमारे द्वारों का असर ? यह ती अत्यंत संक्षेप में वर्णन किया है— यदि इसका विस्तृत वर्णन किया जाय एक नई रामायण या महाभारत का ग्रन्थ बन जाय अतः सबको—बालक वृद्ध, तरुण, प्रौढ़ हैं उन से यही प्रार्थना है इसका अधिक से अधिक प्रयोग कर अनेक संकटों को सुगमता से टाल दें।

लीला हरीदास

बी० ए०

‘ मृत्यु के पश्चात ’

(जवाहर अशान्त)

ना भुकाया सीस जिस ने-
साधना में रह
ना डिगे जो पथ अचल से
यातना भी सह ॥ (१)

लो ! पड़ा है शव उसी का-
शून्यतम पथ के किनारे
थे गरजते जो जगत में
आज सोये कर पसारे ॥ (२)

बट न पाया डग उठा जो
और दी जग को चुनौती
हाय ! अब उनकी दशा पर-
यामिनी ही आज रोती ॥ (३)

कांपता था व्योम जिन से-
और अगणित प्राण धरते
आज हा ! उनकी कबर पर-
खग पड़े अट्टहास करते ॥ (४)

थे बिछौने जलज जिनके-
लो ! वही पर्वत शिला में
सुषम, सोम्य ओक जिनसे
सुन्दरी सोती इला में ॥ (५)

महाकाव्य का स्वरूप

हम संसार में असंख्य वस्तुएं प्रतिदिन देखते हैं। तब हमारे हृदय में उस वस्तु के प्रति विचार उत्पन्न होते हैं। यदि अच्छी वस्तु होगी तो हम उस वस्तु के प्रति आकर्षण का अनुभव करेंगे। इसी प्रकार कुरूप एवम् घृणास्पद वस्तु को देखने पर विकर्षण की उत्पत्ति होगी। हमें पहले किसी वस्तु का ज्ञान होता है तत्पश्चात् विचारों की उत्पत्ति होती है। कोई भी प्राणी अपने विचार कठिनाई से ही दबा पाता है। साधारणतया वह अपने विचार वाणी अथवा चेष्टाओं द्वारा प्रकट करता है। एक साधारण मनुष्य भी विचार प्रकट करता है और कवि तथा लेखक भी अपने उद्गार प्रकट करता है। कवि तथा लेखक आदि अपने विचार कलापूर्ण ढंग से संजोता है, जिसे जनता पसंद करती है।

पंडित जगन्नाथ जी रसगंगाधर में कहते हैं “रमणीयार्थः प्रतिपादकः शब्दः काव्यम्” काव्य-प्रकाश के कर्ता मम्मटाचार्य ने उस रचना को जो दोषरहित और गुण युक्त हो तथा जिसमें कहीं कहीं अलंकार भी हों काव्य कहा है। वास्तव में यह परिभाषा ठीक नहीं, अच्छी से अच्छी रचना में दोष निकल आते हैं तो क्या हम उस रचना को काव्य न कहें? विश्वनाथ ने रस युक्त वाक्य को काव्य कहा है। वर्ड्सवर्थ की परिभाषा है कि, “शांति के समय में स्मरण किये हुए प्रबल मनोवेगों का स्वछन्द प्रवाह ही काव्य है।” काव्य संसार के प्रति कवि की भाव प्रधान मानसिक प्रतिक्रियाओं की श्रेय को प्रेय का रूप देने वाला अभिव्यक्ति है।

काव्य के भेद अनेक आधारों पर किये गये हैं। पाश्चात्य समीक्षक दो विभाग करते हैं १ विषयीगत (subjective) २ विषयगत (objec-

tive) पहले प्रकार के काव्य को भाव प्रधान कहते हैं। महाकाव्य (epic) दूसरे विभाग में माना जाता है। पाश्चात्य समीक्षा में खण्ड काव्य जैसा विशेष उप विभाग नहीं है।

भारतीय समीक्षा में काव्य के दो प्रधान भेद माने गये हैं। दृश्य काव्य एवम् श्रव्य काव्य; श्रव्य काव्य के तीन भेद हैं १ पद्य २ गद्य ३ मिश्रित; पद्य काव्य के दो भेद हैं - प्रबन्धकाव्य और मुक्तकाव्य प्रबन्ध काव्य को महाकाव्य और खण्ड काव्य में विभाजित किया गया है, मुक्तक के पाठ्य एवम् प्रगीत दो भेद हैं।

खंड काव्य में एक घटना की प्रधानता होती है जबकि महाकाव्य का क्षेत्र विस्तीर्ण होता है। महाकाव्य के शास्त्रीय लक्षण निम्न लिखित होते हैं।

- १ सर्ग-श्रृंखला में बद्ध होता है।
- २ एक अथवा अनेक वंश के राजा होते हैं। इसका नायक गुणवान एवम् उच्च स्थिति का होता है।
- ३ शांति, श्रंगार तथा वीर रसों में से कोई एक अंगी रूप से होता है।
- ४ इसकी कथा इतिहास प्रसिद्ध होती है।
- ५ मंगलाचरण तथा वस्तु निर्देशन होता है।
- ६ सज्जन-प्रशंसा एवम् दुष्ट निन्दा हीती है (राम चरित मानस)
- ७ (साधारणतया) एक सर्ग में एक ही प्रकार के छन्द का प्रयोग होता है; प्रवाहार्थ छंद की एकता, तथा अगले सर्ग की सूचना होती है तथा आठ सर्ग होते हैं।
- ८ यात्रा, दिवाकर, रजनी, नदी, पर्वत और युद्ध

आदि का वर्णन होता है।

पाश्चात्य मान के अनुसार महाकाव्य के सात लक्षण होते हैं—वृहदाकार प्रकथन प्रधान होता है।

२ व्यक्ति की अपेक्षा जातीय भाव होते हैं अथवा कोई जातीय संघर्ष होता है।

३ लोक प्रिय ऐवम् प्रतिष्ठित विषय होता है।

४ शौर्यवान्, देवताओं से संपर्क रखने वाले, तथा देवसंचालित पात्र होते हैं।

५ नायक को लेकर सूत्रमय कथा होती है।

६ विशिष्ट प्रकार की उच्च शैली वांछनीय है।

७ एक छंद का प्रयोग होता है।

पाश्चात्य मतानुसार यह दो प्रकार का होता है ? Epic of Growth तथा Epic of Art, प्रथम के उदाहरणार्थ होमर का इलियड; आल्ह खंड आदि है द्वितीय के उदाहरण के रूप में रघुवंश, Paradise Lost तथा कामायनी का नाम लिया जा सकता है,

वास्तव में पाश्चात्य लक्षणों और भारतीय लक्षणों में विशेष भेद नहीं है। दोनों के अनुसार उच्चकुलोद्भव श्रेष्ठविचारों वाला- महत्वाकांक्षी साहसी नायक होता है। महाकाव्य वृहदाकार तथा गौरव पूर्ण विषय वाला होता है। महाकाव्य में देवों का हाथ होता है। परन्तु प्राच्य ऐवम् पाश्चात्य महाकाव्यों में भेद भी है यूनानी महाकाव्यों में देवताओं का चरित्र अत्यंत निम्न कोटि का है। वे मानवों के उत्पीड़न में प्रसन्न होते हैं। जब कि हमारे यहां परीक्षा के लिए तो दैव कठोर बन जाते हैं परन्तु हृदय से सदैव सहानुभूतिपूर्ण रहते हैं। महाकाव्य के प्राचीन ऐवम् आधुनिक आदर्शों में थोड़ा अंतर आ गया है। अब मंगलाचरण को अनावश्यक समझते हैं। नायक के संबंध में भी थोड़ी शिथिलता आ गई है। कामायनी के नायक तो मनु है परन्तु प्राधान्य श्रद्धा का है।

“महाकाव्य वह विषयप्रधान काव्य है जिसमें बृहद् आकार में, जाति में प्रतिष्ठित तथा लोक प्रिय नायक के श्रेष्ठ कार्यों द्वारा जातीय भावनाओं आदर्शों और आकांक्षाओं का उद्घाटन किया जाता है।”

पाश्चात्य महाकाव्यों में होमर का इलियड और ओडेसी आदर्श महाकाव्य माने जाते हैं। कुछ विद्वान इन्हें रामायण और महाभारत के समकक्ष बताने की आशंका धृष्टता करते हैं। यह ठीक है कि रामायण और इलियड में कुछ समानताएं अवश्य हैं किंतु उसी प्रकार जिस प्रकार सूर्य और खद्योत में होती है। ओडेसी की नायिका का विवाह भी धनुष भुंकाने में सफलता प्राप्त करने पर हुआ था।

इन सब समानताओं के होते हुए भी इन काव्यों का रामायण से अंतर है। रामायण में देवताओं और मनुष्यों का संघर्ष न होकर दानवों और देवताओं का है। भगवान संसार में देवों की रक्षा और राजसों का पराभव करने के लिए मर्त्य लोक में जन्म लेते हैं। इस धार्मिक भाव का ओडेसी में सवर्था अभाव है।

दूसरी अभिन्नता यह है कि सीता जी अशोक वाटिका में राजसियों से घिरी रहने पर और रावन के धमकाने और कष्ट देने पर भी स्थिर रहती है और रावण से विवाह करने का विचार भी मन में नहीं लाती जबकि ओडेसी की नायिका प्रण कर लेती है कि जब यह बस्त्र पूरा हो जाएगा तब वह विवाह कर लेगी। इलियड का प्रतिनायक हेक्टर नायक से अधिक तेजस्वी प्रतीत होता है। वह युद्ध के लिए जाने की विदा लेते समय रोता भी है और भी अनेक विभिन्नताएं स्थानाभाव से वर्णन नहीं की जा सकती।

कालीदास का रघुवंश विशेष ख्यातिप्राप्त है; यह उनका सर्वश्रेष्ठ महाकाव्य है। द्वितीय स्थान

भारवि कृत किरातार्जुनीय ह इसमें किरात-बेधारी भगवान शंकर का अर्जुन से युद्ध एवम् पाशुपत अस्त्र की प्राप्ति का वर्णन है। माघ का शिशुपाल वध भी प्रसिद्ध महाकाव्य है। इन दोनों का कथानक महाभारत से लिया गया है। शिशुपालवध में बीस सर्ग तथा १६५० श्लोक हैं। इनके अतिरिक्त अनेक महाकाव्य हैं जिनकी रचना प्राचीन काल में हुई।

हिंदी के महाकाव्य की तीन श्रेणियाँ की जा सकती हैं। १ आदिकाल अथवा वीर गाथाकाल
२ भक्तिकाल—निर्गुण सगुण
६ वर्तमान काल—हरिश्चन्द्र युग, प्रसाद-पंत-निराला युग

१ वीरगाथा काल—प्रदिकाल में प्रबंध और मुक्तक काव्यों की रचना हुई। इस काल की कविता राज्याश्रित हुई परन्तु काव्य में लोक भावना की बहुलता थी। कविगण नितान्त पैसे के गुलाम नहीं थे वे आश्रय दाताओं के लिए युद्ध करते थे चन्द्र बरदाई ने कलम और तलवार से पृथ्वीराज की सेवा की। पृथ्वीराज रासो इस काल का ही नहीं अपितु हिंदी का प्रथम महाकाव्य था। यह ढाई हजार पृष्ठों और ६६ अध्यायों में समाप्त हुआ है। चौहान वंश की उत्पत्ति के अतिरिक्त अन्य छत्तीस क्षत्रियों वंशों का वृत्तान्त है। यद्यपि प्रधानता चौहान वंश की है। इसकी रचना में कल्हन के पुत्र जल्हन का भी हाथ है।

दूसरे काल को भक्तिकाल की संज्ञा दी गई इसका विभाजन दो श्रेणियों में हो सकता है निर्गुण और सगुण। निर्गुण-पंथियों ने अधिकतर मुक्तक काव्य की रचना की है। वे अवतारवाद के विरुद्ध थे और राजाश्रित नहीं थे तथा परमात्मा की खोज अपने में ही करते थे। उन्होंने परमात्मा

को शुद्ध निर्गुण रूप में लिया अतः स्वभावतः ही उनका विषय महाकाव्य का विषय नहीं बन सकता था। परन्तु मलिक मुहम्मद जायसी प्रेम मार्गी शाखा के मुख्य कवि थे। वे संसार से इतने विमुख नहीं थे और लोक परलोक दोनों की साधना करते थे। उन्होंने रत्न सिंह और पद्मावती की प्रेम कथा को 'पद्मावत' में मुख्य रूप में चित्रित किया है। यह प्रबन्ध काव्य का अच्छा उदाहरण था

सगुण-भक्ति काल के कविराम अथवा कृष्ण के भक्त थे। कृष्णोपासक मार्धुय का वर्णन करते थे और रामोपासक वीरता का वर्णन करते थे। राम भक्ता में तुलसी दास जी ने अपने महाकाव्य को खंड काव्य की भाँति सजाया। उन्होंने विशालाकार महाकाव्य को खंड काव्य की भाँति चित्रित किया। नन्द दास जी तो केवल गढ़िया थे पर तुलसी दास जी गढ़िया और जड़िया दोनों थे। तुलसी दास जी ने 'प्रसन्न राघव' और वाल्मीकी रामायण से सहायता लेकर आदर्श महाकाव्य की रचना की

केशव की रामचन्द्रिका प्रबन्ध काव्य के रूप में लिखी गयी तथापि वह मुक्तक के समान है। पाण्डित्य प्रदर्शन तथा अलंकार का बाहुल्य है, यह अनुचित प्रयोग कथा प्रवाह में सहायक होने के स्थान पर बाधक है। केशव ने मार्मिक स्थलों का ध्यान नहीं रखा है। आपका आदर्श था "भूवन विन न राजई कविता, वनिता, मित्त।" अलंकारों की धुन में पात्र का भी ध्यान नहीं रखा गया है प्राम युवतियाँ भा सीताजी के मुख की तुलना चन्द्रमा आदि से करती हैं। वास्तव में 'रामचन्द्रिका' का विषय ही भक्ति था, शैली रीति कालीन थी। आप ने रामचन्द्र जी के द्वारा कौशल्या को वैधव्य व पति भक्ति का उपदेश दिलाया है यह; अनुचित और अस्वाभाविक है। यही उपदेश यदि वशिष्ठ के मुख से होत तो उचित होता।

आधुनिक काल

आधुनिक युग के प्रवर्तक हरीश्चन्द्र जी ने तथा उनके अनुयायियों ने मुक्तक काव्य रचना की तत्पश्चात् उनका ध्यान देश भक्ति नाटक और समाज की ओर आकर्षित हो गया; अतः इस युग में प्रबंध काव्य की रचना नहीं हुई। द्विवेदी-युग में प्राचीन आदर्शों का उत्थान हुआ। गुप्त जी और हरिश्चन्द्र जी ने 'संकेत' और 'प्रिय प्रवास' में बुद्धिवाद और भक्तिवाद का समन्वय किया। हरिश्चन्द्र जी ने कृष्ण को कर्तव्य परायण लोक नायक के रूप में चित्रित किया है किंतु गुप्त जी ने साक्षात् ईश्वर रूप में चित्रित किया है।

“राम तुम मानव हो ? ईश्वर नहीं हो क्या ?
विश्व में रमे हुये नहीं सभी कहीं हो क्या ?

तब मैं निरीश्वर हूँ, ईश्वर जमा करे ;
तुम न रमो तो मन तुममें रमा करे ।”

खड़ी बोली के प्रारम्भ में प्रायः मुक्तक काव्य ही थे। उपाध्याय जी ने अतुकान्त छन्दों में प्रिय प्रवास की रचना की। आपने प्रिय प्रवास में राधा कृष्ण को कर्तव्य परायण एवम् लोकरत्नक रूप में सामने रखा। यद्यपि प्रिय प्रवास में यहाँ काव्य के बहुत से लक्षणों का निर्वाह हुआ है तथापि वह पूर्ण रूपेण महाकाव्य नहीं है।

प्राचीन कवियों ने भी उर्मिला की उपेक्षा की और उसके पति ने भी भ्रातृ प्रेम की अपेक्षा प्रणय को तुच्छ सिद्ध किया। गुप्त जी ने 'साकेत' को रचना कर के यह कमी दूर कर दी। आपने कैकयी के पश्चाताप को भी मुखरित किया है—

“युग युग तक जलती रहे कठोर कहानी—
रघुकुल में भी थी एक अभागी रानी ।”

आपका मूल उद्देश्य तो उर्मिला विषयक उदासीनता को दूर करना है परन्तु उसमें गांधीवाद

के सिद्धांत आ गये हैं। यह विरह प्रधान कार्य है। तुलसी के समानमर्यादा तो गुप्त जी के चित्रव में नहीं हैं तथापि आप ने लोकोत्तर चरित्रों को मानव रूप का पुट देकर हमारे लिए शव्य बना दिया है। साकेत-संत—जिस प्रकार गुप्त जी ने 'साकेत' में लक्ष्मण और उर्मिला को प्रधानता दी है, उसी प्रकार पं० बलदेव प्रसाद मिश्र ने भरत जी एवम् माण्डवी को नायक नायिका का स्थान दिया है भरत जी ने प्राप्त किया हुआ राज्य ठुकरा कर अपनी महानता और महाकाव्य का नायक बन सकने की सामर्थ्य सिद्ध की थी। कवि सबर्दा नायक के साथ रहा है अतः इसमें मंथरा की कथा नहीं आई है। इसमें भरत जी के सेना सहित राम से मिलने जाने का कारण स्पष्ट कर दिया है। आपने भरत की महत्ता तो दिखायी ही है परन्तु माण्डवी की उपेक्षा नहीं की गई। देखिये—

“विकसी प्रभा प्रभाकर की है, पर न कमलिना
मोद मनाये।

था वसंत आसों के आगे, पर कीलित ही पिक का
स्वर थी

अहह ! माण्डवी को तो आहों का भरना भी
वर्जिततर था !!

जों है दूर उसकी आशा रखकर मन समझाया जाये
समझ सराहूँ मैं उस मन की पास रहे पर पास न
आये ।”

इस प्रकार माण्डवी की विरहव्यथा उर्मिला से बड़ी हुई है। इस विचार प्रधान ग्रंथ में भावुकता तथा कवित्व की कमी दिखाई देती है परन्तु ऊपर के से स्थल इसे इस दोष से बचा लेते हैं।

वर्तमान युग में और भी काव्य लिखे गये हैं जैसे कामायनी (जय शंकर प्रसाद), कुरुक्षेत्र (दिनकर) तथा श्री हरदयाल सिंह का वैश्य वंश।

दैत्य वंश को महाकाव्य का विषय बनाना युग-
वातन्त्र्य को सिद्ध करता है। इस स्वतंत्र प्रवृत्ति
के काव्यों पर गांधीवादी प्रभाव है। दिनकर ने
भी अपने ग्रंथ में अहिंसा की महिमा गाई है
परन्तु आपने लिखा है कि जब तक विश्व में मद्
और हिंसा वृत्ति है तब तक युद्ध अवश्य रहेगा।
'शत्रु' पर नैतिकता और सद् व्यवहार द्वारा विजय

प्राप्त करना गांधीवाद का सिद्धांत है यह "साकेत
संत में मुखरित हैं। प्रकथन के साथ प्रगीत तत्व
का प्रयोग आधुनिक युग की देन है। यद्यपि कुछ
आलोचक कुछ दोष निकाल कर कामायनी, प्रिया
प्रवास साकेत आदि को महाकाव्य नहीं मानते हैं
परन्तु उपरोक्त सब ग्रंथ महाकाव्य ही हैं।

विजय नारायण भारद्वाज
बी० ए० प्रथम वर्ष

“नारी”

डूबते हुए सूर्य की चंचल रश्मियां सागर की उठती हुई लहरों के साथ क्रीड़ा कर रही थीं। सूर्य का लाल सा गोला धीरे धीरे सागर में डूबता जा रहा था। नभ में बाल चंचल मेघ घिर आए थे। वे छोटी छोटी नौकाओं की तरह इधर से उधर नभ सागर में तैर रहे थे। पत्नी अपने बिल्लुड़े हुए बच्चों से मिलने के लिए व्याकुल हो उठे थे और चीखते हुए अपने नीड़ों की ओर जा रहे थे। नारियल के बूत्तों के पास गुजरती हुई वायु सर सर कर रही थी।

मैं समुद्र तट पर खड़ी खड़ी इस दृश्य को एकटक देख रही थी और प्रकृति की सारी सुन्दरत को अपने में समेट लेना चाहती थी। मन आनन्दा एवं प्रसन्नता का अनुभव कर रहा था। सहसा कहीं से दुःख भरा स्वर आकर मेरे कानों से टकराया और मैं आश्चर्य चकित हो कर देखती रही। कौन ऐसा अभाग है जो इस सुन्दर सन्ध्या बेला में रो रहा है चल कर देखा तो जाए कि कौन है ?

थोड़ी दूर जाने के पश्चात् मैं नारियल के पेड़ों के बीच में से चलने लगी। वहां जो दृश्य देखा इसे देख कर स्तम्भित सो रह गई एक युवा नारी वृक्ष की ओट लगाए रो रही थी उसके सभी अंग सूजे से दिखाई देते थे। उसकी पतली ऐव श्वेत बाड़ों पर कोड़े से पीटे जाने के चिन्ह थे। उसे देखते ही मेरा हृदय रो उठा। मैंने उसके पास जाकर कहा—“बहिन तु-हें क्या कष्ट है ?” मेरे इन सहानुभूति पूर्ण शब्दों को सुनते ही वह और भी अधिक रोने लगी। समीप बैठकर मैं ने उसका सिर अपनी गोद में रख लिया और उसके आसुओं को पोंछने लगी। “बहिन तुम मुझे अपने

हृदय की व्यथा बताओ,” थोड़ी देर पश्चात् मैं ने कहा।

कुछ देर पश्चात् वह शान्त हो कर बोली—
“नहीं मैं न कह सकूंगी। मैं अपनी कथा सुनाकर आपको दुःखी करना नहीं चाहती हूँ।”

“परन्तु मेरी बात ध्यान से सुनो मुझे अपने दिल की पीड़ा बताओ। ऐसा करने से तुम्हारे दिल का बोझ कम हो जाएगा और मैं भी तुम्हारा परिचय प्राप्त कर सकूंगी।”

“आह ! बहिन, यह दुःख केवल मेरा ही नहीं है सारे नारी समाज का है। मैं एक अच्छे घर की कन्या थी और अच्छे घर की बहू बनी, पर मेरा दुर्भाग्य। आपको क्या बताऊँ। मैं अपने पति को खुश रखने में असमर्थ रही और उन्होंने शराब पीना आरंभ कर दिया। उनका शराब पीना बढ़ता गया पर मैं उनको उस पथ पर फिरा न सकी शराब पीने के अतिरिक्त उन्हें कोई काम न रहा। सुरा ही उनकी चिरसंगिनी बन बैठी।

“इसी तरह उन्होंने अपना सारा समय व्यतीत करना आरंभ कर दिया। नोकरी छोड़ दी और सारे धन को नष्ट कर दिया। धीरे धीरे सामान तक के बिकने की नौबत आ गई। मैं अधिक दिनों तक उनके पास न रह सकती थी इसलिए मैं अपने पिता के पास जाना चाहती थी परन्तु उन्होंने मुझे न जाने दिया। जब भी मैं कुछ बात कहती तो मुझे शराब की झोंक में पीटने लगते। मैं असहाय अबल। मैंने वहां पांच वर्ष बिताए पर अब अधिक न रह सकी।”

उसके दुःख का आवेग आसुओं की राह फूट फूट कर निकलने लगा ! मेरी आंखों में भी आसू छलक आए। आह ! उसे कितना कष्ट उठाना पड़ा।

वह किस तरह उसके साथ इतने समय तक रह सकी ? धीरे धीरे उसकी सिसकियां बंद होने लगीं पर आंसुओं की अविरल धारा अब भी जारी थी। वह आत्म चिन्ता में लगी थी। वह सोचते सोचते बड़बड़ाने लगी जैसे अपने आप से बातें कर रही हो। "मां बाप ने मुझे शिक्षा दी थी कालेज की। मोटरो पर सैर करना सिखाया था। पार्टिओं में कांटे चमचों से खाना सिखाया था। पर गृह शिक्षा का प्रथम पाठ भी न पढ़ाया। उन्हें इस बात का शायद ध्यान ही न था। मैं अपने व्यवहार से पति को खुश न कर सकी और मैं ने अपने आप को भी नष्ट कर दिया है। अब मैं केवल पंख कटे वायल पक्षी के समान ही उड़ने के लिए तड़प रही हूँ। यदि पति शराव पीता था तो क्या मैं उसे रोक न सकती थी ? मुझ में शिक्षा की कमी थी क्या ? आह मैं अशिक्षित ही क्यों न हुई ? क्या मैं ठीक तरह से नहीं सोच पा रहा हूँ। मेरा कर्तव्य क्या है ? पुनः उसी शराबी के पास चली जाऊँ। संसार से ही सदा के लिए चली जाऊँ !"

उसके मन में न जाने कैसा द्वन्द चल रहा था कि वह ठीक तरह से सोच भी न सकती थी। विचारों के टकराहट में उसने अपनेआप को भी खो दिया था उसे अपनी राह पर अन्धकार ही अन्धकार दिखाई देता था। मन में उठे भीषण तूफान में वह अपनी सुध बुध भी खो बैठी थी। वह नारियल के वृक्षों की आड़ से नीले आकाश की ओर देख रही थी। आकाश में काली घटा छा गई थी। सन्ध्या का शान्त वायुमण्डल अन्धकार पूर्ण हो चुका था। रजनी अपना श्यामल आंचल फैलाकर सारे जगत पर अधिकार कर बैठी थी। सागर की लहरें तट पट थपेड़े खा रही थीं मानों किसी के वियोग में वे पागल हो उठी हो और अपने हृदय को टूक टूक कर देना चाहती हो। इधर लहरों का गर्जन उधर

काले काले बादल बीच २ में चपला भी अपनी चंचलता दिखाना न भूलती थी।

सहसा मुझे उस मुखेकपर परिवर्तन आता दिखाई दिया। उसका विषादपूर्ण मुखमण्डल कठोरता में परिवर्तित हो गया। शायद उसने अपना पथ निर्धारित कर लिया था। थोड़े समय के पश्चात वह उठ खड़ी हुई फिर इधर उधर चलते चलते कहने लगी "बहिन, मैंने अपना पथ निर्धारित कर लिया है। मैं अब वहीं जाऊंगी। अपने दुःख से मैंने आपको जो कष्ट दिया है। उसे भूल जाना। नारी कष्टों को सहने के लिए नहीं है। वह पूजा की वस्तु थी पर अब वह तुच्छ है। अच्छा बहिन जाती हूँ अन्तिम विदा।

वह भागती हुई सागर की उत्ताल तरंगों में न जाने कहां खो गई। उसको पकड़ने के लिए आगे बढ़ाएं हए मेरे हाथ वहीं के वहीं रह गए। मुख से निकली चीख भी न जाने कहां गई आंखों के आंसू भी सूख गए। मैं रेत पर खड़ी एकटक लहरों को देखती रही जिन्होंने ने क्षण भर में उसे न जाने कहां छुपा दिया था। सागर के विशाल हृदय में उसके लिए स्थान था पर संसार में नहीं। उठती हुई लहरें नारी दुर्दशा की कथा सुना रही थी। वर्षा भी आरंभ हो गई थी। वह सदा के लिए गई कहां ? जहां उसे कोई भी कष्ट नहीं होगा। क्या अब वह सुखी होगी ? वर्षा क्या तू उसकी जलती ज्वाला को शान्त करने के लिए ही आई है। हाय ! अबल तेरा यह अन्त ! सुखद सन्ध्या का अन्त इस दुःख भरी रात्रि में ! उसके दुःख में मेरे दो आंसू रेत में जा गिरे और वर्षा के जल के साथ सागर में पड़ गए।

सन्तोष कुमारी
बी० ए० प्रथम वर्ष

आशा पै जीने वालो

सपनों की देव सैना

यह साज बहता बजता

चंचल छलकती मदिरा

वैराग्य की यह पूजा

यह नाच करती कविता

काहे गँवा रही हो।

देखो जरा तो सोचो

तटका है तंग आँचल

जाओ, हां ! लौट जाओ !

जाओ ! अधीर लहरो !

II

गद गद प्यार देने,

यौवन ऊभार देने,

जीवन निखार देने,

किरणों का हार देने,

आई बहार देने,

जंगल की कौमुदी है।

किन्तु प्रभा के पथ में

लाखों बिठाये उसने।

छाया के है अनूचर

जाओ। सुनहरी किरणों

III

आये कहीं कहां से
उड़ते हुये पतंगों
प्रदक्षिणा हैं देते
पूजा का राग गाते
और सीस को नवाते

दीपक बना है किन्तु
मरघट पुजारियों का ।
बदलो, यह इष्ट बदलो,
यह दीप-पूजा छोड़ो ।
जाओ ! उड़ो पतंगों ।

IV

पर्वत शिखर पे बादल
अम्बुआ की डार कोयल
है फूल और बुलबुल
सबकी यही कहानी
बस एक ही कहानी
इक ओर पूजा सच्चो
इक ओर अयोग्य साजन ।
अनुदारशील साजन
आशा पे जीने वालो
आशा, प्यार छोड़ो ।

वीर अमर

उपन्यास में स्त्रीपात्र*

सृष्टिकर्ता ने नारी तथा पुरुष दोनों की उत्पत्ति एक दूसरे को सहायता देने के लिए की है। नर एवं नारी एक दूसरे के पूरक हैं। नारी के बिना पुरुष अधूरा है और पुरुष के बिना नारी। नारी को पुरुष की अर्द्धांगिनी कहा गया है। नारी तथा पुरुष के कर्तव्यों में जिस प्रकार अन्तर है उसी प्रकार उनके गुणों में भी अन्तर है। नारी के अन्तस्तल में ममता, दया, उदारता, वात्सल्य, औदार्य, करुणा, धैर्य, क्षमा, सहनशीलता इत्यादि गुण हैं। कोई भी उपन्यासकार एवं कहानीकार इन गुणों को लेकर नारी के मन का मनोवैज्ञानिक ढंग से निर्माण कर सकता है। उसे पुरुष से भी श्रेष्ठ बना सकता है। नारी हृदय के दुर्भेध रहस्यों को जानना बहुत कठिन है। मनुष्य की सब से बड़ी अभिलाषा नारी को पहचान लेने की रही है परन्तु नारी का रूप इतना विशाल तथा विराट है कि उस को पूर्ण रूप से जानना कठिन सा हो जाता है। कोई भी नहीं कह सकता कि नारी कौन सी अवस्था में क्या कर बैठेगी। हमारे उपन्यासकार भी इसी प्रयत्न में लगे हैं। किसी ने नारी को वासना पूर्ती का साधन बताया है। किसी ने उसमें धन लोलुपता को दिखाया है जो ऐश्वर्य एवं भोग विलास के लिये अपने दरिद्र परन्तु उपयुक्त प्रेमी को भी त्याग देती है। किसी ने उसे आदर्श चरित्र बनाने की चेष्टा की है तथा किसी ने उसकी सामाजिक अवस्था का चित्रण किया है।

सब से प्रथम उपन्यास सम्राट प्रेम चन्द्र जी ही को लिया जाए। उनकी सभी नारियां यथार्थ वादिनी हैं परन्तु उनका जीवन दूसरों के लिए

आदर्श बन जाता है। निर्मला को ही लीजिए उसका विवाह एक वृद्धपुरुष से हो गया। इसके लिए उसके मन में व्यथा है परन्तु वह कर क्या सकती है? उसे पति की इर्ष्या का फल भोगना पड़ता है। उसपर बड़ी गृहस्थी का बोझ आ पड़ता है ऊपर से 'विमाता' नाम भी हो जाता है गृहकार्य के साथ साथ उसे झिड़कियां भी सहनी पड़ती हैं चाहे वह गृहस्थी को संभालने में असमर्थ रही पर उसने चेष्टा अवश्य की। उस ने भारतीय नारी के आदर्श को भांति पति को पति ही माना है। चाहे वह वृद्ध था। उसने उसे प्रसन्न रखने की भरसकचेष्टा की। डाक्टर से अपने प्यार के बारे में सुनते ही वह क्रूर हो उठी और इसी कारण से डाक्टर को आत्म हत्या करनी पड़ी। प्रेमचन्द्र का इसमें मुख्य उद्देश्य हमारी सहानुभूति को निर्मल जैसी नारियों के लिए जाग्रत करना था और वे इसमें सफल भी हुए।

गबन की जालपा को लीजिए। नवविवाहिता है और गहनों के प्रति साधारण नारियों की तरह आसक्ति है। रमानाथ उसे प्रसन्न करने की चेष्टा करता है और इसी कोशिश में वह अपने दफ्तर के रुपये को व्यवहार में लाता है। परन्तु इसके दृमरे ही दिन वह घर से भाग कर कलकते पहुँच जाता है। जब जालपा को वास्तविकता का पता चलता है तो वह कहती है उन्होंने मुझे गहनों के प्रति भूला समझा परन्तु गहनों का जीवन में क्या मूल्य है? वह गहनों को बेचकर रुपये वापिस कर देती है। यहीं से उसका आदर्श चरित्र हमारे

*हिन्दी परिवर्द्ध की ओर से सब से उत्तम निबन्ध पर दिया गया प्रथम पुरस्कार इस निबन्ध को प्राप्त हुआ है।

सम्मुख आना आरंभ होता है। वह रमानाथ को लाने के लिए कलकत्ते जाती है पर वहां तो प्ररि-स्थिति के और ही रंग ढंग दिखाई देते हैं। रमानाथ सरकारी मुखबिर बन जाता है और जालपा को प्रसन्न करने के लिए सोने की चूड़ियां लाता है तो प्रेमचन्द जालपा की मन की भावना का इन शब्दों में प्रकट करते हैं—“वह उससे कहना चाहती थी तुम्हारा धन और वैभव तुम्हें मुबारिक हो, जालपा उसे पैरों से ठुकराती है। तुम्हारे खून में रंगे हुए हाथों के स्पर्श से मेरी देह में छाले पड़ जायेंगे। जिसने धन और पद के लिए अपनी आत्मा बेच दी उसे मैं मनुष्य नहीं समझती। तुम मनुष्य नहीं हो, तुम पशु भी नहीं हो, तुम कायर हो। कायर!” कितना आत्मिक बल है। वह अपने पति को धन के लालच में सत्य पथ से दूर ले जाने से रोकती है। वही जालपा जो गहनों के लिए इतनी लालायित रहती थी वही अब गहनों को ठुकरा देती है क्योंकि वह अधर्म के पैसा के हैं। एक स्थान पर स्वयं वह रमानाथ के विचारों को अस्वीकार करके कहती है—“यह सुनकर मुझे खुशी हुई। ईश्वर करे तुम्हें मुझ पर कालिख लगाकर भी कुछ न मिले। मेरी यह सच्चे दिल से प्रार्थना है। भूठी गवाही, भूठे मुकदमें बनाना और पाप का व्यवहार करना ही तुम्हारे भाग में लिखा है। मैं ने तुम्हें पहले भी कह दिया था और आज फिर कहती हूँ कि मेरा तुमसे कोई नाता नहीं। मैं ने समझ लिया कि तुम मर गए और तुम भी समझ लो कि मैं मर गई। बस जाओ। मैं औरत हूँ मगर कोई धमकाकर मुझ से पाप कराना चाहे, तो चाहे मैं उसे न मार सकूँ तो अपनी गर्दन पर छुरी चला दूंगी। क्या तुममें औरत के बराबर भी हिम्मत नहीं?”

इतने पर भी जब जालपा नहीं मानती तो रमानाथ जोहरा नामक एक नारी को उससे मनाने

के लिए भेजा है। इधर जालपा एक कैदी के घर के कार्य में लगी रहती है और अपने पति के पापों का प्रायश्चित्त करने के लिए दूसरों की सेवा करती है। जोहरा के बहुत कहने पर भी नहीं मानती है। जोहरा के मुख से जालपा के बारे में सुनिए— तुमने मुझे उस देवी से बरदान लेने भेजा था जो ऊपर से फूल है पर भीतर से पत्थर, जो इतनी नाजुक हो कर भी इतनी मजबूत।” जब जालपा सीधी तरह से रमानाथ को ठीक राह पर नहीं ला सकती है तो वह अदालत में उसके विरुद्ध जोरदार भाषण देती है जिसके कारण बहुत से कैदी बच जाते हैं तथा वह रमानाथ को भी प्राप्त कर लेती है जालपा के आदर्श चरित्र के साथ जोहरा को भी नहीं भुलाया जा सकता है। वह वेश्या है पर जालपा का दूसरों की सहायता करते देख उसके जीवन में भारी परिवर्तन आ जाता है। एक जगह स्वयं प्रेमचन्द लिखते हैं—“उसे अपने जीवन से घृणा होगई थी। जालपाकी विश्वासमयी उदारता ने उसे आत्मशुद्धि के पथ पर डाल दिया। रतन भी पवित्र एवं निष्काम जीवन उसे प्रोत्साहित किया करता था।” वह भी दूसरों की सहायता करने लगती है और इसी कार्य में वह अपने जीवन को भी खो देती है। इसी तरह प्रेमचन्द की अन्य पात्रियां भी दूसरों के लिए आदर्श बत जाती हैं। उनका जीवन साधारण गृह की नारी की तरह आरंभ होता है पर अन्त तक पहुँचते पहुँचते वह इतना महान् बन जाता है कि वह हमारी प्रशंसा का पात्र बन जाता है। सेवा सदन की सुमन को देखिए। परिस्थितियां उसे वेश्या बनने के लिये बाधित करती हैं परन्तु थोड़ा सा सहारा पाने के पश्चात् वह भी अपना जीवन धारा को मोड़ने में सफल हो जाती है। कर्मभूमि की नारी पात्रियों के सम्मुख एक उद्देश्य है और वे इस उद्देश्य को पूर्ण करने के लिए अपने जीवन को

भी संकट में डाल सकती है। नैना को ही देखिए वह इसके लिए अपने जीवन को भी बलिदान कर देती है।

प्रेमचन्द जी के पश्चात् जयशंकर प्रसाद को ही लिया जाए। इनके दोनों उपन्यास तितली और कंकाल सामाजिक उपन्यास हैं। कंकाल की सभी नारियाँ सामाजिक बंधनों से पीड़ित हैं। तारा को देखा जाए तो वह शुरू से आखिर तक इन बंधनों के कारण पीड़ित रही। माँ बाप से बिलुडकर वह एक ऐसी नारी के चंगुल में फँस गई जिसका काम कन्याओं को वेश्या बनाना था। मंगल उसे वहाँ से छुड़ा लाता है, उसे चाहता भी है पर उससे ब्याह नहीं कर सकता है क्योंकि वह समाज के बहिष्कार से डरता है मंगल द्वारा परित्यक्ता तारा डूबना चाहती है पर संसार उसे वह भी नहीं करने देता। इस अवस्था में वह एक नौकरानी का कार्य करती है। प्रसाद ने घण्टी के चरित्र को बहुत नीचे गिरा दिया है और गाला के अदर्श चरित्र को हमारे सम्मुख रखा है। वह देश में शिक्षा प्रचार के लिए मंगल को सहयोग देती है और अन्त में उसके साथ विवाह कर लेती है। तारा हमारी सहानुभूति को निर्मला की तरह पूर्ण रूपेण जगा पाती है। परन्तु जो कष्ट तारा को भोगने पड़ते हैं निर्मला उन से अनभिज्ञ है। वह कुमारी माँ है और कोई भी सम्य पुरुष उससे विवाह नहीं कर सकता है इसी कारण वह नौकरानी बनी। इसके सिवा उसके पास चारा ही क्या था? इस अवस्था में वह बिचारी करती ही क्या?

तितली शुरू से अन्त तक आदर्श चरित्र ही रही। शैला अपने प्रेमी के कारण स्वदेश को त्याग कर भारत में आईं और उसे प्राप्त करने में सफल भी हुईं। तितली को अनेकों कष्ट भेलने पड़े। अपने पति को बचाने के लिए वह हर प्रकार के प्रयत्न करती है और सफल भी हो जाती है। पति की अनुपस्थिति में पुरुष ही उसका सहारा रह जाता

है। ममता एवं बातसल्य से पूर्ण हैं। दूसरों का दुःख नहीं देख सकती हैं। प्रसादने नारी के अनेक रूपों को अपने उपन्यासों में प्रदर्शित किया है। उन्होंने ने यह दिखाने की चेष्टा की है कि नारी हृदय को जानना कठिन है। विपत्तियों का सामना करते करते वह इतना कठोर हो जाता है कि घोर विपत्ति के आ पड़ने पर भी विचलित नहीं होता है।

जैनेन्द्र कुमार शरत से प्रभावित हैं। उनकी नारियाँ कुछ कुछ शरत की नारी पात्रियों से मिलती जुलती हैं परन्तु अन्त तक पहुँचने पहुँचते उनमें भारी अन्तर पड़ जाता है। जहाँ शरत की पात्रियों के सम्मुख अन्त में अपने जीवन को एक ओर माड़ने के लिए राह दिखाई दे जाती हों वहाँ जैनेन्द्र की स्त्रीपात्रियाँ अन्त तक अपनी राह को नहीं पहचान पाती हैं। वे आरंभ से लेकर अन्त तक सामाजिक कष्टों में निरंतर जलती रहती हैं। मृणाल की मृत्यु के पश्चात् उसके भतीजे प्रमोद के मुख से निकले हुए वचनों को सुनिए “वह बुद्धि जिन्होंने बिना लिए दिया, कुछ किया तो मुझे प्रेम ही किया। जिनकी याद मेरे भीतर अंगार सी ही जलती है जिनका जीवन कुछ ही ऊपर उठती लौ की भाँति जलता रहा। धुआँ उठा तो उठा, पर लौ प्रकाशित रही।” मृणाल का जीवन ही क्या है? आरंभ में ही वह अपने प्रेम में असफल रही और सदा दरिद्रता की ज्वाला में जलती रहीं उस समय तक वह बदनाम भी हो चुकी थी। तथा दरिद्रों को ही अपने जीवन का साथी समझती थी। जब प्रमोद उसको लेने आया तो वह कहती है। “मैं मर सकती थी लेकिन मैं नहीं मरी। मरने को अधर्म जान कर ही मैं मरने से बच गई। किसके सहारे मैं उस मृत्यु के अधर्म से बचीं जिनके सहारे मैं बचीं उन्हें छोड़ देने की मुझसे कहते हो? मैं नहीं छोड़ सकती। पापिनी हो सकती हूँ इसके ऊपर अकृतज्ञ भी बनू? नहीं, प्रमोद, तुम सब लोग मुझे मरा हुआ क्यों नहीं मान लेते हो? क्यों मुझे

तंग करते हो!" इसके साथ ही साथ वह दूसरे स्थान पर स्त्री के धर्म के बारे में कहती है—“जिस को तन दिया, उससे पैसा कैसे लिया जा सकता है यह मेरी समझ में नहीं आता। तन देने की जरूरत मैं समझ सकती हूँ। तन दे सकूंगी, शायद वह अनिवार्य हो। पर लेना कैसा? दान स्त्री का धर्म है। नहीं तो उसका और क्या धर्म है? उससे न मांगा जाएगा, तन मांगा जाएगा। सती का आदर्श और क्या है? पर उसकी बिक्री न, न,। यह न होगा।”

जब उसे प्रमोद अपने साथ ले जाता है तो वह कहती है कि यदि तुम्हारे पास धन है तो मुझे दे दो मैं दान कर दूंगी। पर मैं तुम्हारे साथ नहीं जाऊंगी। मैं बदनाम हो चुकी हूँ पर तुम्हें बदनाम नहीं करूंगी। सहायता के बारे में वह यह कहती है—“सहायता मुझे इसलिए चाहिए कि मेरा मन पक्का होता रहे कि कोई मुझे कुचले तो भी मैं कुचली न जाऊँ और इतनी जीवित रहूँ कि उसके पाप के बोझ को भी ले लूँ और सबके लिए क्षमा की प्रार्थना करूँ। प्रतिष्ठा मुझे क्यों चाहिए। मुझे तो जो मिलता है उसी के भीतर सान्त्वना पाने की शक्ति चाहिए।” कितनी हृदय की विशालता एवं महानता है। उसका दर्दनाक अन्त उसके भतीजे को अपने स्थान से त्यागपत्र देने पर बाधित करता है और वह अपनी सारी जयदाद उस जैसी नारियों के लिए दान कर जाता है। उसके जीवन की प्रतिक्रिया ही उसके भतीजे को सन्यासी बना डालती है।

जैनेन्द्र का अपना दृष्टिकोण यह है कि बुरी वस्तु भी बुरी नहीं है। यह हमारे सोचने विचारने पर निर्भर है। हमारे लिए कोई वस्तु बुरी है तो दूसरे के लिए वही वस्तु अच्छी भी हो सकती है। हम सब बुरे तथा अच्छे में अपने ही दृष्टिकोण

से विचारते हैं। यद्यपि उन्होंने सभी ऐसी ही नारी पात्रियों को लिया है तो भी वह ऐसे ऐसे कार्य कर लेती हैं जो कि और कोई भी नहीं कर सकती जैसे सुनीता।

अज्ञेय की नारियां बड़ी कोमल और मधुर हैं। संगीत से उन्हें अतिशय प्रेम है। गौरा को तो संगीत इतना अच्छा लगता है कि वह इसी संगीत साधना में ही अपने जीवन का अन्त देखना चाहती है। एक जगह पर स्वयं अज्ञेय कहते हैं “दक्षिण में ही पहले पहल गौरा ने समझा कि कलाकार कैसे देश काल के बंधन से मुक्त हो जाता है।” कोई भी लगन, कोई भी गहरी साधना व्यक्ति को इन बंधनों से परे ले जाती है। वह भुवन को प्राप्त न कर सकने के दुःख को संगीत साधना में लीन हो कर भुलाना चाहती है। रेखा को भी संगीत से विशेष प्रेम है परन्तु कविताएँ उसे अपनी ओर बहुत ज़रूरी ही आकर्षित कर लेती हैं। उसे इंग्लिश के कवि लॉरेस एवं रोजेसरी बहुत भाते हैं। दार्शनिक कविरवीन्द्र को पढ़ने से उसके विचारों में भी दार्शनिकता मलकने लगती है। उसके जीवन का आरंभ यन्त्रणा में बीनता है परन्तु भुवन के साचर्य में आने के पश्चात वह अपने को धन्य समझती है। उसके साथ रहने के कारण वह अपनी वासनापुर्ति भो कर लेती है और भाबी मां हो जाती है। परन्तु वह उसका अनिष्ट किसी भो अवस्था में नहीं चाहती है। अपने प्रिय का अनिष्ट कौन चाहता है? वह मां बनने के सुनहले स्वप्नों को गभंपात करा कर तोड़ डालती है और अपने जीवन को भी संकट में डाल देती है। भुवन की भलाई हीके लिए वह डाक्टर रमेश से विवाह कर लेती है ताकि गौरां भी भुवन से विवाह कर के सुखी हो सके गौरां भी भुवन क बहुत प्यार करती हैं पर वह उसके सम्मुख अपने

प्यार के विषय में अपने मुख से एक शब्द भी नहीं निकाल पाती है। इसका कारण यही हो सकता है कि वह चुपचाप अपने प्रेम के परिणाम को सहना ही ठीक समझती है। अज्ञेय ने नारी को प्रेरक माना है और पुरुष को प्रेरित। वह अपने एक इशारे पर पुरुष को जैसा चाहे नचा सकती है। अज्ञेय ने लारेंस की एक कविता खण्ड को नारी के बारे में कहा है "A woman has given me strength and influence admitted." अर्थात् नारी ही पुरुष की प्रेरणा है और जब उसे प्रेरणा मिलती है तो वह आकाश के तारे भी तोड़ लाने के लिए तत्पर हो जाता है अज्ञेय की नारियां चुपचाप विरह की व्यथा को सहना ही जानती हैं। वे बड़ी सहनशील और उदार हैं। वे अपने प्रिय को सदा सुखी देखना चाहती हैं और यही उनका चरम उद्देश्य है। वे इसी परम लक्ष्य की प्रति में ही अपनी जीवन लीला का अन्त चाहती हैं।

जोशी की नारियां भी सुन्दर हैं पर वे अपने उद्देश्य को निर्धारित करने में पहले तो हिचकचाती हैं पर थोड़ा सा सहारा पाने के पश्चात् वे अपने उद्देश्य तक पहुँच जाती हैं। परन्तु वहाँ तक पहुँचने में उन्हें बहुत समय लगता है। इनकी सभी नारियां एक ही धातु से निर्मित हैं चाहे वह मनिया हो, या प्रतिमा हो या सुनन्दा हो। सुनन्दा के विचार प्रगतिशील हैं। उसे अपने विचारों को निकालने के लिए कोई विकास नहीं मिलता है। इसी अवस्था में उसे राजीव का सहाय मिलता है। Woman is Bondage एवं Woman in Revolt नामक दो पुस्तकों को पढ़कर वह अपने में इतनी शक्ति उत्पन्न कर लेती है कि वह सामाजिक बंधनों को तोड़ कर राजीव की दश-वार्षिक योजना को सफल बनाने के लिए अपना सहयोग देती है। परन्तु वह सदा अपने जीवन को

नीरस ही पाती है। राजीव को इतना समय नहीं कि वह उससे सुख दुःख की दो चार बातें करे। सुनन्दा रमला गिडवानी के साथ चली जाती है। प्रतिमा तथा मनिया का चरित्र चित्रण भी कुछ सीमा तक उससे मिलता जुलता है। प्रतिमा जहाँ उच्छ्वल है वहाँ सुनन्दा दरिद्र गृह की सीधी साड़ी लड़की है। प्रतिमा साम्यवाद को चाहती है। महीम को प्यार करती है और उसी द्वारा अपने जीवन लक्ष्य को पहचानती है पर वह उस के साथ रह नहीं सकती है। नीलिमा को देखा जाए तो वह अपने प्रेम में असफल रही। महीम उसे प्यार करता है पर वह एक जमींदार से विवाह कर के कष्ट पाती है जोशी ने मनिया के चरित्र" द्वारा यह प्रदर्शित किया है कि यदि नारी में ईश्वर के प्रति प्रेम उत्पन्न होता है तो वह बहुत ऊँचे तक पहुँच जाता है परन्तु जब उस नारी पर कोई बड़ा अघात पहुँचता है तो ईश्वर पर से उसका सारा विश्वास उठ जाता है। इनकी सभी नारी पात्रियां अन्त में किसी न किसी संस्था को अपना सहयोग देकर अपने आप को लीन कर लेती हैं और अपने उन प्रियजनों को, जिन्हों में उन्हें पथ दिखाया था, मुला देती हैं।

यशपाल एवं मुल्कराज आनन्द ने नारी को केवल विषय वासनाओं की प्रतिमा बना डाला है। उनकी यौनलिप्सा इतनी तीव्र है कि वे अपने को संभाल नहीं सकती। यशपाल की शैलवाला को देखिए। कोई भी उसे अपनी नहीं बना सकता। कम्पुनिस्ट होने के नाते स्वछंद एवं उन्मुक्त प्रेम की पक्ष पातिनी है। मुल्कराज आनन्द की गंगा धन के लिए अपने को बेचती फिरती है। बेश्या से भी बढ़कर है। इन दोनों लेखकों के बारे में इतना ही कहना ठीक होगा कि इन दोनों ने नारी का नग्न चित्रण किया है जो किसी भी अवस्था में लक्ष्य नहीं। नारी के भोग विलास के प्रति इतनी आसक्ति है जिसके अस्तित्व में भी सन्देह होने

लगता है ।

अन्त में इतना ही कहना पर्याप्त होगा कि नारी को पूर्ण रूप से समझने में कोई भी लेखक अभी तक समर्थ नहीं हुआ है । नारी को आदर्श रूप देना उनके बस की बात नहीं है । प्रेम चन्द कुछ सीमा तक तो सफल हो गए पर पूर्ण सफल न हो सके । उनकी जालपा, सुखदा, निर्मला, मुन्नी सुधा इत्यादि अमर रहेंगी । जोशी जी ने भी नारी

के सम्मुख कोई आदर्श रखा है और वे उसी में ही अपने को लीन कर लेती हैं । पुनः यही कहना पड़ेगा कि कोई भी लेखक नारी को उसके सभी गुणों सहित उसका आदर्श चरित्रहमारे सम्मुख रखने में अभी तक सफल नहीं हुआ है परन्तु आगे हो सकेंगे ऐसी आशा अवश्य है ।

सन्तोश कुमारी

बी० ए० प्रथम वर्ष

१ मैं ईश्वर से डरता हूँ— और ईश्वर के बाद उस से डरता हूँ जो ईश्वर से नहीं डरता

Saadii

२ त्रुटि क्रोध का आरम्भ पश्चाताप उभ का अन्त है ।—

Pythagoras

३ पुरुष के पास दृष्टि होती है, स्त्री के पास अन्तरदृष्टि ।

Victor Hugo

४ प्रत्येक बालक संसार में एक सन्देश ले कर

आता है कि ईश्वर अब भी मनुष्य से हतोत्साहित नहीं हुआ ।

Tagore

५ योग्य पुरुष तर्क से सीखता है—समझदार अनुभव से—अनजान आवश्यकता से तथा पशु प्रकृति से सीखता है ।

Cicero

६ स्वप्न पत्नी है जो अवश्य बोलती है निर्द्वेष पति है जो चुपचाप सहता है ।

Tagore

७ मातृहृदय बालक का विद्यालय है ,

H. W. Beecher