

EDITORIAL BOARD

EDITOR-IN-CHIEF
P. C. Chakravarty

English Section

STAFF EDITORS R.K. Sud
K.C. Kanda

STUDENT EDITOR Balraj Sarin

Hindi Section

STAFF EDITOR Raj Kumari Mathur

STUDENT EDITOR Santosh Kumari.

CONTENTS

Editorial	...	...	...	...	...	1
Flood Havoc in India	...	...	...	...	S.M. Jhangiani	5
In Defence of Philosophers	...	...	...	...	Usha Sareen	7
Psychologist Advice	...	...	...	...	Purshotma Bhatia	8
The Golden Age is Before us, Not Behind us	...	...	...	...	Parma Nand Bhardwaj	9
The Silver Ear-Rings	...	...	...	...	Yodhister Tejpal	11
Modern Woman is an Atom Bomb	...	...	...	...	Paul Verma	13
Parental Care in Amphibians	...	...	...	...	Raj Popli	14
Chemistry of Laughter	...	...	...	...	K.J. Indra & Surinder Bala	16
Man and Science	...	...	...	...	Bishnu Prasad Banerjee	18
I won't name him	...	...	...	...	Surinder Nath	19
The Atom Bomb	...	...	...	...	...	21
Our Prep. Science Professors	...	...	...	...	Surinder Nath	23
Rita's Love	...	...	...	...	...	24
The Atomic Age	...	...	...	...	Indra	25
Annual Report 1954-55	...	...	...	...	Principal	29
The College Chronical	...	...	...	...	Ed.	37
Travels in the Realms of Gold	...	...	...	...	Contributed	46
List of Prize Winners, 1954-55	...	...	...	...	Ed.	53



SHRI MEHR CHAND KHANNA
Minister of Rehabilitation, Government of India

DESH

Vol. III

APRIL, 1955

No. 1

Editorial

THIS is the third issue of the Desh. Three is an unlucky number, they say; and we had a stroke of ill luck right at the beginning. We had arranged this year to have a Sindhi section in the magazine. Certain hurdles which stood in the way of this addition were got over; articles written in Sindhi by students and teachers of the college were edited and sent to the press. But at the last moment there arose a hitch, and much to our regret the Desh is coming out without the Sindhi Section. We offer our apologies to our Sindhi speaking students and teachers, in particular to those of them who had contributed articles for inclusion in the magazine, for what has happened.

India is a vast, multi-lingual country, and all through the ages unity in diversity has been the keynote of her civilization. We have worshipped a multiplicity of gods, not in oblivion of the One Supreme

Absolute, but as embodied manifestations of His limitless powers and attributes. We have allowed the different ethnic, linguistic and religious groups living in this country to preserve their beliefs, customs, aptitudes and languages and develop them according to their own genius, but not in forgetfulness of the supreme necessity of evolving some synthesis, in which the antithesis, inherent in diversity, might be dissolved and lost. People in other countries, overwhelmed by bitter religious persecution, came for shelter under our roof; not only did we give them shelter in our commodious house, but we allowed them to follow their own way of life as we follow our own. This has been the tradition of this country down the ages; this is our heritage.

But to strike a balance between unity and diversity has not always been an easy problem, especially in the political sphere. As early as the

days of the Aitareya Brahmana our rishis had seen the vision of an all-India political synthesis extending "from the Himavat to the Southern Ocean;" but, by and large, that vision remained an unrealised dream, except for brief intervals, in our chequered history. In the struggle between unity and diversity, between the forces of cohesion and the forces of disruption, it is the latter which generally triumphed. Our past political history is a warning rather than an inspiration.

It may offend our sense of pride, but it is nonetheless true that the Indian nation, as we know it today, is of recent growth. Having its roots in the age-old cultural unity of India, it has sprung into life under the impact of the West. The establishment of the political unity of India under British rule, the constant pressure of a uniform administration, and, above all, the impact of Western ideas and ideals, made possible through English education, have transformed what was nascent into a patent and potent reality.

But there is no reason to be complacent about the future; for, it is yet too early to be certain whether Indian nationality will be stable or not. It is now only eight years since we achieved our independence; but within this short space of time centrifugal forces, held in check so long by the need to expel the foreigner, have slowly but unmistakably come to the surface. Among these centrifugal forces, by no means the least dangerous, is a new type of linguistic fanaticism in which large sections of our people seem to have

been caught up. The world has seen many examples of the use of the linguistic weapon by the forces making for disunity. We should take lesson from the examples of others.

In British days one of the greatest unifying forces in India was the English language. It has accounted for most serious scholarship, and has been the *lingua franca* for the intelligentsia all over the country. In independent India English is bound to lose its old dominant position. No independent nation can, consistently with its self-respect, afford to speak or write in the language of another, however rich or useful that language might be. The Government of India have, therefore, decided that as early as possible Hindi should replace English as our national language with this proviso that so far as the different states of the country are concerned, where Hindi is not the spoken language of the people, education from the lowest to the highest stage should be imparted and the work of administration carried on in the regional languages. Hindi would, however, be taught everywhere as the compulsory national language, and English as the compulsory international language, especially in the higher reaches of education.

That this is a sound decision few will deny. The new linguistic policy provides for the education of the youth in their own mother tongue from the lowest to the highest state. Learning through English has been a burden to generations of Indian University students; and while the gifted among them have conquered

the handicap with distinction, the average and less-than-average have floundered hopelessly and emerged with undeveloped minds. It provides in Hindi a *lingua franca* in place of English. And, finally, it keeps the window open for the ideas and ideals of the West to flow in through the compulsory teaching of English in the higher reaches of education.

It is yet too early to say how this linguistic policy will affect the future shape of things in this country. It is obvious, however, that the shape will be very different from what it is today. English has already been abandoned as the medium of instruction in most of the schools, and it is steadily being relegated to a secondary position in colleges and universities also. There is hardly any doubt that in course of a generation or two the knowledge of English will considerably decline in this country, and its unifying force will be lost to us.

This should have caused us no concern if Hindi could fill the same role in our national life. But can Hindi do it in the immediate future? In a sense it can and perhaps will. It will be taught and learnt as a working *lingua franca* all throughout the country. As most of the languages of India (except those of the South) stem from Sanskrit, it will cost the non-Hindi-speaking peoples of the country much less labour to learn Hindi than to learn any non-Indian language. But in a deeper sense, Hindi cannot exactly step into the shoes of English. As a language it is not one-tenth as rich as English; its literature is admittedly poorer than those produced in

some other Indian languages such as Bengali and Tamil. And you cannot raise the stature of a language by merely shouting slogans or passing resolutions. A language grows according to its own laws and is enriched by the genius of its votaries. It is not possible to create a Shakespeare or a Tagore by orders.

So long, therefore, as Hindi does not attain a sufficiently high stature, it cannot possibly function, as Sanskrit did in ancient times or English has done in modern times, as the language of the *elite* all throughout the country. Yet we do need such a language of the *elite*—one which will provide a meeting-ground for the intellectuals of the country, and in which the results of all advances made in the sciences and the arts will be published. Without such a language the intellectual classes in the different linguistic regions will tend to isolate themselves from one another, and may be from the world too.

All this needs careful and hard thinking. The linguistic problem of India is a complex one. In fact, it is one of those problems which we must need master, or else it will master us. In mastering the problem "go slow" should be our motto rather than "go fast."

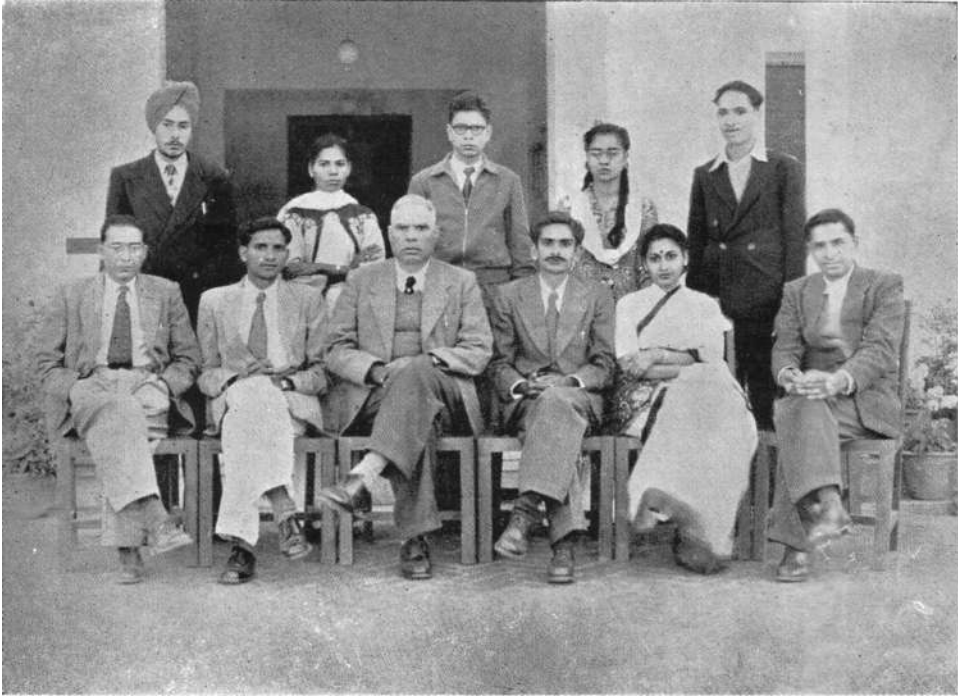
Before we conclude let us say a few words about ourselves. Our college, which began its life with about 75 students, has now more than 250 students on its rolls. In all probability the number will increase by another hundred when we reopen after the summer. But we are already crammed for space, and the addition of another hundred students

may make the smooth working of the college a little difficult. If we had enough lands at our disposal to build upon and expand, this difficulty would have been removed. But hemmed in between one market in front and a prospective market behind, there is not much space left for the expansion of the college.

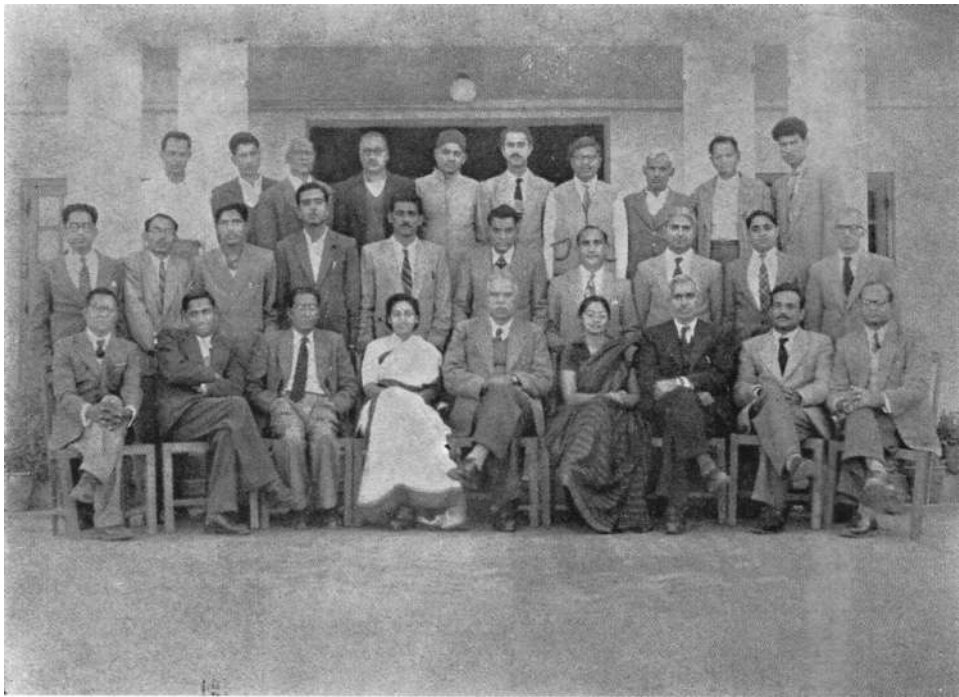
One particular difficulty felt by the students of the college is the lack of adequate play-grounds. We have no tennis lawns, no cricket pitch, no football field. The only outdoor game that can be and is played by the students is badminton. Doubtless badminton provides good exercise and relaxation, when played briskly and well; but it is not enough for young, robust boys. Moreover, it can't be played for more than two or three months in the year, particularly so in Kalkaji, for which the god of winds seems to have a special fancy. Is it too much to expect that the authorities will look into the matter and provide us with better facilities for games?

Our results in the last University examinations were far from satisfactory. We trust and hope they will be better this year. The greatest asset of a College is its academic reputation. Everything else is subsidiary. It is the sacred duty of the students to help in building up this reputation. There cannot be too much of spoon-feeding in an institution of higher education. The teachers are there to help the students; but in the last analysis the students must depend on themselves.

In conclusion, we offer our cordial thanks to all those who have by their contributions made the publication of this issue possible. We got more articles this year than in previous years; on grounds of quality all of them could not be included in the magazine. But we assure the disappointed that they will fare better in future if they persist. Our failures are the pillars of our success. Inspiration is nine-tenth perspiration.



The Union Executive



The College Staff

FLOOD HAVOC IN INDIA

THE destruction and devastation caused by the recent floods in many parts of the country beg no description. Unfortunately India is the only country, where this curse of the rain-god, Indra, repeats itself practically every year. Either floods or famines are a regular feature of this country. The proverb, "History repeats itself," is no more accurately applicable to these natural phenomena elsewhere than in the case of India. It has been more or less the tradition of our past. The floods have been recurring in many parts of the country in the past but the current floods are considered to be the worst over a long period from the point of extent and intensity.

In these days of the twentieth century, when science has made such rapid progress that the scientists hope to travel to the Mars or the Moon, it is a pity that we in India cannot find a permanent solution of this calamity. Keeping in view the wisdom contained in the maxim "prevention is better than cure," we should not at all be satisfied with the contention that the sufferers get quick relief; we should rather put our heads together and our shoulders to the wheel to see that as far as possible, such calamities do not repeat themselves and even if they do, cause as little harm as possible.

Three States — Bihar, Assam and West Bengal—are worst affect-

ed by the floods this year. In Bihar alone about 70 lakhs of people are reported to be facing untold miseries on account of floods. Official information furnished by the State Government reveals that in Bihar during the last five years, there have been two severe floods, two mild ones, with only one normal year (1951). According to the statement made in the Bihar Legislative Assembly by Dr. S. K. Sinha, Chief Minister of Bihar, the State had lost through alternate floods and droughts since 1950 about Rs. 170 crores or one twelfth of the cost of India's first Five Year Plan. He also estimated that the State had lost about Rs. 50 crores during the current floods. Our beloved Prime Minister who was moved by the sufferings of the people and undertook a tour of the affected areas, while giving his tour impressions, said that geographically situated as Bihar was in this foothills of the Himalayas, it was bound to have floods. He observed that floods were not an unmitigated evil, for while on the one hand, they brought misery and destruction, on the other, they made the land fertile and gave it fresh life.

Assam too has been hard hit by floods, which are stated to be worse after the earthquake in 1950. The details of the havoc caused in Assam are lacking, but it is felt that considerable loss has been incurred

there also. The landslides caused by the earthquake are believed to be responsible for the floods in Assam, about 60,000 million cubic yards of earth were estimated to have been removed in the earthquake of 1950, taking an average depth of ten feet. According to another estimate, the Brahmaputra valley sank by eight to twelve feet. This resulted in widespread floods, caused by the landslides which blocked several tributaries of the Brahmaputra. In the opinion of Shri Kanwar Sain, Chairman of the Central Water Power Commission, the river can be trained by putting up dams in the upper reaches in the hills, but the cost involved will be so colossal that more economical measures have to be devised.

West Bengal's share in loss through floods is not less negligible. It is estimated to amount to about Rs. 20 crores.

To sum up the situation in the north-eastern region, in the words of Shri Gulzari Lal Nanda, Union Minister for Irrigation and Power, "A total area of 25,650 square miles and nearly 95 lakhs of people have been affected. The floods have taken a toll of 247 lives. Over 7,700 cattle have perished. Crops have suffered damage over an area of about 137 lakh acres valued approximately at Rs. 40 crores. There has been large-scale destruction of houses. Considerable areas of valuable land have been lost on account of erosion and deposit of sand. Damage to roads, railways and bridges has been enormous and the consequent disruption of communication has been on a

scale never experienced hitherto."

Besides the sorrows and sufferings of the people and heavy losses in crops, cattle, buildings etc., running into several crores of rupees, huge sums have been spent or are proposed to be spent for relief work. The magnitude of the problem can well be imagined from the estimates of relief expenditure. Something of a permanent nature must, therefore, be done to avert this huge wastage and, above all, the sufferings of the people.

As suggested by Shri Nehru, "We have to make a very broad survey of the problem. The survey must be both geographical and historical." We have to look into the past history of the floods and analyse the facts about them. Their causes, e.g., earthquakes, sudden change in the courses of the rivers due to blockade of water by land slides, accumulation of sand deposits in the river-beds, erosion, unplanned deforestation etc. are to be looked into and remedial measures adopted accordingly.

The problem is undoubtedly a long-standing one and cannot be solved over-night by any magic wand. But unless we start planning in right earnest, it may be too late. The first and the foremost move in this direction should be an insight into the causes of floods, collection of hydrological and other data without which our efforts will be just like a voice in the wilderness. Construction of dams, embankments, water-breaks, storage reservoirs, afforestation and similar control methods may be considered to con-

vert misery into happiness. Though provision exists in the First Five-Year Plan for building of dams etc., with a view not only to foster agriculture and generate electricity for industrial purposes but also to check

gushing waters of the great rivers, it will be in the fitness of things if a policy is framed for flood control and specific provision is made therefore in the Second Five-Year Plan.

S.M. Jhangiani, M.A.

IN DEFENCE OF PHILOSOPHERS

THEY all make fun of us ! They jeer at us behind their sweet smiles. They call us, "philosophers" and in this one little word is contained a world of contempt.

If there is any word in King's English which is more misunderstood than the word 'philosopher',—it is yet to be known to me. Philosophy stands for uselessness. It stands for absent-mindedness—it stands for anything but the right thing !

They have all heard about the 'philosopher' who slammed his wife and kissed the door. They have all heard about the philosopher, who wondered day in and day out, whether, when the leaf of a coco-nut tree fell in a pool of water, it said "shup" or "chup", and this is all their knowledge about philosophy. And from this they have jumped to the conclusion that philosophers are quite, quite ridiculous as a species.

And yet, how many of us can or do live without a philosophy of life ? These great historians, these future economists—have they no philosophy, no consistent pattern to which they would mould their lives ? And you who study literature in English and Hindi and Sanskrit—don't you

know, that each poem, each stanza, each little line depicts the philosophy of life of its author ?

Philosophy—though a smug and high sounding word, nevertheless, stands for a most humble task. It is just the search of truth, of what lies behind appearances, of reality which is as yet unknown. The instinct of curiosity, which is so very deep-rooted in man, is the source from which all our enquiry comes, and enquiry lies at the root of our search for truth. This search is important for we mould our life according to our philosophy. If we believe that this life is just a flash in the pan, we'll spend it accordingly ; if on the other hand, we believe it to be the result of hand-earned labour—we'll work harder still. Hard work—both ways.

As for me I am happy in my philosophy, which I have deduced from the Bible—Blessed are the weak in heart—for they shall inherit the kingdom of Heaven. Blessed are they who travel by D. T. S. for they shall own Buicks in Heaven. Blessed are they, who starve, for they shall be the Baniyas in Paradise !

(Miss) Usha Sareen,
B.A. III Year.

Psychologist's Advice

MEMORY is the reproduction of past experiences. It is the ideal revival so far as it is merely reproductive and does not involve transformation of what is revived in accordance with present conditions.

Then the question arises whether memory can be improved or not. Memory is a process related to observing and learning. Although it is believed that memory itself cannot be improved, we can improve our methods of observation and learning. Psychologically, a good memory implies the formation of numerous associations with every fact which we mean to remember. Therefore, the improvement of memory consists in improving the methods of observing and recording of facts with a view to establishing appropriate associations between the facts to be remembered. Concentration of mind is necessary in remembering. If we are fully concentrated on something, we remember it distinctly. Concentration helps in increasing the connections and associations between the facts to be remembered and ourselves. We must acquire the habit and skill of discriminating the important from the unimportant, selecting central and main points, etc.

There are some other methods by which students are liable to remember difficult lessons.

1. Observant study is much more effective than mere dull repetition. This is why cramming is bad. Students should not waste their time

in unintelligent cramming, which is a bad mode of study. They should concentrate their attention on facts of vital importance, associating and inter-relating them with other facts. Then they would be able to remember it for a longer time. Unintelligent cramming does not increase the connection in the brain cartices.

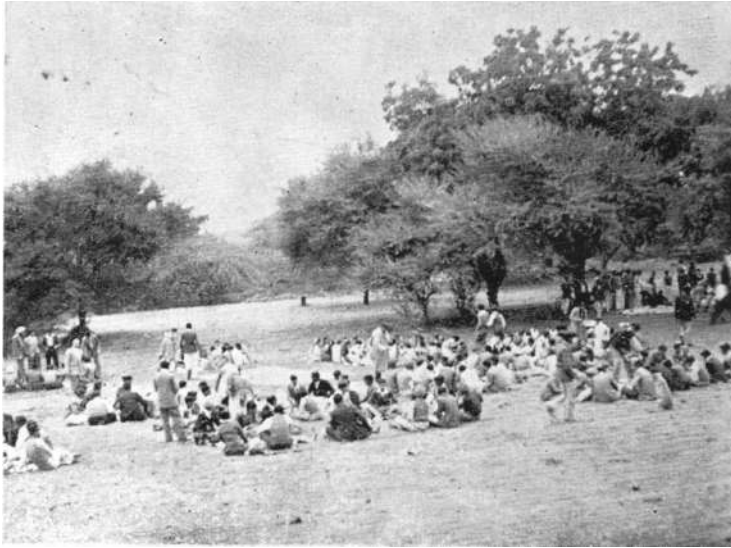
2. In memorising a lesson whole learning is better than part learning. It is better to read a whole lesson again and again rather than studying it by parts separately.

3. Spaced method is more efficient than unspaced. This means that it is better to read a lesson at intervals than reading continuously.

4. It is good for students to read a lesson twice or thrice, then recite it to themselves rather than reading it again and again. They should correct and verify their recitation whenever necessary by referring to the text. Recitation is good. It is more stimulating and satisfying than reading again and again. Because we know that we are going to test our reading, we naturally read more carefully. If we are able to reproduce it correctly, we are satisfied; but if we fail in reciting we read it a second time with greater zeal and eagerness.

5. Lastly, students must acquire the habit of reproducing in writing. This is another form of recitation and is in some way superior to oral recitation. It will make their knowledge exact.

(Miss) Purshotma Bhatia,
B.A. III Year.



Lunch outside the Qutab on the Annual College Picnic



Prof. C. L. Kumar reciting a poem inside the Shahi Dome, Qutab, on the Annual Picnic Day

THE GOLDEN AGE IS BEFORE US, NOT BEHIND US.

TODAY, when we live under the shadow of a great war which may lead to the utter destruction of human civilization, and even extinction of life itself, practically every one is seriously worried about the future. The statesmen, the strategists, and the men in the street, all have a realization that the Third World War will probably mean the end of mankind. This uncertain state of affairs has accentuated the pessimistic strain in many people. They see around them misery and meanness. Social and political institutions appear most unsatisfactory. In the light of this sorry state of affairs, they have a bleak outlook for the future. To them, pessimistic as they are, the world seems to be moving, as it were, by an inexorable process to its own gradual disintegration and final catastrophe. From an outlook as this, the timid romantic, who is, invariably, morbidly sentimental, looks towards the past and there finds solace and sustenance. It will not be out of place to point out that all the romantic poets in every country have shirked the present, and have created, as it were, an ivory tower to escape from the present turmoil. To them everything good and blessed was found in the past. From thence onward they see a systematic and persistent process of disintegration. They look dreamily and wistfully towards the

past and proclaim it to be the golden age. To them, the Middle Ages appear to be the era of chivalry and virtue, not because any historical evidence favours such a conclusion, but because, their wearied nerves seek some relaxation by believing that there lies the golden age. It is psychologically true that the human mind can easily forget what it wishes to forget. That the Middle Ages were not really the age of chivalry and virtue, which romantics believe almost blindly, is shown by Marktwain in his novel, "The Connecticut Yankee in King Arthur's Court." We do not have to be to Marktwain to show the many-sided backwardness in that civilization. History shows us the grand struggle, the persistent endeavour through which man has triumphed over the limitations of his environment both natural and otherwise. From the age of complete savagery and ignorance we have continuously moved forward.

There shall surely be periods when we will be faced with difficulties, and our movement will be reversed. But there is no doubt that we are, on the whole, moving forward. I do not think any one to be so simple as to deny that to-day we have far more amenities; our attainments are fairly larger, than those of our ancestors in the past. Again, those who have found

it difficult to refute the evidence of History in what they call the material sphere usually deride the low ebb which our civilization has touched in the spiritual spheres. There is no reason to believe, however, that man was ever a God, and in course of time he became a beast by gradually acquiring passionate hatred and intense prejudices. For all we know, man even in the past ages was a man as good or as bad in moral or spiritual quality as is his modern counterpart. On the other hand, we see the evidence of progress all around us. There have been occasions when human race has been overwhelmed by disasters. But the indomitable spirit in man has overcome them, and strives to rise higher and higher in its uphill march. Modern Science has given us the secret of atom, which, if used for peaceful and

constructive purposes, can bring a golden age. In fact, inspite of the great terror which the atom bomb has inspired, we think it has also a preventive function. It seems mysteriously to augur the days of international understanding. The atom bomb, like Goethe's Mephistophles, may prove a part of that force which for ever wills the evil and ever works the good.

We have faith in man and hope in the future. We know that the present is full of uncertainty, but we have hardly any doubt that, before it is too late, all the discords shall subside and mankind will resume its onward march. For the youthful the future has much to offer that is good and glorious.

Parma Nand Bhardwaj,
B.A. II Year.

THE SILVER EAR-RINGS

THE parcel lay open before me, and the sight of the gift had upset my heart, reminding me of my forgotten past.

According to the new law, passed a few years ago, no student could be admitted to a degree unless he had imparted education to the village-folks in a certain village, assigned to him by the University, for a period of three months. I had appeared in my B.A. Examination and was assigned the village where I was to work. I took leave of my parents and started for the village.

Two days' and nights' travelling brought me to the village. The reception on the railway station was pre-arranged. I was garlanded by the village chief and introduced to prominent personalities of the village. I was taken in a bullock-cart to the village, which I was told, was five miles away. I had the pride of being the first teacher in that village. My lodging and boarding were arranged in the village inn under the personal care of the inn-keeper, whose young son brought my food every day.

On the morrow of my arrival I began the duties assigned to me in all seriousness. Life was not very interesting there, and my only recreation was my guitar which I played when I was free from work. I used to play upon that instrument for hours together, and tried to forget the boredom of the village life in the sweet melodies that came out of the instrument.

Hardly a week had passed when I suspected that I was being watched by someone. This suspicion grew stronger and stronger every day. In my room I always felt that somebody was watching me from behind the window bars or door-curtains. I tried to find out who it was. I looked intently around, but saw nothing. Sometimes in my eagerness I moved towards the door. Even then I saw nothing. Only I heard foot-steps softly and swiftly retreating. Some sort of fear came over me. Who could it be ?

One day, I returned late from the school, tired and feeling unwell, and straightaway flung myself in bed. Soon I developed a high temperature with a terrible headache. As I lay in bed, almost crying in agony, I again felt those eyes chasing me from behind the curtains. I was annoyed. I tried to sleep but the aching head would not allow me to sleep. After a while I felt a soft touch on my fore-head. This strange and unexpected touch startled me, I jumped out of bed. To my surprise the eyes that always annoyed me, were those of Gauri, the daughter of the village inn-keeper, from whom my food used to come. I was struck by the perfect beauty of the maid. She was slender as cypress ; her dark eyes twinkled like the stars of the night, and there was something indescribable on her face. As she sat on my bed, she seemed to be the goddess of beauty rising out of the depths of the sea. Upon my asking her

as to how she had come to my room, she very timidly and shyly spoke of her love for me. Then she laid me in the bed and started pressing my fore-head. The soothing touch of her hands gave me much relief and soon I was fast asleep.

Next morning I woke up all fresh. The previous night's sweet remembrance was all fresh in my mind. The simple words in which she spoke of her love for me were still tinkling in my ears like the music of my guitar. Her rosy cheeks, ruby lips and dark eyes, had cast a spell upon me. As usual, I went to corn fields for a morning stroll. On the way I met Gauri, who, it seemed, had been waiting for a long time. We strolled along the corn field and spoke freely of our love for each other. In the evening she came with my dinner. I was surprised to see her because I did not expect her. She told me that her brother, who brought my food daily, had fallen ill, and that she would henceforth bring my food.

With time passing rapidly, our love affair was moving towards its climax. The more often we met the more we loved. It was one Saturday when she came running and asked for my company to the village fair the next day. I readily agreed. The next day we strolled together amidst the crowds for all day long. On our way back, I purchased her a pair of silver ear-rings as a gift of love. With a smiling face she accepted the offer. She looked so happy and so grateful.

But soon I had to return home. I had come to the village for three months, and those three months

were almost over. Now I wished to stay on for sometime longer! But how could I? I must get back to the University to receive my degree. But Gauri felt sadder than I; she could not simply stand the idea of parting. I met her for the last time on the evening previous to my leaving for home. She was weeping like a baby. I found it so difficult to console her. But I promised that I would soon return and have her as my life's partner.

Early at dawn I left the village—the village in which I had spent those blissful months of my life. The bullock-cart was moving at a snail's speed. All of a sudden I caught sight of Gauri standing against a tree at a little distance. She was waving her hand. I waved back. The rosy colour on her cheeks had faded into paleness and the redness of her lips had shifted to her eyes, from which tears were flowing in an unceasing stream. I could hardly restrain my own tears. What an agony to depart from the beloved!

I was back home. I got my degree with distinction. Soon I was in Government service as a gazetted officer. The memory of Gauri and her village had faded completely from my mind. After a little bit of courtship with Rita, daughter of Mr. Sen an officer in the army, I married her. I was happy, and received many presents from friends and relatives. Among the presents was a small parcel. When I opened it I saw that it contained the pair of silver ear-rings which I had presented Gauri.

Yodhister Tejpal,
B.A. II Year.

Modern Woman is an Atom Bomb

WE have often heard of woman as the beauty, the ornament, and the angel of the house. It is time that she should be viewed from a new perspective, because virtue, modesty and truth, the guardian angels of the old woman, are conspicuous by their absence in the modern woman. Under the impact of the western civilization, the woman is rapidly losing her feminine grace and tenderness. The craze for equality of sexes has made her foolishly ape the masculine qualities so alien to her race. A glance at the modern woman wielding a racket in the tennis fields, a bat in cricket grounds, and a baton on the front. will set to naught the saying of Shakespear, "Frailty, thy name is woman." Under the forceful shots of the modern woman, man simply groans and grumbles, crying desperately that she is a veritable atom bomb.

Not only in the sphere of physical feats, but in all other departments of life, modern woman is displaying her atomic power to the utter dismay of man. There was a time when it was her privilege and duty to suffer sub-ordination of man. Her tongue could utter nothing but honey and sugar. But a great metamorphosis has shown

itself in the twentieth century woman. Her talk stings like a scorpion and her words are daggers and poniards piercing the heart of listeners. It is not an easy job to suppress and silence the volcanic out-bursts of her feelings and emotions. After an era of submission and suppression the woman has now turned the tables on her erstwhile master. She has become fully conscious of her rights and privileges. But this consciousness is working like wine, which infatuates at the first taste. Being used to almost an ascetic life in the past, she has been bewildered in the modern age by the luxury and comforts which she finds around her. The modern civilization has turned her head, and wherever you meet her, you find her bouncing and bounding with mercurial agility. Her words, deeds, and thoughts are all searing and burning with the fire of vengeance. Her golden locks, which provided comfort and warmth to man in the past, are now licking his very soul like snakes, so much so that the modern man can not help yelling in despair that woman by his side is a veritable "atom bomb."

Paul Verma,
B.A. II Year.

Parental Care in Amphibians

WE know very well how adequately our parents take care of us! Some of us may not feel quite satisfied; but children are often thankless. Man's role as a parent becomes very exacting and complicated due to the demands of the social set-up. We should not forget the attention they give us and the pains they take to make us fit for the struggle of life. But this care on their part, as the psychologists tell us, is, at bottom, an instinctive activity.

This, however, is not unique to man and is found, in large measure, in animals of higher order in the scale of organic evolution. The examples are not far to seek. The domestic cat or dog lavishes great care in suckling and, later, training its young ones. The birds also acquit themselves very well. Who does not wonder at the patience and skill of our feathered friends in building comfortable nests of intricate and varied designs? The eggs are fragile, and the young ones that come out are delicate, helpless, little creatures which must be given proper protection and care. Even as lowly an evolved animal as frog (an amphibian), with its ugly face and bulging eyes, inordinately long legs and short stumpy arms, it might be amazing for most of us to know, takes great pride in raising its family.

The common Indian frog with which we are so familiar, and students of Biology very intimately

so, is, indeed, a bad egg. It lays its eggs in large numbers in a jelly-like mass and swims away leaving them at the mercy of any chance visitor who might relish them; but its south American cousin *Phinoderma darwini*, a small-sized frog takes good care. The eggs are laid by the irresponsible female which deserts, leaving the male to collect them in its immense vocal sacs. loose folds of skin, normally used by males in giving volume to their voice to attract females, which extend over the whole of the under surface of the body. The eggs thus, properly secured, undergo development and ultimately hatch.

Usually, it is the role of the female to care for the eggs and the young ones, but in some amphibians the responsibility appears to have been shifted on to the male—an example in co-operation. In some, the male does not carry the eggs, but it helps to deposit them on the back of the female. In the tongueless frogs like *Pipa-Americana* and *Protopipa* during the period of hibernation the skin on the back of the female becomes very much soft and spongy and a number of little pouch-like cavities develop. The eggs are laid and transferred to the spongy skin by the male of species. Each egg sinks into a little pouch of the skin and as an additional protective measure gets covered by a gelatinous film which holds them in place. When the development is complete

the young ones resembling adults hop out of the pouches from the back of the mother. In some species, however, the tadpoles which hatch out of the eggs are carried about by the female adhering to her back by a viscid secretion from the skin or some by the suckers.

In *Nototrema* also, the eggs are lodged in the pouch developed on the back of the female for the purpose. This pouch is much better than that of *Pipa* for the protection of the eggs. The thin skin covering the pouch ruptures, and a number of little adults come out. In some species larval stages are found. In many frogs due to the spongy nature of the skin folds are formed for keeping the eggs. The frogs belonging to the genera *Cryptobatrachus*, *Cerathyla*, *Gastrotheca* and *Amphigathodon* carry their eggs in such folds which may be in some exposed and in others enclosed. In *Phyllobates* and *Dendrobates* the males, however, transport the tadpoles on their back.

The instinct of parental care has gone a step further in some frogs which, surprisingly enough, build nests for the protection of their brood. As far as the nest building goes the familiar tailor-bird, found in many other parts of the world as well, is said to excel all other birds in the art of nest-building. The nest, which is beautiful, well stitched, strong and comfortable is done very cleverly. It resembles roughly a cup,

made of soft fibres, cotton wool, vegetable matter, and the like. This cup-like portion is placed on a funnel, which is formed by folding over a broad leaf, or at times two or three leaves, and stitching it innumerable times with available fibres. The stitching is cleverly knotted at the end, so that sewing may not get undone in a short time. The frog belonging to the genus *Phyllo-medusa* builds its nest which has the same appearance as that of a tailor-bird. The female carries the male upon her back and in this condition both begin to find out a suitable place for nest building. When they get a suitable leaf, they seize and hold the edges together with their feet converting it into a safe funnel in which the female drops her eggs and the male sheds the spermatic fluid over them to effect fertilisation. As they pass into it, the eggs get covered by a gelatinous envelop which serves to hold the leaf-edges in position as they are brought together in the filling process, which may go on until about a hundred eggs are laid.

It is indeed creditable for such a clumsy animal as an amphibian to take to such devices for giving proper protection and hence, providing their progeny with a fair chance of survival.

Raj Popli,
Pre-Medical II Year.

Chemistry of Laughter

VALENCY :—Variable from 1 to 100.

Molecular Weight :—Variable but usually it is above 1000.

Atomic number is 102 according to the periodic chart.

Isolation :—It is very difficult to state precisely who first isolated or recognised it as a definite substance ; nevertheless the big teeth-holders are generally credited with the discovery of Laughter. Though they never tried to publish their thesis, their big teeth and short and small lips, which are concave at the posterior end, made them explain to the people who later published the thesis.

History :—The exact historical date of its discovery is not available, but it is believed that it was first discovered at the time and place of God's creation of Adam and Eve.

Occurrence :—It constitutes four-fifths of the total volume of the mouth of a human being. Great scientists of the Royal Society believe that it occurred mostly in our ancestors like mammals and monkeys, a few of whom are still living. It is abundantly found on the last benches of the college lecture halls. It is rarely found in the Professors' mouths. In combined state it occurs in the theatres. It is a universal and essential constituent of all quick-witted and lively human beings.

It occurs in different forms or has many allotropic modifications.

The most three important modi-

fications which occur in the colleges are given below :—

1. Crude Laugh.
2. Delicate Laugh.
3. Smile.

Crude Laugh :—As the name suggests, it is the common form that is found in the male sex and usually occurs in the college verandahs or before the girls' parks. This has a bitter taste for the other sex, while it is the sweet for the male sex.

Delicate Laugh :—As the name suggests, it is the common form found in the female sex. This is a colourless, sweet-smelling (due to the costly perfumes used by the particular sex) and sweet-tasting substance. It goes to the pitch of the "fourth" Octave of the music scale and disturbs not only the boys but also the Professors including the Principal.

Smile :—This form is abundantly found in all sexes including the neutral. This is a form in which the magnificent—that is the big teeth-holders—try to hide their tusks by their lips

It is sometimes coloured in the case of female sex (if they use any lipstick but usually it is pink coloured)

It is not as stable as the other two forms and gets converted into one of the two other forms, depending upon the conditions and circumstances.

General Properties :—It is a colourless, odourless, tasty, substance

which can only be heard or seen. But some of the allotropic modifications may be coloured and odorous: back benches have great affinity for it.

It is highly reactive. It reacts readily with scolding to form weeping and tears

Laughter plus Scolding and Shame yields Weeping tears, where shame acts as a catalytic agent and makes the reaction faster.

The equilibrium constant cannot be calculated as the reaction is not reversible.

Uses:—

1. It has no industrial use, but it is useful as an extra qualification for the receptionist.
2. It is used by the students if they are in a mood to study.
3. It is used by Professors when they do not come prepared with the lecture.

K.J. Indra
and Surinder Ba la
Prep. Medical, I Year.

Man and Science

ACCORDING to Hebrew literature, from the time man came to earth and ate the forbidden fruit, his thirst for knowledge is unending. Now he is blaming the scientist for the lot that has been thrust on him. It is not very difficult to understand why he is finding himself in such a terrible plight. It is because he has not made as much progress in the field of morals as he has in the field of intellect.

As a result of his wide outlook and sharp intelligence, he has been able to conquer nature and to invent machines by the help of which he is now capable of reducing manual labour to a great extent. These machines have made it possible for him to manufacture articles and wares on a large scale and within a very short time. This has contributed to the growth of civilization.

On the other hand, owing to the absence of the moral sense in him, he cannot always use the results of scientific investigations for the benefit of his kind. As an example, we

can take the case of explosives. These can be used for destroying buildings and towns as well as for blowing up rocks, for obtaining metals and for constructing roads. It is the moral sense of man that determines the use and the abuse of these results.

Realising the importance of this sense of morality, we ought to cultivate and develop it as fast as we can. If this is not done, there is little hope of our continued existence on this planet, threatened as we are, by hydrogen and atom bombs. To avert this fatal ending of our civilization let us help to step up the development of this sense of morality. Those, in whose hands the fortunes of mankind rest—the leaders of nations—should chalk out and implement an all-round programme of moral rearmament for the peoples whom they lead. Can't the U. N. O. prepare a blue-print for this purpose?

Bishnu Prasad Banerjee,
Prep. Science.

I won't name him

I take this opportunity to present to you all, dear readers, a great "character" who is a friend of mine. I have his specific instructions to tell you more of him and about him. I am strictly advised not to disclose his identity, but I have every hope that the intelligent amongst you will not have much difficulty to spot him out, when I relate to you some of his ways of life. They are both interesting and instructive.

He is a good man, if you ignore his defects. It is in his family to have no children but to adopt them. He rarely beats children except in self-defence. It is usual with him to pretend to commit suicide whenever any pretty girl refuses to love him. He usually walks with a comet speed, humming his own compositions. He is never at peace except when he is fighting. He is all right in company for the first ten minutes, but after that he is a walking advertisement for Aspro. He always starts everything very well, but invariably ends ridiculously. Poets are idealists; mother-in-laws always horrible; murderers always dreadful; and he is what he is.

He is convinced that he is a great literary genius. He reports to have specialized in the choice of words. One day his wife unexpectedly came into the kitchen and caught him kissing the maid-servant. The wife exclaimed "I am surprised!" "No darling, you are astounded. It is I who am surprised," he replied. You

will often find him in the coffee house, thrusting his crude compositions on the known and the unknown alike. The other day he was over-joyed to see me and recited to me for the 71st time his latest composition:

"I am tired of love and more of my wife;
But money gives me pleasure all the life."

He is usually absent-minded. He combs his cigar and lights his hair, kisses the coolie and tips his wife, prays in the theatre and laughs in the Mandir. He often boasts of his weak memory. Once he said "I cannot remember three things—the names, the faces and the third thing I forget." One night he returned home very late. When he knocked at the door, his wife shouted from inside: "My husband is not in." He quietly forgot it was his own home and replied: "I shall come some other time." He often searches for his spectacles when he is wearing them. Once he wept at a tea-party and complained of paralysis. He said that he had been finding his leg for the last half an hour without feeling any sensation. A pretty girl, next to him, got up and shouted: "You fool, it was my leg you were pinching."

He has a favourable hobby of making "definitions." Here are a few of them:—

Love is an in-door game.

M.D. means mentally deficient.

Monotony means staying married to one woman.

The plural of child is twins.

A polygon is a man having many children.

He suffers badly from the disease of love and has very interesting views on marriage. To him the correct spelling of "marriage" is "Mirage" and he calls "better half" as "bitter half." To him the girls are pretty at twenty, attractive at thirty and adhesive at forty. He is a hot favourite with girls. It is surprising, yet true. A hopeful girl in a weak moment sighed and said: "Darling dear, how can I get you?" "Easy", said our friend, "only with three words—One Million Rupees." The following love-letter written by him to a girl, who had declined his marriage proposal thrice, will remain a landmark in the history of love and lovers:

Dear what shall I say.....
Tell me frankly: if you want to marry me or not.

If you won't do it, please return this letter unopened."

He is good to his wife but too good for girls. He would like to have many wives but for the saying in the Bible: "No man can serve two masters."

He is a royal class miser. He once successfully burgled a jeweller's shop and took all the valuables home, but was caught when he came back to remove the furniture etc. One day he got up and thought his wife was dead in her bed. He at once called the servant and ordered him to boil one egg instead of the usual two, and went to the druggist to sell the unfinished medicine of his wife. He shouted at a fisherman who saved

his son from drowning, because the kid's hat was missing. He used to be a crazy ping-pong player, but has lately stopped playing because he lost the ball. A hold up man once frightened him at pistol point: "Your life, or your money." "My life", he replied trembling "because I need money for my old age."

A few days back he visited a departmental store. A window advertisement read: "Ladies ready to wear clothes." Our friend whispered "Gosh! about the time to go in."

The chap is eccentric and conceited. In a dinner-party a pretty girl, in order to pull his leg, said: "You must be meeting Pandit Nehru very often. He said he knows you very well." "No madam, he must be boasting," came the reply. He has recently started suddenly dashing against his partner whilst he is dancing. When the reason was asked he said thoughtfully: "Time has come, when we should compete with three dimension pictures."

Now friends, I have told you enough, if not all, about the curious chap. Stop wasting time and start guessing and post your entries to P.O. Box No. 1.00101, or telephone before 1st of April, 1955, for a cash prize of rupee one. After this date you can always see him in Connaught Circus on Sunday evenings and if you could only show him this Post Box No., he will make friends with you. But beware, especially pretty girls.

Surinder Nath,
Prep. Science.



The Annual Inter-college Debate



Dr. T. R. Seshadhri, Head of the Department of Chemistry, University of Delhi, addressing members of The Science Association on "The Service of Chemistry to Humanity."

THE ATOM BOMB

We are living in an age of Science in which the scientific developments have become an essential part and parcel of our life. The scientists, from time immemorial, have been busy unveiling the mysteries of Nature and discovering various sources of energy. It is very amazing to realise how important a role the atom has played in our daily life. The whole of matter in this universe is made up of atoms and each atom harbours in it immense amount of energy. The actual inventions of A-Bomb and Hydrogen Bomb (production of energy from the interior of atoms) is undoubtedly the greatest achievement of modern science.

According to Rutherford model, an atom consists of a central core called nucleus, and negatively charged particles called electrons which revolve in fixed orbits around the nucleus. In any chemical reaction these electrons undergo changes and the nucleus remains undisturbed. The nucleus of an atom consists of protons which are positively charged particles and neutrons which are neutral particles. This tiny nucleus is the seat of tremendous amount of energy which can be relaxed in some reactions in which nucleus undergoes great transformations.

It was Einstein who postulated the equivalence of mass and energy. Mass can be converted into energy. The amount of energy produced by complete annihilation of mass (m) is given by Einstein Equation $E=mc^2$

where c is the velocity of light. The value of c is 3×10^{10} cm/sec (of the order of 100,000 miles/sec). Thus one gram of matter is equivalent to 10^{21} ergs of energy.

In a heavier atom the number of neutrons is much larger than the number of protons causing an instability of an atom. As a result the heavier atoms become radio-active. This is to say they spontaneously emit electrons which are produced when a neutron gets transformed into a proton inside the nucleus. These heavier atoms are useful for the production of energy which we call atomic energy.

The credit of harnessing the energy of the nucleus does not go to a single person. The production of energy from the interior of an atom is due to combined efforts of many a scientist. In 1934, Fermi tried the effect of neutrons (produced from a separate source) upon heavy atoms like Thorium and Uranium. He found that great transformations take place inside the nucleus and that the nucleus is violently disturbed. Hahn and Strassmann then undertook a 'thorough investigation' of the subject and discovered conclusively that after capturing a neutron, a uranium nucleus breaks up into two or more fragments. This new type of disintegration of nucleus was named "fission" by Meitner and Frisch who also did vast research on the same topic. It is the process of Fission which is responsible for the

liberation of large amount of energy. During Fission some of the mass of the particles of the nucleus change into energy.

Chain Reaction : Uranium has got two isotopes U^{235} and U^{238} of mass numbers 235 and 238 respectively. If a lump of Uranium concentrated in the isotope 235 is bombarded by neutrons, a U^{235} nucleus breaks up in two nuclei of Barium and Krypton along with the liberation of one or more neutrons. Each neutron thus emitted causes fission in another uranium nucleus. The number of neutrons thus increases rapidly and the fission process goes on at an increasing pace till the whole of the fissionable material is disintegrated. This is called a Chain Reaction. Tremendous amount of energy is consequently released in a small fraction of a second. In this way a bit of fissionable material is made to act as an immensely powerful explosive. The explosion of atom bomb is nothing but this instantaneous Chain Reaction.

The presence of U^{238} in a lump of uranium is a hindrance to the chain-reaction as U^{238} is non-fissionable. It is not possible to separate it completely from U^{235} . It captures most of the neutrons produced in fission. Moreover, neutrons are slowed down by elastic collisions with uranium nuclei. These factors cause the chain-reaction to stop. To overcome these difficulties, small blocks of Uranium are alternatively piled with bigger blocks of graphite (called moderator) to facilitate the chain-reaction. Graphite (carbon) being a light element does not absorb the

neutrons but reflects them back to uranium nuclei. This arrangement is called "atomic pile" or Reactor. A successful chain-reacting pile got into operation for the first time at Chicago in 1942.

A different way to run the chain-reaction smoothly is to allow U^{238} to absorb neutrons. This causes formation of U^{239} which, being active, changes to Neptunium (239) which further changes to Plutonium (239) which is fissionable easily. This is what we call Plutonium Bomb. The energy obtained from fission of U^{235} in one pound of Natural Uranium would be equal to that obtained from nearly 5,000 tons of coal. This energy when released instantaneously in a nuclear explosion is equivalent to that released by the detonation of 15,000 tons of TNT (Trinitrotolence) which is the strongest chemical explosive used in ordinary bombs. The effects of such a nuclear explosion (universally mis-called 'atomic' explosion) are catastrophic. Temperature ranging up to million degrees is reached so that even stones start melting. Every thing is burnt to ashes in a fraction of a second within a radius of 8 miles and the deadly effects of blast and flash prevail upto 40 miles. The world has seen the fearsome effects of these explosions in Hiroshima and Nagasaki. The after-effects of the explosion are still dangerous. Radioactivity prevails in the atmosphere for a long time and human bodies also become radioactive.

If the chain-reaction is controlled, so that it takes place over a considerable duration of time, the

energy liberated can be used for peaceful purposes. The rate of release of energy may run well up towards a million kilowatts. Electricity can thus be supplied to the whole of the world by a number of such piles.

Presently, we have entered the era of Hydrogen Bomb. A hydrogen bomb is one thousand times deadlier than an atom bomb. In the case of hydrogen bomb two heavy hydrogen nuclei combine to form a nucleus of Helium. Tremendous amount of

energy is liberated in this reaction called Thermonuclear reaction, which takes place at a temperature of million degrees. Such a temperature can only be attained by first exploding an atom bomb which acts as a detonating agent to the explosion of hydrogen bomb. The use of hydrogen bomb may wipe off the whole of civilization; on the other hand the energy used through proper channels may turn this world into a paradise.

OUR PREP. SCIENCE PROFESSORS

All our professors are very good,
Here is an example of Mr. Sud,
Our English Professor he certainly is,
But never asks question from a miss.
Let me not forget Mr. Kakar,
He really is our Math's operator,
Every question contains a Beta,
That is why we call him Theta.
But again we have Chemistry here,
Which of course is learnt with fear,
Budhiraja and Mittal, with patient air,
Are always ready to take our care,
Professor Kumar, he teaches us too,
That hydrogen gas's flame is blue;
And all the other things, yes,
Of which in exam we make a mess.
Then there comes our Physics,
Which also includes Mechanics;
Puri, Kapoor are the ones who teach us,
Everything that is in the syllabus.
Oh! there is Miss Mathur too,
Who always teaches us something new;
She is so enchanting and lenient,
That's why we speak Hindi so fluent.

Surinder Nath,
Prep. Science.

Rita's Love

I had been busy with my books since 2-00 P.M. and it was half past five. Being tired of my studies, I intended to go out for fresh air. So I dressed myself and started for a walk.

I had hardly covered a few yards when I found a beautiful purse of a lady lying by the side of the road. I looked cautiously all around but none was there. So I picked up the purse and at once put it into my pocket. When I reached the garden, I opened it eagerly. There was nothing but a piece of paper with a few words scribbled on it. The text ran thus :—

“My admirer,

I am in search of a lover having a short temper. See me if you are interested at Partap Building, Connaught Place, New Delhi—Rita.”

At first I thought that there might be some trick in it, but the romantic lines brought a sort of revolution in my mind. I read the paper again and again with careful attention. To my great surprise the demand was for a short-tempered youngman and fortunately I myself was one. So I decided to avail myself of the chance.

I at once returned home, dressed myself beautifully and set out to try my luck. On the way I thought that she might be a beautiful slim-looking girl and might have rejected many handsome lovers. I thought that I would be as polite in my conversation with her as possible. In

this way a lot of ideas arose in my mind. While in Connaught Place I saw everybody gazing at me with a meaningful eye. But I had done nothing ; I had responded to the call of a young girl and I thought that that was not a sin.

I found no difficulty in finding out the building. I stepped into a stair and pressed the button of an electric bell, fitted on one side.—A servant appeared before me. He asked me what service he could do to me. I showed him the slip. A smile spread over his face and he led me to a well-furnished room and asked me to wait.

At first I thought that it might be a place to entrap persons, but the idea of being introduced to a beautiful girl and the hustle and bustle of the traffic on the road encouraged me. I stayed on and patiently waited for Rita, my mind full of romantic thoughts. After a few minutes I was interrupted by the opening of the door. My heart leaped into my throat. Rita ! No it was the servant, carrying a plate covered with a napkin. I thought it to be something to eat to keep me busy while she dressed up. Ah ! How hospitable and kind ! I firmly decided to have Rita if she desired so.

The servant asked me if I had eight annas with me. I was certainly astonished. But as I gave him eight annas, he removed the napkin off the plate and said, “Gentleman, here is our famous delicious Rita Ice Cream.”

The Atomic Age

THE present age of Science in which we are living is the atomic age. Scientists, newspapers, radios, are all busy in explaining the power of atoms for bringing peace or working destruction in the world. The scientific terms, Atoms, Atomic energy, Atomic force, Isotopes etc., are tossing about in the minds of the public. Though people wish to know about these things they have no time to study and understand them completely. At the same time they should have at least a little knowledge of these things which will make them acquainted with the impact of science upon every phase of our life.

A century ago the theory of evolution arose which has modified our modes of thought in many ways. Since then the physical sciences are having a profound effect upon our economic, social, and intellectual life. The atomic bomb and the beneficial applications of atomic energy will also produce as great a revolution in our political thinking as any important development, scientific or industrial, of the past has ever done.

Ours is the atomic age. This was foretold about two centuries ago. Scientific achievement in this age is the work of the minds and labours of many men and women, and the present phase of science, the development of atomic energy, has been built brick by brick into a vast cathedral, (or shall we say ?) a vast

monster which may destroy us.

From the earliest times mankind has wondered what things were made of, and has tried to determine what are the building blocks of the universe. The answer to this puzzle carries with it the power to make healing drugs, beautiful colours and information about metals. Our giant industries to-day bear testimony to the fact that we have discovered some of these secrets and put them to use.

The tiny atom occupies an important place in the industrial picture. It now holds a prominent part of our attention because of its key role in the culminating achievement of science, the release of atomic energy.

Its existence was guessed by Democritus, a Greek philosopher in 400 B. C. but his work was not scientifically sound.

The ancient Greek and Indian philosophers regarded matter to be discontinuous and made up of infinitely small particles, which were considered to be invisible.

Right up to the beginning of the 19th century we find the nucleus of scientific thought growing around this sort of guess work. Newton and Boyle made use of similar ideas to explain certain physical phenomena like compressibility and diffusion but no attempt was made to correlate the various laws of combination with the atomic hypothesis.

In 1808 John Dalton published his famous work, "A new system of

chemical philosophy" in which he enunciated an atomic hypothesis which could explain the various laws according to which chemical combination takes place. Since these laws were capable of experimental verification and derivable from a consideration of Dalton's postulates, the thesis found support and Dalton came to be regarded as the founder of the Atomic theory. This was the most important contribution to science in the atomic age.

His theory was simply this: Every element is made up of minute particles or building blocks, which are called atoms. All atoms of a given element are exactly alike in all respects. The atoms can not be split up into anything smaller. Atoms of different elements may combine to form a group of atoms called molecules. This held valid till the end of nineteenth century and the long series of researches modified Dalton's atomic theory.

In the beginning of the twentieth century a physicist Dr. J.J. Thompson discovered that atoms could be divided and they contained some particles known as electrons, neutrons, protons etc., which are either electrically charged or neutral. After Dalton came many scientists who discovered many elements. A Russian chemist R. Mendeleef, helped a great deal by setting up a table with the help of which it was possible to describe the properties of some of the missing elements before anyone had actually discovered these. This table consists of 92 elements, divided into 9 groups.

In about 1858 some scientists dis-

covered that some of the weight of the original material could be destroyed and converted into enormous amounts of energy as it occurs in atomic bomb. Dalton's atomic theory of indivisible atom served the nineteenth century well, despite its limitations to-day. It still serves the chemists well, but it is not adequate for modern atomic sleuthing.

While the chemists found the atomic theory indispensable, scientists in other fields also found that atoms and molecules played important roles in their investigations. The answers that their investigations provided also built up giant industries, which to-day include motor-cars, aeroplanes, radios, electrical appliances and all our modern means of transport and communication. Yet, despite their different approaches to the problem, their researches also led inexorably to atoms and molecules as basic particles of matter.

The 19th century was a time of great and fruitful scientific discovery, so much so, that many thought that the zenith of achievement had been reached. But three important scientific discoveries at the very end of the century made exploration into new and uncharted fields necessary. The solution of the questions raised by these discoveries was to lead to mankind's successful control over atomic energy.

In 1895, Roentgen discovered X-rays. Only a year later Becquerel discovered a mysterious activity emanating from uranium. By 1898, the Curies had isolated radium. The startling thing the three discoveries

had in common was the extremely penetrating radiation that could pass through solid opaque objects with ease. By 1934, scientists happened to know many things about the nucleus of the atom and about atomic projectiles. Several fundamental building blocks of the atom were already familiar tools such as electrons, protons, neutrons etc. Natural radio-activity was well understood and all sorts of relationships between atoms had been discovered. It was found that for using atom-guns high speed particles equivalent to many million electrons volts could be produced easily. Using these atom-guns and high speed projectiles, as well as the bullets from naturally radio-active material, it was possible to chip off very small portions of atomic targets. In this way man was able to change one element into another for the first time. The first atomic energy machine was operated in 1942. Then started the real era of the atoms. The first atom bomb was dropped on Heroshima. The key to the industrial revolution of modern times was the development of a life-less metal engine and motor to replace man and his beast of burden as the "Prime movers."

The discovery of atomic energy has profoundly influenced the science of medicine. We know that radiations from atomic disintegration are destructive of animal tissue. Radiations from radium have been used in the treatment of cancer for many years, and cures have often been achieved. Biologists have recently begun to probe into fundamental

questions of life, and some indications point to a connection between these important problems and atomic science.

During the research on the question of radiation effects near atomic piles, it was discovered that many animals died of "old age" although youthful in years. The selective killing of harmful bacteria also presents a wide field of study. It may some day be possible to insert small quantities of radioactive materials in food to kill bacteria and preserve the food for long periods of time without the use of refrigeration or chemical preservative. These and other new techniques developed recently show us that medicine stands on the threshold of a new era in its development, as revolutionary as that carried in atomic science by the discovery of radium and X-rays. The most recent contribution to the medicine in the atomic age is the discovery of theatron. This is a powerful radiation machine and is used for the treatment of cancer. These contributions were made by the modern scientists of the Columbia University in 1954. Nowadays, the various educational institutions are engaged in atomic research in bringing about peaceful international peace relations. The scientists have concurred with the concept of bringing peace. This was recently expressed by President Eisenhower in his address to U N. General Assembly. He said that "the world must find a way by which the miraculous inventiveness of man shall not be dedicated to his death but consecrated to his life."

The atomic age has helped much in the agricultural department also. Harnessing the atom for peace-time uses has produced the most revolutionary development of all times in agriculture. Besides, the vast potentialities of the atom for the improvement of the plant and animal breeding are still more startling.

Dr. Bewson said that the nuclear research might make it possible to increase the yields and at the same time speed up the growth of plant life in such a way that more than one crop would be harvested each season and it might also make possible the mutation and other livestock

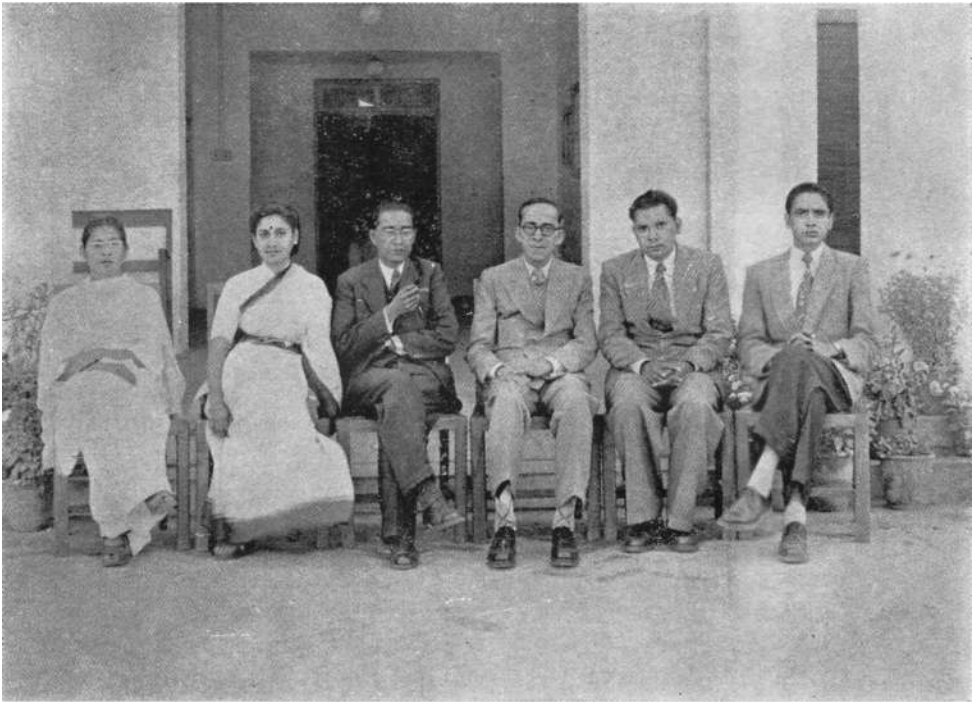
breeding advances which would completely change the present marketing cycles. Modern scientists are trying to find many effective fertilizers from these atoms.

Atomic power is neither a blessing nor a curse, but it is what we make of it. Used properly, it can enrich human civilization and contribute to human well-being in an incalculable measure; but used improperly, it may lead to the complete destruction of the human race. May we have the wisdom to use it properly!

Miss Indra,
Pre-Medical, 1st Year.

Note :—This article was adjudged second best in the prize-paper-reading contest held under the auspices of the Science Association, Deshbandhu College.

THE EDITORIAL BOARD



Left to right— Santosh Kumari Miss Raj Kumari Dr. P.C. Chakravarti Prof. R. K. Sud Prof. K.C. Kanda
 (Hindi) Mathur Editor-in-Chief

Balraj Sarin
(English)

ANNUAL REPORT

1954-55

The College

WE are a little over two years and a half old. We began with 67 students in August, 1952. In 1953-54 this number rose to 204 ultimately stabilizing at 184. This year the highest enrolment reached 260 but there has been some leakage and the total number to-day is 235.

The number of women students has increased from 41 last year to 61 this year.

The college is run by the Board of Administration nominated by the Government of India but the constitution of the Board has not yet been approved by the University. The University has suggested enlargement of the Board so as to satisfy the provisions of the Delhi University Act. Necessary steps in this direction are under the active consideration of the Government of India.

The Staff

There have been some changes in and additions to the staff during the year under report. Five more posts of Lecturers were sanctioned by the Board and Shri K. L. Kaila, Shri R.P. Budhiraja, Shri H.S. Roy, Shri K. C. Kanda, and Shri S. C. Gupta were appointed as additional Lecturers in Physics, Chemistry, Mathe-

matics, English, and Hindi respectively. Shri K. L. Kaila later obtained an appointment in the Delhi University and was replaced by Shri V.N. Pasricha.

Shri S. P. Kapoor succeeded Shri K. D. Uppal as Lecturer in Economics.

Shri P. M. Kaul was called upon to teach Botany in addition to Zoology because it was not possible to find a temporary Lecturer in Botany in place of Shri C. L. Madan who is away in Germany on study leave. He is expected to return to the College early in October.

Dr. Chakravarty was invited to take part in a symposium in the Indian History Congress at Ahmedabad.

The College Office

With increase in the number of students from 204 to 260 this year, the work of the college office, particularly in the Accounts Section, has grown considerably and the Head Clerk and Stenographer were called upon to assist the Accountant. An additional post of cashier has, however, been sanctioned recently and it will now be possible to keep the accounts up to date and eliminate delay in payment of bills.

The College Building

The present building cannot accommodate more than 300 students at the outside. The college hall is too small even for our present numbers. Proposals were put up to the Ministry of Rehabilitation for the extension of the hall. These proposals have been accepted and estimates prepared by the P. W. D. but the work has been held in abeyance pending the decision of the Ministry on the question of permanent location of the College.

Estimates for servants' quarters, store rooms, gas room and the compound wall etc., have also been passed by the Ministry, but their construction has not yet been taken in hand. The amount of trespassing on the college premises, with all its attendant mischief, is heart-breaking and it is impossible effectively to check it. A compound wall four to five feet high is an urgent necessity.

Lectures are frequently disturbed by the chirping of birds who can boast of a number of nests carefully constructed in the ceilings of almost all the lecture rooms. These nests are removed continually—a cruel thing to do—but new ones are built almost as rapidly as the old ones are removed. The P.W.D. has often set about closing the small openings in the roofs through which the birds find their way but it seems they are unable successfully to cope with the task. I wish something could be done to make the roofs of lecture rooms bird-proof. It would also be desirable to provide wire-gauze shutters to windows and ventilators

all over the building to stop the birds from flying in and out and constantly interfering with college work.

Electric wiring of the building was completed many months ago, but it has not, so far, been possible to obtain the electric connection because some minor estimate for deposit of the necessary fee submitted by the Delhi State Electricity Board to the Electrical Circle could not be traced. A fresh estimate had to be prepared which also went into the limbo of oblivion for a long period and its recovery had to be pursued personally till, lo and behold! it was found the other day. We are now assured by the X. E. N. in charge that we can hope to have the electric connection within a month or so. The absence of electricity has caused us much discomfort during the hot weather but more than that it has been a serious hindrance in maintaining our extra-curricular activities such as social and cultural meetings and dramatic shows in the evenings.

Fee Concessions and Stipends

The College grants 20% fee concessions to poor and deserving students in addition to a number of stipends payable from the Students' Welfare Fund which is subscribed to by the students and the members of the teaching staff. The Ministry of Rehabilitation gave a generous donation of Rupees 2,000/-/-. These concessions and stipends are sanctioned on the recommendation

of the Fee Concession Committee which interviews every applicant and goes fully into each case.

For not doing well enough in the House examination 22 students out of 101 lost their fee concessions or stipends to those who had passed. Students who are not well off financially and get away with these concessions in the beginning of the term should understand quite clearly that inadequate means cannot be regarded as the sole criterion for the award of fee concessions and stipends and that to retain them they have got to attain a minimum standard in studies which, they will admit, has been fixed at a rather low level.

Examinations

Shri D.S. Bhalla continues efficiently to discharge his duties as Registrar of Examinations.

The College sent up 105 students for the University Qualifying and 10 for the Pre-Medical Examinations and secured a pass percentage of 44.8 and 70 as against 46.29 and 64.84 of the University respectively.

I regret, however, to record that the result in the B.A. Examination, for which we sent up five students, was rather disappointing though not surprising. Personally I expected two of them to pass but only one did. The other candidate, expected to get through, was a good student but unfortunately fell ill during the course of the examination.

Library

About 2,000 books have been

added to the Library during the year under report and the total number of volumes now is 4,275. The Reference Section has been further enriched and the number of newspapers, journals, and periodicals coming into the Library this year is 60 as against 32 last year.

The average issue of books per day has risen from 35 to 40.

It is proposed to give a trial to the Open Shelf System in a restricted measure as soon as the necessary equipment such as the Library Counter and Pigeon-hole Almirahs to enable the students to stock their books outside the Library have been provided.

The Library staff has been strengthened by the appointment of a qualified assistant librarian. It should now be possible to reclassify all old books hitherto incorrectly classified, and to clear arrears of other work. With the addition of over 2000 books every year, it was impossible for one man to keep the work of classification and cataloguing up to date.

Racks have been provided for journals and periodicals in the reading room.

A Book Festival has again been organized this year by the Convener of the Library Committee Shri R.K. Sud.

Accommodation in the Library will soon be found insufficient and it will be necessary to add one or two rooms to it.

The College Union

The constitution of the College

Union was amended to enable its members to move a vote of no-confidence against its office holders under certain conditions. The election of the President and Secretary had to be held twice this year because those originally elected as such resigned.

The Union held an Inter-class Radio Play Contest and Debates and Declamation Contests in Hindi and English. It also arranged the Annual Picnic at Qutab consisting of all the members of the College and a tea party on the occasion of Farewell to the out-going students.

The Annual Inter-College debate was held on 18th January, 1955. The Deshbandhu Trophy kindly presented by Mrs. Deshbandhu was won by the Delhi College and the individual prizes by Y. K. Bhushan of the College of Commerce and G. S. Lalli of the Faculty of Law, Delhi University.

Parma Nand Bhardwaj B.A. II Year, Agya Pal Verma B.A. II Year, Santosh Kumari B.A. II Year, Jawahar Ashant Pre-Medical II Year, Balbir Singh B.A. II Year and Jagmohan Singh Pre-Medical II Year took part in debates and declamation contests organized by other colleges.

Under the auspices of the Union Mrs. Lorena B. Hahn, United Nations Representative of the United Nations Commission addressed the College on the Status of Women on 18th October, 1954, in connection with the celebration of the United Nations Day, and Mr. C.N. Chandra Secretary, Rehabilitation Ministry, a leading philatelist, gave an interesting and practical talk on Stamp

Collecting which was highly appreciated

Parma Nand Bhardwaj, President of the Union and Krishan Kumar, Secretary deserve credit for organizing the functions of the Union under the direction of Shri R.K. Sud the Adviser.

The Science Association

The Science Association guided by its President, Shri C.L. Kumar, held an Inter-College Paper-reading contest in which seven Delhi Colleges participated. Dr. Seshadhri, Head of the Department of Chemistry, Delhi University presided. The first prize was won by Miss Lalita of Ramjas College and the second by Indra of our own College.

Members of the Science Association visited the Road Research Institute, Delhi, Modi Works, Modi Nagar, Bata Shoe and Radio Factory, Faridabad, and D.C.M. Works Najafgarh.

The Hindi Parishad

Miss Mathur, the President of the Hindi Parishad, reports that the Parishad had a number of meetings and held a Hindi Essay Competition in which a large number of students took part. Prizes were won by Inderjeet, B.A. I Year and Santosh and Raghuvir Dyal, B.A. II Year. The Annual meeting of the Parishad was attended by the well-known Hindi poets Shri Charanjeet Prem, Shri Vinod Sharma, Shri Dev Raj Dinesh

and Shri Rama Nand Joshi who recited some of their poems which were greatly enjoyed by a packed house. These were followed by a pantomime One Act Play successfully produced and directed by Miss Mathur.

The Desh

The Editorial Board of the College Magazine "The Desh" with Dr. Chakravarty as Manager and Editor-in-Chief assisted by Shri R. K. Sud, Shri K. C. Kanda and Miss Mathur and Student Editors Balraj Sareen and Santosh Kumari B.A. II Year is soon publishing the third number of the Magazine. I have to repeat that owing to lack of a sufficient number of senior students in the College it is not so easy for the Magazine to maintain as high a standard as one would wish.

The Sindhi Society

The Sindhi Society with Mr. Jhangiani as President and Santo Subhani as Secretary organized a number of meetings and debates as well as picnics.

The Hobbies Exhibition

The Hobbies Exhibition under the direction of Shri P.M. Kaul is now on in room No. 22. All the exhibits are the works of the students themselves. Ladies and gentlemen are cordially invited to pay it a visit.

The Rovers' Crew

A Rovers' Crew has been established this year with an initial membership of eight with Shri I.P. Mittal as President and Tejinder Singh as Secretary. The Crew aims at training members in social service, discipline and self reliance. It brings out a monthly wall magazine giving an idea of the activities of the Crew, and life in the College. The Crew took part in the Garhmukteshwar Service Camp organised by the State Head Quarters, Bharat Scouts and Guides and undertook two hiking trips on bicycles to the Qutab and Surajkund besides staging a fairly enjoyable Camp Fire.

Old Students

Navin Kanwal, Pre-Med. II Year, has passed into the Joint Services Wing.

Games and Sports

For lack of proper play-grounds, it has not been possible to provide the more important organized games such as Cricket, Football, Hockey and Tennis, but a number of our students managed to have some net practice in cricket and we were able to enter the University Cricket Tournament in which we lost to the Khalsa College.

Most of the students have to content themselves with Volley Ball, Badminton, Deck-tennis and Net-Ball. The Badminton Tournament was joined by a large number of

students and staff and was successful as usual.

Our Athletic team competed in the Delhi University Inter-College athletic tournament in which three of our students distinguished themselves. Narinder Pal Singh Chawla, Pre-Medical I Year, won the first place in Shot Put and beat the Delhi University record. He also won the first place in "Shot Put" among the senior boys in the Delhi State Olympic Meet and the 2nd place in the same event in the open championship of the State. Gajraj Singh, B.A. III Year, the best all-round athlete of the year, won the 2nd place in Pole-Vault and the 3rd place in Discus Throw and Kulwant Singh, B.A. II Year, 2nd place in Hammer Throw in the Inter-Collegiate Meet.

We are greatly handicapped in the matter of playgrounds. The rocky nature of the soil is making it well-nigh impossible to convert the open space at the back of the college into playing fields. Every effort, however, is being made to lay out at least one decent ground and if we are successful, we should be able to play some Hockey and Football next cold weather.

The Annual Sports were held in the month of November. A large number of students, both men and women, took part in them. The standard of achievement in the various events, though again rather low, was a little better this year than last year. Credit goes to Shri D.S. Chaudhry for running the sports department and organizing the Athletic Meet and the Badminton Tournament.

The Physico-Medical Examination

Every student of the College was given a Physico-Medical Examination by the College doctor as usual. The Director of Physical Education reports that there is an over-all improvement in the health of the students. Those found suffering from serious defects were advised to undergo the necessary medical treatment and their guardians were informed.

The Bicycle Club

The Bicycle Club was founded in October. The main function of this club is to ensure the safe custody of the students' bicycles in the shed during college hours. The club looks forward to arranging bicycle trips to various places of interest in and around Delhi.

Discipline

While discipline as commonly understood, has on the whole, been satisfactory, I am sorry to report that two students of the Qualifying Class were guilty of gross impertinence to a member of the staff and one of them used most unbecoming language. Suitable disciplinary action was taken against them—one of them being suspended from the college for a period of two weeks and deprived of his stipend.

The problem of discipline in colleges and Universities has, of late, been engaging the serious attention of Educationists and Administrators

all over the country. I would, in this connection, commend to the notice of both teachers and students a series of readable, thoughtful and practical articles on this important subject written by Shri Humayun Kabir, Education Secretary to the Government of India, and published by the Ministry of Education. Various suggestions aiming at the eradication of indiscipline among students have also been made by Governors, Ministers, Vice-Chancellors and others in their addresses from time to time. The implementation of these suggestions depends very largely on teachers and students themselves. I verily believe that nobody can make a more effective contribution to the inculcation of discipline among our students than us teachers who come in personal contact with them every day and whose main object is or should be to help them grow up into useful citizens and not merely to pass their examinations. I was quite amused to hear a teacher the other day asking his students to work for 8 or 9 hours a day in his subject : it did not matter how much work they put into other subjects.

The teacher must realize that his business does not end with his lecture for a period of 45 minutes. It is his duty to see, at every conceivable opportunity, that his students conduct themselves correctly under all circumstances and to convince them that he is deeply interested in their welfare. The heart of most of the students is in the right place and an over-whelming majority of them are always prepared to respond to

the guidance of their teachers provided the teachers are good at the art of teaching, and know how to deal with young people sympathetically, patiently and impartially. Nothing should really be easier for an honest and experienced teacher than to make his students see errors in their thinking and the consequent impropriety of their action.

I am glad that under the inspiring leadership of General J. K. Bhonsle, Deputy Minister of Rehabilitation, a scheme known as "The National Discipline Scheme" has been put into operation in the Delhi Schools and our College. About 90 of our students have joined the Physical Training Class established under this scheme. Here they will have ample opportunity of not only maintaining and improving their physical efficiency, but of developing initiative and qualities of leadership. I am sure that if this training, which is purely voluntary, is taken to seriously by students, it is certain to help them in the attainment of a high sense of discipline which will stand them in good stead wherever they happen to be placed in life.

The Future of the College

The future of the college has been under the serious consideration of the Chairman of the Board of Administration as well as the Ministeries of Education and Rehabilitation. If and when it is decided to implement the recommendations of the Higher Secondary Education Commission with regard to Pre-University Cour-

ses, the Qualifying and the Pre-Medical Classes will disappear from the College in course of time. At present the majority of students in this college belong to these classes, the number of students in the B. A. Class being only 44. If this college is to be maintained as an Arts College, it will be necessary to permit us to admit students to the B.A. (Hons) as well as to the B.Sc. (Pass Course).

Proposals have been put up to the Ministry of Rehabilitation, the author of this College, and the Ministry of Education for raising the status of the college, and making it into a first class self-supporting institution which should provide for its students, in an abundant measure, all the facilities, both curricular and extra-mural, available at other colleges in Delhi.

This college was founded for the benefit of the rehabilitation colonies in the South of Delhi. When these colonies have filled up and the economic condition of their people has improved, the demand for higher education in this area is certain to increase and there is little doubt that, in the fullness of time, a full-fledged college roundabout here would flourish and fulfil a legitimate need.

I should fail in my duty if I concluded this report without expressing

my gratefulness to members of the Staff for their co-operation and advice given to me ungrudgingly on every occasion.

I thank the Head Clerk, Shri J.N. Saxena and his Staff, the Librarian Shri N. C. Vasishtha and the Stenographer Shri O. P. Hasija, all of whom have put in hard work.

I wish to record my appreciation of the work of the College Bursar, Shri R. L. Kakar, the nature of whose duties is of a highly responsible character and entails several hours work in the office every day. I fail to understand how Shri R. L. Kakar manages to remain on the right side of most of us in spite of raising irksome objections to the payment of our bills.

May I also express my gratitude to the Ministeries of Rehabilitation and Education and all members of the Board of Administration for the interest taken by them in the affairs of the College. To Shri Humayun Kabir, our Chairman, I am deeply grateful for the advice and guidance he has given me at every step and the time he has cheerfully spared for me in spite of his numerous pre-occupations.

Harish Chandra,
Principal.

The College Chronicle

The Staff

THE increase in the number of students necessitated the appointment of additional teaching staff in the various departments. Prof. K. C. Kanda joined the Department of English, Prof. H.S. Roy the Department of Mathematics, Prof. R. P. Budhiraja the Department of Chemistry, Prof. K.L. Kaila the Department of Physics and Prof. Suresh Chandra Gupta the Department of Hindi. Prof. K. D. Uppal left us to rejoin the Government of Jammu and Kashmir. His place was filled in by Prof. S. P. Kapur. Professor Madan's leave vacancy could not be filled in. Prof. Kaila stayed with us for a term only. He left us to take up a Research Scholarship in the Physics Department of the Delhi University. Prof. V. N. Pasricha has replaced him. Through the generosity of Shri J. K. Bhonsle, Deputy Minister Rehabilitation, we have among the staff Shri Rakshpal Singh and Shri Jagat Singh, both of the I.N.A., to impart instruction in drill to our boys and girls. We accord all these gentlemen a hearty welcome.

College Union

THE new office-bearers were elected according to the existing rules on the 3rd of September, 1954. The following were elected :—

President ... Miss Santosh Kumari
Punhani B.A. II Year.
Secretary ... Shri Vijay Narayan
Bhardwaj B.A. II Year

Class Representatives :—

Shri B.L. Bhardwaj ... B.A. III
Year.

Shri Balbir Singh ... B.A. II
Year.

Miss Ranjit Kaur ... B.A. I Year

Shri Surender Kumar Pre-Medi-
cal, II Year

Miss Pramila Kanwar—Qualifying
class.

The new Executive chalked out the programme for the session in its first meeting which was held in the Principal's office. Principal Harish Chandra presided. The inaugural meeting was more or less a "Happy Meeting." The Principal introduced the President and the Secretary to the students of the college and advised them to co-operate with the office-bearers and make the Union a success. The programme consisted of songs, tit-bits, recitations of poems and a radio-play entitled KAMBAL POSH — an adaptation of Minto's play. Misses Indu Bedi, Radha Rani, Gyani Mamtani sang melodious songs; Shri Rattan Puri gave tit-bits and Prof. Kanda recited in rhythmic manner Hafiz's poem, RAQASA. Two of the singers had very small voices even for a small hall. The radio play could not be heard as the microphone failed.

We feel that we must have a mike of our own and instal permanent loud-speakers in the hall. They will make the "happy meetings" always successful and help in training our students in the art of radio-plays. Prof. Kanda's recital was perfect and was very much appreciated.

Before the second meeting of the Union could be held the President, Miss Santosh Kumari, resigned. Miss Ranjit Kaur, the Class Representative for B.A. I Year class left the college. Miss Chander Sethi was elected in her place. The programme for the second meeting was a debate in Hindi.

It was a complete failure. The students were not in a mood to listen to the few speakers who dared to face an indifferent audience. It was clear that they wanted a change in the Executive Committee. Finding himself alone the Secretary, Shri Vijay Narayan Bhardwaj, also tendered his resignation. Fresh elections were delayed on account of the December examinations and the Winter Recess. A few changes were made in the Constitution of the Union to meet the desire of the erstwhile opposition. In the fresh election held on 19 January, 1955, the following were elected unanimously:—

President ... Shri Parmanand
Bhardwaj, B. A. II
Year.
Secretary ... Shri Krishan Kumar,
B.A. II Year.

With the change of the Executive the activities of the Union were quickened and the students evinced greater interest in its programmes. The office-bearers had the full

support and co-operation of the students. The first item on their programme was the Annual College Picnic at the Qutab on 22 January, 1955. The day turned out to be rainy and cold. Notwithstanding this the students made a thorough success of it. The lunch and the tea were so so but the deficiency was amply made up by the spirit of hilarity and fun displayed by the students in the meeting inside the Shahi Dome. They hit up a lively programme: songs, tit-bits, mimicry, poems, organ-music, animal cries, the fish pond and story-telling. The chilliness of the weather was soon forgotten in the warmth of the cheers and the flares of laughter which punctuated every item. Songs were sung by Misses Indu Bedi, Rathor, Gyani Mamtani, Surendar and by Messrs Jagbir Singh, Harbhajan and Dharmoo. Shri Narendar Nath and Prof. I.S. Kapur gave tit-bits; Mr Jawahar Ashant recited a Hindi poem; Mr. Sat Pal Rahi sang an Urdu Gazal and Mr. Bhagwan played on the mouth organ. Prof. Kanda recited Hafiz's popular poem: *Abhi to main Jawan hoon Pilay ja Pilay ja*. The theme was in perfect harmony with the atmosphere. Prof. Sud read out his improvised verse written for the occasion and rounded off with the Tarranai Picnic:—

*Badlo hat jao picnic par jana hai hamain
Badlo phut jao picnic par jana hai hamain
Wahan farmain gai ifgar-i aliyah
Sukhanwar mohtrin Sahib Kathpalia
Wahan bargo samar hongai
Wahan Mr. Amar hongai*

Badlo phat jao picnic par jana hai hamain.
Prof. Amar read out a Rubbai of

his own composition: Na ham jante hain na tum jante ho.

The programme concluded with a story narrated by Principal Harish Chandra in his usual humorous manner.

The Hindi Prize Declamation Contest took place on 4th February, 1955. The subjects for the declamation were the following :--

- (1) सुन्दर वहां है, यहां सत्य है, यहां शिव है ।
- (2) साहित्य का पतन राष्ट्रपतन का द्योतक है ।
- (3) विनोबाभावे का भूदान यज्ञ सामाजिक एवं आर्थिक समस्याओं का निदान है ।
- (4) सर्वप्रिय होना नारी का गुण है, प्रताप पुरुष का ।

Messrs Jawahar Lal Ashant, Agya Paul, Swadesh Kumar, Sundar Lal, Krishan Lal, Vijay Narain, Krishan Lal, Permanand Bhardwaj and Miss Santosh Kumari participated. The 1st prize was bagged by Miss Santosh Kumari and the second prize went to Mr. Krishan Lal. The standard of the contest was quite high.

The English Prize Declamation Contest took place on 11th February, 1955.

The subjects for the declamation were :--

- (1) Noble ends never justify ignoble means
- (2) It is better to have loved and lost, than not to have loved at all.
- (3) Organised religions have done more harm than good to the world.
- (4) The establishment of Pan-chayats and not the present

law courts ensure justice to the people.

Messrs Tajendra Singh, Sundar Lal, Agya Paul, Indarjit, Krishan Lal Kapur, Jawahar Lal Ashant and Misses Santosh Kumari and Harparkash Kaur took part in it. Shri Krishan Lal Kapur was adjudged first and Miss Harparkash Kaur second.

The Inter-college Debate took place on the 18th of February, 1955. The subject of the debate was "that in the opinion of this House division of India into linguistic provinces will be detrimental to her unity and progress." The following colleges sent their teams :--

Deshbandhu College, Ramjas College, St. Stephens College, Central College of Agriculture, Delhi College, D. S. D. College, Gurgaon, Sri Ram College of Commerce and the Faculty of Law, Delhi University. Our College was represented by Shri Tajendra Singh (for the proposition) and Miss Harparkash Kaur (against the proposition). The trophy was awarded to Delhi College, the 1st prize to Shri Y. K. Bhushan of the College of Commerce and the 2nd prize to Shri G. S. Lali of the Faculty of Law of the Delhi University. The standard of the debate was fairly high. The Judges were :--

(1) Mrs Wassi, Ministry of Education, (2) Dr. P. C. Chakravarti and (3) Prof. S. S. Chawla of the Hindu College, Delhi. Mrs Wassi gave away the prizes. The credit for organizing the debate goes to the President and the Secretary of the College Union.

The Annual Inter-Class Radio Contest was held on the 25th of February, 1955. The microphone spoiled the whole fun. The judges, who were forced to sit by one of the loudspeakers, probably heard the plays. They awarded the trophy to Pre-Medical II Year class. The first prize was awarded to Shri Krishan Lal Khanna Pre-Medical II Year and the second prize to Shri Raghuvir Saran and Miss Kiran Kanwar Prep. Arts Class.

Sports and Athletics

THE College Annual Sports were held on 12th and 13th November, 1954, on the College Grounds. The number of entries were more than in the last years and the general standard was higher than before. The outstanding performances in their respective events were shown by Messrs. Gajraj Singh B.A. III Year, Kulwant Singh B.A. II Year and Narindar Pal Singh Pre-Medical I Year. With the extension of the present ground and the improvement in the track it is hoped that the sports in the college will receive a fillip.

Our Cricket team participated in the University matches. Our cricket team lost to the G. T. B. Khalsa College with a large margin. Had we played on matting our players would have surely done better. As it was our bowlers failed and our batting collapsed.

Our athletes, however, brought laurels to the college. We stood 3rd in the meet held at the Stadium. Shri Narendra Pal Singh bettered

the Delhi University record in Shot Put by throwing 36'-3/8". Shri Gajraj Singh stood 2nd in Pole Vault and 3rd in Discus Throw; and Kulwant Singh won the 2nd position in Hammer Throw.

Narindar Pal Singh secured the 1st position in Shot Put in the Delhi State Olympic Meet, 1955, in the event for Senior Boys and the 2nd position in the Open Championship.

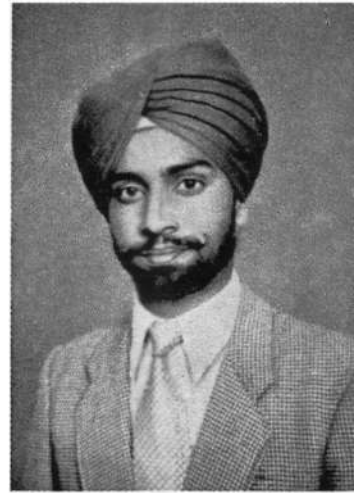
We congratulate the three athletes on their brilliant performances and wish them greater successes and higher honours in future. We need not say that with more training and facilities they could have done better. Anyway, success is success, however small it may be.

Badminton and Indoor Games

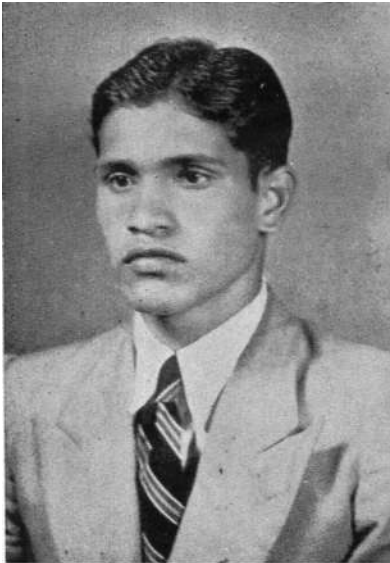
Of all the indoor games Badminton is the most popular. It is a pity that due to the high winds in Kalkaji, which faces the Rajasthan desert, our enthusiast cannot play the game all the year round. The college hall, small though it is for the game, cannot be made available to the players due to the electric fittings. If this game is to be played something will have to be done to provide a sheltered court. We hope that Principal Harish Chandra, who is himself a sportsman in the true sense of the word, will exercise his personal influence with the Board of Administration in getting the necessary funds for the purpose. With the increase in the number of students it will be desirable to shift the present Common Room to a remote corner. May we suggest that the



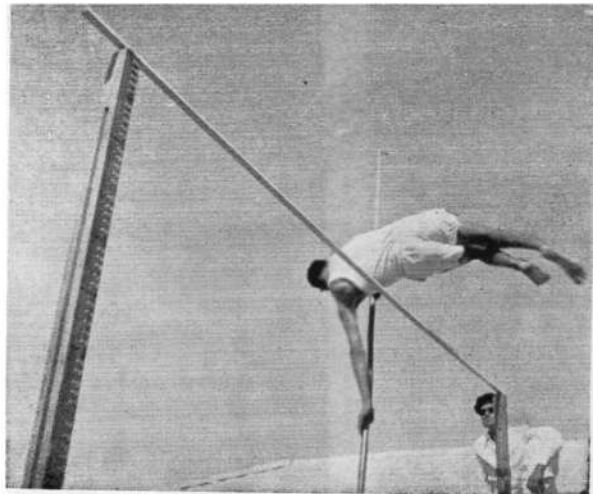
Narindra Pal Singh who broke the Delhi University record in Shot Put and stood first in the Delhi Olympic Meet for senior boys and 2nd in the Open Championship



Kulwant Singh who stood 2nd in Hammer Throw in the Delhi University Meet



Gajraj Singh who stood 2nd in Pole Vault and 3rd in Discus Throw in the Delhi University Sports Meet



Pole Vault — Gajraj Singh

closed Badminton Court may form a part of the new scheme.

The Annual Badminton Tournament was a great show; as great as it was in the previous years. Students and members of the Staff took active interest in the various events. Those who did not play turned up to witness their friends play the game and cheered every good shot. Entries in the Singles were 16, in Men's Doubles 10, in Mixed Doubles 8 and in Women's Doubles 5. Outstanding amongst the players were Messrs Sri Chand, Govind H. Hiranandani, Prof. P. M. Kaul, Shri D. S. Choudhry and Misses Pushpa Gurnani, Harparkash Kaur, Gangotri and Mohini Keswani. The credit for organizing the tournament goes to Prof. P. M. Kaul, Shri D. S. Choudhry, our Director of Physical Instruction and the Tournament Committee consisting of the following :—

President: Prof. P. M. Kaul.

Members: Mrs. M. Thomas, Shri D.S. Chaudhry, Shri Krishan Kapur, Miss Harparkash Kaur, Miss Indu Bedi and Shri Sri Chand.

Net Ball for Girls

A beginning was made with Net Ball for the Girl-students of the College. Mrs. M. Thomas did all that she could to take her 'flock' to the field but somehow they did not persist in playing the game. They felt shy of taking strenuous exercise.

The Hindi Parishad

OFFICE-BEARERS of the Parishad were elected in the last week of August,

1954. The following constituted the Executive Committee :—

1. Shri Yudhishter: President.
2. Miss Santosh: Secretary.
3. Shri Ripushudhan: Joint-Secy.
4. Shri Amrit Lal: Treasurer.
5. Sushil Ahuja: Class Representative B.A. III Year.
6. Miss Saroj Sehgal: Class Representative B.A. II Year.
7. Miss Shelly Dara: Class Representative Prep. Arts.
8. Shri Harbhajan Arora: Class Representative Prep. Arts.
9. Shri Hans Raj: Class Representative Prep. Science.

In addition to the programme of the ordinary meetings the Parishad organized its Annual Hindi Essay Competition. Following were the subjects for the competition :

- (1) साहित्य और जीवन का सम्बन्ध।
- (2) आधुनिक हिंदी साहित्य को नारी की देन।

Students took a keen interest in the competition. The following were awarded prizes :—

1. Miss Indarjit B A. I Year :
1st prize (Rs. 15/-)
2. Miss Santosh B.A. II Year :
2nd prize (Rs. 12/-)
3. Shri Raghubar Dyal B.A.
II Year :
3rd prize (Rs. 8/-)
4. Shri Amrit Lal Prep. Science :
Consolation prize (Rs. 5/-)

The consolation prize was awarded this year with a view to encourage the students of the Preparatory class.

The Hindi Parishad celebrated its Annual function on the 1st of March, 1955. Shri Chiranjit of the All-India Radio, New Delhi, presided. The

proceedings opened with Miss Raj Kumari's introduction of the distinguished guests to the audience. She was followed by Shri Jawahar Lal Ashant Pre-Medical II Class who recited a Rubayyi and a Ghazal. From amongst the guest-poets of Delhi the first to charm the audience was Shri Dev Raj Dinesh. His poem entitled "Jawani" held the listeners spell-bound. In the second round he recited his latest composition "Mera Naukar Kavi." The poem was written in his characteristic humorous vein. Dineshji's first recital was followed by Shri Ramanand's Rubayyat and a poem entitled 'Jawani Ka Swa-adhar.' They showed the verve of a real poet who had a message to give to his listeners. Whereas Dineshji had characterized 'Jawani' in its multifarious manifestations: the irresistible play of the waves of water, the unchecked flight of winds, the heedless embrace of thorny sweet flowers by the bees, the eternal longing in the heart of the heavenly eremite, and the poet's laughter in the face of human tragedies. ...Dineshji emphasized the self-confidence and the self-sufficiency of youth. Life may have its tassellated witcheries but youth prefers living in its self-created world of light and shadow. The two poets gave the cue to the next reciter Shri Vinod Sharma. In his poem "Sapnon Ki Duniya" he beautifully drew the contrast between the world of harsh realities—the life of fever, fret and weariness—and the happy world of dreams in which most of us visualize the ideals of our waking life. If dreams were to sell which

one would you or I buy? It was a fascinating poem and told in a heart-touching manner. The concluding poem in the symposium was the 'Chilman' by Shri Chiranjit, the President. He told in lilting verse the longings and yearnings in the heart of a beloved who sits waiting, waiting and waiting behind a 'chilman' for 'him' to turn up. The recital left the audience completely satisfied. They shall wait, very much like the young lady behind the 'chilman,' for these poets to come next year and sing sweet songs to them.

The poetical symposium over the curtain was lifted for the one-act tableau: 'Panchvati' based on the poetical composition of the same title by the leading Indian Hindi poet, Shri Maithli Sharan Gupt. It was a picturesque presentation by a silent but not motionless group of persons who personated Rama, Lakshman, Sita and Ravan's demon-sister Sarupnakha. The scene selected for portrayal was the too-well known episode in the Ramayana wherein Lakshman, in a fit of desperation, cut off the nose of Sarupnakha and drew the hornets' nest upon his elder brother, Sita and himself. The verse-lines were read behind the scene by the talented and versatile artist—President of the Parishad, Miss Raj Kumari Mathur. She brought out the humour of the scene: Sita having the fun of the situation with both Lakshman and Sarupnakha and Lakshman having revenge in Rama's embarrassment when Sarupnakha made love to him—as only an ex-

perienced voice on the mike can. She was equally up to reading the tragic finale : Lakshman's ire aroused. The performers did their respective roles remarkably well. The make-up was perfect, settings simple but impressive and the choice of the cast befitting the various roles. Shri Sabharwal Pre-Medical II Year (RAM), Miss Swaran Kukreja B.A. II Year (SITA), Shri Sushil Kumar Ahuja B.A. III Year (LAKSHMAN), Miss Gangotri Pre-Medical I Year (SARUPNAKHA the CHARMING) and Shri Raghuvir Saran Prep. Arts (SARUPNAKHA the DemonMaiden) looked like the conventional figures. The Hindi Parishad deserves to be congratulated on its achievement.

The Sindhi Literary Society

THE following were the Office-bearers of the Sindhi Literary Society :—

- (1) Shri S. M. Jhangiani : President.
- (2) Shri Santo Sabhani: Secretary.
- (3) Miss Champa Chabria : Joint-Secretary.

The Society organized a picnic and held a number of debates in which the members took keen interest. The outstanding speakers were Misses Pushpa Butani, Sushila Butani and Shri Moti Aswani and Sri Chand.

Its Annual Meeting is to be held in the 3rd week of March. Celebrated Sindhi speakers are expected to be invited to address the members.

The Society held an Essay Competition for its members. The subjects

selected for the purpose were :—

- (1) Future of Sindhis in India.
- (2) Cottage Industries in India.
- (3) Ways and means to improve economic conditions of Sindhis.

The 1st prize was shared by Miss Pushpa Butani Prep. Arts and Shri Moti Aswani Prep. Arts and the 2nd prize was won by Shri Santo Sabhani B.A. II Year.

The Science Association

THE Science Association has been very active this year. The members visited the Road Research Institute and the Modi Works at Modinagar : Sugar, Banaspati, Soap, Tin, Textile and Biscuit factories. Later a visit was arranged to the Bata Shoe Factory, the Radio Factory at Faridabad and the D.C.M Works at Najafgarh.

A new feature of this year's programme was an Inter-college Paper Reading Contest on scientific topics. As many as 6 colleges participated. The following were the topics :—

- (1) The Atomic Age ;
- (2) Chemistry in the service of Humanity ;
- (3) Chemistry and Crime Detection;
- (4) The function of hormones in the Human Body.

The 1st prize was won by Miss Lalita of the Ramjas College, Delhi, and the 2nd prize went to Miss Indira of the Deshbandhu College, Kalkaji. The former spoke on Chemistry in service of Humanity and the latter chose The Atomic Age for her discourse. Both the papers were of a high standard. Dr. T. R. Seshadhri,

Head of the Chemistry Department, Delhi University presided and gave away the prizes.

The credit for the work done by the Association goes to Professors C. L. Kumar and I. S. Kapoor and the team of workers under them.

The following were the Office-bearers of the Association for the year :—

- (1) Professor C.L. Kumar : President.
- (2) Professor I.S. Kapur : General Secretary.
- (3) Shri Satya Kumar : Student Secretary.

The Bicycle Club

THE Bicycle Club is lucky in having a home and a confirmed cyclist as its President—we mean Prof. K. C. Kanda. We cannot vouchsafe for the strength of the new cycle-shed but we are sure of Professor Kanda's love of cycling and enthusiasm for exercising the cycling-enthusiasts (we would have liked to call them cycle-fans). It is not without significance that he gave up the idea of purchasing a Motor-cycle and went in for a new English Bicycle. The 'machines' are looked after by a paid chowkidar and each owner gets a token the duplicate of which is attached to the cycle lest there should be any unwarranted 'running away' with somebody else's—which you may for the sake of decency, call a machine. We learn that Professor Kanda is planning to arrange shortly a display of his cyclists on machines for the enter-

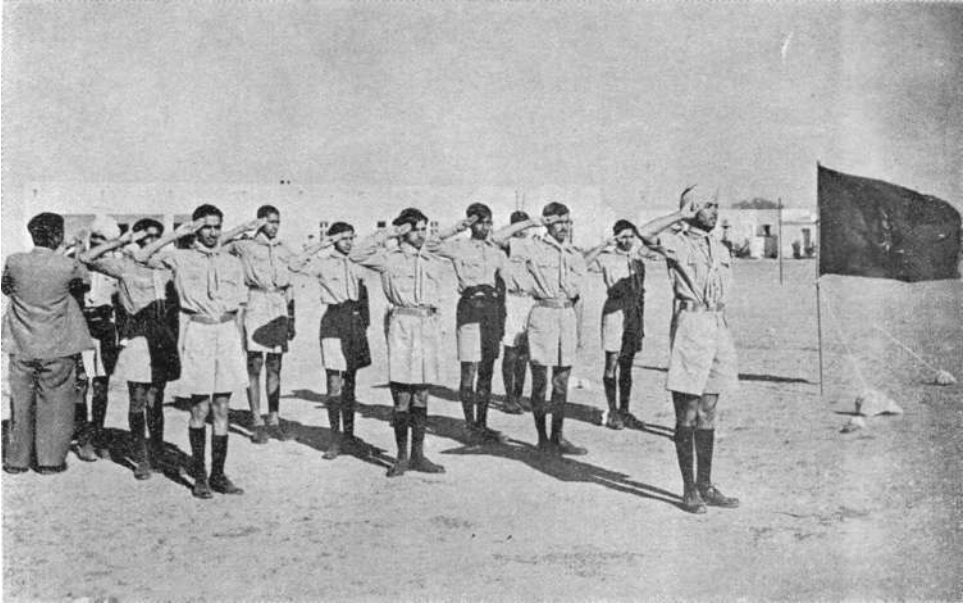
tainment of all those who live along the Delhi-Muttra-Agra Road. We wish his enterprise a grand success.

The Rovers' Crew

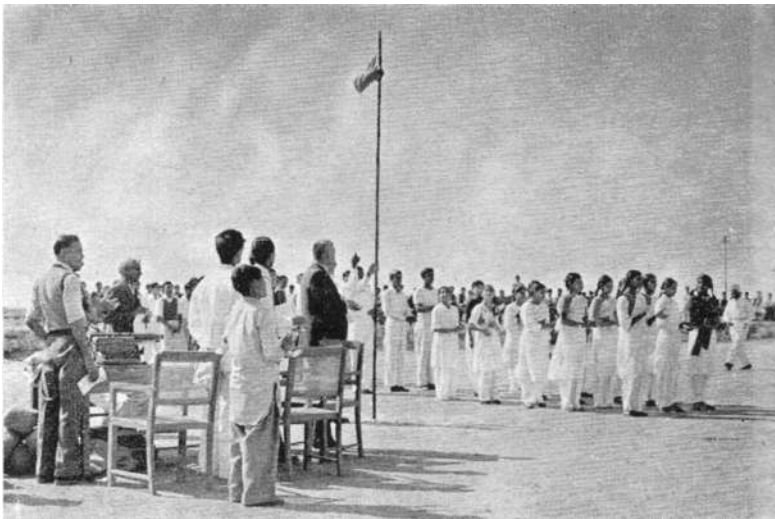
THE Rovers' Crew was started this year: the strength at present is 16. Thanks to the efforts of Professor I. P. Mittal the Crew has been affiliated with The Bharat Scouts and Guides, Delhi State Headquarters, Delhi. The aims and objects of it are :—

“To train the members for rendering selfless service to the Nation by moulding their character, by training them in the habits of observation, discipline and self-reliance, by promoting their physical, mental development and by teaching them to subordinate their personal interest to the welfare of others.”

The Crew took part in the Garhmukteshwar Service Camp on the occasion of the Ganges Fair and organized two trips on cycle to the Qutab and Suraj Kund. They run a Monthly Wall Magazine in which they depict the activities of the Crew. The main function of the year was the Annual Camp Fire. The 'Camp Fire' was declared open by Principal Harish Chandra. Items included songs, dances, skits, fancy dressing, solo-acting, mimic-cries and sounds, poems and ghazals. Mrs. Kapur gave a recital on the Sitar and followed it up with a song. Principal Harish Chandra recited the Urdu Poem 'Ik Sarson ka Qafila' by Hafiz. Miss Amarjit Kaur, Organiz-



The Rovers on Parade



Principal Harish Chandra taking the salute from the athletes of the College on the opening day of the Annual College Sports

ing Commissioner (Guides) gave away the prizes. The Girl Guides got the first prize for the best item. Other items winning the prizes were the Hony', Magistrate and the 'Sweeperess,' 'The Baloon Girl' and the 'Fools' Parade.' Miss Radha Bani (song) and Shri Madho Parshad (mimic-cries and train-sounds) shared the 2nd prize. Shri Tajendra Singh was adjudged the best Rover and awarded a prize.

Extension Lectures

THE College Union invited Mrs.

Lorena Hahn, United States Representative of the U.N. Commission, to address the students and Staff of the College on the 'Status of Women' on the 18th of October, 1954, in connection with the celebration of the United Nations' Day.

Mr. C.N. Chandra, I. C. S., Secretary, Ministry of Rehabilitation, addressed the students of the college on the Educative Value of Stamp-Collecting on Friday the 11th of March, 1955.

Travels in the Realms of Gold

(Contributed to mark The Third Book Festival
on 26th March, 1955)

WHEN travelling in the realms of gold John Keats 'heard Chapman speak out loud and bold' (referring to Chapman's translation of Homer's *Iliad* and *Odyssey*) he described his feelings of joy in the following oft-quoted words :—

"Then felt I like some watcher
of the skies,
When a new plannet swims into
his ken ;
Or like stout Cortez when with
eagle eyes,
He stared at the Pacific—and all
his men ;
Looked at each other with a wild
surmise—
Silent, upon a peak in Darien."

I do not know how many of the readers of Keat's Sonnet: *On first looking into Chapman's Homer* feel that he was not exaggerating what he might have felt at the moment. He was a romantic poet and Chapman's book lifted him on wings, as it were, and transported him into the heroic land of Homer's writings. In a lesser degree, perhaps, a less gifted mind would have realized the thrill of seeing a remote, out of 'ken' world open itself out bit by bit as the illuminated scenes in a film. when we read a book we make a discovery and if we had been longing to read it we realize the force of Keat's remarks. A book is the life-blood of its writer ; the best that he has felt, thought, seen or heard and wishes to communicate to his

readers. Hence in reading a book we read a mind : we discover it. The wealth of a new mind should exhilarate us as the discovery of a new star in the heavens does an astronomer or the sight of land after a tiring voyage a sailor.

You too can launch your boat on the seas of knowledge which unread books in your college library contain. Every year a couple of thousand volumes find their way into it and after proper classification and indexing are placed on the shelves. Your attention towards them is drawn every now and then by exhibiting their jackets, by notices announcing fresh arrivals or by displaying them separately in 'New Books' almirah. There are so many temptations and inducement offered to you to become book-minded and acquire the habit of discriminate reading. Reading is a good hobby and provides the greatest joy at the least expense.

Once in a year on the Prize-giving Day the library shelves are opened to the students to 'get the feel' of the books. To touch a new well-printed book is as pleasing to the fingers as to fondle a new blossom. I know there are lovers of books and haters of books just as there are lovers of flowers and vandals. I address myself to those who like to read books. I have seen the new acquisitions in the library. It is a splendid treasure and I congratulate

the Members of the Library Committee on it. Their choice is indeed very wide spread ; I find books on many subjects and these have been purchased from various places in and outside Delhi. This means that they took pains to select the best available. Here and there I can spot out the 'cheap' stuff and I know that it is for the below-the-average student. I welcome you to come with me for a rapid survey of the new titles.

Last year you saw half the number of volumes of Encyclopaedia Britannica. The set now runs into 26 volumes, with the Year Book for 1954. Oxford Junior Encyclopaedia lacks only one volume. Lands and Peoples Encyclopaedia in 7 volumes is full of information about the nations and lands of the world and is profusely illustrated. You will never tire of reading it. Arthur Mee's Children's Encyclopaedia in 10 volumes is a beautiful supplement to the two encyclopaedias. To make the pile complete there are the 3 companion volumes entitled *Peoples*, *Places* and *Things* by Grigson and Smith. If you do not see them you have stayed in vain in this college. The number of dictionaries has multiplied : dictionaries of quotations, classical phrases and allusions, humorous sayings, compendiums of proverbs and terms and abbreviations, synonyms, usage and abusage. For the political-minded a rich fare is to be had in The Indian and Pakistan Year-Books and in the Indian Year-Book of International Affairs.

Just a few titles in poetry but

many in fiction have been added. It is gratifying to find a good many of books by Hardy, Conrad, Galsworthy, Somerset Maugham, Hemmingway, Faulkner, Kipling, Jerome K. Jerome, Rider-Haggard, Jim Corbett and amongst the Continental and foreign fiction those of Andre Gide, Jean-Paul Sartre, Turgenev, Flaubert, Romain-Rolland, Dostoevsky and Stephen Zweig ; and amongst the humorists those of P.G. Wodehouse. Amongst the playwrights the prominent are T. S. Eliot, Christopher Fry, Bernard Shaw, Jean Anouilh, Nikolai Gogol and Rattigan. Collections of plays offer a mixed fare. On the critical side Cambridge History of English Literature attracts our attention by its 15 volumes. Latest estimates of some of the literary giants of today and yesterday like T.S. Eliot, Shakespeare, Thackeray, Shaw, the Victorian Poets and the Metaphysicals etc. are meant for the teachers and should only be read by students under guidance. Biographies may be divided into literary and general biographies. In the former you find more titles in the English Men of Letters Series and in the Living Authors and their Works Series, and a few occasional titles. In the latter list you find Koestler, John Henry Newman, Marie Antoinette, Lawrence of Arabia, Abraham Lincoln, Dostoevsky, Attlee, Malenkov, George Sand, George Orwell, Romel, Churchill, Tagore and Mao-Tse-Tung. The religious leaders and thinkers come under a separate head: Raman Maharshi, Gotama Budbha, Sri Rama, the Three Great Achar-

yas, Guru Nanak, Zoroaster, Mahayogi, Rumi, Vivekananda and Sri Aurobindo and many others. Historical titles include Mir Jafar, Shivaji, Dara Shakoh, Napoleon, Ashoka for the Young and Heroes who made History.

For those who dread long works of fiction there are story books : Indian Short Stories, Stories from Shakespeare, Living Shakespeare 4 volumes, Legends of Greece and Rome, Explors of Sherlock Holmes, Modern Short Stories, Animal Stories, Great Stories from Great Lives, Tales from Sanskrit Dramatists, World of Great Stories, Best Stories of Peter Cheyney, and Collected Stories of Edith Sitwell. For a casual reader The Book of Punch, The Saturday Book, The Esquire Treasury, Book of Essays 1600—1900, Selected Modern Essays, Letters of Burns, Letters of Cowper, Letters of Napoleon, Educational Essays, Selected Essays of E.V. Lucas and The Laughter Parade come in very handy. For the debater who is eager to learn the art of debating and of larding his speeches with wit, force and humour there are The Speaker Debater, Joke Tellers Joke-Book and The Famous Speeches. If he is interested in being learned he may browse the Classics : Greek Poetry for Everyone and Greek Drama for Everyone and Treasury of Russian Literature. For acquiring proficiency in language and expression the beginner in English is advised to consult some of the books on Grammar and Composition writing, say by Dixon, Grout, Martin, Hammond, Jespersen, Partridge, Wilson and

Brackenbury.

Next to fiction and belles-letters the young minds are interested in books of adventure and travels. Here the choice is fairly wide : Travels in Asia and Africa (Ibn Batuta), Travels of Marco Polo, Alone to Everest, Four Guineas : a journey through West Africa, This is Kashmir, Road to Shalimar, My Amazon Adventure, On Top of the World, The History of Exploration and The Heart of Bihar by Houlton. In addition to these are 3 new titles in the Land and Peoples Series : France, U.S.A. and America.

Living as we do in the age of Science and scientific studies books on popular science find an honoured place in student's shelves. They can have their choice from amongst the following titles : Tissue Culture, World of Science, Science for the Citizen, Science at your Service, Science Past and Present, Common-sense of Science, Adventure of The World in Pictures, Sea around Us, Flying Saucers, Astronomy for Everyone, True book about Space Travel; Semi-precious Stones, H.M. Submarines, Modern Ideas of the Atom and The Sound Barrier.

I am glad to see that a beginning has been made with books on education and art. In the former you will find Education in Ancient India, Wardha Scheme, Education, Culture and the Social Order, Problem of Educational Reconstruction, Some Tasks for Education, Adult Education towards Social and Political Responsibility, Education and the Significance of Life and Education and the Modern Mind. In the

latter list there are Art by Clive Bell, Indian Art through the Ages, Egyptian Paintings, Indian Paintings by Brown, Coins of India and Primitive India both by De Golish. I suggest that the library should acquire fair-sized reproductions of famous pictures and hang them along the walls. This will improve the drab and dull look of the room.

Gandhian literature is more or less sacred to us and the more the books on the Father of the Nation or by him the more dear and near he is to us. I find welcome additions to the last year's collection : Gandhi, the Master by K. M. Munshi, My Gandhi by Holmes, Women behind Gandhi by Morton, Gandhi Sahitya in Hindi in 9 volumes and Mahatma Gandhi in pictures published by the Government of India Publications Division.

To those who have a serious turn of mind speculative reading is an immense source of delight. Books in general philosophy in the Living Thoughts Series on Pascal, Confucius, Emerson, Spinoza, Neitzche, Tom Paine, Schopenhauer, Mazzini, and Tolstoy and the two companion volumes: Mind of Man and Man's Unconquerable Mind by Highet, the Interrelations of Cultures—a UNESCO publication—and This I Believe by Morgan will meet their requirement. Such of the readers as are interested in ethical, social and political ideas may read the writings of Bertrand Russell, C. E. M. Joad, Samuel Emiles and Aldous Huxley. I hope the library will have complete sets of the works of Joad and Huxley.

Sportsmen, athletes, and Boy Scouts can read with profit Athletics by Hansen, How to be Fit by Kiphuth, My System for Ladies by Muller, Yogic Asnas by Rele, Boy Scouts Knotting and How to Run a Pack—all three by Gilcraft, and the two companion volumes : Indoor Games for Scouts and Outdoor Games for Scouts—both by Thurman.

The selections of titles in the social sciences and sciences of chemistry, physics and biology give you a feeling that they have been selected with a view to catering to the needs of B.Sc students in the near future. The same is true of books in Mathematics. Students of History may pick up World Civilization, Short History of Civilization, History of the World, Visualized History of the World in a series or works on English History by Marriott, Somerville, Lemor and Mills or Gooche's European History. Books on Indian History are sure to be in greater demand : British India by Roberts, Founders by Woodroof, Gupta Empire by Radhakumad Mukerjee, The Classical Age by Majumdar, The House of Shivaji and Short History of Aurangzeb by Jadunath Sarkar, Indian History of Independence by Savarkar, Age of Nandas and Mauryas by Sastri, Dunbar's India in 2 volumes, Making of Greater India by Wales, Viceroyalty of Lord Ripon by Gopal, Social Hindu Organization by Prabhu and Ancient India and Culture by Gokhale. Those who prefer reading history in the making will do well to choose, The Ambassador's Report by Chester Bowles and Nayan Tara Sehgal's Prison &

Chocolate Cakes.

In Economics you have the formidable titles : Keynesian Revolution, Economic Basis of Class Conflict, Elements of Economics, Keynes' General Theory, Economic History of England, Short Economic History of Modern Japan, Economic Analysis, Social Analysis, Social Framework, Economics of Imperfect Competition, Value, Capital and Rent, Monetary Theory and Public Policy, Five-years' Plan Progress Report 1953-54, Readings in Agricultural Economics, Co-operation, Wages : a general Report, Banking in India, Indian Working Class, Economic History of India and Economic Development of India.

Political Science does not lag behind. Books on theory, constitutions and current international affairs galore, enough to feed the most voracious appetite : Essays on Government by Barker, Roads to Freedom by Russell, Practice and Theory of Bolshevism, Fabian Essay by George Bernard Shaw, Scientific Politics by M. N. Roy, European Communism, Federal Government, Political Philosophies, Today's Isms, Growth of Indian Liberalism, Classless Capitalism, Governments of Europe by Monroe, English Local Government by Finer, Foundations of Local-self Government in India, Pakistan and Burma, International Relations and International Politics. Volumes on day-to-day politics include Behind Europe's Curtain by Gunther, Stakes of Democracy in S. E. Asia by Van Mook, Asian Nationalism by Holland, Short History of the Middle East, Revolution

in China, Window on China, by Hutheesingh, World since 1919, Portuguese Pockets in India and India and Asia.

Students of philosophy alone will perhaps dare to touch Principia Ethica, Categorical Imperative, Philosophical Essays, Alfred Adler, Types of Philosophy, Freud's Interpretation of Dreams but the general reader can easily read Lowes Dickinson's small book : Plato and his Dialogues—a book that reads almost like a book of essays by Stevenson or Lucas.

Mathematics is the mistress whom I wooed in vain for over 4 years and much to my lasting regret. Names like Somerville: Analytical Geometry of 3 Dimensions, Ferrar: Algebra, Gibson: Advanced Calculus, Miller: Advanced Calculus, Izzanheart: Introduction to Differential Geometry are a terror to me. All the same the students of mathematics will have to read them with the devotion of a Bhagat if they are to make a headway in it. Mathematics is a jealous mistress and does not tolerate philandering with other subjects, particularly with poetry and fiction. So, beware !

Lest the readers of books in Biology, Physics and Chemistry should feel jealous I mention a few books in these subjects: Readings in Biological Science, Outlines of Zoology, Curiosity of Animal Life, Standard Natural History, Flora Simlensis, Social Behaviour in Insects, Snakes of the World and Thomson's Outlines of Zoology; in Physics: Sound by Capstick, Text-book of Heat by Noakes, Modern

Electricity by Nekon, Textbook of Light by Middleton, Textbook of Heat by Stewart and Satterlay, Cosmic Ray Physics by Elven, Outlines of Radio by Jauncey, Modern Physics, and Properties of Matter by Vaug-staff; in Chemistry: Nobel Pize-Winners in Chemistry, Modern Chemical Discoveries, Chemistry Today, Organic Analysis, Inorganic Chemistry, Economic Prospects of Chemical Industries in India, Outlines of Industrial Chemistry and Indian Chemistry.

The Vernacular section: Urdu, Punjabi and Sindhi have 30 to 50 new titles each. Good books in these languages are few and even those are not easily obtainable. Books in Urdu and Sindhi have to come all the way from Pakistan and the traffic in books is more restricted than traffic in men and goods. In Urdu poetry you find Sahar Ludhianvi, Mir, Tilok Chand Mahroom, Faiz Ahmed Faiz and Balraj Komal; in fiction there are Syed Hasan Sakhi, Krishan Chandar, Saadat Hasan Minto, Rattan Nath Sarshar, Shafiq-ul-Rahman, Thakur Poonchi, Asmat Chughtai, Dutt Bharati, Balwant Singh, Shaikat Thanwi, Munshi Prem Chand. Salaam Machhli Shahari, Khanaya Lal Kapoor; in Urdu drama: Agha Hashar Kashmiri, Awlis Ahmad and Hakim Ahmad Shuja and amongst the collected selections the volumes by Maulana Tajwar Najibabadi. Sindhi and Panjabi sections are not growing with the speed they should. The reason for it is that the number of students who can read the two languages is very limited.

Hindi being the national language is enjoying the prominence and weightage that it should enjoy. The average price of a book being less than what it is in the case of a book of the same size in other subjects or in English the number of books that have been added this year is very large. Many gaps have been filled; in poetry: works of Kabir, Haribodh, Dhananand, Bhartendu Harishchandra, Nanddass, Premdhan, Vidya-pati, Arsiprasad Singh, Raskhan and Miland; in drama: the plays of Harikishan Premi, Brindaban Lal, Ashk, Sudarshan, Ram Naresh Tripathi, Munshi, Benipura, Bhagwati Prasad Bajpai, Govind Dass, Prasad, Ram Kumar Verma, Miland, Pant, Mishra, Vatasraj; in fiction: the works of Ranghe Raghav, Chatur Sen Shastri, Prem Chand, Guru Dutt, Kamal Shukal, Bhagwati Charan Verma, Brindaban Lal Verma, Jainendra Kumar and Rahul Sankratayana; in history and criticism: Hindi Bhasha ka Itihas by Dharendra Verma, Bhasha Vigyan by Bholanath Tiwari, Samanya Bhasha Vigyan by Baburai Saksena, Abhinav Natya Shastra by Sitaram Chaturvedi, Kathakar Prem Chand by Gupt, Sur aur unka Sahitya by Harbanshlal Verma, Hindi Alochan. Udhav aur Vikas by Bhatnagar, Hindi kavita par aangal prabhav by Rabindra Sahay Verma, Hindi Sahitya main Bibidh Vad by Prem Narayan Shukal, Hindi Natak udbhav aur bikash by Ojha, Hindi Kaviyon main shilap bidhi by Lakshmi Narayan, Hindi Katha Sahitya by Bakhshi, Natak-Kar Ashk by Jagdish Chandar Mathur,

Gadyakar Prasad by Shambunath Pandaya, Prasad ka Jiwan aur Sahitya by Bhatnagar, Hindi Gadya ki Prabhattiyān by Nalin and Vichar aur Vitark by Hizari Prasad Dwivedi.

A commendable feature is the addition of Hindi translations of the world famous writings in Sanskrit, Bengali, Russian, Rumanian, French, American and Urdu languages and the Histories of Literatures of Tamil, Telugu, Bangla, Urdu, Malvi and Avadhi. This step is in the right direction. With the steady replacement of English by Hindi it is highly desirable that the best literature of our provinces and foreign countries be made available. This will foster not only a sense of kinship—cultural and humanistic—but also keep our growing literature progressive.

A place has been found for folk lore and literature; Gram Sahitya by Ram Narayana Tripathi, I suggest that more books depicting the life of our villages should come into the library so that our students may have a sympathetic approach to their less educated but more happy brethren. I suggest that the collections of folk songs of Indian provinces by Satyarthi—whether in Hindi or in English—should be purchased. Likewise books on the tribes and tribal customs, illustrated and without illustrations, should be kept on the shelves. They will im-

press upon the students the vast variety of life and manners which constitutes the pride of our Motherland.

Four volumes entitled Sheero-Sukhan, containing the best writings of our famous Urdu poets with copious notes and word meanings, offer a pleasant repast to lovers of Ghazals and Rubayyat. It is indeed a pity that Urdu is fast losing the patronage of the students in schools and colleges with the result that new poets in Urdu are but occasional phenomena. These volumes in Hindi script are an apology because it is difficult to read Urdu words in Hindi script with the same ease as in the case of Urdu words in Urdu script. Bilingual publications would have been better.

More dictionaries in Hindi and Hindi Proverbial sayings are available for reference. A Dictionary of Thoughts, seemingly a translation of an English dictionary, will be found very useful by our debaters and declaimers.

It is gratifying to find a few titles on travel and hunting; Shivalak ki Ghatiyon main by Vidyānidhi, Pairon main pankh bandh kar by Benipuri and Arey Yayavar rahega Yad by Vatsayana.

The longest journey must end and my travel in the 'realms of gold' can be no exception. Enough 'gold' has been gathered and I am sure it will last till the next year's adventure.

**LIST OF PRIZE-WINNERS
1954-55**

(ACADEMIC)

<i>Class</i>	<i>Subject</i>	<i>Roll No.</i>	<i>Name</i>	<i>Marks obtained</i>
B.A. III Year	Nobody qualifies in the Aggregate or any individual subject.			
B.A. II Year	Aggregate	1	Santosh Kumari	1278/2200
	English	1	Santosh Kumari	381/600
	Hindi	1	Saroj Kumari Sehgal	245/400
	Mathematics	1	Santosh Kumari	359/600
B.A. I Year	Aggregate	4	Prem Lata Sawney	615/1100
	English	3	Suman Luthra	162/300
	Hindi	3	Suman Luthra	119/200
	Economics	4	Prem Lata Sawney	192/300
	Political Science	4	Prem Lata Sawney	186/300
Pre-Med. II Year	Aggregate	1	Raj Kumari Popli	693/1200
	English	22	Surrinder Kumar Ahuja	176/300
	Biology	1	Raj Kumari Popli	171/300
	Chemistry	22	Surrinder Kumar Ahuja	179/300
	Physics	1	Raj Kumari Popli	191/300
Pre-Med. I Year	Aggregate	2	Dev Raj Chitkara	378/600
	English	3	Sudershan Kumar	92/150
	Biology	2	Dev Raj Chitkara	85/150
	Chemistry	12	Surinder Bala Sethi	107/150
	Physics	2	Dev Raj Chitkara	120/150
Qualifying	Aggregate 1st	1	Naresh Kumar Dua	415/600
	English 1st	1	Naresh Kumar Dua	130/200
		143	Dilsher Nagi	130/200
	English 2nd	2	Shri Niwas	123/200
	Hindi 1st	41	Devi Charan	61/100
	Hindi 2nd	1	Naresh Kumar Dua	59/100
		102	Pramila Kanwar	59/100

<i>Class</i>	<i>Subject</i>	<i>Roll No.</i>	<i>Name</i>	<i>Marks obtained</i>
	Sindhi	114	Pushpa Bhutani	65/100
	Add Maths.	63	Gajinder Kumar	50/100
	Civics	107	Sant Kumar Nayar	62/100
	Economics	{ 104	Miss Champa	64/100
		{ 107	Sant Kumar Nayar	64/100
	History	107	Sant Kumar Nayar	74/100
	Mathematics	{ 3	Mohinder Kumar	100/100
		{ 4	Tulsi	100/100
	Chemistry	40	Subhash Chander	78/100
	Physics	72	Surinder Kumar Marwah	72/100

UNION PRIZES

Hindi Declamation

- 1st prize ... Miss Santosh Kumari, B.A. II Year Class.
 2nd prize ... Shri Krishan Lal Kapur, B.A. III Year Class.

English Declamation

- 1st prize ... Shri Krishan Lal, B.A. III Year Class.
 2nd prize ... Miss Harparkash Kaur, Pre-Medical II Year Class.

Sindhi Essay Competition

- 1st prize ... Miss Pushpa P. Butani, Prep Arts }
 Shri Moti Aswani, Prep Arts }

Hindi Essay Competition

- 1st prize ... Miss Indarjit, B.A. I Year Class.
 2nd prize ... Miss Santosh Kumari, B.A. II Year Class.

Inter-class Radio Play Contest

- Trophy ... Pre-Medical II Year Class.
 1st prize ... Krishan Lal Khanna, Pre-Medical II Year Class.
 2nd prize ... Shri Raghuvir Saran, Prep Arts.
 Miss Kiran Kanwar, Prep Arts.

ATHLETIC PRIZES

<i>Sl. No.</i>	<i>Event</i>	<i>Name of Winner</i>	<i>Place</i>
1.	100 Metres Race (Men)	Kulwant Singh Krishan Kapoor	First Second
2.	Pole Vault	Gajraj Singh Chauhan Raghu Nath Singh	First Second
3.	50 Metres Race (Women)	Pushpa Kanal Giani Mamtani	First Second
4.	Hop-Step & Jump	Gajraj Singh Chauhan Omperkash	First Second
5.	Putting the Shot (Women)	Purshotma Kapoor Har Prakash Kaur	First Second
6.	Javelin Throw	B. K. Badhwar Gajraj Singh Chauhan	First Second
7.	Broad Jump (Women)	Pushpa Kanal Giani Mamtani	First Second
8.	Sack Race	Sunder Dass Krishan Kapoor	First Second
9.	Three Legged Race (Women)	Har Prakash Kaur And Partner Divinder & Partner	First Second
10.	Broad Jump	Gajraj Singh Chauhan Raghunath Singh	First Second
11.	Pillow Fighting	Sunder Dass & Partner Subash Chander & Partner	First Second
12.	Musical Cycle Race (Men)	Krishan Kapoor Pritam Ahuja	First Second
13.	Musical Chair Race (Women)	Harprakash Kaur Pushpa Gurnani	First Second

14.	110 Metres Hurdles	Gajraj Singh Chauhan Madho Parshad	First Second
15.	High Jump	Gajraj Singh Chauhan Raghunath Singh	First Second
16.	400 Metres Race	Gajraj Singh Chauhan Raghunath Singh	First Second
17.	200 Metres Race	Kulwant Singh Om Perakash	First Second
18.	Hammer Throw	Kulwant Singh Gajraj Singh Chauhan	First Second
19.	Discus Throw	Narindar Pal Singh Chawla Gajraj Singh Chauhan	First Second
20.	Putting the Shot	Narinder Pal Singh Chawla Gajraj Singh	First Second
21.	80 Metres Hurdles	Pushpa Kanal	First
22.	100 Metres Race	Pushpa Kanal Harparkash Kaur	First Second
23.	Slow Cycling	Mira Ajwant	First
24.	Chatti Race	Satya Wati Pushpa Gurnani	First Second

STAFF

25.	Needle Race	Shri I. P. Mittal & Giani Mamtani	First
		Shri D. S. Chaudhry & Har Parkash Kaur	Second

SERVANTS

26.	100 Metres Race	Tara Chand Chaman Lal	First Second
27.	Gajraj Singh Chauhan	Best Athletic of the College.	

The following students have been awarded College Colour in Athletics :—

1. Narinder Pal Singh Chawla (Battered Delhi University Record in Shot put, & 1st in Delhi State Championship in shot put)
2. Gajraj Singh Chauhan (Second in Pole vault & Third in Discus throw (In University) Best Athletic of the College for the last two years)
3. Kulwant Singh (Second in Hammer Throw in the University).

BADMINTON

- Men's Singles :*
1. Shri Sri Chand (Winner)
 2. Shri D. S. Chaudhry (Runners Up)
- Men's Doubles :*
1. Shri P. M. Kaul & Gobind Hiranandani (Winners)
 2. Shri D. S. Chaudhry & Om Parkash (Runners Up)
- Mixed Doubles :*
1. Shri I. S. Kapoor & Miss Gangotri (Winners)
 2. Shri Sri Chand & Miss Pushpa Gurnani (Runners Up)
- Women Doubles :*
1. Miss Gangotri & Miss Mohini Keswani (Winners)
 2. Miss Harparkash Kaur & Miss Uma Rao (Runners Up)

This meeting of the Staff and Students of Deshbandhu College places on record its deep sense of sorrow on the sudden and tragic death of Shri Harinder Jit Singh, Pilot Officer and a distinguished old student of the College, in an air crash at Secunderabad, and offers its heartfelt sympathy to the parents of the deceased.

That copies of the above condolence resolution be sent to the parents of the deceased and to the College Magazine.

This meeting of the Staff and students of Deshbandhu College places on record its deep sense of sorrow on the sad and untimely death of Dr. Sir S. S. Bhatnagar, the first Chairman of the Board of Administration, Deshbandhu College, Kalkaji, and offers its heartfelt sympathy to the family of the deceased.

That copies of the above condolence resolution be sent to Shri Anand Swaroop Bhatnagar, the Press and the College Magazine.

“देश”

(हिन्दी विभाग)

अध्यक्ष—राज कुमारी माथुर

छात्र सम्पादक—कुमारी सन्तोष

विषय सूची

सम्पादकीय	...	...	कुमारी सन्तोष	१
हिन्दी की राष्ट्रीय-काव्य-धारा	...	...	प्रो० सुरेश चन्द्र गुप्त	२
अनुरोध	...	...	जवाहर 'अशान्त'	६
साहित्य और जीवन का सम्बन्ध	...	...	इन्द्रजीत कौर	७
गायक	...	...	सुरेन्द्र नाथ	१२
चिन्ता	...	...	देवी चरण	१८
किस्मत की बाजी देखिए	...	...	युधिष्ठिर तेजपाल	१६
ग़ज़ल	...	...	जवाहर 'अशान्त'	२१
आधुनिक हिन्दी साहित्य को नारी की देन	...	...	कुमारी सन्तोष	२२

सम्पादकीय

आज हमारी पत्रिका का तीसरा अंक निकल रहा है। नए वर्ष के आगमन के साथ ही साथ हमारी यह छोटी-सी पत्रिका भी विद्यार्थियों के हाथ में पहुँचने का सौभाग्य प्राप्त करेगी। इस वर्ष हमारे कॉलेज में पहले से अधिक विद्यार्थी आए जिसके साथ-साथ हिंदी-पाठक भी बहुत से आए। आज मैं इस पत्रिका द्वारा उन सभी का अभिनन्दन करती हूँ।

लेखनी हाथ में उठाते ही मन में यह संदेह उठता है कि मैं इस कार्य के योग्य भी हूँ? परन्तु मैं हिंदी भाषा की किसी प्रकार सेवा भी करने के लोभ का संवरण नहीं कर सकती। सुझसे हिंदी की कुछ सेवा हो सके तो मैं अपने को धन्य समझूँगी। हिंदी चाहे हमारी राष्ट्र-भाषा बन गई है पर उसमें अब भी इतनी कमियाँ हैं कि उनको दूर करने के लिए बहुत परिश्रम की आवश्यकता है और वह तभी हो सकता है जब 'देश' के नवयुवक अथक परिश्रम द्वारा उसकी सेवा में जुट जाएँ। इन्हीं नवयुवकों पर हमारी आशाएँ निर्धारित हैं। उनके विशाल कन्धों पर सारे 'देश' का भार है और यह उनका कर्तव्य है कि वे भावी कार्यों का आरम्भ अभी से कर दें।

हमारे लिए यह बड़े हर्ष एवं प्रसन्नता की बात है कि हमारे कॉलेज में हिंदी के बहुत-से लेखक हैं। उनमें कहानीकार, कवि, निबन्ध-लेखक इत्यादि सभी हैं। परन्तु इनमें कवियों की थोड़ी

संख्या बहुत अखरती है। मैं कारण तो नहीं जानती फिर भी सीधे-सादे शब्दों में कहने की धृष्टता करती हूँ कि हमारे कॉलेज में कवियों की कमी है। हिंदी की एक दो कविताएँ हमारी पत्रिका के मस्तक पर कुमकुम के समान चमकती हुई चारों ओर प्रकाश फैलाती हैं। मेरा हिंदी-लेखकों से अनुरोध है कि वे लेखक होने के साथ-साथ कवि होना भी सीखें और अपनी कविताओं द्वारा 'देश' को समृद्ध करें।

इसके विपरीत हमें लेख और कहानियाँ इतनी मिली हैं कि सबको इस छोटी-सी पत्रिका में स्थान देना असम्भव हो गया और हमें लौटानी पड़ी। परन्तु इसका यह अर्थ नहीं कि वे रचनाएँ निकुष्ठ कोटि की हैं। वे रचनाएँ अच्छी हैं पर हमारे पास स्थान भी तो सीमित है। उन रचनाओं के लेखकों को हतोत्साहित नहीं होना चाहिए। उनको सतत चेष्टा करनी चाहिए और आगामी अंकों में उन्हें भी स्थान मिल जाएगा। यदि वे निराश हो गए तो हिंदी अपने बहुत-से लेखकों को खो बैठेगी। इन निराश लेखकों से मैं यही कहूँगी, 'कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।' उनका मुख्य उद्देश्य है लिखना और उन्हें इसकी आशा नहीं करनी चाहिये कि उन्हें इससे कितना सम्मान मिलता है। उन्हें तो कार्य करना है चाहे दूसरे उनके कार्य को पसन्द करें या पसन्द न करें—इसकी उन्हें कुछ भी परवाह न होनी चाहिये।

तो भई ! मैं समझती हूँ कि यदि हम में से सभी यह प्रतिज्ञा करें कि वे अपने जीवन-काल में कम से कम एक अशिद्धित व्यक्ति को हिंदी से परिचित करायेंगे तो हमारी इस चेष्टा से भारत में कुछ वर्ष पश्चात् शिक्षित व्यक्तियों की संख्या बहुत अधिक बढ़ जाएगी और इससे हमारा देश भी दूसरे देशों के सम्मुख अपना मस्तक ऊँचा कर सकेगा। देश के मस्तक पर चार चाँद लगा

देने में हम ही सहायक हो सकते हैं और यदि छोटी छोटी बातों पर ही हतोत्साहित होकर बैठ गए तो भारत उन्नति के पथ पर कैसे अग्रसर हो सकेगा। असफलता सफलता की ओर ले जाने वाली सीढ़ी है, इसी उद्देश्य को लेकर हमें भारत के लोगों को 'तमसो मा ज्योतिर्गमय' का पाठ पढ़ाना है और 'देश' की उन्नति के लिये बहुत कुछ करना है।

हिन्दी की राष्ट्रीय काव्य-धारा

हिन्दी--काव्य में राष्ट्रीय-भाव का प्रारम्भ अपेक्षाकृत आधुनिक है। इस से पूर्व वीरगाथा काल में उसकी एक धारा प्राप्त अवश्य होती है, किन्तु उसका स्वरूप अपने आप में अत्यन्त क्षीण है। इसका कारण यही है कि उस युग में उत्साह की भावना पूर्ण विकास प्राप्त करने पर भी एक सीमित परिधि में आबद्ध थी। तत्कालीन चारण कवि अपने आश्रयदाता नरेशों का स्तव-गान करते हुए जिन प्रशंसात्मक कविताओं की रचना किया करते थे, वे राष्ट्रीयता का केवल स्पर्श ही करती थीं। राष्ट्र-चेतना सम्बन्धी भावों की पूर्ण प्रतिपत्ति उनमें प्रायः न हो पाती थी और यही कारण है कि उनकी ओर आकर्षित होने पर भी हम उनके अध्ययन द्वारा पूर्ण आनन्द का लाभ करने में असमर्थ रहते हैं।

भक्तिकाल में समाज के समस्त जनता की पराजित मनोवृत्ति का निराकरण कर उसे धर्म की ओर प्रवृत्त करते हुए श्रेयात्मक मार्ग का

अवलम्ब प्रदान करने की एक नवीन समस्या आ खड़ी हुई। विधर्मियों से पराजित होने के कारण जनता के हृदय की सब कामनाएँ समाप्त हो चुकी थीं और वह आत्यन्तिक सुख प्रदान करने वाले किसी एक आश्रय की खोज में विकल थी। उस समय के साहित्य ने जनता की इस आवश्यकता को समझा और कबीर, सूर, तुलसी तथा मीरा ने अपने भक्तिपूर्ण पदों से जन-मानस को पूर्ण शान्ति प्रदान की। अतः परिवर्तित राजनैतिक परिस्थितियों के कारण इस युग के कवियों के समस्त राष्ट्रीय भाव को अभिव्यक्त करने का अवकाश ही न रहा और साहित्य की यह धारा पूर्णतः उपेक्षित ही रही।

रीतिकाल में श्रृंगारिक वातावरण की स्थिति होने पर भी कविवर भूषण, लाल और सूदन ने अपने वीररसात्मक काव्य द्वारा राष्ट्रीय चेतना को फिर से जीवित करने का प्रयत्न किया। इन तीनों कवियों में भूषण को सर्वाधिक सफलता

प्राप्त हुई और उन्होंने संकुचित मनोवृत्तियों के साधारण स्तर से ऊपर जा कर एक नये प्रेरणाप्रद काव्य का सृजन किया। उनकी कविताओं में केवल वीरवर शिवाजी अथवा छत्रसाल का ही वर्णन नहीं है अपितु उन्होंने उनके शौर्य का गान करने के साथ-साथ अपने काव्य में राष्ट्र का ध्यान रखते हुए अनेक अन्य उपयोगी तत्वों का भी समावेश किया है। खेद है कि उन्हें अपने अन्य सहयोगी कवि-वंशुओं से अधिक उत्साह की प्राप्ति न हुई। यही कारण है कि राष्ट्रीय दृष्टि से सशक्त होने पर भी उनके काव्य का उस समय अधिक प्रचार न हो सका।

आधुनिक काल हिन्दी के लिए प्रत्येक दृष्टि से अत्यन्त महत्वपूर्ण रहा है। उन्नीसवीं शताब्दी के प्रारम्भिक काल में जिन नवोन भावनाओं का उदय हुआ, आज भी हम उन्हीं का विकास कर रहे हैं। राष्ट्रीय कविता का पूर्ण ओज भी वास्तव में यहीं से प्रारम्भ होता है। भारतेन्दु हरिश्चन्द्र और उनके सहयोगी कवियों ने अपने समय की राजनैतिक अवस्था का यथातथ्य निरूपण करते हुए देश के उत्कर्ष और अपकर्ष, दोनों का ध्यान रखा है। इस युग के कवि अपनी कविताओं द्वारा जनता का ध्यान भी इस ओर आकृष्ट करना चाहते थे और इस दिशा में उन्हें पूर्ण सफलता की प्राप्ति हुई है। भारतेन्दु हरिश्चन्द्र की निम्न-लिखित पक्तियों में करुणा के साथ-साथ मर्मस्पर्शिता का संलग्न रहना इसी तथ्य का प्रतीक है:

रोवहु सब मिलि, आवहु भारत भाई।

हा! हा! भारत दुर्दशा न देखी जाई ॥

इसी युग में पं० प्रताप नारायण मिश्र ने भारत-वर्ष की भाँते भारत की लोकप्रिय भाषा हिन्दी के गौरव की भी स्थापना की और अपने काव्य में

दोनों को विशद स्थान दिया। उन्होंने जनता को नवीन स्फूर्ति और सजग उल्लास प्रदान किया। उनके कुछ समय पश्चात् पं० सत्यनारायण कविरत्न ने भी इसी भाव को विकसित करते हुए अपने 'भ्रमरगीत' नामक काव्य में कृष्ण से याचना की कि वह अपने देश का स्मरण कर जन्मभूमि की रक्षा में तत्पर हों। उनके समकालीन कवि श्रीयुत श्रीधर पाठक ने राष्ट्रीय भाव के प्रतिपादन के लिए प्रकृति से सहायता ग्रहण की और भारतवर्ष की प्राकृतिक सुषमा का अत्यन्त सुन्दर चित्रण किया। इस प्रकार उनके वर्णनों ने भी हमारे हृदय में स्वदेश के प्रति अनुराग की भावना को जाग्रत किया।

द्विवेदी युग में श्रीयुत महावीर प्रसाद द्विवेदी की प्रेरणा से राष्ट्रीय कविता का स्वरूप निरन्तर विकासमग्न रहा और सरस्वती सम्पादक के रूप में उन्होंने इस भाव को पर्याप्त प्रोत्साहन प्रदान किया। उनके समकालीन कवियों में पं० अयोध्यासिंह उपाध्याय 'हरिश्चन्द्र' ने इस भाव की पूर्ण रक्षा की और अपने काव्य में प्रत्यक्ष अथवा परोक्ष रूप में राष्ट्रीय भाव-धारा का पर्याप्त समावेश किया। उन्होंने अपने "प्रिय-प्रवास" में कृष्ण और राधा, दोनों को ही लोक-सेवा में निमग्न दिखाया है। इसी प्रकार "रस कलस" में नायिका-भेद का उल्लेख करते हुए उन्होंने स्वदेश के प्रति अपने कर्तव्य का पालन करने वाली नायिकाओं की कल्पना की है।

द्विवेदी युग के एक अन्य महाकवि श्रीयुत मैथिलीशरण गुप्त हैं। उन्होंने अपनी कविताओं में भारतीय संस्कृति की मर्यादाओं का पूर्ण निर्वाह किया है। इस दिशा में उनके "भारत भारती," "अजित" और "जय भारत" नामक काव्य-ग्रंथ विशेष सुन्दर और प्रेरणाप्रद बन पड़े

हैं। कथा-प्रवाह में प्रासङ्गिक रीति से अवसर प्राप्त होने पर भी उन्होंने “साकेत” और “यशोधरा” जैसे अन्य काव्यों में राष्ट्रीय भाव को अभिव्यक्ति प्रदान की है। “भारत भारती” में उन्होंने भारतवर्ष की प्राचीन सभ्यता और समृद्धि का उपयुक्त चित्रण किया है। इसके अतिरिक्त वर्तमान जीवन-व्यवस्था के प्रति असन्तोष प्रकट करते हुए उन्होंने उसके आधार पर भविष्य के प्रति भी चिन्ता व्यक्त की है। इस विषय में उन की निम्नलिखित पंक्तियाँ दृष्टव्य हैं और इन्होंने अपने रचना-काल से अब तक अनेक व्यक्तियों को प्रेरणा प्रदान की है :—

हम कौन थे, क्या हो गए हैं और क्या होंगे अभी।
आओ विचारें आज मिल कर ये समस्याएँ सभी ॥

गुप्त जी के पश्चात् काल-क्रम की दृष्टि से कविवर जयशङ्कर “प्रसाद” का नाम विशेष उल्लेखनीय है। उन्होंने कविताओं के साथ साथ नाटकों की भी रचना की है और इन सभी में भारतीय इतिहास को राष्ट्रीय रूप में उपस्थित किया गया है। “कामायनी” नामक महाकाव्य में उन्होंने मनु और श्रद्धा की कथा को जिस सांस्कृतिक रूप में उपस्थित किया है उसमें राष्ट्रीयता के सभी चिह्न वर्तमान हैं। ‘स्कन्दगुप्त,’ ‘चन्द्रगुप्त’ तथा “राज्य श्री” आदि नाटकों में भी उन्होंने गुप्तकालीन तथा हर्षयुगीन संस्कृति को राष्ट्रीय रूप में प्रस्तुत किया है।

वर्तमान युग में पं० भास्कर लाल चतुर्वेदी और श्री बालकृष्ण शर्मा ‘नवीन’ ने राष्ट्रीय भाव-धारा को विशेष समृद्धि प्रदान की है। चतुर्वेदी जी की कविताओं में राष्ट्रीय आन्दोलन के प्रति श्रद्धा की भावना का सन्निहन रहा है। उन्होंने राष्ट्र के जीवन में आने वाली सभी विषमताओं का खुल कर विरोध किया है और उनकी कवि-

ताओं में उद्बोधन-शक्ति का सर्वत्र संचार रहा है। ‘हिम तरंगिणी’ तथा ‘हिम किरीटिनी’ में उनकी इस प्रकार की अनेक कविताएँ संगृहीत हैं। आगे हम उनको ‘पुष्प’ की अभिलाषा, शीर्षक कविता की कुछ अमर पंक्तियाँ उद्धृत करते हैं—

मुझे तोड़ लेना वनमाली.

उस पथ पर देना तुम फेंक।

मातृभूमि पर शीश चढ़ाने

जिस पथ जावें वार अनेक ॥

पं० बालकृष्ण शर्मा ‘नवीन’ की कविताओं में राष्ट्र के प्रति एक विशेष आह्वान की भावना का सन्निहन रहा है। उन्होंने हमें भाव और कर्म, दोनों ही की दृष्टि से एक नूतन सन्देश प्रदान किया है। व्यक्तित्व को दबा कर रखने की अपेक्षा वह उसके प्रकटीकरण में अधिक विश्वास रखते हैं। कविवर सूर्यकान्त त्रिपाठी ‘निराला’ की कविताओं में भी लगभग यही भावना दृष्टिगत होती है। अन्तर केवल यही है कि उन्होंने अपनी राष्ट्रीय कविताओं में ‘नवीन’ जी के उपर्युक्त भाव के अतिरिक्त माधुर्य-भाव का भी समन्वय कर दिया है।

आधुनिक युग के अन्य कवियों में कविवर रामधारीसिंह ‘दिनकर’ का नाम विशेष रूप से उल्लेखनीय है। उन्होंने अपने काव्य में राष्ट्रीय चेतना का अंकन करते समय क्रान्ति की भावना को मुख्य रूप से अपनाया है। इसी कारण उनके काव्य में एक ओजपूर्ण पुरुष भाव की व्याप्ति हुई है। उनकी ‘हुंकार’ ‘कुरुक्षेत्र’ और ‘सामधेनी’ आदि सभी कृतियों में इस प्रवृत्ति के स्पष्ट चिह्न उपलब्ध होते हैं। वास्तव में वह भाव-प्रतिपादन की दृष्टि से कविवर ‘नवीन’ की परम्परा में आते हैं और उन्होंने उन्हीं की विचार-धारा की एक नवीन रीति से व्याख्या की है। स्वदेश के प्रति अपने

सहज अनुराग के कारण वह उसमें व्याप्त विषमता के विष को किसी भी उपाय से नष्ट कर देना चाहते हैं :—

छिप जाऊँ कहाँ तुम्हें लेकर ?
 इस विष का क्या उपचार करूँ ?
 प्यारे स्वदेश ! खाली जाऊँ ?
 या हाथों में तलवार धरूँ ?

वर्तमान युग के कुछ कवियों ने अपने राष्ट्रीय काव्य की रचना करते समय गान्धीवाद से विशेष सहायता ग्रहण की है। इन कवियों में कवि श्री सियाराम शरण गुप्त और पं० सोहन-लाल द्विवेदी अग्रगण्य हैं। तथापि भावत्व की दृष्टि से द्विवेदी जो ने इस दिशा में गुप्त जो की अपेक्षा कहीं अधिक गम्भीर कार्य किया है। उन्होंने राष्ट्र-हित के लिए वर्तमान संघर्षवादी युग से प्रत्यावर्तन का अनुमोदन करते हुए ग्रामों की सहज विकासशील प्रकृति की ओर लौट चलने की आवश्यकता पर विशेष बल दिया है। राष्ट्रीय भाव की पूर्ण प्रगति के लिए वह अहिंसा के अवलम्बन को अनिवार्य मानते हैं। इस प्रकार उन्होंने इस दिशा में अपने अन्य सहयोगी कवियों की अपेक्षा एक नवीन प्रयोग किया है और इसमें उन्हें पूर्ण सफलता प्राप्त हुई है।

साहित्य के अन्य क्षेत्रों की भाँति वर्तमान युग में महिलाओं ने भी राष्ट्रीय काव्य के सृजन की ओर ध्यान दिया है। इस दृष्टि से सुश्री-सुभद्रा कुमारी चौहान का नाम विशेष उल्लेखनीय है। उन्होंने ने राष्ट्र के प्रति अपनी श्रद्धांजलि को अत्यन्त सरल और पवित्र शब्दों में व्यक्त किया है। उनको कविताओं में उत्साह भावना का अत्यन्त सुन्दर रीति से परिपाक हुआ है और इस दृष्टि से उनकी 'भाँसी की रानी'

शीर्षक कविता सर्वप्रमुख है। उन्होंने इस कविता में राष्ट्रीय भाव का सर्वत्र समान रूप से सन्तुलन रखा है। वास्तव में उन्होंने अपने काव्य में राष्ट्रीय भाव-धारा को जितने सहज रूप में उपस्थित किया है उसके लिए वह प्रशंसा की पात्र हैं। उनके अतिरिक्त कवयित्री महादेवी वर्मा और श्रीमती सुमित्रा कुमारी सिन्हा ने भी अपनी कतिपय मुक्तक कविताओं में राष्ट्रीय विचार-धारा का सहज समन्वय उपस्थित किया है।

संक्षेप में हिन्दी काव्य में राष्ट्रीय-भावना का विकास इसी क्रम से हुआ है। वर्तमान काल में श्रीयुत नरेन्द्र शर्मा, शिवमंगलमिह 'सुमन' तथा रामेश्वर शुक्ल 'अंचल' उल्लेखनीय हैं, किन्तु उन्हें राष्ट्रीय काव्य की रचना में अधिक सफलता प्राप्त नहीं हुई है। इसका कारण यही है कि उन्होंने अपनी काव्य-वस्तु का संकलन भारत से न कर रूस की लाल भूमि से किया है। इस प्रकार उनके काव्य का आधार ही प्रारम्भ से दोषपूर्ण रहा है। वास्तव में उन्हें राष्ट्रीय-काव्य की रचना में केवल तभी सफलता प्राप्त हुई है जब उन्होंने अपने प्रतिनिधि कवि श्रीयुत सुमित्रानन्दन पन्त की भाँति भारत के सांस्कृतिक आदर्शों की ओर उन्मुख हो कर काव्य रचना की है।

अन्त में हमारा प्रतिपाद्य यही है कि हिन्दी की राष्ट्रीय काव्य-धारा का उपर्युक्त अध्ययन करने पर उसके उज्ज्वल भविष्य के बारे में कोई शंका अवांशिष्ट नहीं रह जाती। वर्तमान हिन्दी-कवियों ने लोकगीतों के प्रति अपनी उपेक्षा-वृत्ति का त्याग कर दिया है और उनकी यह सहृदयता अन्त में लाभप्रद ही सिद्ध होगी। लोकगीतों के

अंचल में राष्ट्र प्रेम की धारा अत्यन्त निर्मल नवीन दिशा प्राप्त होगी ।
रूप से प्रवाहित हुई है और यह स्पष्ट है कि
उनके अध्ययन से हमारे राष्ट्रीय-काव्य को एक

— प्रो० सुरेश चन्द्र गुप्त, एम० ए०

अनुरोध

अजी न तोड़ो यह जीवन की एक आस भी ।
तुम्हें देख कर जीवन का आभास हुआ था ।
शिथिलता में नई चेतना जाग उठी थी ।
तब से अपने पर मुझ को विश्वास हुआ था ।
आज न तोड़ो वह विश्वास कि जिस के खण्डहर
कभी न बन पाएँगे फिर मेरे जीवन में,
टूट जाएँगे तार मेरी उर की वीणा के,
राग न छोड़ो पतझड़ का तुम सावन ही में ।
जरा महकने दो फुलवारी चन्दन बन की ।
ओ ! बहार आने दो इन कलिकाओं पर भी ।
अभी से पतझड़ ! जरा ठहर जाओ रो पगली ।
रिमझिम-रिमझिम वर्षा होने दो सावन की ।
प्यास बुझाने दो मुझ को कुछ तो अन्तर को ।
जीवन का मधुमास खिला लेने दो कुछ तो,
ओ ! महकने दो कलियों के संग ही दो पल ही ।
मूना-सा संसार बसा लेने दो कुछ तो ।

—जवाहर 'अशान्त',
प्री० मेडिकल, द्वितीय वर्ष

साहित्य और जीवन का सम्बन्ध

जगती का सर्वस्व सौन्दर्य में केंद्रित है। यही सौन्दर्य कला के नाम से प्रचलित है। परन्तु कला में केवल सौन्दर्य ही नहीं, उससे अधिक विशेषता अपेक्षित है। एक भयंकर विषधर भी सुन्दर फण फैलाए भूमता भामता बड़ा मनहर प्रतीत होता है, किन्तु हृदय को कँपाने वाली भीषणता उतनी ही भयप्रद है, जितनी कि उस की सुन्दरता मनहर। इसी से कला के अन्तर्गत मानव कल्याण की सत्ता, उस सौन्दर्य की चिर-सत्यता और उसकी अमर सुन्दरता का भाव अनिवार्य है। कला के संगीतादि पाँच भेद हैं और इन ललित कलाओं में साहित्य का स्थान सर्वोपरि है।

साहित्य की परिभाषा क्या है? प्राचीन काल में 'साहित्य' शब्द का प्रयोग शब्द, अर्थ, गुण, दोष, रस, अलंकार आदि काव्य-सम्बन्धी पदार्थों का निरूपण करने वाले ग्रन्थों के लिए ही होता था, जिन्हें लक्षण ग्रन्थ या रीति ग्रन्थ भी कहते हैं। इस प्रकार के लक्षण ग्रन्थों का लिखना रीति काल में आचार्यत्व की कसौटी मानी जाती थी। यही कारण है कि रीति काल में इन ग्रन्थों की भरमार है। उदाहरणतया आचार्य केशव दास की "कविप्रिया" तथा विश्वनाथ का "साहित्यदर्पण" आदि लिए जा सकते हैं। संस्कृत भाषा में साहित्य शब्द का प्रयोग अपेक्षाकृत नवीन है। इसके पहले 'वाङ्मय' का प्रयोग होता था।

सर्वप्रथम "साहित्य" शब्द का प्रयोग किस शताब्दी में कब और कहाँ हुआ, यह बताना अत्यन्त कठिन है। सबसे प्राचीन सर्वज्ञात

'साहित्य' का प्रयोग भृत्तहरि ने सातवीं शताब्दी में किया। उन्होंने लिखा :—

साहित्य-संगीत-कला-विहीनः।

साक्षात् पशुः पुच्छ विषाण हीनः ॥

अर्थात् साहित्य, संगीत और कला से विहीन मनुष्य बिना सींग और पूँछ के पशु के समान है। 'साहित्य संगीत-कला' में तीनों शब्द पृथक् पृथक् हैं। नवीं शताब्दी में आकर 'साहित्य' शब्द का प्रयोग 'विद्या' के लिए होने लगा। राजशेखर ने चार विद्याओं—पुराण, न्याय-दर्शन, मीमांसा और धर्म-शास्त्र को "अपौरुषेय शास्त्र" के अन्तर्गत वर्णन किया है। जिससे पता लगता है कि साहित्य विद्या भी श्री और शास्त्र भी।

साहित्य शब्द 'सम' उपसर्ग और "धा" धातु को मिला कर बना है। व्याकरण के अनुसार "धा" का "हि" हो जाता है। "धा" धातु का अर्थ होता है मिलाना, जुटाना या इकट्ठा करना। इसलिए जिस ग्रन्थ में गुण, दोष, रस, अलंकार आदि पदार्थों का संग्रह हो वे साहित्य कहलाते हैं। संक्षेप में तात्पर्य यह है कि जो शास्त्र काव्य का सांगोपांग निरूपण करता है प्राचीन काल में उसे ही साहित्य या साहित्य-शास्त्र कहा जाता था। श्री विश्वनाथ जी ने साहित्य की परिभाषा लिखी—

"वाक्यं रसात्मकं काव्यम्"

दूसरे शब्दों में रसात्मक वाक्य ही काव्य है अर्थात् काव्य वह रचना है जो रसमय हो या दूसरे शब्दों में आनन्दप्रद; क्योंकि रस का वास्तविक अर्थ है आनन्द।

साहित्य की आधुनिक परिभाषा बहुत व्यापक है। साहित्य शब्द से मानव जाति का लिपिबद्ध अनुभव ज्ञात होता है। इस परिभाषा के अनुसार जितना भी वाङ्मय है वह सब साहित्य के अंतर्गत आ जाता है। साधारणतया 'साहित्य' शब्द का प्रयोग "श्रव्य काव्य, दृश्य काव्य, उपन्यास, कहानी आदि ललित वाङ्मय" के लिए हुआ है।

हिन्दी में साहित्य शब्द अंग्रेजी के शब्द 'लिटरेचर' (literature) का पर्यायवाची है। अब जरा पाश्चात्य विद्वानों की 'साहित्य'-परिभाषा को भी देखिए—

एम्सन ने लिखा है, "भव्य विचारों का संग्रह ही साहित्य है।" कारलाइल के शब्दों में "साहित्य शब्दों की अंगूठी में विचारों का नगीना है।"

न्यूमेन के विचार में "भाषा को अपने व्यवहार में लाना ही साहित्य है" और बहुतेरों के लिए साहित्य का अर्थ है "जीवन के सम्पूर्ण सत्य को भाषा में व्यक्त करना।"

हड्सन के अनुसार, "साहित्य में केवल वही पुस्तकें सम्मिलित हैं जो अपने विषय एवं उसके प्रतिपादन की शैली के कारण मानव के लिए उपयोगी और रुचिकर हैं।"

पाश्चात्य विद्वानों की इन सारगर्भित परिभाषाओं का ध्यानपूर्वक मनन करने पर प्रतीत होता है कि उनकी दृष्टि में स्थायी रचना ही साहित्य कहलाने के योग्य है। और रचना में स्थायिता तब ही आती है जब उसमें हृदय स्पर्शिता का गुण हो।

'नवो नवो भवति जायमानः'। जब जब उसे पढ़ें तब तब नया नया ही प्रतीत हो, नई स्फूर्ति नई प्रेरणा और अभूतपूर्व आनन्द प्राप्त हो।

रस्किन ने उपरोक्त आधार पर साहित्य को दो भागों में विभक्त कर दिया है। पहले प्रकार में वे पुस्तकें सम्मिलित हैं जो समय-विशेष और क्षण-विशेष के लिए ही उपयोगी हैं। दूसरी प्रकार की गणना में वे पुस्तकें ली जाती हैं जो सदा के लिए महत्त्वपूर्ण तथा आनन्ददायक हों। विभाजन करते समय रस्किन का ध्यान निश्चय ही साहित्य की उपादेयता एवं प्रेयत्व की ओर अधिक दिखाई देता है। वास्तव में साहित्य का लक्ष्य उदात्त ही होना चाहिए।

साहित्य के विषय में पं० अयोध्या सिंह उपाध्याय का कहना कितना ठीक है—

"साहित्य वह आलोक है जो देश को अन्ध-कार-रहित, जाति-मुख को उज्वल और समाज के प्रभाहीन नेत्रों को सप्रभ रक्वता है। न वह साहित्य साहित्य है, न वह कल्पना कल्पना, जिसमें जातीय भावों का उद्गार न हो। जिन काव्य ग्रन्थों को पढ़कर जीवनी-शक्ति जागृत नहीं होती, निर्जीव धमनियों में गरम रक्त का संचार नहीं होता, हृदय में देश प्रेम की तरंगें तरंगित नहीं होती वे केवल निस्सार वाक्य समूह हैं।" मनुष्य में जो कुछ सुन्दर है, विशाल है, आदरणीय है, आनन्दप्रद है—साहित्य उसी की मूर्ति है।

यह तो रही साहित्य की बात। अब देखना है कि साहित्य और जीवन का क्या सम्बन्ध है। जीवन केवल कुछ घटनाओं और क्रिया-व्यापारों का समूह नहीं है वह तो विकामोन्मुख प्रवृत्तियों का समष्टि रूप है। इसी कारण साहित्य और जीवन का अत्यधिक घनिष्ठ सम्बन्ध है। दोनों परस्पर उपकारी क्रियाएँ हैं।

आजकल कला के सम्बन्ध में एक नया बखेड़ा उठ खड़ा हुआ है—'कला कला के लिए

है। कला की मनोहर मनोज्ञता ही उसकी प्रथम और अन्तिम उपयोगिता है। जीवन के साथ उसका कोई सम्बन्ध ही नहीं है। पर यह सरासर असंगत है। जीवन के अनुभवों का विवरण ही तो साहित्य है। जीवन जिसका उप-जीव्य है वह उससे तटस्थ रहे, यह सर्वथा अनुचित एवं असङ्गत है।

साहित्य के अभाव में जीवन नीरस लगता है और जीवन के अभाव में साहित्य एकांगी बन जाता है। इसका कारण है कि मनुष्य में क्रिया व्यापार है, क्रिया में योजना है और योजना में बुद्धि। यद्यपि बुद्धि का व्यापार सद् और असद्; सुन्दर एवं अमुन्दर; उपयोगी तथा अनुपयोगी का निर्णय करना है परन्तु कल्पना से उसका अटूट सम्बन्ध है। कल्पना साहित्य के लिए परमावश्यक है। संसार में घटित होने वाली घटनाओं को अपनी कल्पना के पुट से कवि काव्य का रूप दे देता है। इतिहास और काव्य में यही तो अन्तर होता है। इतिहास घटनाओं को बढ़ा चढ़ा कर नहीं प्रत्युत ज्यों का त्यों वर्णन कर देता है। इसके विपरीत कवि कल्पना की अनुभूति से घटनाओं में प्राण डाल देता है। यही कारण है कि इतिहास नीरस हो जाता है और वहीं घटनाओं का वर्णन काव्य में सजीव हो उठता है। उसमें एक सजीवता, स्वाभाविकता एवं आत्मायता आ जाती है। श्रद्धा और मनु की कथा पहले भी इतिहास के रूप में विद्यमान थी। कविवर प्रसाद ने कल्पना से उसे एक नवान सजीव रूप में अङ्कित कर दिया है।

साहित्य समाज अथवा जीवन का दर्पण है, साहित्य जीवन का आधार है। किसी जाति या समाज की सभ्यता, संस्कृति, जीवन और उन्नति का पता लगाने के लिए उस जाति का साहित्य

ही देख लेना चाहिए; क्योंकि साहित्य पर जाति की राजनैतिक, सामाजिक, धार्मिक सभी प्रकार की विचार धाराओं का प्रभाव पड़ता है। अतः किसी भी देश के भूत या वर्तमान जीवन का ज्ञान करने के लिए उस देशभाषा का साहित्य महत्त्वपूर्ण है। साहित्य-विहीन देश सुन्दरी भिखारिन के समान तुच्छ हैं। जिस प्रकार शरीर का स्वास्थ्य रखने के लिए भोजन की आवश्यकता है, वैसे मानव मस्तिष्क का आहार साहित्य है। जाति या देश के विकास में मस्तिष्क को उसकी विचार धारा का बहुत बड़ा हाथ होता है। अतएव मस्तिष्क को निर्मल बनाने और सजीव तथा उर्वर बनाए रखने के लिए उन्नत तथा आदर्श साहित्य की रचना अपेक्षणीय है। जैसे खराब भोजन शरीर को रूग्ण कर देता है, वैसे ही कुत्सित साहित्य समाज अथवा जीवन का नाशक सिद्ध होता है। जीवन अनन्त और अनियमित है। साहित्य में उसके विशिष्ट सुन्दर और व्यवस्थित दर्शन होते हैं।

सच्चा कलाकार जीवन की व्यापक भावना को महत्त्व देता है। सामयिक परिस्थितियों को यथासंभव वह उस व्यापक भावना के सहयोग रूप में अन्तर्गत मान सकता है। साहित्य अपने आप में सुन्दर है। साहित्य की यही विशेषता, कल्पना की यही रमणीयता जीवन के रूखे आस्तित्व को भी सरस बना देती है। जीवन का आधार भी बहुत कुछ कल्पना है। मानव कल्पना के बल पर बड़ी बड़ी योजनाएँ बनाता है फिर समयानुकूल उन्हें कार्यान्वित कर डालता है। समाज इन्हीं महान् और स्वप्न देखने वालों के बल पर चलता है तथा सबलता की प्रेरणा लेता है। यही कल्पना साहित्य की भी मूल प्राण दायिनी शक्ति है। जब जीवन और साहित्य

का उद्गम वस्तु के आधार पर होता है तब उनका परस्पर घनिष्ठ सम्बन्ध न होना असंभव नहीं तो कठिन तो अवश्य ही है।

यह कहना कि हमें साहित्यकार के व्यक्तिगत जीवन पर दृष्टि न डाल केवल उसकी कला को ही देखना चाहिए, सरासर अनुचित है। साहित्यकार का जीवन ही उसका साहित्य होता है। कबीर, मीरा, तुलसी, प्रसाद, निराला आदि जितने भी हिन्दी के कलाकार हैं साहित्य सृजन के लिए जीवन से प्रेरणा लेते रहे हैं। आजकल के लेखक भले ही पश्चिमी सभ्यता से रँगे हुए बड़े-बड़े नगरों में बैठे-बैठे भ्रमों की दुर्दशा का वर्णन कर सकते हों पर एक सच्चे कलाकार का कर्तव्य अपने जीवन को साहित्य की बेदी पर अर्पित करना है। वे केवल कल्पना के बल पर ही नहीं चलते प्रत्युत वास्तविकता को नींव पर अपने साहित्य भवन का निर्माण करते हैं।

जीवन की उपेक्षा से साहित्य में यथार्थता नहीं रह पाती। जीवन के परमोपयोगी तत्वों को स्थायी रूप देने के लिए ही साहित्य, भाषा आदि की आवश्यकता पड़ी जिससे कि आने वाली सन्तति इनसे पूर्णतया लाभ उठा सके। सत् साहित्य मनोरंजन के ही साथ नए-नए आदर्श सिखलाता है। उदाहरणतया एक कवि बताना चाहता है कि 'दुष्टता बुरी बला है।' इसी आदर्श को कितने सुन्दर ढङ्ग से उपस्थित करता है—

दोषोदय में यद्यपि दुर्जन, प्रमुदित देखा जाता
फिर भी उपमा कौशिक की वह, निश्चय कभी न पाता।
पहला सबके प्रति विपक्ष ही, जग में समझा जाता
सदा दूसरा जब सपक्ष ही, सच मुच माना जाता।

इस पद में दोषोदय श्लेष है। दोष+उदय। दोष का अर्थ है रात्रि इसलिए दोषोदय का अर्थ

हुआ रात्रि के उदय हो जाने पर। दोष+उदय यहाँ दोष का अर्थ है त्रुटि या छिद्र। इसलिए दोषोदय का दूसरा अर्थ हुआ छिद्र प्रकट होने पर अथवा त्रुटि होने पर। 'सपक्ष और' 'विपक्ष' शब्दों में भी श्लेष है। 'सपक्ष' का अर्थ है—'पंख वाला' और 'मित्र'। 'विपक्ष' का अर्थ है—'पंख रहित' और 'शत्रु' यद्यपि खल पुरुष और उल्लू दोनों दोषोदय (दूसरों की त्रुटियों—और रात्रि का उदय) होने पर प्रसन्न होते हैं तो भी खल पुरुष उल्लू की बराबरी नहीं कर सकता, अर्थात् उल्लू खल से कहीं अच्छा है इसका कारण है कि उल्लू सब के प्रति सपक्ष (पंख वाला—मित्र) ही रहेगा और खल सबके प्रति विपक्ष (पंखरहित—शत्रु) ही रहेगा। मैथ्यू आर्नल्ड ने लिखा—
"वह कविता जो आचार की उपेक्षा करती है जीवन का प्रत्याख्यान करती है।"

कविता धर्मशास्त्र नहीं होनी चाहिए परन्तु पाठकों को भले बुरे से सचेत करना साहित्य का आदर्श या उदय होना ही चाहिए।

जीवन एक अथाह समुद्र के समान है। इसमें जो जितना गहरा जाएगा वह उतना ही अमूल्य पदार्थ पाएगा। कबीर दास जी ने यथार्थ ही में लिखा—

जिन ढूँढा तिन पाईयां, गहरे पानी पैठ।

मैं बैरी डूबन डरी, रही किनारे बैठ ॥

आधुनिक साहित्य का पूर्ववर्ती साहित्य की अपेक्षा महत्त्व का कारण यह है कि वह जीवन से प्रत्यक्ष रूप से सम्बन्धित है। पूर्ववर्ती साहित्य में कल्पना की उड़ान अधिक दीख पड़ती है और वह आधुनिक साहित्य की भाँति वास्तविकता की सुझड़ नींव पर खड़ा नहीं है। यदि हम हिंदी साहित्य के इतिहास पर पूर्ण रूप से विचार करें तो हमें इस तथ्य की प्रतीति भली भाँति हो

जाएगी। वीरगाथाकाल में राजाओं के पूर्ण वर्णनों में कल्पना का अंश अधिक दीख पड़ता है तथा वास्तविकता की ओर कम ध्यान दिया गया है। भक्ति काल में भी अलौकिकता के समावेश के कारण कविता वास्तविकता से दूर हट गई है। राम और कृष्ण के आलौकिक चरित्रों में वास्तविकता की झलक देखने का प्रयत्न निरर्थक है। इसके अतिरिक्त निर्गुण संत कवियों की रहस्यमय बानियों में भी वास्तविकता ढूँढना व्यर्थ है। प्रेम मार्गी कवियों ने जिस अलौकिक प्रेम का वातावरण उपस्थित किया है वह भी वास्तविकता से बहुत दूर जा पड़ता है। रीतिकाल की कविता में तो वास्तविकता की घोर उपेक्षा हुई है। रीतिकाल की वास्तविकता रहित ऊहात्मक पद्धति ने तो आचार्य शुक्ल को भुँझला दिया। किंतु आधुनिक युग में वास्तविकता का बड़ा महत्त्व है। उसमें जीवन की उपेक्षा नहीं हुई है। सम्पूर्ण आधुनिक युग में केवल छायावाद की रौमैटिक कविता को छोड़ सामाजिक समस्याओं को स्थान दिया गया है। आधुनिक साहित्य के प्रवर्तक भारतेन्दु के नाटकों और कविताओं में तत्कालीन समाज की परिस्थितियों की झलक दीख पड़ती है। रीतिकालीन परम्परा का पालन करने वाले बाबू जगन्नाथ दास 'रत्नाकर' का काव्य भी वास्तविकता लिए है। 'हरिऔध जी', 'गुप्त जी' तथा 'प्रसाद जी' की रचनाओं में तो यह आदर्श अपनी चरम अभिव्यक्ति पा गया। ये कवि

यद्यपि आदर्श की ओर चले हैं। तथापि उन्होंने अपने युग की परिस्थितियों को भुला नहीं दिया है। प्रेमचन्द जी का साहित्य भी आदर्शोन्मुख यथार्थवादी है। आजकल के साहित्य में भी इसी वास्तविकता की प्रधानता है। इस प्रकार हम देखते हैं कि जीवन और वास्तविकता की दृष्टि से आधुनिक साहित्य पूर्ववर्ती साहित्य से कहीं श्रेष्ठ है।

आजकल हमारे जीवन में सेक्स (Sex) का विवरण कुछ अधिक मात्रा में आ गया है। सेक्स कोई बुरी वस्तु नहीं परन्तु जब जब मानव मर्यादा से बाहर निकला है तब तब क्या अनिष्ट नहीं हुए हैं? कहने का तात्पर्य यह है कि जीवन और साहित्य का परस्पर घनिष्ट संबंध है। विलासी को सन्यासी एवं सन्यासी को विलासी बना देना अर्थात् जीवन को बिगाड़ना व बनाना साहित्य के बायें हाथ का खेल है। सब ओर निराश व्यक्ति साहित्य का ही आश्रय लेते हैं। साहित्य उस निराश व्यक्ति को ईश्वर अथवा किसी अन्य शक्ति की ओर चलने का मार्ग सुझाता है। इसके पश्चात् वह चाहे किसी कला की साधना में प्राणान्त कर दे या आत्म चिन्तन से जीवन का निगूढ़ रहस्य ढूँढ ले। साहित्य ही जीवन है और जीवन ही साहित्य। इसलिए आज के युग में ऐसे साहित्य के निर्माण की आवश्यकता है जो 'सत्यं शिवं सुन्दरम्' के लोक कल्याणकारी मार्ग पर चले।

सुश्री इन्द्रजीत कौर वी०ए० प्रथम वर्ष

गायक

‘कौन ?’

‘मैं हूँ सरस’

‘तुम सरस ? यहाँ ! रात्रि के इस समय ? आश्चर्य न करो, गायक मैं एक बड़े संकट में फँस गई हूँ।’ युवती हाँप रही थी, संभवतः दूर से आ रही थी। युवक एक क्षण युवती की ओर अपलक देखता रहा, उसके उलझे हुये केशों में एक बड़ी-सी गुलाब की कली बड़ी बेपरवाही से खुली हुई थी। ‘संकट ? कौनसी कठिनाई आ पड़ी है तुम पर’ हँसा वह।

‘कितने हृदयहीन हो तुम गायक’

‘संसार भी यही कहता है और तुम भी’ एक ठण्डी निश्वास छोड़ते हुये कहा युवक ने। कहा—

‘गायक हूँ न, गायक तो हृदयहीन होते ही हैं मैं भला कैसे सहृदय हो सकता हूँ’ व्यंग्य था उस की वाणी में।

‘ग़लत समझ रहे हो, गायक। मैं ही केवल जानती हूँ कि किस अंश तक तुम हृदय रखते हो। तुम्हारे हृदय की महानता केवल मैं ही समझ सकती हूँ, उसकी गहराईयों में केवल मुझे ही उतरने चढ़ने का अधिकार है। तुम ही... युवती चुप हो गई, पास से ही अश्रुओं की अवि-रल ध्वनि आ रही थी। युवती चौंक उठी। कातर नेत्रों से उसने युवक की ओर देखा। कितनी शान्ति और सौम्य तेज विद्यमान था उसके मुख पर चंचलता की एक लहर सी दौड़ गई उसके मुख पर।

‘क्या है सरस ? तुम इतनी उद्विग्न क्यों हो’

‘वह मेरा पीछा कर रहे हैं, सुनो ध्यान से सुनो’

‘अश्वारोही ?’

‘हाँ। महाराज चन्द्र गुप्त के सैनिक।’

‘सैनिक ? यह और तुम्हारे पीछे क्यों ?’ उद्विग्न था गायक।

‘मैं मैंने सेनापति की आज्ञा की अवज्ञा की है। मुझे वचाओ गायक। वह निकट आ रहे हैं’ करुण दृष्टि से उसने युवक गायक की ओर ताका।

‘इधर आओ, इस ओर, बस इस पुञ्जाल के नीचे लेट रहो’, गायक का मुख तेज से दीप्त था, वह अविचल सा पहले के स्थान पर आकर खड़ा हो गया। अश्वारोहियों की ध्वनि निकट-तर होती जा रही थी। अन्त में वह उसकी कुटिया के समक्ष आकर रुक गई।

‘कौन ?’

‘सैनिक ! महा अधीश्वर चन्द्रगुप्त के सैनिक’ ‘किस प्रयोजन से महाराज ने यह कष्ट उठाया ?’ ‘तुम्हारा परिचय युवक ?’ एक अश्वारोही ने पूछा। ‘मैं गायक हूँ, नाम है रजत गुप्त।’

‘महा सेनापति की आज्ञा की अवहेलना कर एक युवती इस ओर आई है।’

युवती ! असम्भव है सैनिक’

‘नहीं गायक, हम ने स्वयं उसे यहाँ आते देखा है,

‘नहीं सैनिक ऐसा सर्वथा असम्भव है। मैं निरुद्देश्य असत्य नहीं कहना चाहता।’

‘नहीं गायक तुम्हें बताना ही होगा। विलम्ब

से तुम्हारी ही हानि होगी ।’

विस्मय सैनिक, महा अधीश्वर चन्द्रगुप्त के सैनिकों में इतनी बरबर्ती

‘चुप रह मूर्ख’ वाणी में कर्कशता थी।

‘महाराज के समक्ष तुम्हें उपस्थित किया जायेगा चलो’ ।

‘पर मेरा अपराध ?’

‘एक विद्रोही बालिका को भगाने में सहायक थे तुम ?’

नृशंसता व अत्याचार की भी सीमा होती है सैनिक’ । आलौकिक थी तेज की आभा उसके मुख मण्डल पर ।

* * * *

बन कुसुमों की झालरें सुख शीतल पवन से कम्पित हो कर चारों ओर झूल रही थीं । पश्चिम का पथिक उदय हो रहा था । उसका मुख कंचन की भाँति पीला था और स्वर्ण-जटित किरणें वन्य लता वितानों को अपने अपूर्व तेज से पागल बनाये दे रही थीं । वह जैसे प्रकाश को किरणों में लिप्त थीं ।

चन्द्रगुप्त की राजधानी पाटलिपुत्र में, इस समय से ही आना जाना शुरु हो गया । नगर के भीमकाय द्वार खुल चुके थे । प्रातःकाल दुन्दुभी सूचक नगर-तोरण से बज रही थी ।

युवक गायक अन्धेरी कोठरी में एक कोने में विचार मग्न था । उसके मुख पर अद्वितीय शांति विराज रही थी । वह अन्धकार को बेधती उस छोटी-सी प्रकाश की रेखा को देख रहा था जो धीरे धीरे विस्तृत होती जा रही थी ।

‘उठो बन्दी’ हठात् ही पहरेदार ने उसे सचेत किया । कर्मबद्ध द्वार खोल वह सैनिक के पीछे हो लिया ।

उसने देखा संसार प्रभाकर की स्वर्णमयी

किरणों से परिपूर्ण है और उसका वह बन्दीगृह जहाँ केवल एक रेखा बिन्दु ही विद्यमान थी । कितना अन्तर है । वह सोचते हुये जा रहा था । नत मस्तक, घुंघराले पर उलझे हुये बाल, वसन तार-तार, यही तो थी वेष-भूषा गायक की । मस्तक एक बार उठा वह चकित-सा पथ देखता रहा । एक भव्य-सा महल था उसके समक्ष । ऊँचा गोमुख सुदृढ़ प्राचीर, चौड़ी परिक्रमाएँ और विशाल और बड़े ही सुन्दर ढंग से सजा सभामण्डप जो कला का चूड़ान्त निदर्शन था ।

सामने ही ऊँचे से स्थान पर महाराज चन्द्रगुप्त तेज की प्रखर मूर्ति विद्यमान थी । बहुमूल्य वस्त्रों से सुशोभित । आम्रपल्लव उन के कंधों पर पड़े बड़े सुन्दर प्रतीत हो रहे थे ।

उनके शुभ्र भाल पर रत्न-जड़ित मुकुट, अजीब-सा प्रकाश फैला रहा था । दोनों ओर सुन्दर वस्त्रों से सुसज्जित सामंत लोग पक्किबद्ध बैठे अनिमेष नेत्रों से उसकी ओर देख रहे थे ।

युवक गायक की ऊर्जस्वित मूर्ति देख महाराज की भृकुटी जरा तनी ही थी कि प्रधान-मन्त्री बोल उठे :--

देव ! यह युवक गायक है अपराध इसने यह किया है कि एक विद्रोही बालिका को आश्रय देकर उसे भगाने का प्रयत्न किया है ।’

‘युवक, कहो यदि कुछ कहना चाहते हो तो ।’

‘देव, यह सत्य है ।’

‘जानते हो वह युवती कहाँ है ?’

‘नहीं देव ।’

‘इस सभा में असत्य नहीं सहन किया जाता ।’

‘विदित है, देव ।’

‘फिर बताओ कहाँ है वह ?’

‘देव क्षमा हो तो एक बात पूछूँ ?’

‘अवश्य ।’

‘देव, युवती का अपराध क्या था ?’

‘अपराध ? महा मंत्री क्या अपराध था युवती का ?’

‘राजन् ! उसने राजकीय आज्ञा की अवहेलना की थी ।’

‘क्या आज्ञा थी महा मंत्री ?’

‘उसे यह आज्ञा दी गई थी कि वह देव-मन्दिर में गणिका का स्थान ग्रहण करे’

‘मेरी प्रणयिनी और गणिका, यह अन्याय है देव ।’

‘युवक, तुम बड़े चपल हो, जाओ हमने तुम्हें मुक्त किया, परन्तु तुम्हें हमें एक गीत सुनाना होगा ।’

‘गीत ! गीत तो तभी गाया जा सकता है जब प्रेरणा समीप हो। और प्रेरणा प्रेरणा गायक का मुखमंडल क्रोध से तमतमा उठा। उसके स्त्रियों जैसे लंबे घुंघराले बाल क्रोध के कारण उसके चौड़े ललाट पर आगे की ओर सरक आये थे। एकाएक उसको दृष्टि महा मंत्री पर पड़ी जिसके मुख पर अब भी एक क्रूर-सी मुस्कान फैल रही थी। गायक के अधर क्रोध से कम्पित हो रहे थे ! वही तो था ! हाँ, उस की प्रिय सरस पर बलात्कर करने की चेष्टा करने वाला। यही है वह निर्दयी जिसे उस नन्हें से सुन्दर जीवन पर दया नहीं आई। कितना क्रुर है यह, हृदयहीन, पत्थर। गायक का हृदय क्रोध से धधकने लगा ।

‘देव ।’

‘क्या है गायक ?’

‘नहीं देव नहीं यह असम्भव है मैं गीत नहीं गा सकता, मेरी विवेक शक्ति मरणासन्न हो चुकी है। मेरा साहस, मेरी प्रेरणा सभी कुछ मेरे

समक्ष नहीं है। मुझे जाने दीजिये देव । वाह... वह मेरी प्रतीक्षा कर रही होगी। मैं...मैं वचन-वद हूँ, देव ।’

‘गायक तुम खिन्न क्यों हो रहे हो, यदि तुम जाना ही चाहते हो तो प्रसन्नता से प्रस्थान कर सकते हो ।’

‘धन्य देव, धन्य !’ कहता हुआ गायक शीघ्रता से अपनी छोटी-सी पर्ण कुटीर की ओर भागा ।

वह बैठी थी उसी पुआल के नीचे। अप्रतिभ-सी, खोई सी निश्चल-सी बैठी रही प्रतिमा की भाँति उसके चन्द्र मुख पर जिस पर कुछ समय पूर्व लालिमा मिश्रित लज्जा के चिह्न थे अब वहाँ व्याकुलता, अर्धारता और अस्थिरता ने स्थान ग्रहण कर लिया था। उसका सौरभ-ललाट अब कुछ पीलापन लिये हुये थे।

सैनिकों के हट जाने की आहट उसके कानों में पहुँची। वह शीघ्रता से उठी, उसने भोंपड़ी के दायीं ओर स्थित झरोखे से देखा। गायक सैनिकों से घिरा, बड़ी धीरता से स्वाभिमानी की भाँति ढग भरता जा रहा था। उसके घटा के समान लम्बे केश वायु के भूले में थिरक रहे थे। उसके सौरभ-ललाट की भलक उसे कभी-कभी दिखाई पड़ जाती। हठात उस के कोमल अधरों से एक प्रस्फुट-सी ध्वनि सुनाई दी। ‘कितना महान् है यह गायक ! वह निद्रित-सी उसी ओर अपलक दृष्टि से ताकती रही। धीरे-धीरे उनकी आकृतियाँ लुप्त प्रायः हो गईं ।

वह घायल पक्षी की भाँति उसी पुआल पर गिर पड़ी। सिसक उठी वह, हृदय में समाये दुःख का ज्वालामुखी फूट पड़ा और उसके हृदय के कोमल तत्वों को भस्म करता वह निकला उन अभाग्ये नयनों के मार्ग से ! उसका हृदय अर्न्तवेदना से कराह उठा। अश्रु-धारा बहती

रही। बहती रही न जाने कब तक ! अश्रु पोंछने के लिए उस समय था कौन ? प्रियतम ? प्रियतम ? वह तो उस समय बन्दी था, कारागार की अन्धकारमय कोठरी के किसी कोने में बैठा होगा इस समय ।

वह सोचने लगी अतीत की उन घटनाओं के विषय में जिनकी एक हल्की सी छाप उसके मानस-पटल पर अंकित थी। कितने मधुर थे वह क्षण ! वह उस समय जब नदी के तीर पर बैठे, सरिता में बहते उन हंसों के जोड़े को लक्ष्य कर कटाक्ष कर रहे थे ।

कितनी हृदय-सुलभ थी गायक की वाणी उस समय । कितना अनुराग था उसके उन विशाल नेत्रों में । हाँ ! उसी ने तो उस समय यह कहा था—

‘प्रिय, देखो’ उस हंस युगल की ओर कितने प्रसन्नचित्त और प्रफुल्लित हैं यह इस समय । काश ! हम भी हंस रूप में होते ।’

‘उँह !—गायक हमें तो हंस-रूप कतई अच्छा नहीं लगा । क्या तुम इस रूप में प्रफुल्लित नहीं हो, तुम्हारा तो हृदय ही काव्यमय है, हंस देख तो हंस रूप ग्रहण करने का प्रण किया और यदि’

‘शान्त, प्रिय ! तुम सम्भवतः इस तथ्य से सर्वथा अनभिज्ञ हो कि हंस और कमल सत्यता, पवित्रता, और शुद्धता के द्योतक हैं, और साथ ही प्रेम में पाई जाने वाली निष्कपटता के भी प्रतीक हैं, इसी लिये तो मैंने उन की उपमा दी ।’

कितनी क्षणिक, कितने मधुर थी वह घड़ियाँ, जब वह किसी सघन वन के पार्श्व में बैठे, संसार की अप्रियता, कपट, छल से दूर वन श्रेष्ठ की उस सघन कुञ्ज में छिपे बैठे जब वह

आशा के दीप जला जला कर अपने काल्पनिक महलों को प्रकाशित करते रहते थे ।

काश ! वह घड़ियाँ फिर लौट पातीं ।

अपने अतीत के गहन समुद्र में डूबती उतरती बालिका अन्त में निद्रा की मीठी गोद में, बड़ी निश्चिन्तता से, स्वप्न लोक में विचरने लगी ।

प्रातः की ठण्डी और सोंधी-सोंधी-सी वास से परिपूर्ण समीर अपने हल्के-हल्के थपेड़ों से निद्रामग्न बालिका को जागृत करने का प्रयत्न करने लगी । उस के सर्प के समान चमकीले केश समीर में उच्छ्वसल से उधर उधर उड़ने लगे । दूर कहीं से आती हुई देवालय की घण्टियाँ बज उठीं । बाला चौंक कर उठ बैठी । अप्रतिभ सी थी वह । स्वर्ण रथ का भूप नीलाम्बर में उग चुका था और तीव्रता से लक्ष्य की ओर अग्रसर होना आरम्भ हो गया था ।

बालिका के मुख पर चिन्ता की रेखाएं स्पष्ट हो चुकी थीं । नेत्रों में रात्रि के जागरण के कारण लाल डोरे उभर आए थे ।

वह उठी और बिना किमी लक्ष्य के वह चल दी एक अज्ञात दिशा की ओर । पर्ण कुटीर को अन्तिम प्रणाम करना भी वह भूल गई ।

* * * *

गायक स्तम्भित-सा कुटिया के द्वार पर खड़ा भीतर बड़ी ही म्लान दृष्टि से निरन्तर निहारता रहा । ताकता रहा उस खाली कुटिया को जो अपना विकराल मुँह खोले नवागत का उपहास कर रही थी । निश्चल-सा, निस्पन्द वह खड़ा निहारता रहा उसी कुटी को, जिसमें एक बार देवलोक से उतरी हुई देव कन्या के समान सरस ने पदार्पण किया था । उसके आगमन से पूर्व कितना तिमिरमय हुआ करता था उस

का वातावरण, कितना नीरस और साररहित था उसका जीवन। गीत भी वह कुछ अधिक मधुर न गा पाता था उस समय। उसका हृदय सदा ही एक प्रकार की अन्तर्वेदना से विकल रहा करता था।

और फिर उसी तिमिर में से उसे प्रकाश का एक क्षीण-सा रेखा बिन्दु दृष्टिगोचर हुआ। वह रेखा-बिन्दु क्षण प्रति क्षण बढ़ता ही गया और तब वह उस देवबाला के समान युवती में परिणत हो गया।

कितना प्रफुल्लित हुआ था वह उस समय। हठात् वह उसके नीरसजीवन में प्रस्फुटित हुई थी। वह क्यों न होता प्रसन्न ? उसके एकांकी जीवन में एक अन्य व्यक्ति का मधुर कण्ठ जो सुनाई दिया था। वह आवेश में आकर गीत गुनगुनाने लगा था। हाँ ! उसी ने तो कहा था

‘बड़ा मधुर कण्ठ पाया है गायक तुमने’ उसके सुगन्ध से उच्छ्वासित अधर जरा-से प्रकम्पित हुए।

‘धन्यवाद। और तुमने यह रूप भी तो बहुत ही सुन्दर पाया है। कहो, कहीं से चुराया तो नहीं’ यह कह कर वह उल्लास और प्रसन्नता से मुक्त स्वर से हँस पड़ा था।

वह भी तो हँसी थी। उसके कानों में उसकी वह हँसी उसी रूप में पुनः भङ्कृत हो उठी।

उसने पुनः एक बार उसी पुञ्जाल की ओर दृष्टि डाली। वह कुछ इस प्रकार अस्त-व्यस्त-सी पड़ी थी मानो गायक को यह उपालंभ दे रही हो कि संसार में सभी इसी प्रकार अपना सर्वस्व त्याग कर यहाँ से प्रस्थान कर जाते हैं। यही तो सरस ने भी किया है तुम्हारे साथ।

उसका हृदय वेदना से भर कर अविरल गति से रो रहा था।

गायक उठा। अपनी उसी पुरानी कुटी को एक बार अन्तिम प्रणाम कर चल पड़ा अज्ञात दिशा की ओर।

तक्षशिला के राजमार्ग पर बैठा था वह म्लान, थकित-सा। उसका चंद्रमा के समान मुखमण्डल कुम्हला चुका था। उस पर वेदना और दुख की एक गहरी छाप अंकित थी। वह उद्देश्यरहित राजमार्ग पर चलने वालों को निहारता रहा।

वह चौंक-सा उठा। सुदूर कहीं से किसी के गीत गाने की प्रस्फुट-सी ध्वनि उसके कानों में गूँज उठी। राजपथ के कोलाहल में वह ध्वनि को भली भाँति न सुन पा रहा था। गीत को सुनने के लिए अपने लालायित मन को वह और अधिक न रोक सका। अनमना-सा चला उसी ध्वनि की ओर।

आकाश स्वच्छ था, नील, शान्त, सुन्दर। संध्या हो चली थी, सुनहली किरणें सुन्दर पर्वत की चूड़ा से देख रही थीं। राजपथ का कोलाहल भी उत्तरोत्तर बढ़ता जा रहा था। उत्सुक-सा आकांक्षाओं से भरपूर वह उस ओर अविरल गति से अग्रसर होता गया। उसे नहीं ज्ञात था कि वह कहाँ किस ओर चल रहा है।

गीत की ध्वनि ज्यों-ज्यों समीप होती गई, गायक के रूखे-सूखे मुख पर एक बड़ी ही वेदना-मिश्रित मुस्कान खेलने लगी। उसका सौम्य भाल एक अद्भुत तेज से दीप्त होना आरम्भ हो गया।

वही गीत तो है। वह कितनी मधुरता तन्मयता से इस गीत को गाया करता था। जब कभी भी उस का हृदय विज्ञोभ अथवा वेदना से विकल हो उठता वह यह गीत गा-गाकर अपने भूले भटकते मन को शान्ति प्रदान करने का अधिक प्रयत्न करता।

वह सुनता रहा आत्मविभोर-सा।

हठान् ! उसे बोध हुआ यह ध्वनि तो कुछ चिरपरिचित सी लगती हैं। कहां सुनी थी यह ध्वनि ? सरस ! सरस की ही है यह ध्वनि, अवश्य वही है। पर यहाँ कहाँ वह ?

उसने अपने चारों ओर देखा, अप्रतिभ उग्र सा वह देखने लगा अपने चहुँ ओर। अरे यह तो देवालय है। नहीं ? यह असम्भव है, सरस और देवालय।

यह कैसा प्रहसन है, ईश्वर।

वह मर्माहत सा, चकित डग भरता वह देवालय के विशालकाय द्वार पर पहुँचा। भीतर अत्यधिक जन समूह था और रंगमंच पर साकार भगवान् की मूर्ति के सम्मुख एक देवांगना बैठी बड़ी ही अनुरक्ति और आदर से गीत गाने में लीन थी।

देवबाला के मृदुल कण्ठ से निकला प्रत्येक शब्द गायक के अंतस्तल में पीड़ा पहुँचा रहे थे।

उसका अंतस्तल भनभना-सा उठा। अंतर्वेदना से उसका कोमल मन छटपटा रहा था। गीत का प्रत्येक बोल उसके लिए अंतर्दाहक सिद्ध हो रहा था।

वह निश्चल खड़ा रहा, अंतरिक्ष को उस देवांगना की प्रत्येक भाव भंगिमा को वह बड़ी ही सूक्ष्मता से देख रहा था। वह खोया-सा एक ओर खड़ा रहा, उसे ज्ञात नहीं कि कब समस्त जन समूह वहाँ से चला गया था। वह तो शून्यता में ही निहारता रहा। आज तो उस के अंतस्तल में छिपे हुए दारुण दुख में एक भयंकर विस्फोट जो हुआ था। उस विस्फोट

से निकली चिंगारियों ने उसके समस्त शरीर को झुलसा दिया था।

वह किंकर्तव्यमूढ़, उद्विग्न, निश्चेष्ट वही बैठा रहा। उसे यह भी न ज्ञात रहा कि वही उसकी अपनी सरस उसके समीप खड़ी है। वही जिसकी आकांक्षा लिए वह ठौर-ठौर में मारा-मारा फिरा। वह ओजस्वित बाला उसके सम्मुख खड़ी उसे अपलक निहार रही है। और वह मौन है। निष्ठुर। कितनी लालसाएँ थीं तुम्हारे हृदय में। बोलो न गायक, देखो तुम्हारी प्रणयणी तुम्हारे सामने खड़ी है। उठो गायक, स्वागत करो। अपनी अंकुरित यौवना को बांध लो अपने शक्तिशाली बाहुपाश में।

‘गायक, तुम यहाँ देवबाला के होंठ तनिक से प्रकम्पित हुए। वह आवेश में गायक से लिपट गई।

पर यह क्या ! गायक तो निष्प्राण है।

‘गायक, मेरे गायक बोलो, बोलते क्यों नहीं?’ पर गायक तो निष्प्राण था, उसकी अन्तरात्मा तो कभी की अंतरिक्ष की ओर प्रस्थान कर गई थी।

गायक के मुख पर शांति विराज रही थी और वही चिरपरिचित मुस्कान विद्यमान थी उसके कुम्हलाए हुए मुख पर।

गणिका का प्रलाप भी निस्सार सिद्ध हुआ।

गायक अंतरिक्ष आत्माओं के मध्य में विचर रहा था। प्रेमिका के प्रलाप को किस प्रकार सुन पाता !

श्री सुरेन्द्र नाथ,
प्रेम साइन्स

चिन्ता

चिता-चिता जला कर मन को,
तन भस्म-स्वाह कर देती है,
जीवन की चिर सजग प्रभा को,
बस दो क्षण में हर लेती है ॥

बाल वृद्ध या सहज प्रौढ़ सब,
इस आतप से परित्तापित हैं,
जीवन रण में अवश भाव से,
मानों सब जन अभिशापित हैं ॥

निर्धन, सधन, निरीह सभी में,
आँधी बन कर उमड़ रही है,
साधु, सन्त सभी के मन में,
नाना कौशल दिखा रही है ॥

ओ चिन्ता ! तू अभिशाप बन,
सब संहार किया करती है,
आशा को सतत प्रहारों से,
क्यों प्रवास दिया करती है ?

—देवी चरण,
प्रेम साइन्स

किस्मत की बाज़ी देखिये.....

सर्दियों की भयानक रात थी। सड़क पर गहरा सन्नाटा छाया हुआ था। उस पर धुन्ध का यह आलम कि चलते हुए राही को एक हाथ पर खड़ा मनुष्य दिखाई न दे। हलवाई को अधबुभी भट्टी में से निकली हुई कुत्ते की चीखें मौत का-सा वातावरण उपस्थित कर रही थीं। अन्धेरे से डर कर वह भागने लग जाता और अनदेखी अनजानो चीज़ पर भौंकने लगता था।

इस सारे वातावरण से बेखबर प्रदीप उस सुनसान सड़क पर चला जा रहा था। और फिर वह इस अन्धेरे से घबराता भी कैसे जबकि उसके दिमाग में इस से अधिक गहरा अन्धेरा छाया हुआ था। उसका दिमाग धुन्ध से भरा हुआ था। एक ऐसी धुन्ध जो कि अति गाढ़ी थी और प्रदीप की विचार-शक्ति में प्रकाश की एक क्षीण रेखा का प्रचार भी न होने देती थी। वह चला जा रहा था—क्यों— यह वह भी न जानता था।

आकाश पर बादल चारों ओर से घिरने लगे और बिजली की कड़क लोगों को एक भयानक तूफान के आने के लिए सावधान कर रही थी। वर्षा होने लगी परन्तु प्रदीप चला जा रहा था। कच्ची सड़क पर चलते २ प्रदीप का पैर एक पानी के खड्डे में जा पड़ा और प्रदीप अपने होश में आया। वह पागलों की भाँति चारों ओर देखने लगा। उसके सारे कपड़े भीग चुके थे और वह शहर से बहुत दूर चला आया था। पास ही एक वृक्ष के नीचे एक बैंच को देख कर प्रदीप उसकी ओर भागा।

जेब से सिग्रेट निकाल कर जलाई। सिग्रेट के गुब्बारे छोड़ते हुए प्रदीप का मस्तिष्क कुछ हल्का होने लगा। एक जोर का कश खींच कर वायु में एक बड़ा-सा गुब्बारा छोड़ा। प्रदीप गुब्बारे को दूर जाते हुये देख रहा था और उसी में उसे एकाएक उस घटना का स्मरण हो आया—जिस से उसके जीवन का घनिष्ठ संबंध था—अपने छोटे-से घर में प्रदीप बहुत खुश था। स्यालकोट में वह अपने बाप दादाओं के मकान में रहता और एक छोटी सी दुकान चलाया करता था। फिर उसके सने-से जीवन में एक क्षीण रेखा खुशियों की बहारें ले आई। प्रेमा न तो इतनी सुन्दर ही थी और न ही इतने अमीर माँ-बाप की बेटा परन्तु फिर भी प्रदीप उसे बहुत प्यार किया करता था। दुकान से थका-माँदा जब वह शाम को घर आता तो प्रेमा का मुस्कराता हुआ मुख उसका स्वागत करता और वह अपनी सारी थकावट को भूल कर अपने शरीर में पहले से भी अधिक स्फूर्ति और ताजगी का प्रसार महसूस करता। अपने इस प्रेममय जीवन में मस्त और संसार के दुःखों से बेखबर प्रदीप अपने दिन बड़ी खुशी से व्यतीत कर रहा था। उसकी आवश्यकताओं का घेरा इतना लंबा था कि अपनी थोड़ी-सी आमदनी में वह अपने को भी बादशाह समझता था।

और फिर एक दिन उसकी प्रेम बगिया में एक सुन्दर और छोटे से फूल ने जन्म लिया। प्रदीप कितना हैरान होता जब वह सोचता कि वह बाप बन गया और यह बच्चा उसे पिता कह कर

पुकारेगा। परन्तु प्रेमा की खुशी की कोई सीमा न थी। वह तो बस अपने पुत्र रमेश का मुखड़ा निहारती ही रह जाती थी।

प्रेमा के पिता एक बहुत बड़े कांग्रेस के कार्यकर्ता थे। इसीलिए प्रेमा को भी अपने पिता के समान हर समय अपनी मातृ भूमि को गुलामी की जंजीरों से छुड़ाने की ही लगन रहती। कितने सुहाने स्वप्न देखा करती थी वह आजादी के! और प्रेमा की देश को आजाद देखने की इच्छा पूर्ण तो हुई!

निर्द्विध विधि ने प्रदीप के साथ एक भयानक मजाक किया। चारों ओर आग लगी हुई थी। आजादी के लुटेरे, आजादी के लिए ही अपने आजाद भाइयों का खून बहाने पर तुले हुए थे। सैकड़ों घर बरबाद हो गए, हज़ारों स्त्रियाँ विधवा हो गईं और लाखों बच्चे अनाथ हो गए और हज़ारों बहनें.....

यह आग बढ़ती-बढ़ती प्रदीप के प्रेम-निवास तक भी आ पहुँची। गुण्डों ने चारों ओर लूट मचादी और प्रदीप की आँखों के सामने उसकी बीबी प्रेमा को उठा ले गए पर असहाय प्रदीप कुछ न कर सका।

अपने बच्चे को छाती से लगाते हुये प्रदीप एक काफिले के साथ हिन्दुस्तान पहुँचा। इसको भी काफिले के साथ गाड़ियों में लादकर देहली में फेंक दिया। देहली में वही आग फैली हुई थी इन्सान का खून पानी हो गया था और इन्सान इन्सानियत के नाते, इन्सानियत को जिन्दा रखने के लिये इन्सान का खून बहा रहा था।

बदले की आग में जलते हुए प्रदीप ने भी अपने आप को इस आग से परे न रखा। इसने भी इन्सानियत को जखमी करके उसके तड़पने का तमाशा देखा और एक दिन एक मशहूर

जौहरी का घर लूटते हुए उसके हाथ एक संदूकची लग गई। उसे खोलते ही उसकी आँखें चुँधिया गईं और शैतान ने दौलत के लालच से प्रदीप के अन्दर के इन्सान को मार दिया।

देश में शान्ति स्थापित होते ही प्रदीप स्थान-२ और कैम्प-२ में धूमा, परन्तु उसकी प्रेमा उसको न मिली। उधर प्रदीप के भाग्य का सितारा चमका। संदूकची के गहनों को बेच कर उसने व्यापार करना आरम्भ कर दिया। लक्ष्मी की कृपा हुई और दो-तीन साल में धन-वैभव प्रदीप का पैर चूमने लगा, परन्तु फिर भी वह उदास रहता अपनी प्रेमा की याद में—

उसने सोचा कदाचित् प्रेमा जैसी किसी और प्रेमा के प्रेम में वह यह दुःख भूल जायेगा— और एक दिन लोगों के जोर देने पर उसने सेठ जगत् की लड़की लक्ष्मी से विवाह कर लिया।

धूमधाम से शादी हुई। मेहमान आये, शहनाईयाँ बजीं और दावतें हुईं, परन्तु प्रदीप इस चहल-पहल से अलग रहा। रात को जब वह अपने कमरे में गया उसने फूलों की सेज पर गहनों से लदी गठरी को देखा, उसे देख कर प्रदीप को अपनी पहली सुहाग रात याद आ गई। अनजाने में उसके मुँह से 'प्रेमा' निकल पड़ा। भला उसकी नव-विवाहिता अमीरजादी बहू अपने सामने अपनी सौत का नाम कैसे सुन सकती थी उसने नफरत से मुँह फेर लिया। प्रदीप को ऐसा प्रतीत हुआ कि जैसे उसके हृदय के तारों को किसी ने बुरी तरह भँभोड़ दिया हो—

यह क्या! उसके वह सब स्वप्न, वह सब आशाएँ जिन्हें बड़ी सावधानी से संजो कर उसने अब तक रखा था— और वह जो इस विवाह द्वारा अपनी इस पत्नी में उसी प्रेमा के प्रेम को पाने के लिए ब्याकुल था वह सब मृगतृष्णा थी—

क्या उसका आधार मिथ्या था—यह सब क्या हो गया—

किसी भी प्रकार प्रदीप अपने विचारों के साथ समझौता न कर पाया—सच स्त्री का एक-एक भाव और संकेत साम्राज्य बना सकने और मिटा भी सकने की सामर्थ्य रखता है—और प्रदीप का तो सुख साम्राज्य ध्वस्त हो ही चुका था—

जब वह दफ्तर गया तो उसका दिल भरा हुआ था, चेहरा उतरा हुआ था और आँखों में अजीब हैरानी का साम्राज्य था। वह सब कुछ होते हुए भी अपने आप को एकाकी महसूस कर रहा था। आज दफ्तर के किसी कार्य में उसका मन न लगा। नौकर दोपहर को खाना लाया। पर उसे भूख न थी। न जाने वह किस विचार

समुद्र में खोया हुआ था। इतने में टेलीफोन की घण्टी खटक उठी। कोई हस्पताल से बोल रहा था कि रमेश मोटर से टकरा गया है। प्रदीप घबरा गया। कार द्वारा हस्पताल पहुँचा परन्तु रमेश को ज्यादा चोट न आई थी। डाक्टर ने बताया कि आज रमेश की जान एक पागल स्त्री ने अपनी जान देकर बचाई। उसने उस स्त्री का शव देखने की इच्छा प्रकट की। ज्यों ही उसके शव से कपड़ा उठाया गया प्रदीप के मुँह से चीख निकली और वह बेहोश होकर गिर पड़ा। वह शव प्रेमा का था। जब प्रदीप को होश आया तो वह चल दिया एक अनजानी राह पर।

श्री युधिष्ठिर तेजपाल
वी० ए० द्वितीय वर्ष

सजल

बसन्त आये अगिन, पर एक पत्तझड़ ही न मित पाया।
न-जाने प्यार ने किसके, सुमन को आज बहकाया ॥

सजल आँखों से कितनी ही निशायें हो गईं वापस।
कि ऊषा आई, फूलों पे जवानी का निखार आया ॥

मचल कर ओंठ कलिकाओं के किरणों ने जो चूमे तो।
लगा, फूलों को किरणों की मुहब्बत से करार आया ॥

मचल कर रह गई डाली, अधर पर मुस्कराहट-सी।
हवा के गुद-गुदाने से जो कलियों पे खुमार आया ॥

तसल्ली है मेरे दिल को अगर इस में सच्चाई है।
सुनो, मेरे तड़पने से उन्हें पूरा करार आया ॥

—जवाहर 'अशान्त',
प्री० मेडिकल, द्वितीय वर्ष

आधुनिक हिन्दी-साहित्य को नारी की देन

प्राचीन काल से ही नारी ने सभी क्षेत्रों में अपनी दक्षता को प्रदर्शित करने के लिए भाग लिया परन्तु, साहित्यिक क्षेत्र में वह अवश्य पीछे रही। हिन्दी-साहित्य के प्रथम तीन कालों में नारी-लेखिकाओं के नाम उँगलियों पर गिने जा सकते हैं—मीरा, सहजोबाई, दयाबाई, ताज आदि। परन्तु आधुनिक काल में नारी ने इधर भी दृष्टि उठाई और साहित्य के किसी भी अङ्ग को अछूता न छोड़ा चाहे वह क्षेत्र काव्य का हो, उपन्यास, नाटक, कहानी, लेख एवं आलोचना का हो।

काव्य के क्षेत्र में तो बहुत सी महिलाओं ने अपना सहयोग दिया जिसमें महादेवी वर्मा, सुभद्रा कुमारी चौहान, सुमित्रा कुमारी सिन्हा, तारा पाण्डे, शान्ति सिंहल, दिनेश नन्दिनी चौरडिया इत्यादि हैं। इनमें से किसी ने रहस्यवाद को अपनाया और किसी ने व्याख्यावाद को परन्तु सुभद्रा एवं सुमित्रा प्रगति की पोषक थीं और इन्होंने भारत में जागृति उत्पन्न करने के लिए अपनी लेखनी से ओज भरे गीतों का सृजन किया। सुभद्रा कुमारी उस समय हुई जब हम भारतीय स्वतन्त्रता के लिए लड़ रहे थे। इन्होंने अपने ओजपूर्ण गीतों द्वारा हमारी नस र में रक्त का संचार कर दिया। इनकी कविता 'झाँसी की रानी' आज भी सभी को स्मरण हो उठती है :—

लक्ष्मी थी या दुर्गा थी वह,
स्वयं वीरता की अवतार।

देख मराठे पुलकित होते,
उसकी तलवारों के बार ॥

इन्हीं दो पंक्तियों से ही लक्ष्मीबाई की वीरता का पता चल जाता है। इस कविता में और भी बहुत से स्थान हैं जिनको पढ़कर हृदय धड़कने लगता है, बाहें फड़क उठती हैं। स्वतन्त्रता प्राप्ति करने के लिए नारियों में जागृति उत्पन्न करने के लिए वे कह उठती हैं—

सबल पुरुष भीरु बने, तो हमको दे वरदान सखी,
अबलाएँ उठ पड़े देश में, करें युद्ध घमसान सखी।
पंद्रह कोटि असहयोगनियाँ, दहला दें ब्रह्मांड सखी,
सुभद्रा कुमारी गाँधी जी की भक्त और
अहिंसा की समर्थिका थीं। इनकी कविताओं में भी अहिंसा का पुट मिलता है। इनकी भाषा सरल एवं परिमार्जित है। भाव बहुत सुन्दर हैं। इनकी रचनाओं में कोमल भावों की अभिव्यक्ति भली प्रकार पाई जाती है। इनकी कविताओं का संग्रह 'मुकुल' है।

सुमित्रा कुमारी ने भी इन्हीं की तरह राष्ट्र के प्रति अपनी रचनाएँ लिखी हैं, परन्तु कई स्थानों पर इन्होंने प्रकृति का सुन्दर एवं चित्रमय वर्णन किया है। पुरुषों को सम्बोधित करती हुई कहती हैं :—

जुब्ब पतभर आ रहा हो भुज पसारे,
जब कुसुम कलियाँ उमंग हँसना बिसारे,
डूब जावें आंसुओं से दृग किनारे,
दूटते-से जब लगें आशा कगारे,

धैर्य की यति सदा हूँ जानते हो,

मैं तुम्हारी गति सदा हूँ जानते हो।

गाँव में वसन्त ऋतु के आगमन का वर्णन करती हुई उनकी वाणी कह उठती है:—

आंचल भर जौ की बाली,

ले कृषक बालिका काली,

आनन्द मग्न भतवाली,

भरती रस से मन प्याली,

फिर बौर उठी युवकों के,

अन्तर की सुन्दर अमराई,

फिर वासन्ती ऋतु आई।

इसके गीतों में नवभारत की पुकार है। भाषा बड़ी सरल एवं भावपूर्ण है।

सुश्री महादेवी वर्मा इस युग की सर्व श्रेष्ठ कवयित्री हैं। उन्होंने साहित्य के क्षेत्र में प्रवेश कर काव्य की एक नवीन धारा प्रवाहित कर दी है। उनके रोम-रोम में जग का विषाद मूर्तिमंत्र बन उठा है और विश्व क्रन्दन को चिरशांति देने, उसकी ज्वाला को शांत करने के निमित्त वे आतुर हो उठी हैं।

माता-पिता के स्नेह की छत्रछाया में अबोध शैशव बिताकर जीवन की कठोर वास्तविकता जब इसकी बुद्धि से आकर टकराई तो दो भिन्न हृदय प्रेमसूत्र में न बँध सके और उनके मानस में बेचैनी एवं सूनापन भर गया। उनके स्वप्न बिखर चुके थे। अतः उन्होंने लौकिक प्रेम को टुकरा पीड़ा को गले लगाया और यह पीड़ा उनकी चिरंतन सांगनी बन बैठी:—

पर शेष नहीं होगी, यह मेरे प्राणों की क्रीड़ा,

तुमको पीड़ा में ढूँढा, तुम में ढूँढूँगी पीड़ा।

उनके दिल के अरमान परिस्थितियों के मरुस्थल में झुलस कर चार हो चुके थे और उन

के हृदय में यंत्रणा की ज्वाला धधका गए थे। तथा जीवन के सुख स्वप्नों को अभावोंकी भोलीमें भर गए थे। अन्त में उनके जीवन की कोमलता एवं प्यार की मधुरता साधना की कठोरता में परिणत हो गई। एक ओर तो विरक्ति की भावना जगी तथा दूसरी ओर जीवन के बिखरे हुए माधुर्य को बटोर लेने की अतृप्त लालसा। महादेवी की एकान्त साधना में आत्मसमर्पण और कर्त्तव्य का उच्चादर्श है। साथ ही साथ सांसारिक वासनाओं के दमन का दंभ नहीं। प्रिय से मिलने के लिए तथा प्रिय से एकाकार हो जाने के लिए उनका हृदय मचल मचल-उठता है और वह सहसा कह उठती हैं:—

सजनी कौन तम में परिचित-सा, सुधि-सा,

झाया-सा आता है।

सूने-से, सस्मित चितवन-से, जीवन-दीप

जला जाता है ॥

उन्हें दुख तो केवल इस बात का है कि वे प्रिय को आँख भर देख भी तो न पाईं:—

इन ललचाई पलकों में पहरा जब था ब्रीड़ा का,
साम्राज्य मुझे दे डाला इस चितवन ने पीड़ा का।

महादेवी के गीतों में जो भाव व्यक्त हुए हैं वे 'झाया' से धुन्धले एवं 'रहस्य' से अदृष्ट हैं। वैसे तो उनका जीवन तथा हृदय ही एक अनबूम पहली है जिससे न वह अपने को समझ पाती हैं और न हम उनको समझ पाते हैं। बाह्य जीवन के घात प्रतिघातों से टकरा कर उनकी काव्य-धारा दूसरों की मधुरतम भावनाओं को तो जगा पाती है, किंतु उनके अंतरतम में प्रवेश नहीं कर पाती। एक ओर तो वैराग्य की भावना दीखती है और दूसरी ओर क्रूर नियति के प्रति विवशता।

उनकी आन्तरिक अनुभूतियाँ सूक्ष्म और कोमल हैं। उनके अन्तर में हूक नहीं मूक अन्तर्व्यथा है, तीव्रता तथा आवेश नहीं, अपितु माधुर्य है। वे स्वयं चाहती हैं कि उनकी पीड़ा का दीप चुपचाप जलता रहे और कभी भी न बुझे :—

दीप मेरे जल अकम्पित, घुल अचञ्चल,
सिन्धु का उच्छ्वास घन है,
तड़ित् तम का विकल मन है,
भीति क्या है नभ व्यथा की,
आंसुओं से सिक्त अञ्चल।

दीप मेरे जल . . .

महादेवी के 'प्रिय' मीरा के गिरधर गोपाल नहीं, वे तो अनन्न अज्ञात हैं। वे सदा महादेवी के साथ आंख मिचौनी खेलते रहते हैं। परंतु महादेवी उन्हें पकड़ नहीं पाईं क्योंकि जब वे आंखें खोलती हैं तो 'प्रिय' भाग जाते हैं। वे निर्मोही, निष्ठुर, निर्भय देव हैं। उनको प्राप्त करना कठिन है।

महादेवी कवयित्री होने के साथ २ एक चतुर कलाकार भी हैं। 'धामा' तथा 'दीपशिखा' में इन्होंने स्वयं चित्र बनाए हैं। इन दो संग्रहों के अतिरिक्त 'नीरजा', 'नीहार' 'रश्मि', एवं 'सांध्यगीत' भी इनके काव्य-संग्रह हैं। इन्होंने बहुत बचपन से कविता करनी आरम्भ कर दी थी। इसलिए आगे चलकर इनकी भाषा प्रौढ़, बड़ी मंजी हुई एवं प्रभाव पूर्ण हो गई। आरंभ काल की त्रुटियाँ परिमार्जित हो गईं। अनुभव गहरे हो गए और अभिव्यक्ति उत्तम हो गई। इनके गीत रहस्यवाद एवं छायावाद से पुष्ट हुए हैं। इनकी रचनाओं में करुणा एवं वेदना है। इनकी संवेदना इतनी तीव्र है कि जहां इनके मन में कोई भावना जगी कि इन्होंने उसे छंदों में

बांधा। शायद पंत की निम्नलिखित पंक्तियाँ इन्हीं को लक्ष्य करके लिखी गई हों :—

वियोगी होगा पहला कवि,
आह से उपजा होगा गान।
उमड़ कर आंखों से चुपचाप,
बही होगी कविता अनजान।

तारा पाण्डेय एवं शांति सिंहल भी आधुनिक युग की अच्छी कवयित्री हैं। तारा की कविताओं में विरह-वेदना अधिक प्रस्फुटित हुई है। महादेवी की तरह वे भी अज्ञात विरह से पीड़ित हैं और प्रिय से मिलना चाहती हैं। शांति सिंहल भी रहस्यवाद की पोषक हैं। इनकी 'मैं और तू' नामक कविता में ईश्वर और जीव को भावना नए ढङ्ग से प्रस्फुटित हुई है :—

सैंकड़ों पाषाणों में से एक तू पाषाण होता,
मैं न होती भावना, फिर तू कहां भगवान् होता ?
स्नेह के लघु दीप में, वर्तिका बनकर जली हूँ,
तव चरणों की कोर छूने, अर्घ्य बनकर दुली हूँ,
मैं न यदि मिटाती, दूर क्या व्यवधान होता,
मैं न होती भावना, फिर...

कितने सुन्दर भाव हैं। वह जीवन और ईश्वर को एकाकार करने के लिए जीव को मिटा कर ईश्वर में मिला देना चाहती हैं। इनकी एक और कविता बड़ी सुन्दर बन पड़ी है :—

क्या बताऊँ इन नयनों में नीर अधिक या
प्यास अधिक है।
नीर भरे नभ आंगन में उमड़ें पावस मेघ सजीले,
और तृषित ज्यों शत शत युग के चातक के नव
बाल हरीले,
नहीं जानती इन नयनों में नीर अधिक या
प्यास अधिक है।

कवयित्री सृष्टि के सत्य को पाने के लिए कितनी व्याकुल और लालायित हैं। इनकी रचनाओं में जहां शब्द-सौंदर्य है वहां भावों का भी प्रबल आवेग है। रचना की विशेषता यह है कि भावराशि शब्दों के साथ क्रीड़ा करती हुई चलती है। शांति जी की सबसे बड़ी विशेषता यह है कि इनकी समस्त कविताओं में कोई भी परिश्रम साध्य नहीं है। अधिकतर रचनाएँ सुन्दर एवं भावपूर्ण हैं। उनमें कृत्रिमता नहीं। भावोद्बलित स्थिति के क्षणों में निकले हुए हृदय के उद्गार हैं।

गद्य-काव्य लेखिकाओं में से दिनेश नन्दिनी चौरव्या का नाम प्रसिद्ध है। उनकी शैली सुन्दर एवं भावपूर्ण है। भाषा बड़ी क्लिष्ट है। इनके दो तीन संग्रह भी छप चुके हैं जिनमें 'उन्मन' भी एक है। इनके गद्य काव्य का नमूना देखिए—

किसी से पूछ देख वे कब आयेगे,
चाँद चपक में भरी हुई वारुणी को किसी
असंतुष्ट

ग्रह ने चलते २ बादलों की सफ़तरंगी
पहाड़ियों पर उलट दिया है,
सागर और पृथ्वी यौवन-द्वीप की अनन्त
उष्णता में समा रहे हैं।

इस युग की उपन्यास लेखिकाओं में से तीन के नाम प्रसिद्ध हैं—कञ्चनलता सब्बरवाल, सत्यवती मलिक एवं उषा देवी मित्रा। इन तीनों के लगभग सभी उपन्यासों में नारी को भावुक आदर्शवादिनी, परिस्थितियों से लड़ते हुए स्वयं को मिटा डालने वाली बनाया है। इनके नायक भी अधिकतर दूसरों के लिए आदर्श हैं। कञ्चनलता ने बहुत से उपन्यास लिखे हैं जिनमें से 'मूक तपस्वी' 'त्रिवेणी' एवं 'पुनरुद्धार' बहुत प्रसिद्ध

हैं। इनके उपन्यासों की भाषा सरल सुन्दर एवं प्रवाहपूर्ण है। कहीं भी कोई दोष दृष्टिगोचर नहीं होता।

'मूक तपस्वी' की नायिका इतनी भावुक, आदर्शवादिनी एवं कवि-लोक में विचरण करने वाली है कि वास्तविकता क्या है उसे पहचान ही नहीं पाती। विवाह केवल इसलिए करती है कि उसके 'न' कहने पर कहीं उसकी मौसी के हृदय को ठेस न लगे। वह स्वयं कहती है "मां (मौसी) की प्रसन्नता के लिए ही यह विवाह करना पड़ेगा। इसीसे तो मन भारी हो उठा है।" विवाह के पश्चात् जब वास्तविकता से उसका परिचय होता है तो वह उस ठेस को सह नहीं सकती और स्वयं तिल तिलकर अपने को मिटा डालती है। वही आदर्शवादिनी वन्दिनी जब रोगग्रसित हो जाती है तो उसका पति भी उसके पास आने से डरता है। गिरीश को चाहे वह हृदय से चाहती है तब भी मृत्यु-शय्या पर पतित्यक्ता होने पर गिरीश को अपनी सेवा के लिए आया जान उसकी सेवा को ठुकरा देती है, क्योंकि वह किसी और की पत्नि है। चाहे सास, ननद उससे कैसा भी व्यवहार करें, पर बाहर तो उनके विषय में एक शब्द भी सुनने को तैयार नहीं। कितनी भावुकता है। आदर्श बनने की इच्छुक होने पर वह आदर्श बन न सकी और इसी कारण पीड़ा से सदा पीड़ित होने पर भी उसके मुख से 'उफ' तक नहीं निकलती है। उसकी मृत्यु का समाचार सुन नलिनी के शब्द "नारायण, अपनी इतनी बड़ी सृष्टि में से चुन कर तुमने इस भावुक नारी को क्या केवल अपनी सृष्टि रचना के कण कण में भरी हुई वेदना का परिचय लेने के लिए विश्व में भेजा था"—उसकी वेदना के प्रतीक हैं।

डा० गिरीश सचमुच ही एक आदर्श युवक है। पीड़ा को छुपाकर लोकसेवा बहुत कम मनुष्य ही कर पाते हैं। नन्दिनी से विवाह न कर सकने के कारण वह सदा अविवाहित रहता है। नन्दिनी की एक समय सेवा करना चाहता है पर उसके ठुकरा देने पर भी वह चुपचाप अपने अपमान को सह लेता है। वह अपनी व्यथा को मूक भाव से सहता है। यही उसकी तपस्या है। आजकल के युवकों में शायद ही ऐसा कोई युवक होगा जिसका अपनी प्रेयसी से इतना पवित्र प्रेम हो और जो अगले जन्म में उसे प्राप्त करने के लिए तपस्या (यहां निःस्वार्थ भाव से लोक सेवा) करे। नायक तथा नायिका दोनों ही प्रशंसनीय एवं श्लाघनीय हैं। इनके साथ साथ महेश एवं शालिनी को आधुनिक युग की उच्च समाज का बनाया है। भारतीय काटुम्बिक जीवन में भाभी का स्नेह इत्यादि उपन्यास को उच्च कोटि का बना देता है।

‘त्रिवेणी’ में नारी के तीन रूपों का वर्णन किया है—प्रिया, वात्सल्यमयी मां एवं संहारकत्री दुर्गा। चन्द्रिका नन्दिनी की तरह आदर्श-वादिनी है और अपने पति को अपना सर्वस्व अर्पण कर देने पर भी उसे खुश न रख सकने के कारण विक्षिप्त हो जाती है। सुरभि नारी का मां रूप है। चन्द्रिका के वृद्ध पिता से विवाह हो जाने पर भी वह युवा चन्द्रिका को अपनी बेटी के रूप में देखती है और वही चन्द्रिका उसके प्रिय की विवाहिता है। उसके पागल हो जाने पर वह उसके पुत्र का पालन करती है। वह सुधीर (अपने प्रिय) को ऐसे चाहती है जैसे कोई मां अपने पुत्र को चाहती है। उसके लिए वह अपने प्राणों को भी बलिदान कर देती है। विजय श्री दुर्गा एवं काली का रूप है। सुधीर

द्वारा ठुकरा दिये जाने पर भी वह उससे उसकी हत्या कर प्रतिशोध लेना चाहती है पर सुधीर के स्थान पर सुरभि को गोली लग जाती है।

सत्यवती मलिक के उपन्यास ‘मृदुला’ की नायिका मृदुला का प्रेम आदर्श प्रेम है। वह परिस्थितियों से लड़कर दिखा देती है कि प्रेम सब जगह विजयी ही होता है। सौतेली मां के व्यवहार से तड़ आकर भी वह उसे बुरा नहीं कहती है। वृजेन्द्र भी एक आदर्श युवक है। उसका प्रेम भी मृदुला के प्रेम की तरह पवित्र है और अन्त में उन दोनों का सुखद मिलन हो जाता है। इस उपन्यास में समाज की बहुत सी कुरीतियों का वर्णन है जैसे सेठों की लम्पटता विमाता का अत्याचार, बहिन-भाई के सम्बन्ध को दुनिया का बदनाम करना आदि।

उषा देवी मित्रा का उपन्यास ‘पिया’ भी लगभग इसी कोटि का उपन्यास है। इसमें भी सामाजिक कुरीतियों का वर्णन है। विधवा का पुनर्विवाह न होना, उसके लिए मांस खाना वर्जित होना, उत्सवों पर पशुबलि इत्यादि। उपन्यास की नायिका ‘पिया’ समाज की इन कुरीतियों के विरुद्ध लड़ती है पर वह स्वयं इनका शिकार बन जाती है। वह बाल-विधवा है वह अपने प्रिय से विवाह नहीं कर सकती क्योंकि वह एक विवाहित पुरुष है। वह नारी के अधिकारों के लिए समाज से लड़ती है और नारियों को प्रोत्साहित करती है। परंतु इन सब कार्यों द्वारा वह दूसरों की धृणा का पात्र बन जाती है। नारी के अधिकारों के लिए ही वह अपना जीवन भी दान कर देती है। उसकी मृत्यु के पश्चात् ही उसका मूल्य आंका जाता है और उस अमूल्य रत्न को ठुकरा दिए जाने का पश्चाताप किया जाता है।

कहा नहीं जा सकता कि क्या कारण है कि सभी महिला लेखिकाओं ने नारी को सदा वेदना की आग में जलाया है। इसका एक कारण यह भी हो कि शायद वे स्वयं इस पीड़ा का अनुभव करती हों और उसी का रूप अपने उपन्यास में दे दिया हो। मेरे इस कथन में कितना सत्य है, कहना कठिन है।

गद्य-लेखिकाओं में महादेवी वर्मा भी बहुत प्रसिद्ध हैं। इनके रेखाचित्रों में भी बहुत ही जीवित चित्रण हुआ है। इन चित्रों में महादेवी जी की प्रतिभा का एक नया द्वार उद्घाटित हुआ है। एक तरफ तो सताए एवं अपमानितों के प्रति उनका कोमल हृदय सहानुभूतियों की बहुमुखी धारा के रूप में फूट पड़ा है और दूसरी ओर जो इस प्रकार के निर्यातन के सहायक हैं उनके प्रति हृदय का रोष सहस्र धारा होकर बरस पड़ा है। वे जिस व्यक्ति को चित्रित करती हैं वह अपनी समस्त विशेषताओं के साथ जीवित हो उठता है। इसके अतिरिक्त महिला-कहानी-कारों में होमवती, कमला देवी चट्टोपाध्याय, सावित्री कुमारी वर्मा, तेजरानी पाठक, सुभद्रा कुमारी चौहान, चन्द्रकिरण सौनरिकसा इत्यादि के नाम उल्लेखनीय हैं इनके बारे में इतना ही कहा जा सकता है कि ये भारतीय गृहस्थ-जीवन का चित्रण करने में पुरुषों की अपेक्षा अधिक सफल रही हैं। इसका कारण इनके स्वयं की अनुभूति हो सकता है।

नाटक के क्षेत्र में हीरा देवी चतुर्वेदी एवं कंचन लता का नाम उल्लेखनीय है। हीरा देवी ने अधिकतर एकांकी नाटक लिखे हैं। इनके नाटक सामाजिक हैं जिनमें 'माटी की मूरत' एवं 'धरती के आंसू' सफल नाटक रहे। 'माटी की मूरत' में

उन चौकरानियों का वर्णन है जो बड़े घरों में अपनी आत्मा का हनन कर कार्य करती हैं और अपनी समस्त इच्छाओं एवं अभिलाषाओं को अपने पैरों तले रौंद देती हैं। कञ्चनलता ने केवल 'आदित्यसेन गुप्त' नामक एक ऐतिहासिक नाटक लिखा है।

आलोचना के क्षेत्र में अवश्य नारी-लेखिकाओं की कमी है परंतु फिर भी हम शचीरानी गुर्दु का नाम ले सकते हैं। उन्होंने विशेष तो कुछ नहीं लिखा है पर महादेवी जी पर लिखी गई इनकी पुस्तक सराहनीय है। आशा है महिला लेखिकाएँ इस क्षेत्र में भी प्रवेश करेंगी और शीघ्र ही।

नारी ने बहुत कम लिखा है इस बात को मानने में लज्जा का अनुभव होने पर भी लज्जित होने की आवश्यकता नहीं है। नारी का क्षेत्र सदा गृह रहा है और गृह कार्य में संलग्न रहने के कारण उनके पास इतना समय भी नहीं होता जब कि वह साहित्य की सेवा कर सकें। इसके अतिरिक्त कर्त्तव्य-पालन की कठोरता के कारण हृदय की कोमल एवं मधुर प्रवृत्तियां दब जाती हैं और क्षणिक भावना नष्ट हो जाती है। अपने कार्य में संलग्न होने पर भी नारी ने जो कुछ क्षणों में सीमित, साहित्य की सेवा की वह सराहनीय अवश्य है चाहे तुच्छ भी क्यों न हो। सरस्वती के चरणों पर महिलाओं ने जो भेंट चढ़ाई है उसकी बराबरी पुरुषों की भेंट से नहीं की जा सकती है। कहां दो-तीन जङ्गली फूल और कहां स्वर्ण थाल में सजे हुए धूप, दीप, नैवेद्य इत्यादि। परंतु यह दो-तीन जङ्गली फूल भी अपना स्थान रखते हैं। इनकी सुगन्धि से सरस्वती का मन्दिर सुगन्धित हो उठा है। नारी

भी एक सरस्वती की पुजारिन है जो उसकी पूजा के लिए पूरी पूजा-सामग्री भी नहीं जुटा पाती है और न ही पूजा की विधि से परिचित है। वह तो अपनी तुच्छ भेंट को सरस्वती के चरणों में रख कर सुभद्रा कुमारी के शब्दों में केवल यही कह सकती है :—

जो कुछ पास है—यह पास है,
इसे चढ़ाने आई हूँ.

यह तो वस्तु तुम्हारी ही है,
ठुकरा दो वा प्यार करो।

अब तो यह विषय साहित्य-सेवियों का ही रह गया है कि वे नारी की इस तुच्छ देन को अपना लें अथवा तुच्छ समझकर ठुकरा दें।

सुश्री संतोष कुमारी.
बी० ए० द्वितीय वर्ष

