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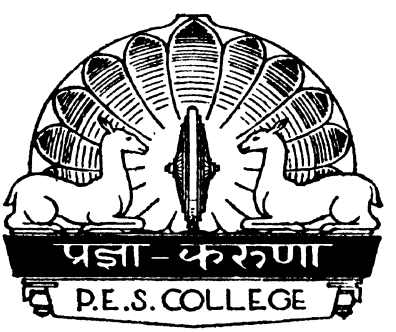
P. E. SOCIETY'S COLLEGE

MAGAZINE

AURANGABAD

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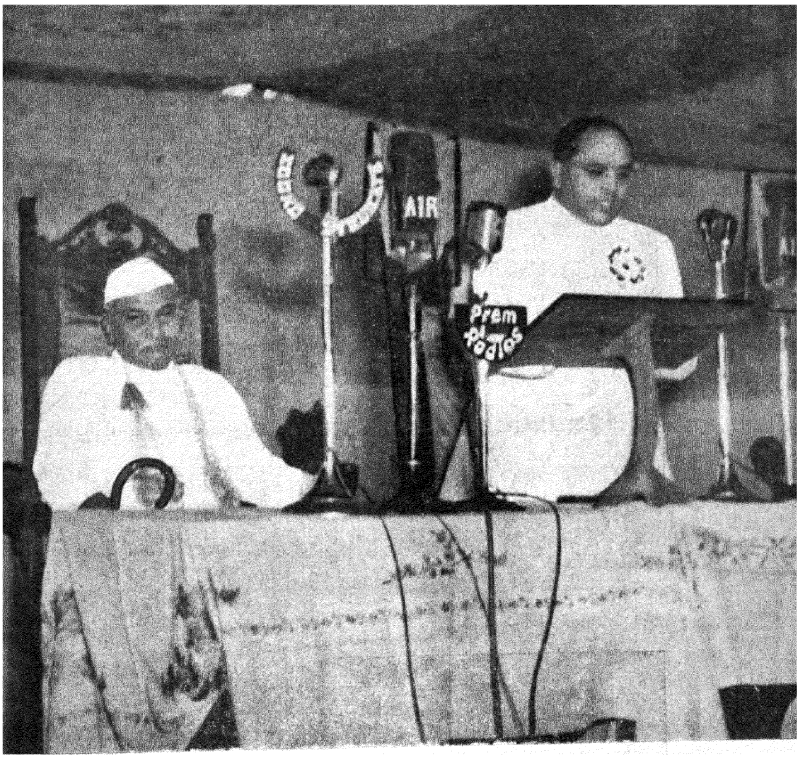
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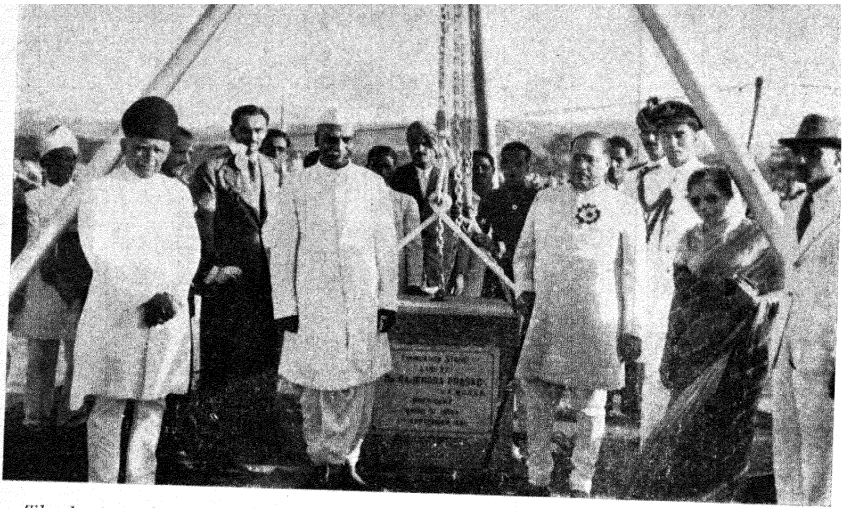
Vol. 2 **March, 1952**

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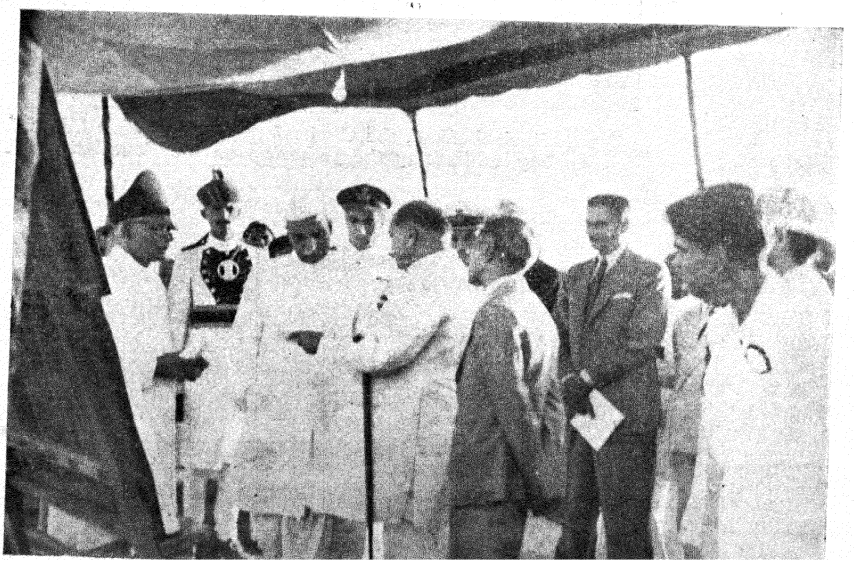
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Dr. B. R. Ambedkar, the Chairman of the People's Education Society, Bombay addressing the gathering on the Foundation Stone Day



The laying of the Foundation Stone of the P. E. Society's College, Aurangabad. Seen in the picture are : (L. to R.) Nawab Zain Yar Jung, President Rajendra Prasad, Dr. B. R. Ambedkar, Chairman of the Society and Mrs. Ambedkar



The President and Dr. B R Ambedkar, inspecting the plans of the proposed College Buildings

बहुजनहिताय बहुजनसुखाय

PEOPLE'S EDUCATION SOCIETY'S COLLEGE MAGAZINE

VOL. II. MARCH 1952

Editorial Notes

Foundation Ceremony



THE most memorable event in this academic year, took place on the 1st of September, 1951, when the President of the Indian Union, Dr. Rajendra Prasad came all the way from Delhi to fulfil his long-standing promise to lay the foundation-stone of the college buildings. We have printed elsewhere in this issue a detailed report of this historic function.

Extension Lectures

We must make a reference here to an important and pioneering step taken by the college in this academic year, in the field of popular education.

The college conducted a series of extension lectures in Hindi and Marathi delivered by the members of the Staff, on various subjects of academic and popular, even topical interest like the Indian Constitution, Socialism and the Principles of Economic Planning, History of Science, Logic, English Literature, Chemistry in the 20th Century, Biology in Everyday life, Sanskrit Literature and Astronomy. The series was inaugurated by Shri Setu Madhav Rao Pagadi, I.A.S., Collector of Aurangabad on 9-10-51 when a select gathering of prominent educationists of Aurangabad was present. Mr. M.B. Chitnis, Principal of the P. E. S. College, Aurangabad, made a brief speech in which

he explained the purpose of holding such Extension Lectures. The College was aiming, he said, through these Extension Lectures at giving the benefit of popular instruction in various natural and social sciences, by persons who were well trained for the job, to those who were prevented by economic or other difficulties from pursuing higher education. The evil that an ignorant man may do is not confined to him. In our highly complex and integrated modern society, it had widespread social repercussions. Dissemination of scientific knowledge and outlook was, therefore, becoming a task of increasing social importance and it was, in that spirit, that the college was undertaking it. Mr. Pagadi, in his inaugural speech said that India was engaged in the greatest experiment in democratic government yet known in the history of the world. On the success of this experiment depended the happiness and fate of millions of men and women. As an enlightened and alert public opinion was the only sure and durable basis for a stable and progressive government, the task of educating public opinion in India was an extremely important and urgent one. Such Extension Lectures, giving a popular treatment of various subjects the knowledge of which was of vital importance to a citizen of a democratic country, by persons who had expert knowledge of them, would be extremely valuable in forming an educated and well-informed public opinion. He congratulated the college on the fine sense of social responsiblity and the spirit of social service which it had shown in arranging the lectures and wished the venture every success.

The sucess of the Extesion Lectures which continued to attract to the last, day after day, a large and mixed crowd, was extremely encouraging and showed that given a lucid treatment of the subject in a simple language, such reputedly dry subjects as Economics or Biology, Astronomy or Chemistry have an attraction sufficiently strong to keep old men from their evening walk, boys and girls from their play and, to judge from the large number of women attending the lectures, even housewives from their kitchens.

We gladly take this opportunity to thank the Balawant Mophat Wachanalaya, Aurangabad, for having given us the use of their hall for holding the lectures and also their enthusiastic and generous co-operation without which this venture of ours could not have been such a success.

It will not be out of place here to make a few comments on the exact nature of the role which colleges functioning in mofussil centres will be increasingly called upon to play in the future. The function of a university is two-fold to impart instruction and to extend knowledge by organising research As active centres of learning universities are certainly expected to add to the existing stock of knowledge and extend the frontiers of science by promoting original research in all fields of inquiry. But original research, especially in the physical sciences, is no longer a simple affair, an inevitable outcome of the genius and industry of a scientist working in splendid isolation on problems which fascinate him, voyaging through strange seas of thought alone. It demands huge laboratories equipped with costly and up-to-date apparatus, teams of research-workers who are experts in different yet closely allied fields working in close collaboration, reference libraries where they can keep themselves abreast of the latest developments in their subject. Especially in a comparatively backward country like India, if

our already limited resources in materials and scientific man-power are not to be wasted or misdirected scientific research must be "rationalised" and must be regarded as an indispensable department of wider national planning. The other function of a university, to impart education, is scarcely less important from the social point of view than the function of promoting original research. For, to educate is not merely to impart information but to equip persons intellectually and morally through mental training and discipline to inherit the accumulated cultural heritage of mankind. The growing democratic consciousness of the times demands that these spiritual treasures should not, any more than material wealth, remain the monopoly of the rich and privileged few but that every man and woman should have a share in them. We find, consequently, that not only has there been in recent times a rapid growth in the number of universities, colleges, working men's colleges and other educational institutions all over the world but also that the older universities and other academic institutions shedding their exclusiveness and aloofness are increasingly taking an active interest in promoting popular education. In India, popular education and the liberating and vitalising influence which it brings are desperately urgent. For, the vast and ambitious projects of economic reconstruction which we have launched are bound to result in widespread and radical changes in the social conditions and profoundly affect the traditional patterns of life. The average Indian, far from being mentally prepared to welcome or even accept these changes, is either apathetic or secretly hostile to them. Whatever changes in our outlook on life or modes of social valuation the last century and half has witnessed, owing to the impact of the West, have been confined to the tiny educated minority and have not penetrated into the people. The mental climate of the average Indian still belongs to the middle ages. If he is to adapt himself smoothly and successfully to the modern conditions of life which we are aiming at creating in India, there must be a radical change in his habits of thought and feeling, his traditional moral and social values, in fact, in his entire attitude to life which he has inherited from a stagnant and decaying society. Only a widespread diffusion, in all the strata of society, of those scientific and philosophical ideas which form the intellectual soil in which modern civilisation stands rooted and from which it draws its nourishment and vitality can help to bring this about. Otherwise, our grandiose schemes of national reconstruction are bound to founder on the rock of mass ignorance and apathy

Colleges and other educational institutions situated in mofussil and rural centres are admirably fitted to undertake this work of vital national importance. By arranging informative talks containing impartial and critical discussion of important economic and social issues before the people and emphasizing the relevance of scientific ideas and method to the solution of their most vital problems they can give a healthy and progressive turn to public opinion. We hope that such Extension Lectures will come to be a regular and permanent feature of the functioning of our college. Again, such extra-curricular activities need not be confined to Aurangabad. Even the people of such relatively remote and isolated places like Beed or Parbhani should be able to take their benefit by arranging such lectures through literary or other cultural associations functioning there. We are sure that the college

will readily and willingly respond to any such invitation.

It must not be supposed that the benefit of such educational activity will be one-sided. It will bless him who gives and him who takes. On the one hand, any attempt to do away immediately with the English language from our national life will be simply disastrous. It will make us relapse into that insular vanity and cultural sterility from which we are just emerging. On the other hand, a culture which is isolated from the life of the people is bound to be unreal and artificial and lack all vitality and robustness. The primary and immediate duty of our intelligentsia, therefore, is to demolish that impenetrable barrier of the English language which has isolated them from their people and made them a nation within a nation This they can do by making the rich and varied treasures of human knowledge, and all the best that has been said or thought anywhere, the latest scientific discoveries and trends of thought in the various fields of inquiry, available to the people in their languages. They must undertake systematic and determined efforts to develop Indian languages so that they become adequate mediums of the most abstract or precise scientific thought and so that all the cultural activities of the people can be carried on without resorting to an alien language. The present state of affairs is not only inconsistent with our self-respect as a nation; it is also inconsistent with the emergence of a living and vigorous Indian culture.

We congratulate the members of our staff on their missionary zeal in the great cause of popular education and for having done their bit to justify the name of **People's** Education Society's College, which the college so proudly bears.

Library And Reading Habits

The college library continues to grow steadily and volumes after volumes, either the Classics of literature and science or the fresh fruits of scholarship and scientific research are constantly being added to it. It is also contributing to various literary and Scientific journals, those messengers from all over the world, who bring the exciting news of the stirring events that are happening in politics or scientific research or philosophical speculation so that one can keep abreast of the march of events. Libraries, said Carlyle, were the real universities in modern times. Behind those shelves lies hidden a whole world of intellectual adventure and romance patiently waiting to be discovered by the young and ardent student starting on his spiritual odyssey which has in store for him innumerable hours of intense intellectual delight. Spurning the company of lesser men, he can pass his days and nights here with the mighty dead; hear the Upanishadic Rishis weave a net of subtle and daring thought to catch the elusive essence of Atman; or see the Buddha set in motion the Wheel of Eternal Law; or hear the old and wise Socrates, condemned and about to drink his cup of hemlock discourse in his cell on the destiny of the immortal human soul or hear the blind and brave Milton whose earthly light was spent, invoke the light that never failed or watch the scoffing Voltaire wage a long and bitter struggle for the freedom of the human mind against the Infamous with the devastating weapon of his biting wit or hear the polished and mellifluous Gibbon "sap a solemn creed with a solemn sneer". He can see the lofty and noble spirits disdaining the warmth and comfort afforded by the solid world where nothing is perfect and all things change and decay, fashion for themselves out of the abstract creations of

the mind, the world of mathematics, a world of cold and austere beauty, where absolute order and harmony reign. He can see the rise of science, at first a flickering and unsteady flame giving a dim and uncertain light and see it gradually grow into a bright and steady blaze and see the hideous and monstrous shadows of superstitions recede before it. He can also watch the rise of small states raised from obscurity into fame by the heroic deeds of their sturdy and conquering sons; and watch them grow into proud and wealthy empires holding under their sway vast territories inhabited by diverse nations and then see how with riches sloth and corruption enter and eat into the vitals of the body-politic until, at last, they decline and fall. He can, in short, get a panoramic view of mankind's tortuous march from barbarism to civilization. Whatever things are honourable, whatever things are just, whatever things are lovely, whatever things are true, whatever things are of good report he can find them here and think on them and make them one with the substance of his personality. Surely, the Spirit bloweth where it listeth and it cannot be captured and stored within the shelves of a library any more than in a temple. But surely, it is here, if anywhere, that the young and aspiring soul can catch a glimpse of that Spirit which liberates the mind from the tyranny of petty desires so that life is no longer a matter of mere personal hopes and fears but assumes a significance which transcends individuality. When, however, these grand possibilities are compared with the actual state of affairs, one cannot help being overwhelmed by a feeling of dismay and even despair. There is certainly great demand in our library for textbooks and current fiction in Marathi and Urdu. But the classics? They remain neglected and languish in their places, proudly and sullenly nursing a sense of wounded majesty until, at last, their peace is disturbed by the peons who bring them periodically out to sweep away the dust accumulating on them. Accustomed to a rough and unhealthy diet which ruins their palates and destroys their appetites, from where will these young students bring those sensitive and discerning palates and that keen, healthy appetite which are necessary for appreciating the subtle intellectual flavour of the classics?

The student must know that college education is not merely a matter of listening to so many lectures or reading so many prescribed text-books. He can in these four years lay a solid and enduring foundation of a fruitful and intellectual life.

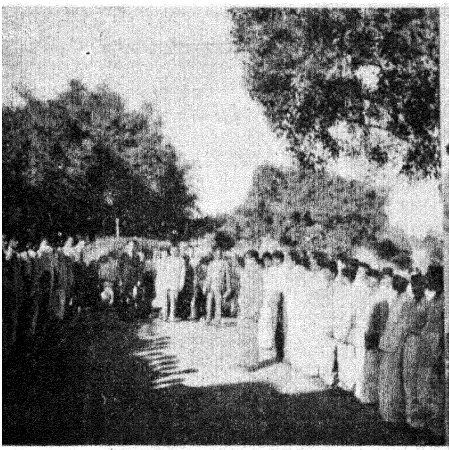
The charge commonly levelled against Indian Universities in British days that the main purpose which they served was to produce clerks and petty officers for recruiting subordinate service was largely true. But surely, the times are changed. After Independence we are managing our national affairs and if we make a success of them or a hash of them, we shall have only ourselves to thank. We require in every walk of life, first rate men, men of ability and integrity, men who are experts at their jobs. They must also be men who possess a broad humanist culture, so that they will bring to bear on all affairs an enlightened and balanced outlook, free from every kind of fanaticism and narrowmindedness. It is the primary function of the universities to create this new cadre of social leaders. A new life must be infused into our universities which must throb with intense intellectual activity. Students must read wisely and deeply and with a purpose and learn to feel at home in the world of ideas. They must learn to handle tools fashioned by civilisation

for itself expertly and skilfully and acquire ability to forge new tools to cope with new and baffling situations as they arise. Whatever changes have taken place in our modes of thinking or social structure in the recent past, were the results of cultural movements which had their origin somewhere else. It is time we regained our lost intellectual initiative.

We do not, however, see any signs in our students of the awareness of their new and tremendous responsibilities as citizens of a free country and architechts of its destiny. The fact is that the average student who comes to the college does not possess the necessary equipment which will enable him to take the maximum benefit of the opportunities for intellectual development which a college affords. He does not bring with him a well-informed mind or an ability to think for himself and exercise his own judgement. The cure for this deplorable state of affairs must begin at a much earlier stage of his educational career. Not only every high school but also every class in a high school must have an adequate library of select books. Instead of allowing the natural curiosity of the young student to get starved and wither away, every effort must be made to feed and foster it by well directed reading. He must be encouraged to put forth utmost effort to develop in the direction of his individual bent so that by the time he comes to the college he will have aquired strong and well-defined intellectual interests and learned to stand intellectually on his feet. It is time our educationists devoted some serious attention to this problem for unless our high schools are radically reformed any real improvement in the quality of higher education will be impossible.

Distinguished Visitors

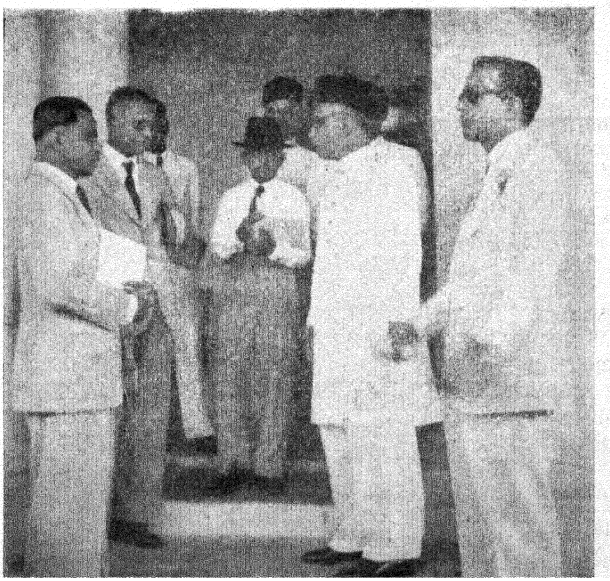
Nawab Ali Yavar Jung, the Vice-Chancellor of the Osmania University visited the college on 17-8-51. This was certainly a memorable occasion, for it was the first time that a Vice-Chancellor of the Osmania University was visiting our college. Nawab Ali Yavar Jung was taken round the college laboratories and library by the Principal after which he addressed a gathering of the members of the staff and the students. He said that when the charter of the Osmania University was altered some time back, that was done with the hope that private societies who had had experience of conducting colleges and other institutions devoted to higher education and who had a record of service in the field of education would increasingly come forward to start colleges at various mofussil and rural centres in the State. He had been, therefore, extremely glad when he heard that the People's Education Society, of which Dr. B. R. Ambedkar was the Chairman was intending to start a college at Aurangabad, for he said his love of learning and his Scholarship were some of the most admirable features that distinguished Dr. Ambedkar's public life. He further said that he was pleased to note that though the college was feeling slightly cramped owing to lack of space, that had not come in its way, in providing excellent facilities of all kinds to the students. He was also pleased, he said, to hear of the various extra-curricular and associational activities which were being carried on in the college under the guidance of the members of the staff. He urged the students to take the utmost benefit from all the opportunities for an all-round development which the college provided and to equip themselves physically, intellectually and morally to bear the ardous responsibi-



The Chinese Cultural Delegation being welcomed by the students



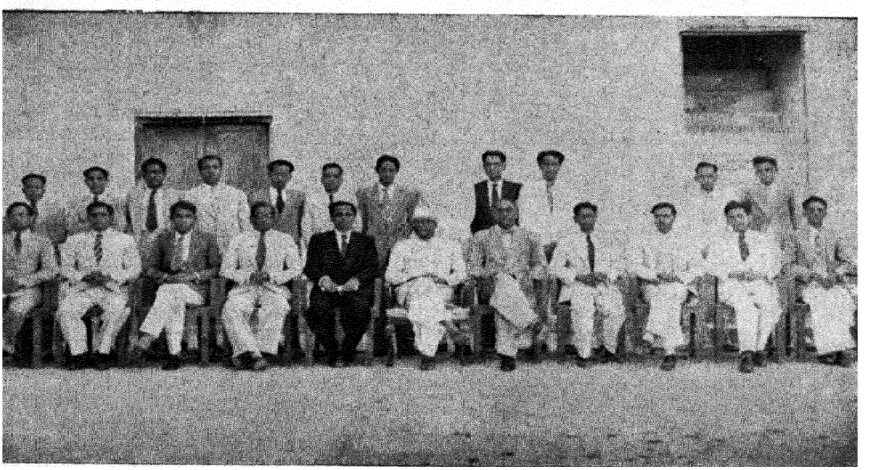
The Chinese Cultural Delegation with the Principal of the College



Mr. R. S. Naik, the Chief Justice of Hyderabad with the Principal



The Chief Guest, Hon'ble Shri Digambar Rao Bindu, Home Minister, Hyderabad being welcomed by the Principal of the College



The Hon'ble Shri Digambar Rao Bindu, Home Minister, Hyderabad, with the members of the Staff.

lity as citizens of a free and democratic country which awaited them.

Mr. R. S. Naik, the Chief - Justice visited the college last September. As everyone knows, Mr. Naik is himself an enthusiastic educationist. He evinced a keen interest in the activities of the college and made many valuable suggestions.

We had also the good fortune of being visited by the Chinese Cultural Delegation which was touring India in the last year. The cultural ties between China and India go far back in the past. Buddhism, the only world-religion to originate in India, though it was killed in the land of its birth by Hinduism by a "fraternal embrace," flourished in China and has been one of the major influences that have moulded the Chinese national character. Millions of Chinese, therfore, look upon India as their Holy Land and the Cultural Delegation which visited us is only the latest of the series of cultural ambassadors which China has, time and again, sent to India during the long history of the cultural association of these two great countries. The message of Buddhism which preaches the great ideals of human brotherhood and absolute rational integrity, has still a great relevance to the problems facing modern civilisation which is plunging deeper and deeper into the morass of war and blindly worshipping false idols in its vain and pathetic efforts to salvage the wrecks of civilisation. And the friendship of these two great Peoples, who are awakening from their age old slumber and whose spiritual outlook has been profoundly influenced by Buddhism, has a great significance for our war-torn, unhappy world.

The Chinese Cultural Delegation after going round the college, spent some time with the College staff discussing the educational problems facing India and China and which in many respects resemble each other. They also exchanged gifts of books and pictures with the college.

College Associations

The reports of the various Associations which we have printed elsewhere will show that they have been functioning in full vigour. They had the pleasure of welcoming into their fraternity a fresh member, when the Siddharth Hindi Samiti was inaugurated by Mr. Chandamal Agrawal, "Chandra" on 23-11-51. The Siddharth Hindi Samiti of which Prof. N. P. Sharma is the Chairman made their debut by arranging talks by Dr. Om Prakash and Dr. Devendra Gupta of the Wardha Ashram. The Marathi Literary Association deserves our gratitude for giving us the opportunity of hearing many distinguished Marathi men of letters like Prof. N. R. Phatak, Dr. G. V Tulpule, Prof. V. L. Kulkarni and Prof. R. B. Joshi. The Science Association brought out in the first term, the first issue of their organ, 'Sciento', with the object of encouraging students to think and write on scientific themes and inculcating in them habits of precise and accurate expression. We wish 'Sciento' a long and fruitful life. Late in this academic year, the Science Association organised an exhibition of Scientific Journals published all over India. Together with these journals were also exhibited the snakes of Aurangabad, (all collected on College campus!) with charts giving descriptions of their appearance and habits, fruit-jams and quashes and cosmetics which were the products of our chemistry laboratory and also pictorial charts comparing the progress made by the State of Hyderabad in the fields of education, medicine, etc. with the progress made in these fields by the neighbouring States of

the Indian Union and foreign countries. This exhibition was inaugurated by the Hon'ble Mr. Digambar Rao Bindu, the Home Minister in the Hyderabad Government and was a great popular success for which the Science Association deserve to be congratulated. The series of lectures on the Indian Constitution organised by the Cultural Association, also, ought to be mentioned here.

While the rest of the Associations were busy giving a sound training to the minds of students, the Gymkhana was no less busy trying to build sound bodies for their habitation. In these days of acute food shortage, when the prices of nutritive and protective foodstuffs are soaring, the deteriorating health of students belonging, especially, to the backward and poorer classes, is becoming a problem of alarming proportions. The college organised a "Students' Health and Nutrition Survey" by Dr. Davar. So also, the College arranged to get the students vaccinated with the B.C.G. Vaccines. We are grateful to Maj. General Bhatia for having sent, at our request, a team of medical officers for giving these vaccines to our students. As, Mr. M. B. Chitnis pointed out in his speech on the last Annual Day, students taking higher education ought to be regarded as a "select group" and ought to be given special medical facilities. Our students, however, have set an admirable example of self-help in this matter. They have spontaneously started the Poor Students' Medical Relief Fund, for giving medical relief to poor students. Dr. Razvi, the Civil Surgeon of Aurangabad, has kindly consented to act as an Advisor to the Fund which is controlled by a Committee on which the chairmen and secretaries of all Associations functioning in the college are represented. We congratulate the students on the fine spirit of social service they have exhibited.

Farewell

This year the first batch of our students will appear for their final University examination. We cannot do better than reproduce here the words in which the Principal bade them farewell on behalf of the college, on the last Annual Day. ". . . . . .These students have been with us", he said, "since the beginning of the college and now they will leave us for entering on the serious business of life. . . . .The sister institution of this college has been named Siddharth after the noblest of Indians and the deep feeling of veneration with which the Founder of this Society regards the Buddha is well-known. It is, perhaps, owing to this close association with the personality and teachings of the Buddha that there is something in the atmosphere of this college, however little, of the spirit of the ancient Bhikkus of this land, who went forth in all corners of the world, to work for the welfare of the people, the happiness of the people. And to these students also I wish Godspeed in those memorable words of the Buddha, 'चरथ भिक्खवे चारीकं, बहुजनहिताय, बहुजनसुखाय' "



FOUNDATION CEREMONY

THE foundation stone of the college building was laid by the President of the Indian Union on the First of September, 1951. It was in the fitness of things that the first Head of the new Indian State conceived in liberty and dedicated to securing for all its citizens "justice, social, economic, and political and equality of status and of opportunity" should have inaugurated an institution which is among the first fruits of the new spirit liberated in this State by the advent of freedom — an institution devoted to the great work of spreading higher education among the poorer and backward sections of society, irerspective of their caste and creed. Dr. Rajendra Prasad unites in himself all those qualities of head and heart which Indians have always regarded with the greatest admiration and veneration. His love of knowledge and scholarship, his simple, almost ascetic way of life, his passionate devotion to truth, which he has pursued in singleness of soul and the essentially religious inspiration of his life have evoked the deepest feelings of respect from all sections of the Indian nation. Surely an academic institution wedded to the twin ideals of knowledge and service could not have received the blessings that launched it on its career at worthier hands. The memory of this historic event will ever remain among the most precious possessions of the college inspiring generations of students to come and reminding them of the great ideals of academic life.

The foundation ceremony took place in a spacious pandal erected for the occasion on the college grounds adjacent to the historic and picturesque Panchchaki. Incidentally, the Panchchaki enshrines the memory of the Muslim Saint Shah Musafir, and was once a great centre of Sufism, housing a great library and from which radiated the healing influences of love and tolerance over the whole of the Deccan. Standing on the college grounds one could see a number of coloured flags fluttering in the breeze indicating the spots where will spring up the magnificent and splendid college buildings, their outlines marked with stripes of red soil on the green and velvety grass. Far away in the distance silhouetted against the evening sky stood the Muqbara, a replica of the Taj, veiled in a sad beauty, the survivor of a glory that had vanished. This contrast between the splendour that had passed away and the splendour that was stirring in the womb of the future filled one with a sense of wonder at the eternal youth of life.

The foundation ceremony was an occasion of festivity for the people of Aurangabad and Marathwada and their enthusiasm knew no bounds. The streets everywhere were decorated with triumphal arches and the town had put on a merry garb to welcome the first President of the Indian Republic on his visit to Aurangabad. Moreover, as the news that Dr. Ambedkar was coming to Aurangabad for the function had travelled far and wide over the whole of Marathwada, large crowds of people belonging to the Scheduled Castes kept pouring into Aurangabad for a few days before the function and on the day of the ceremony kept arriving at the college grounds since morning, squatting patiently along barricades surrounding the pandal, waiting in all eagernese to catch a glimpse of their great leader so deeply loved and venerated by them. As the time of

the ceremony drew near large parts of the college grounds were filled with cheering and enthusiastic crowds who were entertained by the Hyderabad Police State Band until the arrival of the President. The function owes its success as much to the exemplary patience and good humour shown by the public as to any thing else. The pandal was gaily and tastefully decorated with flags and buntings and the beautiful gate at the entrance with its arch and pillars in the Ajanta style reminded one of our continuity with the ancient traditions of this region which are still living and still bringing forth noble fruits. A special road was laid from the arch to the pandal A large and distinguished gathering of most of the prominent citizens of Aurangabad and Hyderabad State attended the function. The Presidential party included Shri S. A. Lal, Private - Secretary to the President, Col. B. Chatterji, Military Secretary to the President, Shri M. M. Buch I.C.S., Jt. Secretary, States Ministry, Shri Valmiki Chowdhari, Personal Secretary to the President, Dr. Chakravarti, Advisor on Archeology to Government of India. Among those who graced the occasion by their presence were Hon'ble Mr. M. K. Vellodi, Chief Minister, Hyderabad State, and Mrs. Vellodi, Hon'ble Shri Ramkishan Rao, Shri D. G. Bindu, Hon'ble Nawab Zain Yar Jung, P.W.D. Minister, Nawab Ali Yavar Jung, the Vice-chancellor of the Osmania University, Major-General Bhatia. Messages wishing the function every success were received from Chief-Justice, Shri R. S. Naik, Mr. Khalikuzzaman Siddiki, Swami Ramananda Thirtha, Hon'ble Shri C. D. Deshmukh, Hon'ble N. V. Gadgil, Hon'ble Shri N. M. Patil, Shri S. K. Patil, Hon'ble Shri B. G. Kher, Hon'ble Shri K. M. Munshi, Hon'ble Shri G. V. Mavlankar, Hon'ble Shri G. D. Tapase, Hon'ble Shri Hare Krishna Mahtab etc.

The President arrived at the gate at 4.30 P. M. where he was received by Dr. B. R. Ambedkar, M.A., Ph.D., D.Sc, Bar-at-Law, the Chairman of the People's Education Society, Bombay, who presented to him the members of the governing body of the Society and the members of the teaching staff of the P.E.S. College Aurangabad. The function began with the singing of the National Anthem by the women students of the college, after which Dr. Ambedkar made a speech welcoming the President and requesting him to lay the foundation stone of the college building. It was an important speech which deserves to be studied closely by all those who have the cause of higher education in the Hyderabad State at their heart. He began with a short account of the People's Education Society, Bombay, which was founded in the year 1945, with the aim of spreading higher education in society and especially among the backward classes and the most remarkable progress made by it in its brief life of six years in fulfilling that aim. He referred chiefly to the Siddharth College Bombay, which was started by the Society in 1946 and which in a period of only four years had come to be the foremost educational institution in Bombay, foremost from the point of view of numbers and foremost from the point of view of sports and academic honours. In the year 1951, there were, 2800 students, on the role of the college and there was no event, he said, in inter-collegiate sports and no prize or scholarship of the Bombay University worth the name which had not been won by the Siddharthians.

Encouraged by this success the P.E.S. Society decided to extend its activities to the Hyderabad State. The reasons for selecting the State of Hyderabad, Dr. Ambedkar said, were that this State was backward in the field of education and more backward in the field of higher education. Secondly, whatever facilities there were in the State for higher education were all of them concentrated in

the City of Hyderabad except the three Intermediate Colleges at Aurangabad, Warangal and Gulbarga. The few figures given by Dr. Ambedkar in this connection speak for themselves and eloquently drive both these points home. He pointed out that when the Society decided to start a college at Aurangabad, while in the neighbouring State of Bombay with an area of 115,750 square miles and a population of 32,000,000 there were 90 colleges and the number of students taking education in them was 40,356, in the State of Hyderabad with an area of 84,000 square miles and a population of 16,000,000, there were only 17 colleges and the number of students studying in them was only 7615. He also pointed the three major divisions of the State, Telengana with a population of 80 lacs, Marathawada with a population of 45 lacs and the Carnatic division with a population of 35 lacs had only one Intermediate College each. These considerations had greatly influenced the decision of the Society to start a college in this State. The Society, Dr. Ambedkar said, was free from all communal and sectarian bias. Its only aim was to serve the cause of higher education wherever there was an opportunity for such service.

He next referred to the great cultural traditions of this region, to Ajanta and Ellora, those imperishable monuments of Indian Spirit which reminded one of the perennial ideals of the human race, and to the early Marathi saint-poets, the makers of Marathi language and literature, who flourished in this region and said that he had every hope that it had an even greater cultural future awaiting it.

The college, he said, had come into existence on 19-6-51, with 140 students on its role and had made a rapid growth in the course of one year. This year the number of students had gone up to 332. He pointed out certain special features of the college. First, it was a co-educational institution having on its role girl students belonging to all communities. In admitting girls who were prepared to study along with boys the college, he said, was establishing a welcome tradition of co-education in this state. Secondly, the college was thoroughly cosmopolitan in its constitution and outlook. The members of the staff and the students of the college were drawn from all sections and communities of the people and there was a close intimacy between the members of the staff and the students. The college aimed at giving the students not only intellectual training but also a sound disciplined character — not only *Vidya* but also *Vinaya* and *Shila*. Thirdly, special facilities and encouragement were given to students belonging to the Scheduled Castes and other backward classes. There were in this year 26 students belonging to the Scheduled Castes, including girls on the roll of the college. Dr. Ambedkar said that it was necessary to give such encouragement to the backward classes if we were to avoid the coming struggle between the rich and the poor, the signs of which we were already witnessing.

He further said that great care had been taken to furnish the college with all the necessary material equipment for making it an efficient educational institution. The laboratories were equipped with all the requisite and modern apparatus at a cost of Rs. 126,000, so that every student got an opportunity for conducting scientific experiments under the guidance of trained demonstrators. The rapidly growing library of the college already contained 4000 volumes which included most of the Classics in ancient and modern literature and standard treatises on the various subjects taught in the college. It also contibuted to 64 literary and scientific journals. A number of literary and science associations had been formed and he was glad to note that students were coming forward enthusiastically to take advantage of the opportunities for

intellectual stimulation and training for citizenship which such associations could afford. A number of trips had been arranged to places of industrial and scientific interest to foster scientific outlook among the students. At the same time, the college was not unmindful of the physical development of the students which it was trying to promote by encouraging field-games. Again, he said, there was from the beginning, a close and intimate contact between the people of Aurangabad and the college. The college had always refused to live an isolated and secluded academic life but had tried to function as a cultural organ of the society, actively trying to promote adult education. He referred in this connection to the series of talks arranged last year, on "Food and the People", a subject suggested by the U. N. E. S. C. O. These talks, he said, had proved extremely popular and had been favourably recieved by the press. All this proved, he continued, that the infant college was in no sense anaemic but was pulsating with a vigorous life.

Dr. Ambedkar further said, that the Society owed a debt of gratitude to many persons who had helped, in various ways, in the establishment of the college and it gave him great pleasure to acknowledge it publicly. He expressed his gratitude to Raja Dhundi Raja Bahadur, formerly Minister of Education in the Government of Hyderabad, Mr. M. K. Vellodi, the Chief Minister Mr. C. V. S. Rao, Finance Minister, Mr. Sheshadri, Revenue Minister, Mr. B. Ramkishan Rao, Minister of Education, Nawab Ali Yavar Jung, the Vice-Chancellor of the Osmania University, Mr. Abbasi, Secretary to the Scheduled Castes Trust Fund. He also thanked the Hon'ble Mr. Gopalswami Ayyangar for speeding up matters, Mr. Rajwade, formerly the Collector of Aurangabad, Mr. Ashtaputre, the Land Acqisition officer and Mr. Bindu, the President of the Hyderabad State Congress. To his friend, Nawab Zain Yar Jung, Minister for P. W. D. and Mr. Dave, Chief Architect to the Hyderabad Government he was grateful for the loving care with which they had made the plans for the college buildings purely as a labour of love. Finally, he mentioned the Principal of the college, Mr. M. B. Chitnis and other members of the Staff who had come to Aurangabad, leaving their homes in Bombay and set a shining example of sacrifice and devotion to duty. The Governing Body of the Society, he said, was fully aware that the rapid progress that the college had made was due to their zealous efforts and the personal interest that they took in the students and he was glad to take the opportunitv for expressing the appreciation of the Governing Body of the splendid work that they were doing.

Dr. Ambedkar said that the college was housed in hired bungalows in the Cantonment area. This was not a very happy situation for an educationl institution. It was, therefore, proposed that the college should be housed in its own buildings as early as possible and for that purpose a land of 155 acres had alreay been purchased. The proposed college buildings were to include a building for housing the library, students' hostels and an auditorium which could accommodate with ease 1200 students and gymkhana buildings.

Doctor Ambedkar further said that the college had been started with a loan of 12 lacs from the Scheduled Caste Trust Fund and he was grateful to the Board for their kindness. Of these twelve lacs, three lacs were already spent in furnishing the college with laboratory equipment, books, furniture etc. The estimated cost of the proposed college buildings was twenty lacs. There was thus a deficit of 11 lacs. The society was dependent on the public for donations for making good this deficit. Inspite of these financial difficulties the society proposed to go forward with the construction of the buildings and begin the work imme-

diately. He was sure that this would be taken as a convincing proof of the earnestness and determination of the society and hoped that it would result in bringing forth generous donations to this noble enterprise. The work which the society had been doing was before the people. It was non-political and of a purely cultural and educational nature. The proposed building of the college, Dr. Ambedkar assured, would be a magnificent structure and from the point of architecture an ornament to the city of Aurangabad.

Dr Ambedkar concluded his speech with a reassertion of his faith in the efficacy of education as the panacea for our social evils in ringing words. The problem of the lower orders in our country he said, was not mainly economic but also cultural. It was not enough to feed them, clothe them, house them and then to leave them to serve the higher classes as was the ancient ideal of this country. It was even more necessary to remove from them that feeling of inferiority which had stunted their growth and made them slaves to others and to create in them a consciousness of the significance of life for themselves and their country of which tney had been cruelly robbed by the current social order. And nothing, according to him, could achieve this except the spread of higher education among them.

Finally, addressing the President, he declared that it was his sincere feeling that there was no one more qualified from the point of view of learning and scholarship to give his blessing to an educational institution than the President and requested him to lay the foundation stone of the college building.

After the foundation stone had been well and truly laid, the President made a short speech in Hindi. He said that he was glad that he had been invited to lay the foundation stone of the college building and he thanked the Society for it. The greatest need of our country today was the spread of higher education especially among the backward classes and he was convinced that progress in the field of education would bring in its train progress in other fields also. That is why, whenever an opportunity was given to him to associate himself with any educational enterprise, he gladly accepted it.

The system of education current in our society, he said, had been going on for the last hundred years or more. It had in it many faults and defects and in the changed circumstances of today, the ends which it aimed at serving had lost their meaning. It had, therefore, become necessary for us to introduce radical changes in it so that it could serve our new ideals and new aspirations. But we could not remain inactive till such modifications had been introduced and therefore, an increase in the number of edutional institutions was always welcome. He congratulated the Society on the success that had crowned their efforts and for having demonstrated as to how much could be achieved even in a short space of time if the work was done in the proper way.

He referred to the name "Siddharth" which he said, stirred many thoughts in the minds of men and roused a host of associations. He felt that the greatest defect in our educational system was that as Dr. Ambedkar had pointed out while knowledge, *'Vidya'* was being imparted, discipline, *'Vinaya'* and character *'Shila'* were ignored. It was heartening to see that this Society had kept in view the necessity of cultivating *'Vinaya'* and *'Shila'* among the students. For, our country today stood in the greatest need of both. The general lack of moral discipline among the students pointed out to a great defect in our educational system which, in his opinion sprang up from the fact that enough attention was not being paid to *'Vinaya'* and *'Shila'*. He was there-

fore glad to note that the Society was not unmindful of this vital need and was making efforts in this direction. He hoped that their efforts would prove successful and that the students of this college would acquire not only knowledge but also a disciplined and moral character and excel in '*Vinaya*' and '*Shila*' even as the Siddharthians had in sports and academic pursuits.

He further said that he was not surprised to hear that the Society was facing many difficulties for it was common thing for enterprises of this kind to face such difficulties. He was, however, confident that they would be eventually surmounted and the work of the Society make rapid progress. This confidence had been strengthened by the report that the Ministers of this State and other officials had been helping the Society in various ways and he hoped that they would continue to give similar help even in the future. He said that Dr. Ambedkar had referred to the financial difficulties facing the Society and made an appeal for help. It was, however, his own belief that no good work which had once succeeded in making a beginning came to a halt owing to lack of funds. Persons doing an honest and useful job were bound to get help from somewhere or the other and their work was bound to advance. He said that the skill and determination with which the work had been advanced by the Society left no doubt that their difficulties would not continue to be in their way for a long time. It gave him a great pleasure to announce that His Exalted Highness, the Nizam had donated Rs. 50,000 for the construction of the college building and the Government of Hyderabad had sanctioned an annual grant of Rs. 55,000 to the college. He said that the work had been undertaken in a spirit of great enthusiasm and he hoped that that enthusiasm would continue unabated. The members of the Society were, of course, enthusiastic but the enthusiasm exhibited by the teaching staff, who had left their homes to come and teach here was extremely praiseworthy. As for the students, it was only natural that they should be enthusiastic. With this great and universal enthusism, he said, there could be no question of the work coming to a halt or retarding. The Society, he said had got land; the plans of the college buildings were also ready; they had also sufficient funds to start the construction of the college building and he had no doubt that very soon the construction would be completed and the college would come to possess buildings of its own.

He further said that though most of the things that he had heard regarding the college had given him pleasure he had not been very happy to hear one thing. He was not pleased to hear that out of the 324 students of the college only 26 students came from the Scheduled Castes. He would have been much more happy if there had been in the college 324 students belonging to the Scheduled Castes in addition to other students, for he had no doubt that the strength of the college was bound to increase if it continued to function in the future in the same way in which it had till then functioned. He said that it was certainly proper that this college should be open to all students irrespective of their caste or creed. But at the same time special concessions and privilleges should be given to backward communities so that communities which had been backward so far would be able to catch up with the more advanced sections of the community. He hoped that the society will not be unmindful of this. The President ended his speech with a prayer to God to bless this enterprise with success.

Mr. M. B. Chitnis, the Principal, then thanked the President for having graciously accepted the invitation and come all the way from the Capital to lay the

foundation stone of the college buildings. He said that Dr. Rajendra Prasad embodied in his life and work those ideals of knowledge and service which ought to be cherished by every academic institution and that the memory of this historic function was sure to inspire the future generation of our students to put forth greater and greater efforts in the pursuit of these ideals. He also thanked all those persons, officials and non-officials who had helped, in various ways, to make the ceremony a success. After the Women students of the college had sung the National Anthem, this truly memorable function drew to its close.

The President, before he drove away spent some time with Dr. Ambedkar and Nawab Zain Yar Jung, inspecting the plans of the college buildings.

Thanks mainly to the tireless efforts of Mr. G. T. Meshrram, the Registrar of our college who refused to spare himself, the foundation ceremony was an immense success. He was ably assisted in carrying out his heavy responsibilities by the members of the staff and especially by the Students' Volunteers Corps who set a splendid example of service and devotion to duty. Our thanks are also due to Mr. Fartulla, Supdt. Engineer, Mr. Lakdawalla, Dist. Engineer, Mr. Shiveshwarkar, S.D.O., Mr. Bapat, Mr. Pagadi, the Collector, Mr. Loomba, D.S.P., Mr. K. F. Rustomji, D.I.G. of Police, Mr. Shah, Director, A.I.R., Aurangabad, and Mr. Barve of the A.I.R. Aurangabad, for having helped us in various ways. We also owe a debt of gratitude to Mr. Dave, the Architect, for having personally designed the arch and the pillars which adorned the gate of the pandal. And last but not the least, we have to thank the public but for whose whole-hearted cooperation the function could not have been such a success. The spontaneous and unstinted help we received from all sections of Aurangabad was a convincing proof if one was needed that the college has come to hold a secure place in the hearts of the people.

All that we are is the result of what we have thought : it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage.

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For hatred does not cease by hatred at any time : hatred ceases by love, this is an old rule.

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The virtuous man delights in this world, and he delights in the next, he delights in both. He delights and rejoices when he sees the purity of his own work.

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By rousing himself by earnestness, by restraint and control, the wise man may make himself an island which no flood can overwhelm.

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Not a mother, not a father will do so much, nor any other relative : a well-directed mind will do us greater service.

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As a bee collects nectar and departs without injuring the flower, or its colour or scent, so let a sage dwell in his village.

(Dhammapada)

Price Policy Of India's First Five Year Plan

By

Prof. G. C. SURVE, M.A.

INDIA'S First Five Year Plan has been subjected to many criticisms of which the most outstanding are, that the planmakers have made exhaustive lists of major irrigation projects, minor irrigation works, roads and housing schemes, etc., without understanding the full significance of the basic principles of planning; that the plan does not guarantee employment to each and every citizen who is willing to work; and that the plan does not provide a carefully chalked out price policy without which planning must end in chaos and confusion. I propose to examine in this article, the last of the charges indicated above, against the First Five Year Plan.

2. It is really surprising that the price policy of so comprehensive a plan should have been disposed of in the form of a running commentary within the small space of a few pages. The casual and very short treatment of the price policy particularly attracts the mind of the reader when he comes to realize the far-reaching complexities of the basic principles and the institutions of a "mixed economy". A detailed price policy is particularly essential because in a mixed economy envisaged under the Plan, there is partial nationalization (or socialization) of production and no socialization of consumption at all. A price policy is carefully laid down even in planning of the resources in an economy based upon the socialization of production. Here, in a mixed economy with so much of inequality of income, not only the differently placed individual consumers will exert full force of their demand on the flow of consummable goods during the period of the plan and afterwards, but also the managers of industrial and other concerns in the public sector will have to compete for the factors of production with the industrial and other entrepreneurs in the industries included in the private sector. With these basic requirements of mixed economy, when planning is to be carried on by working the price-mechanism, the price policy becomes all the more essential. For, while the rational allocation of resources is possible both in a competitive structure with its market-price-mechanism and in a *socialist* economy with its mechanism and the methods of accounting prices, in a hybrid 'mixed economy' there are numerous difficulties to be surmounted.

3. Assuming that prices correspond to costs, equilibrium conditions would be attained and the optimum output would be produced when average total-unit-cost is the lowest and the price is equal to Marginal cost. The interests of the consumers demand that this ought to be the case in the production of each and every commodity. Such conditions can however be obtained in a perfectly competitive economy. In the real world of today, the output is restricted with the intention of charging higher price and therefore the price never equals the marginal cost. Further, due to the presence of various competitive products differing in quality and the unequal pressure of demand for them from unequally placed individual consumers, prices are never

allowed to correspond to costs. In a Mixed Economy as envisaged in the plan, as inequality of income is bound to exist and as incentive to private enterprise must be maintained in its sector, the prices would so move as to affect adversely the interests of the general body of poor consumers, if appropriate measures are not taken by the government and the monetary authority. With the relatively greater increase in money-incomes of some classes in the community due to the investment programmes of the government, and due to the pressure of increased demand of these classes for consumable commodities produced by industries in the private sector, prices of these commodities must so increase that the purchasing power of the general mass of consumers will fall too short. If under such conditions bolder steps are not taken by the governments, the ordinary, "controls", with the working of which we have become familiar in India, will not serve the purpose and black marketing will be rampant.

4. It may be noted that the inflationary pressure has been far more powerful now than it was during the period of the Second World War. The index of wholesale prices at present has been over 450, as compared to 260 at the end of the war*. A part of the increase in prices, however, is due to the Korean War and a part of it is due to the devaluation of Indian Rupee in Sept. 1949. As a result of the rapid increase in prices, not only the stability of the internal cost-price structure, and the level of *income* are affected but also there have been adverse effects on the country's *export trade*, and the circumstances are created for further depreciation of the national currency. Under the present peculiar circumstances, as the wages cannot be lowered down due to the growing force of the Trade Union activity, manufacturing costs must increase as more and more money is poured into active circulation and the only way to save the export trade of the country from being depleted, is the exchange-depreciation. Already the active money (coins, currency notes and banks' demand deposits) in the community has been much increased and is well above Rs. 2,000 crores. Of course, whatever may be the methods of financing the plan, as a result of the government expenditure on various development programmes the prices are bound to rise since some of the idle money will be made active. The rise in prices will be steeper if under circumstances the government resorts to deficit financing for meeting the gap of Rs. 290 crores in the amount of first part of the plan. For, the reason is, that the active money in the community will increase to further extent, the money in-

* *Economic Adviser's Index Numbers of wholesale Prices*:

Base: Year ended Aug. 1939.

Month & Year	*General Index of prices*	*Importance of the date*
September 1945	242.2	Close of the Second World War
August 1947	299.3	Declaration of India's Independence
October 1949	389.0	Devaluation of the Indian Rupee (Sept. 1949)
November 1951	435.4	Raising of the Bank-rate by the Reserve Bank of India

comes of the consumers will increase and as a result of these factors the growing excess of demand over supply will lead to further rise in prices unless steps are taken by the government to increase supply of consummable and other goods. But whatever the increase in supply, it would be limited partly because the factors of production are diverted for the execution of the programmes of the Plan and the foreign aid to meet so great a scarcity might not be forthcoming and partly because consumption demands may be so acute that considerable amount of increase in supply would be easily absorbed. And further, the increase in inflationary pressure will not affect the prices of all commodities similarly as the unequally increased incomes of different people will exert unequal pressure on demand for various commodities and as a result of this the relative price structure will be upset. For all the purposes indicated above, namely the maintenance of export trade without exchange-depreciation, the relative stability of the cost-price structure, an appropriate price policy is the primary need of the Plan.

5. The Five Year Plan does provide a price policy, the main ingredients of which are, a disinflationary fiscal policy; an export and import policy designed to make full use of the sterling balance releases available; a monetary policy calculated to act as a brake on speculative investments and encourage a larger flow of savings on to the market and an increase in output by the way, for instance, of longer hours of work or through greater technical efficiency. The planmakers, however, are not certain about the effectiveness and success of the measures conceived and hence the policy seems to be hesitating. A strong disinflationary fiscal policy is difficult to be pursued in a period of the investment programme and more particularly because there is no certainty as to how the gap of Rs. 290 crores is going to be made up. Inflationary pressure under such circumstances can be counteracted by reducing the level of consumption or by slowing down the pace of investment programme. Reduction in the already low level of consumption would bring a great proportion of population on the verge of partial starvation. Further, general reduction in level of consumption would not be possible as money incomes are not equally distributed, and due to shift in demand for substitute products prices would increase unless, of course, there is "blanket control" of prices of the commodities, and the essential commodities, are distributed among the entire population through very efficient and uncorrupt rationing system. On the other hand, slowing down the pace of investment programme would mean to defeat the very purpose of the plan for the targets fixed would not be achieved in the period of the plan. Both these things are undesirable and therefore disinflationary fiscal policy is difficult to be pursued. It must be borne in mind in this connection that the central and state provincial governments are expected to create surpluses on revenue account to the extent of Rs. 130 crores and Rs. 81 crores respectively, for financing the plan.

India may adopt an export-and-import policy designed to make considerable use of the sterling balance releases available, but to what extent Great Britain would release sterling balances would depend upon the capacity and willingness of that country to adopt a policy favourable to India's purpose. The success of the import-export policy adopted by India would depend upon, therefore, the foreign trade and the fiscal policies of Great Britain. Of course, an import surplus can be created by the adoption of a suitable foreign trade policy and the essential consumers' goods can be made available in India. But taking into consideration recent trends in Great Britain's balance of trade position, she is more likely to

increase her export trade with the U.S.A., Canada, Argentine and other agricultural countries which would be in a position to supply food articles to the British people and essential raw materials for the British industries. Great Britain may, however, provide manufactured goods to India. There is a greater possibility that in Great Britain factors of production would be diverted to increase the production of those goods for which there is greater demand in agricultural countries mentioned above. Maximum advantage may, however, be derived from the sterling balances if the released amounts of sterling balances can be got converted into dollars or other foreign currencies. But Great Britain would not allow convertibility of pound sterling into dollars and other foreign currencies, if exchange position of the pound is likely to be endangered. The success of the policy, therefore, depends upon how the Indian Government secures larger releases from India's sterling balances. If, however, capital goods and equipment are to be secured from other countries India will have to increase her export trade at the cost of the internal scarcity of consumers' goods and hence the increase in the prices of such goods. The prospects of the success of the export-and-import policy designed to maintain stability of or to bring down, the level of domestic prices are limited.

The planmakers refer to a monetary policy which would act as a brake on speculative investments and would encourage larger flow of savings on to the market. As a result of the investment programme of the Government the volume of active money is likely to be increased and the larger flow of money savings would depend upon how the government can encourage people to curtail their present consumption. The general tendency in the period of inflation or of the increase in the volume of active money, is to save less in terms of money and more in the form of real goods. Generally, money savings would not come directly to the market; they come indirectly through commercial and savings banks. The commercial banks use public money with them as a basis for credit expansion. The extent to which the commercial banks can expand credit depends upon the state of trade and investment and their liabilities to maintain a certain percentage of their assets as their deposits with the Central Bank and their still money. The process of credit expansion by banks may, however, be counteracted by increasing the percentage of their assets which the banks are required to keep as their deposits with Central Bank or the Reserve Bank. But in order to see that the needs of Private Industry and trade are satisfied in a particular state of trade, the monetary authority cannot venture to adopt a contractionist policy. And further under the changed post-war situation the rate of interest has ceased to be the lever of the economic system. An increase in the rate of interest can no more be employed for effecting a fall in the prices of the commodities, for the trade union activity is so strong that neither wages can be lowered down nor labour can be disemployed. Moreover, due to the artificial scarcity of essential and other goods created by the imposition of customs tariff, the industrialists are ready to borrow money Capital at any price as they feel confident that the commodity produced will fetch higher price in the market. The alternatives for such situations are an economic chaos or the total planning of life and resources by *over throwing* the basis of the present society and the purposeful direction of community's productive resources. The contractionist monetary policy would not serve the purpose in the present state of affairs. The monetary authority should think of maintaining the stability of domestic prices at the present level and as far as pos-

sible remove the disparities in the relative-price structure. The right policy for the government would be not to attempt to bring down prices from the present level, but to see that they do not rise above that level. For this purpose the government should launch vigorous borrowing programmes in the period of the plan and should take over the entire mass of increased savings for the investment programme; and this process should be continued until the end of the period of the plan.

Lastly, the planmakers point out that an inflationary trend in prices would be counteracted by the increase in output by way, for instance, of longer hours of work or through greater technical efficiency. It may seem ridiculous to suggest longer hours of work when the trade union activity is so strong in the country. The workers' organizations would never agree with any wage-cuts, or unemployment or an increase in the hours of work. Improvement in technical efficiency, however, cannot be achieved unless the worn-out machinery is replaced. Replacement of the old machinery cannot be effected unless the entrepreneurs think that the old machinery is *unprofitable* as the replacement of the machinery depends upon the imports of new machinery and plant and other equipment.

6. It can be seen from the above discussion that the plan does not provide an efficient price policy and the planmakers cannot be blamed for that. For the reason is that many in this country have very hazy notions about the structure and the working of a "Mixed Economy". Prices may correspond to costs in a free competetive economy with small production units or in a socialist economy with its system of accounting prices; but the problem becomes all the more difficult in a "Mixed Economy" with its "Private and Public Sectors" — the two blades of scissors between which is caught the poor consumer.

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An interesting story is told about Abul Fazl, the author of the celebrated "Ain-i-Akbari". An incident is related to show how extensive even at that time his learning was. A manuscript of a rare work of Isphahani happened to fall into his hands. Unfortunately, however, one half of each page, vertically downwards from top to bottom, was rendered illegible, or was altogether destroyed by fire. Abul Fazl determined to restore the missing half of so rare a book, cut away the burnt portions, pasted new paper to each page, and then commenced to restore the missing half of each line, in which attempt he succeeded after many careful perusals. Soon afterwards, a complete copy of the same book turned up, and on comparison it was found that in many passages, there were indeed different words, and in a few passages new proofs had been adduced: but on the whole the restored portions presented so many points of extraordinary coincidence that his friends were not a little astonished at the thoroughness with which Abul Fazl had worked himself into the style and mode of thinking of a difficult author.

BLOCHMANN: Tr. of the Ain-i-Akbari. Cited by Col. G. B. Malleson in "Akbar" in the "Rulers of India" series.

FUNDAMENTAL RIGHTS

By

R. AUTAR SINGH (F.Y. Arts)

THE struggle for the freedom of the human mind is as old as Athens. For it was here, in the peninsula of the Peloponnese that the first democratic experiment was made, after the end of the Greco-Persian war, which brought undying glory to little Athens. The greatest contribution of the Greeks is their love for freedom and it was this ideal that was most dominant in Athenian political life.

The Renaissance brought to Europe the Greek ideas of liberty and freedom and also their sceptical outlook and made the people conscious of their political rights. In England, right from twelfth century onwards the Parliament and the kings were fighting for supremacy, and this struggle culminated in the supremacy of the Parliament which became formally established in 1688.

To the rest of Europe, however, the benefit of freedom came only in the 19th century with the victory registered by the doctrine of liberalism, the keynote of which was individual freedom. The fight for the freedom of the human mind has been long, and during this long course the content of the concept of freedom has also changed considerably. The Greeks never dreamt of demanding or exercising any right as against the State, whereas, the moderns demand and exercise such rights.

The first declaration of such rights was made by the French National Assembly in 1789, when under the leadership of Mirbeau it declared, flambouyantly, "The Declaration of the Rights of Man". Thomas Jefferson insisted upon the insertion of such fundamental rights in the American Constitution. It, therefore, became the American Bill of Rights. The end of the First World War found such rights entering many constitutions of Continental Europe.

In England, there is nothing like a code of fundamental rights. Two of the most notable features of the British Constitution are the supremacy of the Parliament, and the prevalence of the rule of law as opposed to the operation of arbitrary power. The Constitutional struggle of the 17th Century between the kings and the Parliament of England culminated in the charters of the Petition of Rights of 1628, the Bill of Rights, 1689 and the Act of Settlement, 1701. These Acts exploded the divine right theory of Stuart Monarchs and established the supremacy of Parliament in the place of Royal absolutism. The liberty of the subject in England is, as Lord Wright had said, "Liberty confined and controlled by law, whether common law or statute."

The fathers of the American Constitution were unwilling to trust and give the whole authority of civil liberty to an omnipotent legislature, even when that legislature was constituted wholly of popular representatives. They thought that the majority in the legislature may enact such laws as would be detrimental to the interest of the minorities.

The framers of the American Constitution proceeded on the theory that the elementary rights of the individual such as his right to life, liberty and property, to free speech and free press, freedom of worship and assembly should not be

drawn into the vortex of political controversy or be placed at the mercy of a majority.

The fundamental rights are inserted in the Constitution of India, because India, like U.S.A., has large number of minority groups. If these groups are to live in peace and amity and contribute to the common good of the land, they must be made to feel that their basic liberties are secured against the whims of legislative majorities and that they can directly appeal to the courts when these liberties are invaded. The recognition of such inalienable rights of the individual also shows that the state exists for its subjects, to secure their welfare and to enrich their personality. As India is a democracy, certain rights are absolutely necessary for the effective working of the democratic machine. A democracy should work for the benefit of the governed. Only such government can be called democratic, which not only works by the majority, but which also affords opportunities to minorities to convert themselves into majorities.

In England, as Lord Wright has observed "The safeguard of the British liberty is in the good sense of the people and in the system of representative and responsible government". Professor Dicey has pointed out two characteristic traits of the British rule of law.

"No man is punishable or can be lawfully made to suffer in body or goods except for a distinct breach of law established in the ordinary legal manner before the ordinary courts of the land. In this sense the rule of law is construsted with every system of government based on the exercise by persons in authority of arbitrary or discretionary powers of constraint."

All people are subjected to the rule of law irrespective of their social status. The supremacy of English Parliament subjects individual liberties to possible encroachments. At any time, Parliament by law, can liquidate civil liberties. Possibilities of such encroachments should as far as possible be avoided by means of safeguards.

The American constitutional convention of 1787, was not able to satisfy the demand for such constitutional rights and safeguards as were considered desirable by a large number of people. This widely felt apprehension was removed by the passage of ten amendments, subsequently moved by Madison in the first meeting of the Congress, which found ready acceptance in the majority of the states. These are more familiarly known to us as the American Bill of Rights.

The due protection of laws is secured to all, irrespective of race, colour or nationality. Persons can be deprived of life, liberty or property, only in accordance with procedure established by law or by due process of law. Sovereignty is the source of law, but when sovereign powers are delegated to the agencies of government, sovereignty itself remains with the people by whose sanction and for whom all governments exist and act. The rule of law and not arbitrary government must prevail. There must be a reign of just and equal laws, so that in the famous language of the Massachusets Bill of Rights the Government of Commonwealth "may be a government of laws and not of men".

For the realization, then of such a government as would ensure a rule of law, in the absence of any democratic traditions, the right of individuals must find a written expression. In the absence of such written rights, the democratic machine, in such cases, may not operate. The case for the incorporation of such rights in the Indian Constitution is, therefore, all the more vital, as India does not boast any considerable experience in the working of democratic institutions, the lack

of which, may result into the deterioration of the democratic machine.

Consciously guided by this fact, the Indian constitution makers incorporated a chapter on Fundamental Rights, contained in Articles 12 to 35. A critical account of such of the Articles as form the substance of the freedom or liberty guaranteed to an Indian Citizen may reveal the extent and degree of our young democracy.

The right to freedom of speech and expression and the right to assembly, are subjected to certain restrictions. The former is subject to the law relating "to libel, slander, defamation, contempt of court or any matter which offends against decency or morality or which undermines the security of, or tends to overthrow, the State". While the former part of this particular clause seems rational and therefore acceptable, the latter part is capable of being subjected to executive abuse. The terms, "decency," "morality", and phrases like "undermines the security of, or tends to overthrow, the State", can be made to have a very wide connotation. These terms have also not been defined in the Constitution and so in the hands of an unscrupulous executive their definition and import may be stretched to such an extent, as would embarrass the exercise of this right. Democracy is a government by discussion and persuasion. The wishes and the will of the people must be provided, adequate and untramelled channels of expression. As Mr. Justice Franfurter observed, it was the cardinal faith of every citizen that "the channels of enquiry and thought must be kept open to new conquests of reason however odious their expression may be to the prevailing climate of opinion." As Mr. Justice Brandeis once observed, "Freedom to think as you will and to speak as you think are means indispensable to the discovery and spread of polltical truth: that without free speech and assembly, discussion would be futile: that with them discussion affords ordinarily adequate protection against the dissemination of noxious doctrine: that the greatest menace to freedom is an inert people." To quote, Mr. M. Ramaswamy "a healthy and vigorous society has no reason to be afraid of the intellectual ferment of new ideas, ideas which at first sight might seem crude and repellant. Humanity has more to lose than to gain by such suppression. In the long run the chaff will be winnowed away from the grain and only those ideas will survive which have the power to get themselves accepted in the free competition of the market". Such fermentation of ideas as is necessary to the growth of healthy and vigorous society might be made impossible if the executive is allowed to run amuck, as would happen if all those vague terms were given wide import. In so far as these terms are capable of being stretched beyond their legitimate sphere, they are pernicious. These various restrictions are capable of misconstruction and so are dangerous.

The right to assembly is to be exercised peaceably and without arms, and is subject to any law relating to public order and reasonable restrictions which may be imposed upon the exercise of the right. The words "Public Order" and "reasonable" have not been defined. The term "reasonable" can have no meaning if it is not justiciable. A law passed by the Parliament cannot be deemed reasonable simply because it has been passed by the Parliament. The judiciary should be left free to interpret the term "reasonable". It is vital in the interest of democracy that the building up of public opinion is made facile. A healthy democracy must afford opportunities for the minority to convert itself into a majority. If the terms "reasonable" and "public order" are interpreted by a transitory majority to its own advantage, democracy would stand in imminent danger.

The danger to the freedom of the Press remains. The executive may at any time tend towards the suppression of this freedom. Even admitting that freedom must always be ordered freedom the restriction on the exercise of the right of freedom of expression must not be flexible and capable of abuse. Otherwise even the law of libel may come to be abused. "The administration of government is growing more and more complex and with it opportunities for malfeasance and corruption have multiplied, crime has grown to serious proportions and the danger of its protection by unfaithful officials and the impairment of fundamental security of life and property, by criminal alliance and official neglect only emphasize the growing need of a vigilant and courageous Press." It is not unlikely that public officials, whose character and conduct remain open to debate and free discussion in the Press, find their remedies for false accusation in actions under lobel law."

Article 21 pertains to protection of life and personal liberty. It lays down that a person shall be deprived of his life or personal liberty only in accordance with procedure established by law. But procedure established by law is enacted by the legislature and so is capable of change in legislative hands. Procedure means the mode or manner in which a person is arrested or detained and in so far as it is subject to a facile change by ordinary legislation the guarantee of protection of personal liberty is only nominal.

Article 22 provides for protection against arrest and detention in certain cases. Every person arrested and detained in custody must be informed of the grounds of his arrest and has the right to consult and be defended by a legal practitioner of his choice. A person thus arrested has to be produced before the nearest magistrate within a period of 24 hours after such arrest, excepting when a person is an enemy alien or is arrested or detained under any law providing for preventive detention.

There is however according to Article 22 provision in the Constitution for preventive detention. Any person arrested or detained under any law providing for preventive detention cannot be detained for a longer period than three months, unless the opinion of an Advisory Board is obtained in this period, allowing the extension of such detention period. Though provision is made to communicate to the person arrested the grounds of his arrest, the grounds of arrest may not be disclosed if such disclosure is considered to be against public interest. The Parliament may by law prescribe the circumstances under which, and the class or classes of cases in which, a person may be detained for a period longer than three months under any law providing for preventive detention, without obtaining the opinion of an Advisory Board. Parliament may even prescribe a procedure to be followed by an Advisory Board to report whether there is sufficient ground for detention.

Thus article 22 gives very wide powers to the executive. The term preventive detention is no where defined. It is mainly a crisis provision but its exercise is not confined to a period of crisis. It may be illegitimately used even when circumstances do not warrant its exercise. This provision is capable of considerable misuse and abuse in the hands of an unscrupulous executive. It can be utilised to suppress and gag all political opposition and if this were to happen and it is quite likely that it will happen, it will be the end of democracy. It facilitates the easy emergence, of a dictatorial government by giving a transitory majority overwhelming powers which it would be reluctant to lose. The experience in India has not been such as would give much ground for optimism and the

majority has provided enough proofs in this regard. This provision is a substantial qualification to the Right to Freedom and if used unscrupulously it will completely suffocate democracy. It makes the value of the Right to Freedom very doubtful indeed! As a matter of fact it leaves no room for doubt!!

Article 31 prohibits compulsory acquisition of property. It provides that no person is to be deprived of his property save by authority of law and also provides that any law which authorises the taking of such property for public purposes shall also provide for compensation. No such law providing for the compulsory acquisition of property made by a state legislature is to have effect unless, having been reserved for the consideration of the President, it has received his assent. The assent of the President is made essential to secure that the provision for compensation and its payment is fair and just.

Thus legislative freedom to make economic adjustment demanded by the complex conditions created by the rapid march of science in industry has been seriously impaired by constitutional restrictions. It is only to be expected that this article will be invoked in the future to challenge the constitutional validity of legislation designed to make economic adjustments in the dynamic conditions of modern economic and social life. Vested interests will take refuge behind these constitutional battlements and successfully torpedo attempts made by state legislature to subject economic power to social control. And if the difficult and complicated economic problems facing us are to be solved, legislation should not be subject to such constitutional limitations and restrictions. If, moreover, all questions of compensations are left to be determined by the President who represents the executive, the executive will be in a position to perpetuate, the present class structure of the society, if it so desires. If any economic advancement is to be made to improve the standard of Indian life it cannot be made within the present economic frame-work of society. Our economic problems will defy solution if such constitutional restrictions were to be placed, making any economic advance impossible. The article merely reveals the nature of the economic frame-work within which economic advancement is to be made, a structure which has come to be rejected by modern society, as incapable of furthering human welfare.

In so far as the actual enjoyment of our freedom depends upon our accessibility to means for its effective exercise it is only pertinent to examine the right to constitutional remedies, which is a constitutional attempt to ensure effective exercise of fundamental rights. Our constitution makers have provided comprehensive machinery for the enforcement of our several fundamental rights, whenever encroachd upon. This machinery provides for the right to move the Supreme Court, by appropriate proceedings in the form of petitions or applications for the issue of writs, in the nature of Habeas Corpus, Mandamus, Prohibition, Certiorari and Quo Warranto. Though the Supreme Court and the High Courts are empowered to issue such writs, the Parliament may by law empower any other court to exercise such powers within the legal limits of its jurisdiction, a necessary expedient when the territory of the state is so vast and the possibility of infringements so great. The necessity of easy and effective remedies for the protection of these important rights cannot be over-emphasised. Apart from these remedies, any person can take objection to any law in any court on the ground that it is 'ultra vires' the constitution. It is recognised, however, that when the safety of the state is in danger, the existence of rights and their constitutional remedies is embarras-

sing to the protection of the state. This recognition provides for the curtailment or even suspension of the rights and their remedies in times of emergency. The power given to the President to declare emergency is absolute and uncontrolled and he is the sole judge to decide whether a grave emergency exists or not. He is thus given a long rope.

Apart from such emergency legislation, in normal times the fundamental rights and their constitutional remedies cannot be curtailed or suspended except by amendment of the constitution.

Apart from inclusion of the rights in the text of the constitution the very doubtful value of our several fundamental rights makes discussion of constitutional remedies irrelevant. The severe condition of our liberty results in the very negation of democracy. When liberty itself is severely restricted, constitutional remedies cannot bring it within the realm of practical utility.



Henry Schliemann, the discoverer of Troy and Mycenae, knew 18 languages and in each language he had learned two books by heart. He was the greatest linguist of his age and the untrained archeologist. He made up his mind to discover the ancient Homeric cities even when he was eight years old. And he stuck to it for 44 years! As a boy Henry could be seen even at street crossings with a book in hand. He learned Dutch, English and French in the same year. He did Spanish, Italin and Portuguese each in six weeks. Henry's gift for languages made him a perfect cosmopolitan. He travelled all over the world. Henry entered business but unlike most businessmen Henry was scrupulously honest. He never allowed business to absorb his mind. He learned to speak and write both ancient and modern Greek. He also learned Arabic, memorizing the whole of the Koran. To prove his perfection, he went to Mecca, put on a Turkish costume, tucked a prayer carpet under his arm, and entered the Kaaba, the Muslim Holy of Holies, reciting the Koran. As an additional precaution he had himself circumcised, for had he been identified he would certainly have been killed. At 42 he set out, Iliad in hand, to discover the ancient cities. Scholars laughed at him. They thought that Troy never existed. All that he now needed was someone to share his faith. So he decided to get married. The qualification for the bride was the capacity to recite a long passage from Homer in the ancient Greek! He set out to Athens to marry Sophie, a beautiful Greek girl who had passed his difficult test. Sophie had a difficult time with this explosive genius. He would wake her up at 5 o'clock in the morning to ride on horseback or to swim down the Phaleron! His method of teaching her languages was ruthless. He would speak to her only in French and as soon as she had learned to understand French he would switch on to another langauge. It was this indefatigable genius who discovered the Homeric cities of Troy and Mycenae during the last quarter of the 19th century. The scholars were now given ample chance to laugh on the wrong side of their mouths!

Based on the sketch of Henry Schliemann by his 70 year old daughter Andromache Schliemann Melas in the Reader's Digest, June, 1950.

India's First Five Year Plan

By

CHABLANI, HARGOBIND L. (II Year Arts)

DURING the last few decades, the idea of planning has become so very popular, that there are very few people, who would object to planning as such. The controversies about planning, do not refer to 'plan or no plan', but the kind of planning, a nation is going to have. In fact, planning is a way of organising and utilising resources to maximum advantage, in terms of certain defined social ends. In most of the countries of the world, in which planning has become a permanent feature of the economy, it has been reported to, for increasing the national income, the maintenance of 'full employment', the progressive equalisation of personal income, and raising the general standard of living. As compared to the general objectives of planning, to the objectives of the First Five Year Plan are very modest. It has been proposed, to increase the production of essential consumption goods, by the end of 1955-56, so as to restore the pre-war level of consumption. The nature of planning depends upon the methods and means adopted for the implementation of the programmes embodied in the plan; that is, the nature of a Plan can be seen from the appropriateness and effectiveness of the weapons and methods of planning.

Planning of resources can be carried out either by the central directions of the resources or by the working of the price mechanism and providing price inducements to production or both. Under the Five Year Plan, as the ideal is the realisation of a 'Mixed Economy' with its private and public sectors, the use of both, the direction of resources and price inducements *has to be made*. However, while making use of the price mechanism for purposeful direction of resources planning needs an appropriate price policy carefully worked out in detail. In a 'Mixed Economy' therefore, the soundness of the plan and its proper implementions depend upon the sound price policy and efficiency of administrative bodies. From the recent experience of the working of price-control in India, it is very much doubted, whether that degree of efficiency in management and administration which the plan needs, would be forthcoming. Further, a planned development of resources may lead to the centralisation of economic power. The centralisation of economic power, however, is undesirable, in so far as it leads to an encroachment upon the individual freedom. It is for this reason that in order to safeguard political *and other freedoms*, economic power should not be left concentrated *at one point*. If concentration of economic power is, at all essential for the planning of resources, then at least political consciousness must be so developed in the country, that the economic power of the government will be regulated by popular checks. In planning our resources, the dangers of bureaucratisation must be avoided. For this reason it seems that the Planning Commission has accepted 'Mixed Economy' as a suitable form of economic structure for the country. There is no distinct set of principles which underlie the working of a 'Mixed Economy'. 'Mixed Economy', as we have come to know, may be better indicated as 'controlled capitalism'. The Commission maintains that local autonomy and devolution of economic power are

imperative for off-setting over-centralisation which saps initiative and enterprise.

2. A mere glance at the structure of the Five Year Plan is sufficient to show the high priority and importance that are given to agriculture and power and irrigation projects. Industry seems to have been comparatively ignored. According to the estimates of the Planning Commission, India at present is having food deficit to the extent of 3 million tons a year. To make as much available in 1956 as was available in 1950, allowing for anticipated increase in population to the extent of 26 millions, i.e., 13.76 ounces per adult per day, the additional food production required is 6.9 million tons—if per capita availability is to be raised to 14, 15 or 16 ounces per adult, per day, the additional production required would be 8.2, 12 and 15.8 million tons respectively. According to the estimates of the Planning Commission however, the increase in food production would be to the extent of 7.2 million tons.* This MUCH increase in food production, would be a result of the provision of more irrigational facilities, land improvement, manure and fertilisers schemes. Under the targets fixed, however, the increase in area under irrigation would be 8.7 million acres. The Planning Commission realises that along with annual food deficit to the extent of 3 million tons, India requires, raw jute and raw cotton, for her jute industry and cotton textile industry. The fulfilment of targets fixed for food production, jute and raw cotton would depend upon the completion of river projects, within the stated period. The speedy execution of the development programmes would depend upon, to a large extent, on availability of iron and steel goods, cement and other building-material and technical skill that are essential for the completion of river projects in India. Further, owing to the construction programmes and investment schemes in the private sector, the prices of such materials as iron and steel goods and cement, would rise. As a result of increase in cost and difficulties in obtaining the essential building material, the development schemes may take longer time, than what has been stipulated under the Plan. For this reason, therefore, the development of iron and steel industry, cement and heavy chemicals and such other basic industries, is essential for the completion of big river projects and successful execution of the development schemes, in private as well as public sectors. If, targets in respect of food, raw jute and raw cotton are to be achieved, not only must greater area be provided with irrigational facilities but also the total area under cultivation and the per acre yield in respect of food crops, must also be increased. For increasing the national income, there must be simultaneous development in industry and the means of transport and communications. Under the Plan, only 6.6 per cent of the total expenditure is to be devoted to the development of basic industries. In comparison with the needs of industrial expansion, the amount of Rs. 101 crores to be devoted to industrial development, is much less. For increasing the export trade of the country, manufactured commodities must be produced in India, at lower costs. No doubt, the availability of cheap and sufficient electric power or the industrial expansion, depends upon the completion of the power projects but along with this, for increasing the technical efficiency, basic industries must be fairly well developed. It seems from the amount that is assigned for industry, that the development of industries for the manufacture of plant and machinery, spare parts of machinery, electrical appliances and even tractors and other agricultural machinery, would not be brought about to the extent of the needs

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* See Appendix on Pp. 33-35.

of the industrialisation of the country. Under the Plan about Rs. 255 and Rs. 80 crores have been assigned for the provision of social services and rehabilitation. For the rehabilitation of displaced persons, certain amount of expenditure is no doubt, necessary. The displaced persons must be provided with shelter but as for the other needs of the displaced persons, the problems can be automatically solved, if the displaced persons are provided wih employment and attempts are made by the government to effect a progressive equalisation of income. With Rs. 255 crores to be spent on social services, many of the social and economic problems of the industrial labourers, backward classes can be effectively tackled, but if there is such a choice as to the utilisation of resources to the best advantage, particularly under prevailing circumstances, then much of this amount to be spent on social services can be better utilised or the expansion of industries. This does not mean, of course, that there is no necessity for the provisions of social services in India.

The effect of the investment programme upon prices and the living standards of the people, depends upon the ways and means of financing the plan and the taxation policy. It is indicated that for the first part of the Plan, the resources available to the centre and the state governments have been estimated at Rs. 1,120 crores. There is still the gap of Rs. 290 crores to be made up. The makers of the plan expected, that foreign aid to this extent might be forthcoming, failing which, the gap can be made up by deficit financing or through sterling balance releases. If the gap of Rs. 290 crores is made up by deficit financing the prices would increase to a further extent than to what they are expected to increase, it normal way of financing are resorted to. Whatever the ways of financing the plan, as a result of investment programme, the volume of money in circulation in the community is bound to increase, and as a result of this prices would increase, unless the inflationary trends of prices are checked by an appropriate price policy, which should provide for effective price controls, rationing of essential commodities, vigorous borrowing programmes, disinflationary fiscal policy and the regulation and control, of the credit mechanism by the Reserve Bank of India.

The plan-makers have made it sufficiently clear, that a part of the capital for financing the Plan, would be raised by creating surpluses on revenue account of the central and the state governments Such revenue-surpluses cannot be created, unless either taxation is increased or government expenditure is curtailed. There have been obvious limits to the curtailment of expenditure of various departments of government. The revenue-surplus envisaged under the plan can be realised by the adoption of suitable taxation policy. Under the Plan, direct taxation is to be increased and measures are to be taken against tax evasions. According to the taxation policy of the Plan, the states have been asked to create surpluses on revenue account and finance their plans through increased land tax, sales tax, entertainment tax, motor vehicle tax and state duties. It is the most welcome feature of this policy that death duties are going to be introduced for the first time in India. The death duties or the inheritance tax would go a large way to bring about greater equalisation of income in the community. The plan-makers also envisage a population policy, according to which, it has been suggested, that the growth of population should be checked by the propagation of use of contraceptives *and other artificial means of birth control.* For the spread of knowledge concerning the use of contraceptives and the means of birth control *it is suggested* that birth control clinics should be opened by the government in various parts of the country. It is

doubtful, however, how far propaganda for the use of artificial means of birth control, would be successful, as religious and moral sentiments dominate the minds of the Indian people.

The right to property is the corner stone of the economy, envisaged under the Plan. The plan-makers have not touched the sanctity of the right to private property. And wherever it has been advocated, that the industry should be nationalised in the wider interests of the community in general, *due* compensation would be paid to the present property-holders in that industry. Even in the field of agriculture, the size of the unit of cultivation is to be increased through the organisation of co-operative farming societies. It can be seen however, that the co-operative farming societies have been organised in various parts of India since 1920 but a very small proportion of agricultural land has been cultivated, on the basis of co-operative farming. The small holders in India have shown a peculiar dislike for the consolidation of their holdings. The parts, where consolidation of holdings and co-operative farming have achieved some degree of success, have been the regions where land is homogeneous and the administrative machinery is efficient. It has been pointed out that the ultimate purpose of encouraging co-opertive farming is to establish co-operative village management.

The success of the Plan is to be measured from the increase in the national income that can be brought about. One of the prominent periodicals, devoted to economic thought, the "Eastern Economist" has made a very pessimistic estimate of the increase in the national income of India, even if the Plan is faithfully and successfully carried out.

In the winter of 1506 *Babur was leading his men through the Zirin Pass. The situation seemed hopeless. The storm was violent; the snow was deep; and the pass was so narrow that but one person could pass at a time. Still Babur pushed off, and at nightfall reached a cave large enough to admit a few persons. With the generosity which was a marked feature of his character he made his men enter it, whilst shovel in hand, he dug for himself a hole in the snow, near the mouth. Meanwhile those within the cave had dicovered that its proportions increased as they went further in and that it could give shelter to fifty or sixty persons. It is only then that Babur entered shared with his men their scanty provisions. It was selflessness of this kind that made Babur the born leader of men that he was.*

(Babur's Memoirs)

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APPENDIX

India's Five Year Plan At A Glance

Estimated cost in crores of rupees.

I.	FIRST PART OF THE PLAN	1493
	SECOND PART OF THE PLAN	300
	TOTAL	1793

II. EXPENDITURE ON VARIOUS ITEMS IN THE FIRST PART OF THE PLAN AND PRODUCTION TARGETS.

Items.	*Expenditure in crores of Rupees.*	*% expenditure to the Total*	*Production targets fixed.*
Agriculture and rural development	191.69	12.6%	To increase the production of:— *Million.* i) Food grains by 7.2 million tons. ii) Raw jute (400 lbs. bales) .. .. 2.06 iii) Raw cotton (392 lbs. bales) .. .. 1.2 iv) Oil seeds (tons) .. .. .. .375 v) Sugar (gur tons) .. .. .. .69
Irrigation and Power	450.35	30 %	i) To increase the area under irrigation by 8.7 million acres. ii) To provide additional power of 1.1 million Kws.
Transport and communication ..	388.11	26 %	Rehabilitation of railways so as to reach pre-war standards.
Rehabilitation	79.00	5 %	Rehabilitation of displaced persons.
Others (including miscellaneous expenditure, aid to Kashmir, expenditure for Andamans and North East Frontier agency.)	27.6	2 %	Aid to Kashmir for her development schemes and miscellaneous things.

Items.	*Expenditure in crores of Rupees*	*% expenditure to the Total.*	*Production targets fixed.*
Industry	100.99	6.6%	Expansion of the capacity of industries producing iron and steel goods, heavy chemicals and other products of basic importance and assistance to cottage industries. i) *Cotton textile industry.* The output of the cotton textile industry to be raised to 4500 million yards of cloth. The production of handloom industry to be raised to 1900 million yards of cloth. This level of production will raise per capita cosumption of cloth from about 13.4 yards in 1949-50 to about 15 yards in 1955-56 after allowing for exports of about 600 to 700 million yards. ii) *Sugar Industry.* To increase production so as to raise per capita consumption of sugar from about 6.3 lbs. in 1949-50 to about 8.3 lbs. by 1955-56 and to increase production of *gur* and *khandsari* so as to raise consumption of them from about 22.8 lbs. to about 24.4 lbs. iii) Production targets for other industries are given below:—
Social services (including education, health, labour welfare, backward class welfare and housing)	254.22	17 %	Promotion of education, improvement in the standards of health and the provision of housing accommodation. Under the plan about 125000 subsidized houses for Industrial workers are to be constructed.
Total expenditure	1493	100 %	

	1950-51 (actual)	1955-56 (targets)
Steel (000 tons) . ..	10,55	13,15
Cement (000 tons)	26,13	46,00
Aluminium (000 tons)	36	2,00
Paper & paper board (000 tons) ..	1,09	1,65
News print (000 tons)	..	24
Salt (000 tons) .. .	26,22	30,75

III. SOURCES OF FINANCE FOR FIRST PART OF PLAN.

SOURCES.	(Amount in crs. of Rs.)
i) Total resources available to the Centre for development expenditure and for assistance to States (The amount of Rs. 641 crores includes the surpluses of the Central Government's revenue account for the next five years to the extent of Rs. 130 crores; resources normally set apart in the revenue account estimated at Rs. 118 crores; resources available from Capital account to the extent of Rs. 36 crores and resources available for Railway development out of the ordinary revenue of the Railways to the extent of Rs. 30 Crores.)	641
ii) Resources available to the States (The amount of Rs. 480 crores constitutes the surpluses of the State Governments on revenue account to the extent of Rs. 81 crores; resources normally set apart in revenue account for various schemes to the extent of Rs. 275 crores; resources available from Capital account to the extent of Rs. 124 crores.)	480
iii) Amount credited on account of food aid from U.S.A.	82
	1203
Deficit	290
	1493

After taking into consideration the finance available from all sources indicated above it can be seen that a gap of Rs. 290 crores is left. It has been hoped that the foreign assistance to the extent of additional Rs. 290 crores may be forthcoming. We may note here that the second part of the plan covering Rs. 300 crores depends solely upon the foreign assistance. Hence the total of foreign assistance required is Rs. 590 crores. The deficit of Rs. 290 crores may, however, be met partly by the releases from India's sterling balances if an appropriate export-import policy has been adopted.

Insects And Their Economic Importance

By

MIRAN MOHIUDDIN (I.Sc.)

LIFE exists almost everywhere on this globe. The environment of man includes not only physical objects, but also a large variety of animals. These animals differ in various ways. Some of them are immensely small and compared to them some others are large monsters. Some of them are beneficial to human beings and some others are dangerously harmful. A successful adaptation to our environment, therefore, demands scientific knowledge of the nature and habits of these animals, so that we can take due precautions against the harmful animals and exploit the beneficial animals for our purposes. Until and unless we know the harmful organisms and the injuries done by them to us and take precautions against them, we can never lead a free life. By the by, it is also useful to know about the part played by the animals which work for our welfare in positive manner. That branch of zoology which deals with such problems is called *economic zoology*.

Here we will concern ourselves with insects which belong to one group of such animals and consider briefly the injuries and benefits which proceed from their behaviour.

Entomology is the branch of zoology which deals with the scientific study of the class *insecta* of *phylum Arthropoda*.

Let me give one or two instances of the great importance of the study of insects in solving our various economic problems. The mosquito is of particular importance to the people of Aurangabad as it is not yet known to the Medical Department of Hyderabad State as to which species of Anopheline mosquito, in this district, is the carrier of malarial parasite. The people of Aurangabad often fall a victim to the wide-spread scourge of Malaria—a disease caused by a protozoan parasite, part of life history of which is passed in the stomach and salivary glands of *Anopheles sp.*

The Bollworms—*Platyedra Gossypiella* (pink Boll Worm) and *Earias Fabia* (Spotted Boll Worm) are found to be damaging to cotton in Hyderabad State. Hence their study is of great importance to the farmers, particularly those of Marathwada in Hyderabad. In the year 1930 Agricultural Department of the State sponsored an investigation into the injurious activities of these worms with financial assistance from Indian Central Cotton Committee, as shown by the Report for 1929-30 of the *Cotton Research Botanist*, Parbhani.

The body of a typical insect is divided into three regions:—*head, thorax* and *abdomen*. Each region consists of a definite number of segments. The thorax carries three pairs of *legs* and usually two pairs of *wings*. Insects respire through openings called *spiracles* which communicate with the internal tubes, *trachea*.

Insects probably outnumber in species

all the rest of animal kingdom. Insects represent the highest grade of evolution among invertebrate animals, not only as regards complexity in structure, but also in mental development as expressed in *instinct*. They are distributed all the world over; it is, however, in tropics that insect life exhibits its greatest wealth of species and diversity of form and colouration.

Not only are many species of insects extremely dangerous to man as far as his foodsupply is concerned, but they also, are the carriers of germs causing various human diseases.

Forms like bees, wasps, ants, spiders, termites, grasshoppers, mosquitoes, flies etc. are included in the class *Insecta*. Some of these are destructive and cause a great damage indeed. White ants and termites are responsible for a great loss of paper and wood. It is wise, therefore, to take precautions against them from the beginning by keeping books and documents in steel almirahs.

A great loss to food crops and other useful vegetation is caused by the injurious insects, the locusts, large hosts of which invade the country areas in order to destroy the vast fields of crops, ready for harvest, rather mercilessly. Fruit trees are particularly attacked in all the three—stem, root and bud stages. Similarly many such insects express their wrath upon the cereals in all stages of their growth.

During rainy season innumerable insects are observed annoying Man and the domesticated animals by their stings or bites. They cause, through their pests, many infectious diseases to which man and his pets often fall victim and survive only with a great difficulty.

A large number of insects exist in association with vegetation and every kind of phanerogamic plant and every part of the plant may serve as food for one or other species of insects. Larvae of moths, saw-flies and many beetles feed openly and devour the foliage, and other larvae live concealed within the leaves, stems, roots or the solid wood. Thrips, aphides and other plant bugs pierce the plant tissues and extract the sap. There are also insects which confine themselves to devouring the flowers, seeds or even pollen, whilst bees and many moths and flies imbibe nectar.

The insects are responsible to a great extent for cross-pollination in flowers. When they suck nectar from one flower, the pollen of the stamen of that flower sticks to the body of the insects and is transferred to the stigma of the other flower at the time of their entering the second flower to obtain nectar.

Fungi of various kinds provide food and shelter to the small beetles and their larvae. In the nests of ants and termites are cultivated Fungi within special recesses. These Fungi serve as a feed to the brood.

Decaying vegetable matter is also resorted to by a vast number of beetles and flies. Dung and animal remains afford sustenance to many insects to facilitate rapid decomposition of all kinds of decaying matter.

Some of the higher groups of insects live on the lower groups by utilising them for their food. Not only this, but these small creatures, the insects, dare to live on the bodies of warm-blooded animals and provide themselves with food by sucking the blood of their host. This is observed extensively in the case of flees and lice.

Among the thousands of species of insects so far discovered, a large number is of great importance to man. They can be regarded as man's friends and allies as they help in various ways to promote his economic welfare. In some cases it appears that in absence of such useful

insects the majority of human beings would have died of hunger, as famines would have prevailed everywhere. For, the crops would have been regularly damaged by the harmful insects were it not for specific predating insects who kill the invaders causing the harm. Moreover, some of these small creatures are responsible for supplying us with Silk to a great extent. Now-a-days, no doubt, artificial silk is also manufactured, but it is not so fine and lasting as the natural one. Honey and wax, which as we know, are also products of activities of certain insects, hold a great importance in everyday life of man. Other than these insects and those already mentioned above, there are many insects which are useful and of help to man in many respects. Some of such useful insects are mentioned below:—

The silk moths secrete a viscid substance which on hardening changes into a thread. Such threads are reeled on to a spool and used for weaving cloth Silk industry is carried on in many parts of China, India, Japan, Italy and France. All of these countries have had a long established silk industry. Some of them are far advanced in it. There are three kinds of silk moths found. The first is the *Bombyx Mori,* commonly known as mulberry silk worm. This worm, it is believed, was original inhabitant of China and from there it has spread over to other countries. As its common name indicates it feeds on mulberry leaves. Hard oval shaped structures called *cocoons* are formed around the worm by the accumulation of the secreted viscid substance which later turns hard. These cocoons are allowed to float in hot water when the ends of threads of which they are composed can easily be teased out and four or five such threads are mixed and reeled on. The thread thus obtained is used for weaving. The other two kinds are *attacus recini* i.e., Eri Silk Worm and *Antheroea Paphia* known as Tasar Silk worm.

Honey bees, too, are to a great extent economically helpful to mankind. Man is largeiy supplied with honey and wax by these bees. Bees suck up nectar, the sweet matter, from the flowers. The cane sugar of the nectar is changed into grape sugar in the *crops* of these bees. The bees accumulate all the honey so obtained into the storage cells of the comb. Wax is the result of secretion of certain glands of their body. Out of the three Indian species of the honey bee, the most common is *Apis Indica.* The honey bees are social insects, and have a great discipline among them. Human beings ought to learn sociability and unity for these small insects. Though they work in thousands, the aim of all is one. The result of their labour, however, is enjoyed by us. The bees are divided into three different kinds. The first is the *Queen,* also called Fertile Female. In each hive only one queen is found. The other kind is the *Drone,* the male. Both the queen and the drone are responsible for reproduction. And there is the third kind called *Worker,* a large number of which work to provide them will all facilities: they guard the hive and take care to keep it clean. When the bees grow in number, they establish another such hive elsewhere and there too the same process takes place. In this way numberless such hives are formed and these little insects continue to fulfil the need of the human beings. Bees not only benefit man with honey and wax but also play an important part in the pollination of crops.

Another insect of important economic value is the lac insect called *Tachardia Lacca.* This is found only in India. The lac is used in wood polishes, as an insulator in electric goods, in the manufacture of lithographic ink, as a stiffening for

felts, sealing wax, gramophone records etc., etc.

There are some insects which produce certain substances of medicinal value. In many places some insects are eaten by the poor people.

There are, as has already been referred to above, several insects which destroy those small insects who are likely to damage crops. Had they not played such an important part in saving the crops, really no crop would have been left standing. Many such insects are discovered and used for killing the harmful insects.

There may be several other beneficial insects not yet discovered and it remains for young scientists to probe into that field.

I hope that this short essay will have given the reader some idea as to how much our health and happiness depend upon these tiny creations of nature.

POLITICS AND ASTROLOGY

An amuzing incident is related of a petty Maharaja who neither personally attended the Viceroy's conference nor gave his Dewan authority to act for him and who was not able to make up his mind either to accede or not to accede to India.

Since many of the princes appealed to astrologers for advice Mountbatten picked up a glass paper-weight and told the outwitten Dewan that he was himself a crystal-gazer and that, looking into the Glass he could at that moment see the Maharaja deciding in favour of immediate accession.

From Mission with Mountbatten by "Allen Campbell-Johnson."

The Triangle Of "A Tale Of Two Cities"

By

Miss MOHINI BAPAT (Inter Arts)

THE theme of a triangle of love — a woman and two men or two men or two women and a man — is as old as Adam and has always provided material for novels. This is especially true of the Victorian novels, where the type of plot that held popular appeal, was a conflict between hero and villain, which invariably ended in the triumph of the hero and a happy marriage. This theme is still exploited by our novelists and film script-writers, though it has been given a new dressing by mixing it up with psycho-analysis and the "stream of consciousness", the "dernier cri" of our generation. Dickens, who was a Victorian to his finger tips, in "A Tale of Two Cities", tones up the same old pattern of this triangle and fits it into a historical plot.

We shall see here how far he has succeeded in giving the triangle the reality of life, (for all art imitates life despite the paradox of Wilde, that life imitates art,) and we can do it better by comparing it with the triangle in some other Victorian novel.

I shall take the triangle in "Wuthering Heights" for this comparison, because the two sets of characters involved in very nearly the same predicament, behave in so glaringly different a fashion that one cannot but wish to unearth the reason for it.

The triangle in "Wuthering Heights" consists of Catherine Earnshaw on one hand and Edgar Linton and Heathcliff on the other. Catherine loves Heathcliff and yet, out of a passing whim, marries Linton, the gentleman. Heathcliff, who was till then a normal man, is turned by this frustration of love, into a blackbrowed villian, a demon, who strides, through the book, like a colossus. He beggars all descriptions of wickedness and monstrosity as he sets out to take revenge on Edgar Linton whom he hates, and kills his beloved in the process. But the second generation of the Lintons even does not escape his wrath. The frustration turns him into a perfect fiend that we detest at first glance. But when we try to find the springs underneath his actions, we see that love for Catherine has mastered his being so much, that he is off his head, because he could not marry her.

To compare the two sets of triangles, we shall first take the heroines — Catherine Earnshaw and Lucie Manette. Lucie is a perfect model of Victorian ideal of a girl, beautiful and faultless in every respect. She is as real as a china doll, colourless and a pale creature. She can never appeal to our minds because the — "Zeitgeist" — the modern mind — demands a heroine that seems to come right out of Freudian psychological tangle. We cannot relish the utter goodness of this frail creature, this beautiful and ineffectual angle — ineffectual because she did not play any active part in the moral uplift of Carton. This is not to say that she could make both — Darney and Carton happy by marrying them. But a modern novelist would simply have

revelled to make Lucie marry Carton and grapple with the problems of Sidney's sick soul. She could have been made a real heroine of the novel by weilding her influence over Carton and weaning him away from his evil habits. But Dickens' Lucie offers Carton only sympathy.

Dickens, being a Victorian has only made Lucie so much unlike life. She is an absolutely "flat" character to quote E. M. Forster's terminology. Catherine Earnshaw on the other hand is a "round" character—indeed all the characters in "Wuthering Heights" breathe so much life that we are liable to exclaim. "Here's God's plenty" the words with which Dryden acclaimed Chaucer. She is, we feel, taken from actual life and lives outside the pages of the book. Lucie from the start loves the "gentleman", the good, virtuous man Darney; while Catherine from the start loves Heathcliff, the monstrous villain and not only never regrets it, but haunts him even after death. Emily Bronte's vision of life does away with ordinary antithesis between good and evil which Dickens could not shaffe off. Catherine does not "like" Heathcliff as Lucie likes Darney but she loves him with all the strength of her being. The flow of all her being—irresistably draws towards Heathcliff and the wild storms of her — emotions leave the reader stunned, and enlightened. Lucie could never be capable of such wild feelings that carry away everything before them. When Catherine says, Nelly, I am Heathcliff. He is always—always in my mind, not as a pleasure, no more than I am always a pleasure to myself but as my own being", we know that it is so. She is wild, wayward, untractable and yet while we forget Lucie,—Catherine haunts us as she haunts Heathcliff.

To come to Darney and Linton both come from "haut monde" and inherit the prejudices and qualities of their status in life. If we subject them to Dr. Shelden's "Somator typing" — they both are "ectomorphs". They both depend upon the villains for their coming into the picture, at all, as the moon depends on the sun. They are heroes because they marry the heroines; otherwise, they both could be dismissed with a mere wave of the hand and the novels would not be any the worse. But again, Darney suffers in comparision, for Linton, though he is weak and fragile, has come strength of character. But Darney by his complete goodness makes the confusion worse—confounded by not offering a single point of praise and any reader worth the salt, will be completely at sea as to why this creature, this nonentity, is offered the hand of Lucie To look for a redeeming feature in Darney, indeed is like looking for a needle in a haystock.

And now to take the extremes of these triangles, I shall compare Heathcliff and Carton, both so called "Villains", Dickens clearly meant Carton to be such, as he has painted him in blackest colours —manner less, indifferent, proud as Lucifer, sunk into—depths of degeneration. And this creature suddenly wakes up as from sleep, at the end of the novel and gives up his neck for Lucie's husband under the guillotine. The change in him has been brought about so suddenly, and in such way, that we doubt if Dickens did really know how to end it all, and so he took the easiest way out of it. Dickens killed two birds with this stroke at the end. He ended his novel happily, in strict accordance with the victonan—dictum that the heroine and hero are to be happy "ever afterwards" and the villian punished. Moreover, he got an opportunity to play upon his usual string — sentimentality. It strikes me so much unreal, this sudden will to sacrifice for his beloved, in the man, who had no will to lift himself up from the morass of degradation for the same Lucie. For sentimentality and melodrama, Carton's character, was sacrificed; for Dickens found that easier than suceeding in reforming him. But

Carton is not at all a "flat" character; he has got the outlines of a "round" character, but it is only the rough mould with the details lacking.

Heathcliff is a "great savage" in the sense that Voltaire called Shakespeare "a great savage"; he breathes Hell-fire and every one, not only in the novel but outside it too, is scorched by it. He lets loose the demon in his soul, when he finds that Catherine, his only object in life, is married to Linton. After that there is only one ambition in his life — to take a revenge on Catherine and all those related to Catherine. And all this, because he loved Catherine with an intensity, that only men are capable of. So, he, instead of alienating our sympathy and instead of wanting our "willing suspension of disbelief"—puts such pressure on it that we are more deeply moved to pity and terror, (The Aristotelian dictum), than life itself can make us.

And though he is as terrible in his fate as Polyphemus, the one-eyed giant in "Odyssey" in his saner moods, he moves us with the tragedy of his soul. The intensity of the ten words that he utters, when Catherine dies, "oh, Catherine, oh, my life! How can I bear it?" express a world of emotion that make all the rhetoric or Carton pleading for his love towards Lucie, appear weak as water.

Emily Bronte was Victorian too, but not in spirit. The Villains in the Victorian style, are to be discomfited at the end— But he is not only not discomfited, but united with Catherine in death. It is so, because Emily Bronte paints Heathcliff, not as a human being in relation to other human beings or human society, as Dickens does but in relation to cosmic scheme, where there is no good or no evil of which he forms a part. Dickens is concerned only with the marriages and careers of Lucie, Darney and Carton — with no more. He takes these anaemic creatures of his imagination and punctuates the solid blocks of historical reality with their melodramatic lives. For melodrama, the old Man of the Sea on the back of Dickens, never leaves him and chokes all his artistic efforts. These three characters of his are pitted against the French Revolution. As through "Hamlet", in "Wuthering Heights" behind the single voice of Heathcliff, Catherine or Linton, we hear now faint, now loud but always audible, the clang and vibrations of the orchestra of "destiny". We do not find poetry in "A Tale of Two Cities". In "Wuthering Heights" poetry is inherent in the structure. Can we find a single scene in "A Tale of Two Cities" worth comparing the scene, where Catherine raves for Heathcliff while she is dying, or where her spirit sighs at Heathcliff's window in the snowy night.

The intensity of emotion that sustains the three angles of the triangle in "Wuthering Heights" is nowhere to be found in "A Tale of Two Cities". Like "Paradise Lost" the author of "Wuthering Heights" sets out to "justify the ways of God to man", while the author of "A Tale of Two Cities" tries to justify the ways of man to man.

The failure of this triangle in "A Tale of Two Cities" to be alive is due probably to Dickens' limitations in writing a historical novel. He has to work within a certan frame, which puts a restraint on his usual exhuberant imagination. His style is cramped moreover, because he cannot introduce humour, which is his "forte" and when his novels lack humour, as does "A Tale of Two Cities" he fails miserably. And the last but not the least reason is his unusual flair far melodrama and sentimentality. Sentiment to Dickens is like the Aladdin's lamp, but the genie that comes out of it, — instead of frightening us and purging our emotions of pity and terror only makes us laugh. Indeed, to count Dickens' outrages on pity, is like counting the feet of

the centipede. And it makes us revolt against his characters, that force upon us their plight.

Summing up, it is one of the most inane triangles of love that have formed the material of novels. At one end is the perfect Lucie, at the other the two extremes —a gentleman and—and a deproved prefligate. Dickens took up a serious theme but only made hash of it, and the melodramatic triangle is worth only tears of school boys and school girls and not the serious attention of adults. But then, just as every sentence of Barkis ends in? "Barki is willing" or dissertations of proof of God in "A Passage to India", invariably end in a cow, so these literary controversies are always apt to culminate in disagreement. But, there, I have had my say, and like Bacon, end this essay "Franciseus Beacon sic cogitavit" (Thus, I, frams Bacon, have thought).



Charles Fourier was an Utopian Scialist. The Utopian Socialists were so called because they believed that the bourgeoisie would cooperate with them in their plans of social reconstruction. Marx treated them with scorn and derision. "Fourier was a strange mixture of a child and of one hovering perilously near the thin line which divides sanity from insanity, with all the directness of a child and the strange intuitions of a madman. He is a figure never far removed from absurdity. Yet when we have finished smiling, it is a strangely pathetic, wistful, lonely figure that our unheroic hero presents. There are few things more moving in human biography than the ageing of Fourier. He had persuaded himself that a capitalist with lavish hands would come to him, and provide the means for the regeneration if the world. And like the timid, deferential gentleman that he was, he had made it known that he would be at home daily at a certain hour, in order that his expected patron might not be inconvenienced. For would it not be a terrible thing if the opportunity of saving the world should be thrown away by such a mischance as Fourier's absence when the benefactor or humanity arrived? So, for the last years of his life, whatever else might happen, Fourier was punctually at his post when the clocks chimed the appointed hour, attentively listening — doubtless each day, a new hope; each day a fresh disappointment. And then one morning he was found dead in the little furnished room which he occupied, kneeling by the bedside. A greater than the unknown capitalist had called, and Fourier had slipped out of life as furtively as he had passed through it." .

Sir Alexander Grey: The Socialist Tradition.

THE INDIAN PRESIDENT

A Comparative Study

By

Miss S. K. CHITANAVIS

IT is contemplated here to make a comparative study of the Indian President, as any such comparison is likely to yield results, both interesting and revealing. Any such study is bound to be of more or less, topical interest. Not infrequently our Constitution-makers are charged with concentrating power at the centre. A study, therefore, of this exalted Indian office will tell us the extent to which this charge can be considered valid.

The office of the President of a state is an executive office. Besides India, Presidentship exists in the U. S. A., U.S.S.R. Switzarland—states which belong to the federal type—and France and Weimar Germany which belong to the unitary type. The Union of India belongs to the former type. In all these countries there is a President, who is the executive head of his country. But the similiarity stops here.

As far as the manner of their election is concerned or their tenure or their relation with the legislative, or executive, or their emergency powers are concerned, there are not many similarities. These differ greatly in different states.

In India the President is the executive head of the Union and the executive power of the Union and the command of the armed forces are vested in him. The American President is the chief head of the executive. He is the head of the national administration. The Weimar constitution vested the chief executive power in the President. Switzerland boasts a plural executive, where the President is only a dignitary, enjoying equal powers with his colleagues in the Federal Council. In France the President, who is the chief of the state, is the supreme representative of the executive.

The Indian President is elected by the elected members of both Houses of the Parliament and the elected members of the legislative assembles of the states. The election is indirect. The American President is elected by electors chosen in each state to elect the President. The number of electors that a state is permitted to choose is equal to its representation in the Congress. The person having greatest number of votes for President is the President. Actually, the voters know whom they are voting, when they hold their national conventions, long before the Presidential election. Under the Weimar constitution the President was elected by direct vote of the people without any restrictions upon his eligibility for re-election. In Switzerland, by custom, the Vice-President one year becomes the President in the later year. So there, the office passes by rotation, among the members of the Federal council. In France the two chambers of the French Parliament, sitting together as a National Assembly, elect the President.

The tenure of office of the Indian President is five years. In America it is four years. The American constitution, like the Indian Constitution, sets no limit to the number of times, the President may be re-elected. The Weimar constitution secured a tenure of seven years for its President. Switzerland, with its plural executive- changes its President every year. The President in France is elected for seven years.

The Indian President may resign his office, or be removed, for the violation of the Constitution. The American President may resign his office, or may be removed before his legal term is over on impeachment for high treason. Under the Weimar Constitution the President may be removed before the expiry of his term, by impeachment before the supreme Judicial Court, or by a resolution of the Reichstag supported by a two-thirds majority and ratified by a popular referendum.

During his year of office the President of the Federal Council of Switzerland is the President of the Swiss Confederation. He has no more powers than the other Councillors. "He is simply the chairman of the executive committee of the nation." He performs the ceremonial duties of the titular head of the state. The Indian President is the executive head, and the executive powers of the Union and the command of the defence forces are vested in him. The American President is the head of the national administration. The department of foreign affairs is more subject to his control. As head of the administration, he appoints a large number of federal officers with the advice and the consent of the senate. He appoints executive heads of Departments — Secretaries — who are his subordinates and are responsible to him. He is the C-in-C. of the army and navy. The chief executive power was vested in the President under the Weimar Constitution. The President exercised such usual executive powers, as the right to execute laws, to make appointments, to conduct foreign relations etc. The President was given an imposing list of powers but his authority was emasculated by a qualifying provision, that all his actions should, "require for their validity the counter-signature of the chancellor or the appropriate minister." In the plural Swiss executive, the President does not select his colleagues and has no authority over them. He has no more power than the other Councillors and is not more responsible than they are, for the course of the government. The President of France makes appointments of all the Councillors of State, Ambassadors and Envoys-Extraordinary, the members of the Supreme Magesterial Council and of the Committee of National Defence, Rectors of the Universities, the Prefects and Directors of the central administration, Generals and Representatives of the government in overseas countries etc. He promulgates laws within ten days of their receipt by the Government following their final adoption, or within five days, if they are declared by the National Assembly.

Within this period, however, he can send back these bills for reconsideration. All the acts of the President must be countersigned by the President of the Council of Ministers and by one other minister. All these powers are given to him by the constitutional law of France and these powers are merely a matter of form. The provision requiring the counter-signature of a minister reduces him to the position of a decorative head, like the King of England. As has been humorously remarked, the only document which did not require such countersignature was the President's letter of resignation.

During the recess of the Indian Parliament, when executive action is inadequate to meet newly arising abnormal circumstances, the President is authorised to use legislative powers. He may promulgate such Ordinance at such times as circumstances may require and it will have the same force and effect as an Act of Parliament. The power of the President to promulgate such ordinances is to be exercised on the advice of the ministry. The legislative powers of the American President are exercised indirectly, rather than directly. Though directly he is incapacitated from taking initiative in law-making, indirectly he

can make his influence felt, in matters of legislation. He may summon extraordinary sessions of the Congress, may send messages to Congress recommending consideration of expedient measures, get his ideas embodied in a bill, and set the party machinery, in motion, he may refuse assent to a bill; and he has the power to issue Ordinances. The President under the Weimar Constitution, could make use of the armed forces to compel a state to fulfil the duties imposed on it by the Constitution or the laws of the Reich. He could take steps to restore public security and order, in case they were seriously disturbed and abrogate the fundamental rights of the people. Ministerial responsibility, however, made the President merely a figurative head.

In Switzerland, the Federal Assembly elects the President of the Federal Council. As head of the administration he ensures the observance of federal laws, the maintenance of peace and order, and has general charge of foreign affairs. He has to preserve Swiss independence and Swiss neutrality. He also makes such appointments as are not entrusted to the Federal Assembly. The French President's initiative in law-making is to no greater importance than that of the English King. He initiates legislation, but through his ministers. The President has only a limited power of sending back a bill for reconsideration by the Assembly, which is free to re-affirm its opinion. The smallness of the Presidents' power in legislation, in the making of appointments, and the conduct of foreign affairs must not, however, be over-emphasized. The Indian President, it is said, is the 'de jure' head of the State and as such he has powers which correspond to the prerogatives of the British Crown. The President has the power to grant reprieves, pardons, and respites, or remissions of punishment or to suspend, remit or commute the sentence of any person convicted of any offence. The American President has the power to grant reprieves and pardons for offences against the U.S.A., except in cases of impeachment. He is not bound by any decision arrived at, his responsibility remain single and undivided. The American Presidency is, thus, one of the greatest political offices of the world. In France the President appoints all Judges on the recommendation of the Superior Magisterial Council, which ensures judicial discipline and independence. The President is the President of this Council. As far as the Swiss Confederation is concerned, its plural executive performs such judicial duties as relate to some cases arising out of administrative law. Originally it served as the chief administrative court of the state; but latterly much of its administrative jurisdiction has been transferred to the Federal Court. The Weimar President had the power to grant pardon.

The powers enjoyed by the different Presidents differ. The President of India can proclaim an emergency, if he is satisfied that conditions warrant such a declaration. He can issue such an emergency at his personal discretion, and the proclamation holds good for two months without legislative consent. In times of emergency the federal Indian polity is transformed into a unitary polity, and the executive authority of the Union extends to all State matters. Legislative consent can extend the life of such as emergency for six months at a time with the maximum period set at three years. The emergency may be all-embracing. It may affect the distribution of revenue, or the taking over of the constitutional machinery of a State in case of its failure. The President may during an emergency abridge, curtail, or suspend any or all fundamental rights, and suspend the right to constitutional remedies also. Emergency vests in the President extra-ordinary powers, both as

regards legislation and executive authority, and also as regards fundamental rights.

If the financial stability of India is threatened, the President may proclaim a financial emergency. During the period of eemrgency, the State governments are subordinate, and function as part of a unitary structure. In short, in times of emergency, the Indian President is omnipotent. Under the Weimar Constitution, the President was given a special power which, with the concurrence of the Chancellor, would enable him, to deal firmly with, any grave national emergency. The President was given authority to suspend fundamental rights. But in all cases he was required to inform the Reichstag, of decrees issued by him under the emergency provision and the latter could then abrogate them. But this Constitutional power could hardly be exercised by the Reichstag and the country came to be governed by decrees, which became the ordinary law-making process. The executive as was to be expected, greatly abused this power to issue decrees.

This study in comparison reveals, (1) The great potency of the Indian President, who is indirectly elected. It reveals the "de facto" character of our "de jure" President. It also reveals the unitary character of our federal constitution. The great power enjoyed by the Indian President reflects great concentration of power at the centre. This centralization of power has been very frequently justified as essential to check the fissiparious tendencies so evident in Indian political life. It has been said that such centralization is warranted by historical forces in the country which have always made, and will make for division and disintegration, rather than unity and integration. Without such centralization of power these disintegrating forces may gain strength and reverse the process of history. The power of the President will act as a curb on the centrifugal tendencies which have always been so strong in this country.

While accepting this in principle it must be said that such centralization of power may bring within its wake, tendencies which may not be very democratic. We may do well to remember the manner in which the power to issue decrees was exercised by the executive under the Weimar Constitution, when between 1919 and 1925 over 130 decrees were issued under Article 48, which said that "If public safety and order in the Reich are materially disturbed or endangered the President may take the necessary measures to restore them, and may do this, if need be, by using the armed forces". This provision which was a crisis provision was successfully utilised to torpedo German democracy.

The same dictatorial possibilities which lurked in this provision under the Weimar Constitution, underlie the Indian Constitution in the various emergency provisions.

The President, within his legal competence and at his private discretion, may declare an emergency, even if such a declaration is not warranted by conditions existing in the country. The possibility of mis-use of this power cannot be entirely ruled out. As Lord Acton has said, "Power corrupts and absolute power corrupts absolutely". Such absolute power as is given to the President of India is capable of great abuse.

The technique of democracy must guard against such abuse of power, or the democratic machine might collapse. Provisions which put such enormous and absolute power in executive hands are of necessity dangerous. The danger is all the greater in a country which cannot boast of any democratic traditions, where democracy is so young. The lack of any experience in the working of democratic institutions make these

emergency provisions a potent threat to Indian democracy.

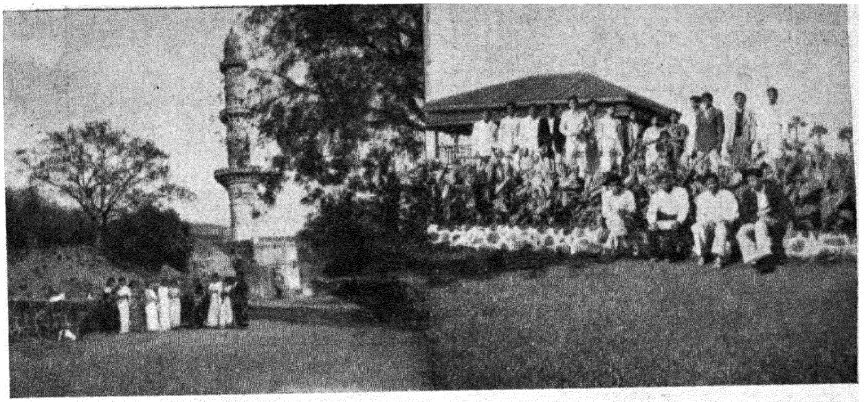
It is said that, "eternal vigilance is the price of liberty". We may profitably add to it and say that "eternal and enlightened vigilance is necessary to guard against encroachments on liberties." If there is a fear of centrifugal tendencies gaining strength, the other possibility of increasing centripetal tendencies should also not be overlooked. As Mr. Justice Brandeis has observed "The danger to liberty comes from an inert people". The coming few years may prove this.

"..It is sad to think that after standing so many years, an exposure to so destructive a climate, after escaping the bigotry of the Moslem, and the the rough usage of the robber Bheel, they should be fast perishing from the meddling curiosity of the Europeans.... But such is unfortunately the case, for few come away without picking off one or two of the heads he (sic.) thinks most beautiful or interesting, and as most of them are reduced to powder before they reach their destination, they are lost to the world for ever. The only instance of this kind I can refer to in print, is in the Journal of the Asiatic Society of Bengal, Vol. 5, Page 361, where it ie stated that Dr. Bird peeled four figures off the Zodiac in Cave 17 and this is not the only instance that has fallen under my observation."

And here is Mukul Dey writing in his "My Pilgrimage to Ajanta and Bagh Caves," (Page 20): "Visitors have scratched and scribbled their names, and many of them have left marks of having tried to do so. .An interesting fragment of frescoe, possibly from Cave 16, about one foot square, showing portions of various figures apparently part of a Jatak, dating about the 5th century A.D. was carried away to England by the late Capt. Williams of Hampstead. In 1922 this very piece was put up for auction at Southby's sale rooms in New Bond Street London, where it fetched £1000. It is now in the Museum of Fine Arts at Boston, U.S.A., and I was glad to see it in a good home after so many vicissitudes".

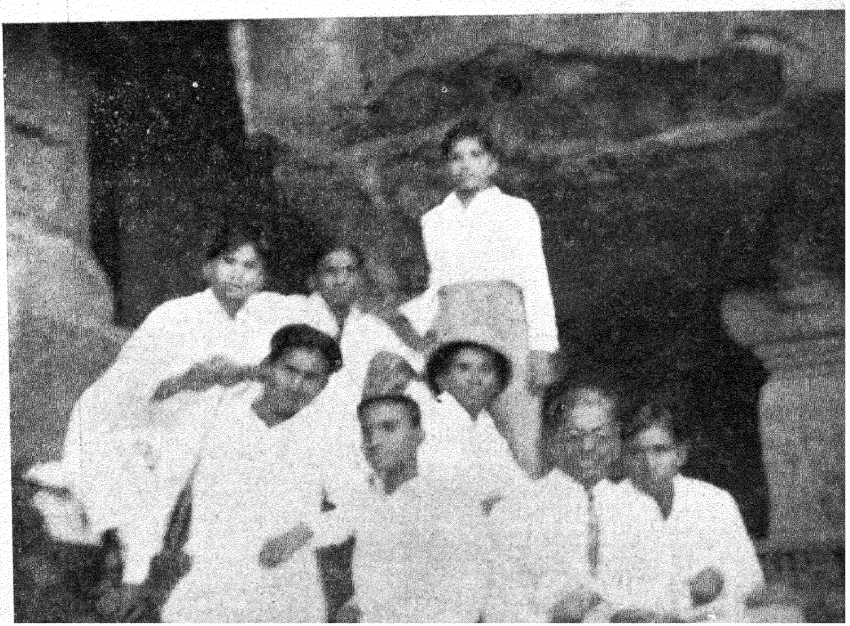
Such vandalism, today, is not possible, not because we have developed a sense of responsibility towards the priceless heritage of our past, but because it is no longer possible to follow this "European Tradition" thanks to the efforts of the Archeological Department.

James Fergusson: "Rock-cut Temples of India" (1845)

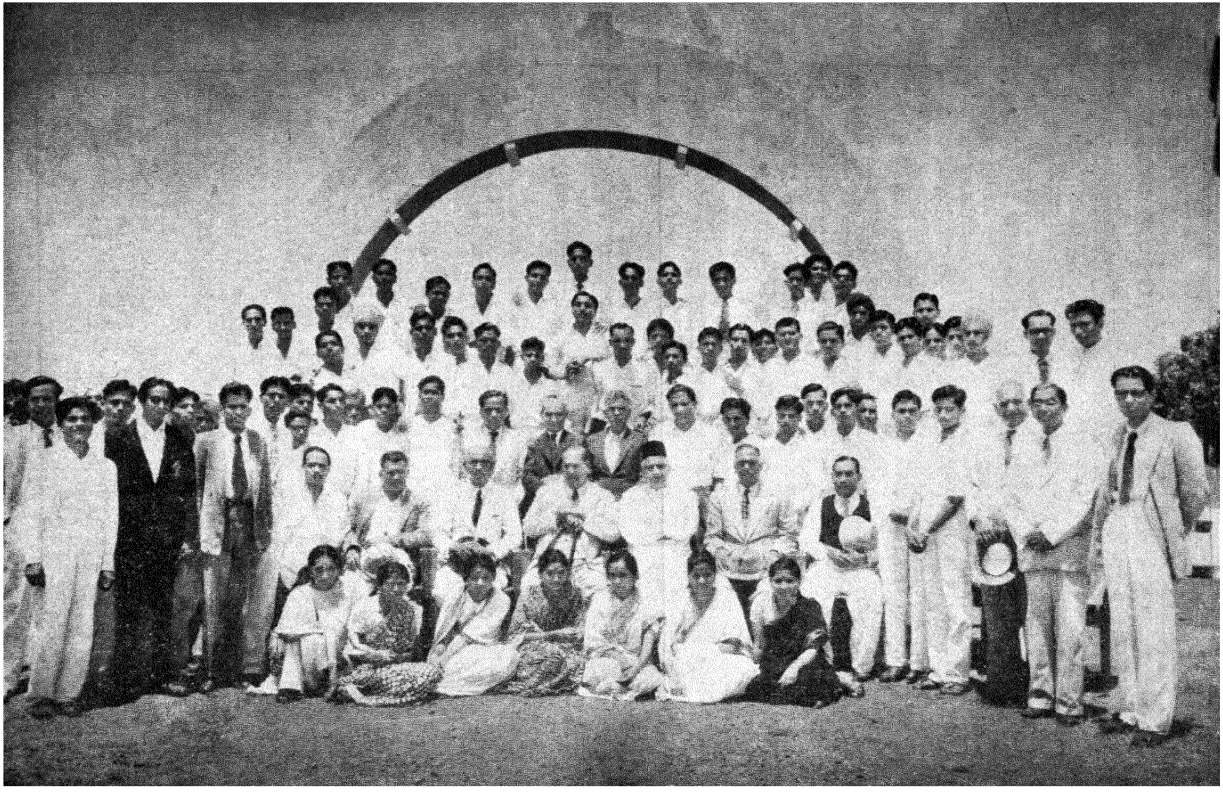


Women students of the College at the Daulatabad Fort

Members of the Science Association at the Aarey Milk Colony, Bombay.



Hostel Students with the Rector at Ellora



The P. E. S. College Students' Volunteers Corps with the Members of the Governing Body and the Staff

Reports of the College Associations

Cultural Association

The inaugural address of the Association was delivered by Mr. Setu Madhav Rao Pagadi, M.A., I.A.S., Collector of Aurangabad, on 4-8-51. Mr. Pagadi, as everyone knows, is one of the few officers who are upholding the dual tradition of scholarship and efficient administration, which the I.C.S. had set in this country. The Association had the good fortune to hear many distinguished scholars during this academic year. Fr. J. Duhr, S.J. addressed the members of the Association on 18-8-51 and on the same day Dr. L. B. Keny of Siddharth College, Bombay, gave a talk on "Ashoka and Buddhist Art." The U.N.O Day was observed by Association on 24-10-51, when Prof. S. Prabhakar Aiyar spoke on the crisis that has overtaken modern civilisation and the role of international organisations like the U.N.O. in safeguarding the values of civilisation. The Association also observed the Guru Nanak Day on 13-11-51. A series of lectures on the Indian Constitution arranged by the Association proved immensely popular with the students. Prof. M. P. Rege spoke on "Broad Features of the Indian Constitution", Mr. Ekbote, on "The Role of Judiciary in the Indian Constitution", and Prof. P. L. Khare, on "Fundamental Rights". The Association also arranged a trip to Ajanta on 11-11-51 The elocution competition held under the auspices of the Association roused keen interest of the students and a number of speakers participated in it. The subject debated was "In the larger interests of Humanity, Scientific Research must cease for a generation". We thank Mr. Murtuza Ali Khan, M.A. LL.B., Income Tax Officer, Aurangabad, Prof. G. N. Thatte, Intermediate College, Aurangabad and Mr. Mohibullah Farouqui, B.Ag., M.Sc. (Calif.) for having consented to act as judges and congratulate Miss K. B. Ghate, Mr. A. S. Nirh and Mr. M. D. Wadwalkar who were declared to be the three best speakers in the order given. An essay competition was held under the auspices of the Association, on 1-12-51. We thank Prof. M. P. Rege, Prof. G. C. Surve and Prof. Wanakhede for having agreed to act as judges at our request. The first prize was awarded to Mr. M. D. Wadwalkar and Mr. M. A. Kareem, was declared to have stood second. We congratulate both of them.

We take this opportunity to thank Prof. S. Prabhakar Aiyar, our enthusiastic Chairman, Mr. M. B. Chitnis, the Principal, Prof. G. C. Surve our ex-Chairman and all the members of the staff for having taken a keen interest in our activities and never disappointing us in spite of our rather exorbitant demands on their valuable time.

B. Ishvarappa,
(Miss) M. G. Bapat,
Joint Secretaries.

Science Association

The first general meeting of the Science Association, P.E.S. College, Aurangabad took place on 23rd August 1952 for the purpose of election of the Secretaries for the year. Mr. B. Ramchander Rao and Mr. Harjinder Singh Oberoi were elected.

Inaugural address for the year was delivered by Mr. K. F. Rustomji, D.I.G. Police, Western Range, Hyderabad, on 25-8-51. Mr. Rustomji spoke on *"The impact of recent discoveries in nuclear physics on the life of man"*. He gave a brief history of the various theories regarding the structure of the atom from the earliest times upto the recent discoveries of neutrons. He then evaluated the effect of the atom bomb on military tactics and the application of atomic energy to constructive purposes.

The Association brought out on the 31st of August 1951, the first number of 'SCIENTO', the organ of the Association. The purpose of bringing out this publication is to encourage members to write on scientific subjects and thus inculcate in them habits of clear thinking and accurate expression. The response of the members to the invitation for contributions to 'SCIENTO' was encouraging, and the first number contained many studied articles on such important subjects as *'Classification of Animal Kingdom'*, *'The Motion Picture'*, *'Samuel Morse'* etc.

The Association had the rare previlege of hearing Dr. G. Slot, Professor of Physiology in London University and Dr. R. U. Hingorani, who along with a team of Medical Practitioners and members of the P. E. N. from the U. K. and Continent were on a visit to India. Dr. Slot spoke on *'Life and health of students in Great Britain'* and Dr. Hingorani gave a valuable advice to the students on *Advanced Studies in Great Britain.*

The Association arranged a visit of the members to the *A. I. R. Station, Aurangabad,* when Prof. P. L. Khare, of the Phy sics Department explained scientific principles underlying broadcasting.

On the 20th of November 1951, members of the Association visited the *Aurangabad Silk factory* The Association is thankful to Prof. K. A. Thakar, of Chemistry Department, who explained to the members the chemistry of manufacture of rayon silk and the uses of cellulose products.

The Association aranged *an excursion* of the members to Bombay on the 26th of January 1952. The party stayed there for three days and visited Taraporewala Aquarium, Aarey Milk Colony, Prince of Wales Museum and also the International Industries Fair.

Since November 1951, the Association was occupied with arranging an *exhibition of Scientific Journals published in India.* The Exhibition was inaugurated by Hon'ble Shri Digambar Rao Bindu, Home Minister, Hyderabad State on 9th of March 1952. The Hon'ble Shri Bindu congratulated the Association on having been able to bring together as many as 135 scientific periodicals from all the corners of India.

The Exhibition of Scientific Journals, which gave one a fairly correct notion of scientific developments in various fields in India, was kept open for three days and a large number of citizens visited it.

We thank Principal M. B. Chitnis and the Chairman of the Association, Prof. V. N. Mathur, for their help and guidance and the members of the staff for their kind interest in our activities.

—B. Ramchander Rao,
Harjinder Singh,
Joint Secretaries.

Siddharth Hindi Samiti

A general meeting of the students and Profesors was held on 23-8-1951 to consider the constitution of Siddharth Hindi Samiti, which has been started this year with the object of popularising Hindi among the students. In the same meeting, Mr. Tara Chand Tibrewala was elected Secretary of the Samiti. A Working Committee comprising Mr. N. P. Sharma, Mr. V. N. Mathur, and Messrs. T. C. Tibrewala and Bhikhar Chand was also formed to guide the activities of the Samiti.

Samiti had not yet been formally inaugurated when it learnt of Shri Makhan Lal Chaturvedi leading a delegation of a few Hindi literateurs on a tour of South India, and a plan was prepared to welcome him on behalf of the Samiti.

Siddharth Hindi Samiti was inaugurated on 23-11-1951 by Shri Chand Mal Agrawal 'Chandra,' a Hindi poet of Aurangabad. He gave a brief historical sketch of the development of Hindi and criticised the movement for linguistic provinces. He exhorted the students to harness their energy in service of Hindi.

Siddharth Hindi Samiti met on 3-12-1952 to hear Dr. Om Prakash Gupta and Shri Devendra Gupta of Gramodyog Sangh, Wardha. They had come to Aurangabad on a visit to Ajanta and Ellora. Dr. Om Prakash spoke on importance of Hindi in the life of Indians and how the students can help in the development of the national language. He told that the service rendered to Hindi will be the service rendered to the nation.

(Continued on Page 60)

P. E. SOCIETY'S COLLEGE

AURANGABAD—DECCAN

Exhibition Of Scientific Journals Published In India — 9th March 1952

Introductory Remarks

The Science Assocation of P. E. Society's College, 9, Cantonment, Aurangabad, Deccan, India, held an exhibition of various Scientific Journals published in different parts of India, on 9th of March 1952. The exhibition was declared open by Hon'ble Shri Digambar Rao Bindu, Home Minister, Government of Hyderabad.

This exhibition of Journals was held to provide an occasion to the people of this region to see specimen copies of all the important organs that either disseminate scientific information or publish original research and thus be able to assess for themselves the nature of scientific work carried out in India. Further, such exhibitions help a worker in a particular field of science not only by giving him an idea of the various scientific journals devoted to his branch of science but also by giving him information regarding journals devoted to other branches of study which are closely related to his own and have a bearing on his study.

The journals received for the exhibition have been classified according to the system of Decimal Classification of Dewey.

The following list gives, along with the names of the journals full addresses of their publishing offices. Wherever more than one journal is published by the same office the address is given with the last journal of that group. The present list omits the information about such scientific journals of India that were not received by the Association for the purpose of this exhibition.

I take this opportunity to thank the publishers of all the journals who cooperated with us by sending us free specimen copies of their journals. Without this generous cooperation on their part, which was wholly inspired by their enthusiasm for the progress of science, the Exhibition could not have been such a success.

V. N. Mathur,
Chairman,
Science Association,
P.E.S. College,
Aurangabad

016.5 *BIBLIOGRAPHY OF SCIENTIFIC PUBLICATIONS OF SOUTH ASIA*
UNESCO South Asia Science Co-operation Office, University Buildings, Delhi-8, India.

050. *ISI BULLETIN*
Indian Standards Institution, 19, University Road, Delhi-8.

050. *UDYAM* (Marathi)
Udyam Office, Dharampeth, Nagpur, Madhya Pradesh.

068.95 *JOURNAL OF THE ASIATIC SOCIETY (Science)*
Asiatic Society, 1, Park Street, Calcutta 16.

13. Differential Psychology

131.3405 *SAMIKSA : Journal of the Indian Psychoanalytical Society.*
Asstt. Secretary, Indian Psychoanalytical Society, 14, Parsibagan Lane, Calcutta-9

36. Welfare & Social Associations and institutions

360.5 *JOURNAL OF THE INDIAN RED CROSS SOCIETY*
The Secretary-General, The Indian Red Cross Society, 20, Talkatora Road, New Delhi-2.

37. Education

370.155 *JOURNAL OF EDUCATION & PSYCHOLOGY*
Editor, Secondary Teachers' College, Baroda.

378.05 *JOURNAL OF SCIENTIFIC RESEARCH OF THE BENARES HINDU UNIVERSITY*
Dr. R. K. Asundi, University Professor of Spectroscopy, Benares University Benares, India.

JOURNAL OF THE UNIVERSITY OF BOMBAY : Science Number
Manager, University Journal, University of Bombay, Fort, Bombay

THE HALF YEARLY JOURNAL OF THE MYSORE UNIVERSITY · New Series Section B
Dr. S. Ramchandra Rao, Professor of Physics, Central College, Bangalore.

NAGPUR UNIVERSITY JOURNAL
Registrar, Nagpur University, Nagpur.

378.05 *THE LION. Journal of the University of Roorkee.*
Librarian, University of Roorkee, Roorkee, U. P.

5. Sciences

505. *SCIENCE AND CULTURE*
Indian Science News Association, 92, Upper Circular Road, Calcutta 9.

CURRENT SCIENCE
Current Science Association, Malleswaram P.O., Bangalore 3.

JOURNAL OF SCIENCE CLUB
Science Club, 22, Ramesh Mitter Road, 2nd Floor, Calcutta 25.

SRISHTIDNYAN (Marathi)
Aryabhushan Press, Poona

VIDNYAN (Hindi)
Vidnyan Parishad, Bely Road, Allahabad, U. P.

506.54 *ROCEEDINGS OF THE INDIAN ACADEMY OF SCIENCES*
ection A; Section B.
ndian Academy of Sciences, Bangalore, South India.

ROCEEDINGS OF THE NATIONAL INSTITUTE OF CIENCES OF INDIA
ational Institute of Sciences of India, New Delhi.

ROCEEDINGS OF RAJASTHAN ACADEMY OF SCIENCES
ajasthan Academy of Sciences, Birla College, Pilani, (Jaipur-ajasthan).

506.54 *ULLETIN OF THE HYDERABAD SCIENCE ASSOCIATION*
r. M. S. Iyengar, Central Laboratories for Scientific and Indust-al Research, Hyderabad, Deccan

51. Mathematics

510.5 *ULLETIN OF THE CALCUTTA MATHEMATICAL OCIETY*
alcutta Mathematical Society, 92, Upper Circular Road, Calcutta.

OURNAL OF THE INDIAN MATHEMATICAL SOCIETY ew Series
he Indian Mathematical Society, 2, Bhaskarapuram, Madras, 4.

IATHEMATICS STUDENT
he Indian Mathematical Society, Bhaskarapuram, Madras 4.

54. Chemistry

540.5 *OURNAL OF THE INDIAN CHEMICAL SOCIETY*; main

OURNAL OF THE INDIAN CHEMICAL SOCIETY: Industrial & News Edition
ndian Chemical Society, 92, Upper Circular Road, Calcutta 9.

ASAYANAM
asayan Mandir, Kapilashram, Navi Peth, 128, Sadashiv, Poona 2.

549.05 *NDIAN MINERALS*
Mineral Information Bureau Geological Survey of India, 7, Chowringhee, Calcutta 13.

55. Geology

550.0089 *RECORDS OF THE GEOLOGICAL SURVEY OF INDIA*
Geological Survey, 27, Chowringhee, Calcutta-13.

550.5 *MEMOIRS OF THE GEOLOGICAL SURVEY OF INDIA*

PALAEONTOLOGIA INDICA

BULLETINS OF THE GEOLOGICAL SURVEY OF INDIA

LIST OF PUBLICATIONS: GEOLOGICAL SURVEY OF INDIA
Geological Survey of India, 27, Chowringhee, Calcutta 13.

550.59548 *RECORDS OF THE MYSORE GEOLOGICAL DEPARTMENT*
Director of Geology in Mysore, Bangalore 1.

550.59549 *THE JOURNAL OF THE HYDERABAD GEOLOGICAL SURVEY*

HYDERABAD GEOLOGICAL SERIES: Bulletin
Geological Survey Department, Govt. of Hyderabad, Deccan.

550+669.05 *THE QUARTERLY JOURNAL OF THE GEOLOGICAL, MINING AND METALLURGICAL SOCIETY OF INDIA*

BULLETIN OF THE GEOLOGICAL, MINING AND METALLURGICAL SOCIETY OF INDIA
Geology Department, Presidency College, Calcutta.

57. Biology. Anthropology

572.05 *THE JOURNAL OF THE INDIAN ANTHROPOLOGICAL INSTITUTE*
Indian Anthropological Institute, Indian Museum, Calcutta 13.

THE JOURNAL OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY.
Anthropological Society of Bombay, 136, Apollo Street, Bombay 1.

THE EASTERN ANTHROPOLOGIST
Ethnographic and Folk Culture Society, Anthropology Laboratory, Lucknow University, Lucknow, U.P., India.

MAN IN INDIA
"Man in India" Office, 18, Church Road, Ranchi, Bihar.

Natural History

573.05 *JOURNAL OF THE BOMBAY NATURAL HISTORY SOCIETY*
Bombay Natural History Society, 114, Apollo Street, Bombay 1.

58. Botany

580.5 *PLANT PROTECTION BULLETIN*
Directorate of Plant Protection, Quarantine and Storage, Ministry of Agriculture, Govt. of India, New Delhi, India.

581.205 *INDIAN PHYTOPATHOLOGY*
Indian Phytopathological Society, Pusa Buildings, New Delhi 12.

59. Zoology

590.5 *PROCEEDINGS OF THE ZOOLOGICAL SOCIETY OF BENGAL*
The Zoological Society of Bengal, 35, Ballygunje, Circular Road, Calcutta 19.

61. Medicine

610.5 *THE INDIAN JOURNAL OF MEDICAL RESEARCH*
Thacker, Spink & Co., Ltd., 3, Esplanade East, Calcutta.

JOURNAL OF THE INDIAN MEDICAL ASSOCIATION
23, Samavaya Mansions, Corporation Place, Calcutta 13.

INDIAN MEDICAL JOURNAL
All India Medical Licentiates' Association, 538, Narayan Peth, Poona 2.

MEDICAL DIGEST
Manager, "Medical Digest", 1, Nagindas Mansions, Opera House Tram Terminus, Bombay 4.

THE JOURNAL OF THE CHRISTIAN MEDICAL ASSOCIATION OF INDIA, PAKISTAN, BURMA AND CEYLON
Reeve H. Betts, M.D., Editor, C.M.A.I. Journal, Christian Medical College Hospital, Vellore, S. India.

JOURNAL OF THE MYSORE MEDICAL ASSOCIATION
Managing Editor of the Journal, Vaccine Institute, Lal Bagh Rd., Bangalore 2.

THE PATNA JOURNAL OF MEDICINE
Business Secretary, Bihar Provincial Branch, Indian Medical Association, Patna 3.

CALCUTTA MEDICAL REVIEW
P-51, Golf Club Road, Calcutta 33

INTERNATIONAL MEDICAL ABSTRACTS & REVIEWS
Alipore Post Box No. 5, Calcutta 27, India.

INDIAN MEDICAL GAZETTE
Thacker Spink & Co., (1933) Ltd., 3, Esplanade East, Calcutta.

MISCELLANY : Monthly Journal of South Indian Branch of Indian Medical Association.
Managing Editor, "Miscellany", Teppakulam, Trichinopoly, South India.

Proceedings of SOCIETY FOR STUDY OF INDUSTRIAL MEDICINE
Tata Main Hospital, Jamshedpur, Bihar, India.

612.05 *INDIAN JOURNAL OF PHYSIOLOGY & ALLIED SCIENCES*
Physiological Society of India, 92, Upper Circular Road, Calcutta 9.

612.1705 *INDIAN HEART JOURNAL*
Cardiological Society of India, 67, Dharmtala St., Calcutta 13.

612.6 *INTERNATIONAL JOURNAL OF SEXOLOGY*
A. P. Pillay, Editor of the Journal, Whiteway Building, Bombay 1.

613.14 *INDIAN JOURNAL OF MALARIOLOGY*
Thacker, Spink & Co., (1933) Ltd., 3, Esplanade East, Calcutta.

614.05 *HEALTH*
323-24, Thambu Chetty Street, Madras 1.

615.05 *INDIAN PHARMACIST*
7, Lower Rawdon Street, Calcutta 20.

615.77805 *THE ANTISEPTIC*
323-24, Thambu Chetty Street, Madras 1.

616.05 *IMMUNITY BULLETIN*
Bengal Immunity Research Institute, 39, Lower Circular Road, Calcutta 16.

616.505 *INDIAN JOURNAL OF VENEREAL DISEASES & DERMATOLOGY*
1, Nagindas Mansions, Opera House Tram-Terminus, Girgaum, Bombay 4.

617.05 *INDIAN JOURNAL OF SURGERY*
Madras-7

618.05 *JOURNAL OF OBSTETRICS & GYNAECOLOGY*
Asstt. Editor, Journal, Uganda Buildings, Benjamin Road, Ludhiana, East Punjab.

62. Engineering

620.5 *ENGINEERING NEWS OF INDIA*
The Engineering Association of India, 35, Stephen House, Dalhousie Sq. East, Calcutta-1.

SCIENCE & ENGINEERING
India Society of Engineers, 12, Netaji Subhash Road, Calcutta 1.

THE INDIAN & EASTERN ENGINEER
5, Mission Row, P O. Box 2348, Calcutta

JOURNAL OF THE COLLEGE OF ENGINEERING & TECHNOLOGY, BENGAL
The College of Engineering & Technology, Bengal, Calcutta.

620.69 *JOURNAL OF THE INSTITUTION OF ENGINEERS (INDIA)*
The Institution of Engineers (India), 8, Gokhale Road, Calcutta.

625.7063 *JOURNAL OF THE INDIAN ROADS CONGRESS*
Indian Roads Congress, Jamnagar House, Shahjahan Road, New Delhi

TRANSPORT-COMMUNICATIONS MONTHLY REVIEW : Indian Roads Congress
Jamnagar House, Shahjahan Road, New Delhi.

629.1305 *JOURNAL OF THE AERONAUTICAL SOCIETY OF INDIA*
The Aeronautical Society of India, New Delhi

63. Agriculture

630.5 *PLANTERS' JOURNAL AND AGRICULTURIST*
Thorne's Ltd., 13, Ezra Mansions, Post Box 2301, Calcutta-1.

INDIAN FARMING
Indian Council of Agricultural Research, New Delhi.

ALLAHABAD FARMER
Allahabad Agricultural Institute, Allahabad U. P.

THE INDIAN JOURNAL OF AGRICULTURAL SCIENCE
Indian Council of Agricultural Research, New Delhi.

THE INDIAN JOURNAL OF HORTICULTURE
Horticultural Society of India, Jamnagar House, Man Singh Rd., New Delhi.

KHETI (Hindi)
Indian Council of Agricultural Research, New Delhi.

630.6 *BULLETIN OF INDIAN COUNCIL OF AGRICULTURAL RESEARCH*
The Council Office, New Delhi

630.6205 *AGRICULTURAL ENGINEER*
Agricultural Engineering Society, Allahabad Agricultural Institute, Allahabad, U. P.

630.7115 *JOURNAL OF THE KANPUR AGRICULTURAL COLLEGE*
Govt. Agricultural College, Nawab Ganj, Kanpur.

POONA AGRICULTURAL COLLEGE MAGAZINE
Poona Agricultural College, Poona 5.

631.45 *SOIL EROSION AND ITS PREVENTION*
Published by Mysore Geological Department, Mysore.

631.703905 *IRRIGATION & POWER*
Central Board of Irrigation and Power, Curzon Road Barracks, New Delhi.

633.5105 *INDIAN COTTON GROWING REVIEW*
The Indian Central Cotton Committee, Nicol Road, Ballard Estate, Bombay.

634.6105 *INDIAN COCOANUT JOURNAL*
The Indian Central Cocoanut Committee, Ernakulam, S. India.

636 089 *INDIAN JOURNAL OF VETERINARY SCIENCE AND ANIMAL HUSBANDRY*
The Indian Council of Agricultural Research, New Delhi.

636.505 *INDIAN POULTRY GAZETTE*
Indian Poultry Club, I. V. R. I., Izat Nagar, Bareilly, U. P.

637.05 *INDIAN JOURNAL OF DAIRY SCIENCE*
Indian Dairy Science Association, Hosur Road, Bangalore 1.

638.105 *INDIAN BEE JOURNAL*
All-India Bee Keepers' Association, Ramgarh, Dist. Nainital, U.P.

65. Transportations

656.5 *INDIAN RAILWAY GAZETTE*

INDIAN AVIATION
Thorne's Ltd., 13, Ezra Mansions, Post Box 2361, Calcutta 1.

66. Chemic Technology

660.5 *CHEMICAL AGE*
Technical Press Publications, C: 19, Sitaram Buildings, Hornby Road, Bombay 1.

METKEM
The Mettur Chemical & Industrial Corporation Ltd., Mettur, S India.

660.69 *TRANSACTIONS OF THE INDIAN INSTITUTE OF CHEMICAL ENGINEERS*
Indian Institute of Chemical Engineers, 21, Old Court House St, 37, Grosvenor House, Calcutta 1

664.805 *INDIAN FOOD PACKER*
Food Preservers' Association, 18-A, Aurangzeb Road, New Delhi.

666 305 *TRANSACTIONS OF THE INDIAN CERAMIC SOCIETY*
The Indian Ceramic Society, Department of Ceramics, Hindu University, Benares, U P

666 905 *INDIAN CONCRETE JOURNAL*
The Cement Marketing Co. of India, 1, Queen s Road, Bombay

668.105 *THE INDIAN SOAP JOURNAL*
Indian Soap & Toiletries Makers' Association, P-11, Mission Row Extension, Calcutta

SOAP
South Indian Soap Makers' Association, Edacochi P.O, Cochin, S. India.

668.605 *FACT Magazine of Fertilizers and Chemicals, Travancore Ltd.*
Fertilisers and Chemicals, Travancore Ltd., Alwaye, S. India.

669.05 *THE METAL MARKET REVIEW*
38, Strand Road, Calcutta

ALIND (English)
JOURNAL OF THE ALUMINIUM INDUSTRIES LIMITED (Telugu)
The Aluminium Industries Limited, Kundara, S. I. Rly.

677.05 *INDIAN TEXTILE JOURNAL*
Indian Textile Journal Ltd., Surya Mahal, Military Square, Fort, Bombay 1

678.05 *RUBBER INDIA*
Indian Rubber Industries Association, 7, Homji Street, Fort, Bombay 1

91. Geography

910.654 *BULLETIN OF NATIONAL GEOGRAPHICAL SOCIETY OF INDIA, BENARES.*
Department of Geography, Hindu University, Benares, U. P.

COLLEGE DIARY

FIRST TERM

1- 8-51	Marathi Literary Association : Death Anniversary of Lokmanya Tilak, Prof. M. P. Rege, Prof. D. V. Jog, Mr. Ubale & Mr. Padalkar spoke on the occasion.
3- 8-51	Cultural Association : Inaugural Address by Mr. Setu Madhav Rao Pagadi, M.A., I.A.S., Collector, Aurangabad.
1 8-51	Social Service League : Inaugural Address by Mrs. Ushabai Pagadi.
4- 8-51	Urdu Association : Mushaira.
17- 8-51	Nawab Ali Yavar Jung, the Vice-Chancellor, Osmania University, visited the College. The Vice-Chancellor addressed a meeting of the Staff and students.
18- 8-51	Cultural Association : Debate on "Co-education is undesirable in the present set of conditions in India."
23- 8-51	Science Association : Mr. K. F. Rustomjee, D.I.G., Police, Western Range, Hyderabad, spoke on "The Impact of Nuclear Physics on the Life of Man".
30- 8-51	Cultural Association : Debate on "India is Unfit for Democracy".
31- 8-51	Science Association : Publication of 'Sciento', the organ of the Science Association.
1- 9-51	*The President of the Indian Union, Dr. Rajendra Prasad lays the foundation-stone of the college buildings.*

SECOND TERM

3-10-51	A Talk on "Defence of India" by Capt. Chaphekar
18-10-51	Cultural Association : Address by Fr. J. Duhr, S.J. of the St. Xavier's College, Bombay and a talk by Dr I. B. Keny of the Siddharth College, Bombay on "Asoka".
19-10-51	Inauguration of the Adult-Education Lectures Series by Mr Setu Madhav Rao Pagadi, M.A., I.A.S.
24-10-51	Cultural Association : U.N.O. Day
3-11-51	Science Association : Dr. G. Slot of the U. K. spoke on Health and Education of students in Great Britain and Dr. Hingorani spoke on Advanced Studies in Great Britain.
5-11-51	Marathi Literary Association : Talks by Prof. R. B. Joshi of Siddharth College, Bombay and Prof. V. L. Kulkarni of the Wilson College, Bombay.
11-11-51	Cultural Association Trip to Ajanta.
13-11-51	Cultural Association : Guru Nanak Day
19-11-51	Visit of Chinese Cultural Delegation.
23-11-51	Inauguration of Siddharth Hindi Samiti by Mr Chandmal Agarwal, 'Chandra'
24-11-51	Cultural Association : Elocution Competition The subject was, "In the larger interests of Humanity, Scientific Research must cease for a generation".
27-11-51	Marathi Literary Association : Prof. N. R Phatak of Bombay spoke on "The future of Marathi Language"
1-12-51	Cultural Association : Essay Competition. The subject was, "Scientific Development and Human Progress."
2-12-51	Urdu Association : Hiking excursion to Satara Hills.
3-12-51	Siddharth Hindi Samiti : Dr. Om Prakash and Shri Devendra Gupta of Gramodyoga Sangh, Wardha addressed the members.

13-12-51	Mr. Govindas Shroff, of the Democratic Front spoke on "The Election Manifesto of the Democratic Front."
15-12-51	Cultural Association : Visit to the Aurangabad Cotton Mills.
17-12-51	Dr. Suresh Chandra spoke on "The Election Manifesto of the Congress".
18-12-51	Marathi Literary Association : Elocution Competition. The subject was, "Modern Marathi Literature is not the literature of the people".
20-12-51	Mr. Ladda spoke on "The Election Manifesto of the Socialist Party".
THIRD TERM	
26- 1-52	Republic Day; Flag salutation.
26- 1-52	Cultural Association : Prof. M. P. Rege spoke on "Broad Features of the Indian Constitution", and talk by Mr Ekbote on "The role of Judiciary in Free India."
2- 2-52	Cultural Association : Prof. P. I. Khare spoke on "Fundamental Rights".
18- 2-52	Social Service League : Dr. Kripadanam, spoke on Prevention of Tuberculosis.
5- 3-52	Annual Sports.
6- 3-52	Annual Sports.
9- 3-52	College Annual Day and Prize Distribution Ceremony. Hon'ble Mr. Digambar Rao Bindu, Home Minister, Hyderabad presided over the occasion.
9- 3-52	Science Association : The Hon'ble Mr. Digambar Rao Bindu, declared open the Exhibition of Scientific Journals published in India.

(Continued from Page 50)

Shri Devendra Gupta spoke on production of oil as a cottage industry.

I take this opportunity to thank Shri N. P. Sharma, Chairman of the Samiti for his constant guidance, and Principal M. B. Chitnis, Prof. G. C. Surve and other members of the staff who evinced interest in our activities

—Tara Chand Tibrewala,
Secretary.

College Gymkhana

The College Gymkhana had a busy and crowded time throughout this year. Thanks to Prof. N. P. Sharma who is himself a keen Hockey player and who regularly attended Hockey practice and personally coached the students, our Hockey team is shaping very well. The department of Cricket was newly started this year and cricket practice was going on in full swing throughout the season. We thank Mr. Takalkar of the Junior B. A. class for giving the benefit of his knowledge and experience to our players and for coaching them. Our Hockey and Cricket teams played a number of friendly matches with the neighbouring teams. The Gymkhana Committee are thankful to Mr. G. Meshram, the Registrar of the College, for having presented the Siddharth Cricket Shield to the College for being awarded to the winning side in the Inter-class cricket tournament to be held annually from next year. The Annual sports were held on the 5th and 6th of February, 1952 and the Prize Distribution Ceremony was held on 9-2-52, when the Hon'ble Mr. Digambar Rao Bindu, Home Minister, Hyderabad, gave away the prizes.

We thank Principal M. B. Chitnis for the kind interest he has taken in our activities and Prof. A. N. Chikhlikar, Prof. N. P. Sharma, Prof. M. P. Rege and Mr. K. K. Pradhan for their invaluable guidance.

Gymkhana Committee.

संपादकीय

'कॉलेज मॅगेझिन' चा हा दुसरा अंक वाचकांचे हातीं देतांना आम्हांला अत्यंत आनंद होत आहे. या कॉलेजच्या स्थापनेमुळें या प्रदेशांतील एकंदर वाङ्मयीन व सांस्कृतिक चळवळींना नेटाची चालना मिळाली आहे, हें योग्य तो विनय अंगीं बाळगूनसुद्धां आम्ही म्हणूं शकतों. कुठल्याही भाषेचें वैभव आणि प्रतिष्ठा त्या भाषिकांचें सामाजिक जीवन किती जोमदार व संपन्न आहे यावर अवलंबून असतात. जसजसें जीवन व्यापक बनत जातें व सामाजिक व्यवहाराचें क्षेत्र अधिकाधिक विशाल होत जातें, तसतसें त्या सामाजिक मनाचे अनुभव (आणि त्या अनुभवांचें प्रतिबिंब ज्यांच्यांत उतरतें, ती भाषा व वाङ्मय) अधिकाधिक संपन्न, सूक्ष्म, प्रगल्भ व उन्नत होत जातात. म्हणून मराठी भाषेच्या भवितव्याबद्दल ज्यांना आस्था व पोटतिडिक आहे त्या सर्वांनीं हा आग्रह धरला पाहिजे कीं, महाराष्ट्रीयांचे सर्व सामाजिक व सांस्कृतिक व्यवहार मराठींतूनच झाले पाहिजेत. येथें हयगय किंवा अनास्था बिलकुल उपयोगी नाहीं. हा मराठीच्या जीवनमरणाचा प्रश्न आहे.

मायबोलीवर उत्कट प्रेम असणें यांत गैर असें कांहींच नाहीं. ती आंतड्याची माया आहे; तें रक्ताचें नातें आहे व तोडूं म्हटलें तरी तुटत नाहीं. भाषेचे लागेबांधे सामाजिक मनाच्या खोल, अप्रकट (Unconscious) थरांत गुंतलेले असतात. प्रत्येक जिवंत वस्तूला परंपरा, भूतकाल, एक ऐतिहासिक स्मृति असते. जिवंत समाजाची भाषासुद्धां अशीच जिवंत व विकसनशील असते. एकादें रोपटें उपटून काढलें तर त्याच्या मुळांना जशी माती चिकटलेली असते त्याप्रमाणें भाषेंतील शब्दांचीं मुळेंसुद्धां भूतकालांत रुतलेलीं असतात व त्यांच्याभोंवतीं अनेक सांस्कृतिक परंपरांचे थर संलग्न झालेले असतात. म्हणून भाषा कृत्रिमपणें बनवतां येत नाहीं; भाषा होते. आणि म्हणून कुठल्याही समाजाची त्याच्या भाषेपासून फारकत झाली व परकी भाषा, मग ती कितीही जवळची असो, त्याच्यावर लादली गेली, तर त्या समाजाच्या मूळावरच आघात झाल्यासारखें होईल व तो समाज शुष्क व निर्जीव होईल. परंतु भारतीय सांस्कृतिक जीवनाची पुनर्रचना करण्याची स्तुत्य आकांक्षा बाळगणाऱ्या धुरीणांचें या महत्त्वाच्या सत्याकडे दुर्लक्ष होत आहे असें खेदानें म्हणावें लागतें.

प्रांतीयता मायभाषेवरील प्रेमांतून निर्माण होत नाहीं. खरी प्रांतीयता वृत्तीच्या संकुचितपणांत असते. विचारांतील साहसीपणा नाहींसा झाला, नवीन अनुभव, नवीन संवेदना, नवीन सत्यें, यांच्याकडे आशावादीपणानें पहाण्याऐवजीं, भीतीनें, संशयानें पहाण्यांत येऊं लागलें, वृत्तींतील प्रयोगशीलता नष्ट झाली व जें जुनें व परिचित आहे त्याला कवटाळून धरण्याची प्रवृत्ति बळावत चालली कीं, प्रांतीयता निर्माण होते. आजकाल प्रांतीयता व राष्ट्रीयता यांमधील विरोधाचा निष्कारण बाऊ करण्यांत येत आहे. प्रांतीयतेचा खरा विरोध राष्ट्रीयतेशीं नाहीं.

तिचा खरा विरोध मानव्याची उत्कट व व्यापक जाणीव व त्या जाणिवेंतून निर्माण होणारी सर्वसंग्राहक वृत्ति यांच्याशीं आहे. अपरिचित अनुभव, विचार आणि मूल्यें यांची डोळस पारख करण्यासाठीं संवेदनशील, सहानुभूतिपूर्ण, लवचीक आणि निर्भय मनोवृत्ति लागते आणि तिच्या अभावीं समाजाचा सांस्कृतिक ऱ्हास होऊं लागतो. भारतीय समाजाचा, असा सांस्कृतिक ऱ्हास गेलीं शेकडों वर्षें चालू होता, आणि त्याचें बीज आपल्या समाजाच्या गतानुगतिक, परंपराप्रिय, 'प्रांतिक' वृत्तींत होतें. म्हणून आपलें सांस्कृतिक जीवन जर उन्नत व संपन्न करावयाचें असेल तर आपली प्रांतीयवृत्ति सोडून देऊन आपण परत निर्भय, साहसी, आशावादी-वृत्ति धारण केली पाहिजे. विशेषतः गेल्या कित्येक शतकांत युरोपांत दुथडी भरून वहात असलेल्या ज्ञानगंगेचा प्रवाह या ओसाड व खरटलेल्या भूमींत आणून सोडला पाहिजे. "मग हें रसभावफुलिं फुलेल । नानार्थफळभारें फळा येईल."

अव्वल इंग्रजीपासून महाराष्ट्रांतील समाजधुरीणांना याची जाणीव होती व या दृष्टीनें महाराष्ट्रांत प्रयत्नही झालेले आहेत. परंतु, स्वातंत्र्यप्राप्तीनंतर ज्या पद्धतशीर रितीनें व नेटानें या बाबतींत प्रयत्न झाले पाहिजे होते तसे होत आहेत असें म्हणतां येत नाहीं. अशा प्रकारच्या प्रयत्नांचें नेतृत्व सहाजिकपणें विश्वविद्यालयें व त्यांच्याशीं संलग्न असलेलीं महाविद्यालयें यांच्याकडे राहील. गतवर्षी या कॉलेजनें मराठी व हिंदी भाषांतून अनेक शास्त्रीय, वाङ्मयीन व तत्त्वज्ञानात्मक विषयांवर जी व्याख्यानमाला चालविली होती तिच्याकडे अशा प्रयत्नाचें एक नमुनेदार उदाहरण म्हणून बोट दाखवतां येईल. अर्थात् ही केवळ सुरुवात आहे. भविष्यांत अशा प्रयत्नांना अधिक संघटित व व्यापक स्वरूप देण्यांत येईल अशी आशा करण्याला हरकत नाहीं.

महाराष्ट्राच्या या आदिभूमीचा जो वैभवसंपन्न भूतकाळ आहे त्याचा अभिमान प्रत्येक महाराष्ट्रीयाला असणें आवश्यक आहे. परंतु या भूतकालाचीं वाङ्मयीन स्मारकेंच असलेले अनेक जुने हस्तलिखित ग्रंथ, जुनाट, मोडकळीला आलेल्या, पडक्या घरांतून कोळिष्टकें व धूळ यांच्या राशींखालीं पुरेले गेलेले आढळतात. त्यांचा जीर्णोद्धार होणें आवश्यक आहे. कॉलेजनें असल्या मूल्यवान् हस्तलिखितांचा संग्रह करण्यास सुरुवात केली आहे.

मराठी वाङ्मय मंडळाचें कार्यही जोरानें सुरू आहे. या वर्षीं मंडळामार्फत प्रा. न. र. फाटक, पुणें विद्यापीठाचे प्रा. तुळपुळे, प्रा. वा. ल कुळकर्णी व प्रा. रा. भि. जोशी या सुप्रसिद्ध साहित्यिकांचीं वाङ्मयीन प्रश्नांवर भाषणें घडविण्यांत आलीं.

या प्रदेशाच्या सांस्कृतिक पुनरुज्जीवनाच्या महान कार्यांतील आपला भार उचलण्याची कॉलेजची आकांक्षा आहे. कार्याला नुकतीच सुरुवात झाली आहे, परंतु प्रगतीचीं बीजें निश्चितपणें पेरलीं जात आहेत.

घेउनी उराशीं दीप सखे स्नेहाळ
हळु उघड दार मजसाठीं स्वागतशील
मग अटळ उद्या फिरुनी उगवे पर्यंत
क्षण विसर जगातिल कलह, धूळ, गोंगाट

'प्रभंजन'

हेमाद्रि ऊर्फ हेमाडपंत

न. कृ. देशमुख, वाङ्मय, द्वितीय वर्ष

यादवकाल हा महाराष्ट्राच्या सांस्कृतिक परंपरेचा आरंभ-काल समजला जातो. कारण या कालांत धार्मिक आचार-विचारांना नवीन वळण लावण्याचे प्रयत्न केलेले दिसतात. तसेंच वाङ्मयीनदृष्ट्या ह्या कालांत बरीच ग्रंथरचनाही झालेली आपणांस आढळते.

ह्या कालांत ज्या कांहीं नवीन वळणांनीं धार्मिक विचारांना गति दिली गेली त्यांत महानुभाव-पंथ हा एक आहे. या सांप्रदायाचा संस्थापक श्री चक्रधर हा मानला जातो. स्त्री-पुरुषांत समता आणण्याच्या प्रयत्नास या कालापासूनच प्रथम प्रारंभ झालेला दिसतो. महानुभाव-पंथानें या विषम-तेला दूर करण्याचे प्रयत्न स्त्रियांना वेदपठणाची अनुमति, संन्यासाची दीक्षा आदि प्रकारें देऊन केलेले आहेत. या-शिवाय मोक्षप्राप्तीसाठीं दानधर्म, उपासना, संन्यास आदि मार्ग प्रतिपादिले आहेत. या सांप्रदायाच्या अनुयायांची परंपरा बरीच शतकें चालू होती. ह्या पंथांतील लोक आजही आपणांस परभणी आणि बीड जिल्ह्यांत ठिकठिकाणीं दृष्टीस पडतात. ह्या पंथांतील ग्रंथरचना गद्यांत तशीच पद्यांत, किंबहुना पद्यांतच विपुल उपलब्ध आहे.

दुसरा भागवतधर्म. याचा उगम यादवकालापूर्वी जरी झालेला असला तरी हा यादवकालाच्या अगदीं अखेरच्या कारकिर्दींत स्थापला गेला. ज्ञानदेव आणि नामदेव या थोर संतद्वयांनीं या धर्माची पताका रोवली आणि विठ्ठलभक्तीचा सर्व महाराष्ट्रभर प्रचार केला. या दोघांचीही मराठी-वाङ्मयांतील कामगिरी बहुमोल असून त्यांचें मराठी-वाङ्मयांतील स्थान केव्हांही उच्च आणि अढळ असेंच आहे. पैकी ज्ञानेश्वरांनीं गीतेवर लिहिलेला टीकात्मक प्राकृत ग्रंथ तर मराठी भाषेंतील असामान्य ग्रंथ म्हणून प्रसिद्धच आहे. नामदेवाचेही अभंग महाराष्ट्रांतील खेड्यापाड्यांतूनसुद्धां आपणांस आजही ऐकावयास मिळतात.

याव्यतिरिक्तही कांहीं थोर, बुद्धिमान, शूर आणि तज्ज्ञ य कालांत होऊन गेले आहेत; उदाहरणार्थ खोलेश्वरासारखे ब्राह्मण सेनापति, भास्कराचार्यांसारखा गणितज्ञ – ज्यानें बिजगणिताची रचना केली. हा राहणारा बीड जिल्ह्यांतला असून त्याचा बिजगणितावरील 'लीलावती' हा ग्रंथ प्रसिद्ध आहे. इतका हा काल विद्वान आणि शूरांनीं समृद्ध होता, आणि अशाच विद्वानांच्या मालिकेंत, आपल्या बुद्धिमत्ता, आणि चातुर्य या सद्गुणांनीं चमकणारा व यादव-दरबारच्या पंतप्रधानाचें पद भूषविणारा करणाधीप हेमाद्रि हाही होऊन गेला. याच्याच बहुमोल कर्तबगारीचें थोडेंफार विवेचन मी येथें करणार आहें.

हेमाडपंत या नांवानें परिचित असलेला हा हेमाद्रि, राजा महादेवराय व राजा रामदेवराय यांच्या कारकिर्दीत दिवाण म्हणून सन ११६० ते ११७५ पर्यंत होता.

आपल्या अचाट योग्यतेनें त्यानें राजाचा केव्हांच विश्वास आणि राजदरबारीं मान संपादन केला होता. हा राहणारा मूळचा देवगिरीच्याच आसपासचा, स्वतः शुक्ल यजुर्वेदी ब्राह्मण असून त्याचें गोत्र वत्स होतें. पित्याचें नांव कामदेव असून आजोबाचें नांव वासुदेव होतें. दोघेही संस्कृतज्ञ आणि कर्मठ ब्राह्मण असल्यामुळें हेमाद्रीनें त्यांचीच परंपरा चालविली होती हें त्याच्या ब्राह्मण्याच्या कट्टर अभिमानावरून आणि त्याच्या संस्कृत भाषेवरील प्रभुत्वावरून दिसून येतें, आणि हाच त्याचा अभिमान त्याचा अंत अतिक्लेशांत कसा करवतो हें आपण पुढें पाहूंच

हेमाद्रीनें संस्कृत भाषेंत बरीच ग्रंथरचना केली व त्या-द्वारें धर्माला सुव्यस्थित वळण लावण्यासाठी मार्गदर्शन केलें. त्यानें लिहिलेल्या 'यादवकुलप्रशस्ती' वरून यादवकुलाचा संपूर्ण इतिहास अवगत होतो. त्यावरून यादव घराणें फार प्राचीन असल्याचें दिसतें. यादवकुलाचा संस्थापक दृढप्रहार हा असून त्यानें इ. स. ८४३ मध्यें

दक्षिणेंतील चालुक्यांचें मांडलिकत्व पतकरून नासिक जिल्ह्यांतील चंद्रादित्यपूर अथवा हल्लीचें चांदोड येथें एक लहानसें राज्य स्थापिलें. पुढें जवळजवळ दोन अडीच शतकांनंतर दक्षिणेंतील कलचुरी राजा सोमेश्वर हा आपसांतील भांडणांमुळें शक्तिहीन झाल्याची संधि साधून, दृढप्रहाराचा सातवा वंशज चतुर्थ भिल्लम यानें देवगिरी व आसपासचा मुलूख पादाक्रांत करून देवगिरीस राजधानी वसविली. हा काळ इ. स. ११८७ चा होता येथूनच देवगिरीच्या राजघराण्याच्या इतिहासास प्रारंभ होतो. यादवांचें राज्य उत्तरेस नर्मदेपासून दक्षिणेस कृष्णेपर्यंत विस्तारलेलें होतें.

राजा महादेवरायापासून हेमाद्रि राजदरबारीं दिवाण असल्यामुळें यादवांच्या दरबारचीं सर्व सूत्रें त्याच्याच हातांत होतीं दरबारचें जबाबदारीचें काम पार पाडणें, कागदपत्र पहाणें, हुकूम सोडणें, इत्यादि सर्व नाजुक काम चोखपणें बजावून राजाचा तसाच प्रजेचा विश्वास संपादून लोकप्रियताही त्यानें मिळविली होती. हेमाद्रीनें राजदरबारीं बजावलेली कामगिरी बहुमोल आहे. सर्वांत उल्लेखनीय गोष्ट ही कीं, मोडी लिपीचा पुरस्कार करून ती दरबारी कागदोंपत्रीं सर्रास प्रचारांत आणिली. तसेंच राज्यांतील हिशेब सुकर व्हावा म्हणून त्या काळीं अज्ञात असलेले कित्येक नवनवीन गणिती प्रकार आणि कोष्टकें त्यानें तयार केलीं तीं हेमाडपंती मेस्तकें (म्हणजे गणिती उदाहरणें सोडविण्याचे ताळे किंवा कोष्टकें) म्हणून प्रसिद्ध आहेत. राज्यकारभारांतही शासनपद्धतींत, अनेक शाखांतून नवनवीन शिरस्ते पाडून राज्यव्यवस्था त्या काळीं हेमाद्रीनें आदर्श ठेवली होती. त्यानें शेतींतही पुष्कळशा सुधारणा घडवून आणल्या आणि शेतींत वाढ व्हावी म्हणून पुष्कळशीं जंगलें कापून तेथें जमीन नसणाऱ्या शेतकऱ्यांस लागवडीसाठीं जमिनी वांटून त्यांचें दारिद्र्य दूर केलें. बाजरीचें पीक महाराष्ट्रांत प्रथम पिकविण्याचें श्रेय हेमाद्रीस दिलें जातें. तसेंच ढेकूणही यानेंच आणले असें म्हटलें जातें. जंगलें साफ केल्यामुळें जंगलांतील ढेकूण पुढें वसतींत शिरले असावेत असा तर्क केला जातो. परंतु ढेकूण हा नररक्त भक्षणारा किटक असल्यामुळें तो जंगलांत राहणेंच संभवनीय वाटत नाहीं. तेव्हां हें विधान तितकेसें सयुक्तिक वाटत नाहीं.

आणखीही एका कारणामुळें हेमाद्रि पंडित महाराष्ट्रास खूप परिचित आहे. जी एका विशिष्ट प्रकारचीं देवळें अथवा इमारती बांधण्याची कलात्मक पद्धत यानें अवलंबिली ती चालुक्य शिल्पपद्धतीची असून तींत चुना न भरतां मोठमोठाले दगड एकमेकांस सांधलेले असतात. पुढें अशा प्रकारची बांधकामाची कलात्मक पद्धत इतकी लोकप्रिय झाली कीं, बरीचशीं देवळें या पद्धतीचाच पुरस्कार करून बांधलीं गेलीं आणि अशा देवळांना हेमाडपंती देवालयें असें म्हटलें जाऊं लागलें. हीं हेमाडपंती देवळें आजही पुष्कळ ठिकाणीं आढळतात. परभणी जिल्ह्यांतील चारठाणें या गांवीं अशीं तीनशेंवीस (३२०) देवळें बांधिलीं गेलीं असावींत असा कांहीं संदर्भावरून तर्क केला जातो आणि हल्लीं घरांचे पाया खोदतेवेळीं तसे अवशेषही पुष्कळ सांपडतात. ह्यांवरून सध्यां तिथें उभ्या असलेल्या वीस-बावीस देवळांपेक्षां आणखीही कांहीं उत्खनना अंती सांपडतील असें वाटतें. चारठाणें हें उदाहरणादाखल आपण स्थळ घेतलें, परंतु अशीच स्थिति पुष्कळ जुन्या गांवांतून आढळते. पैकीं बीड जिल्ह्यांतील अंबेजोगाई येथील श्री जोगाईचें देऊळ, तसेंच रामदेव-कालीन ब्राह्मण सेनापति खोलेश्वर यांचेंही देऊळ आहे. याच खोलेश्वरानें एका महानुभावी अनुयायास ठार मारलें असें म्हटलें जातें. याच गांवीं आणखीही एक बाराद्वारी देऊळ जंगलांत आढळतें. तें पडकें असून तिकडे अजून कुणीच लक्ष दिलें नसावेंसें दिसतें. तसेंच परळी येथील वैद्यनाथ, पाटोदा येथील महादेवाचें देऊळ व प्रत्यक्ष बीड येथील कन्कालेश्वराचें देऊळ, हीं देवळें प्रसिद्ध आहेत. हीं सर्व हेमाडपंती देवालयें आहेत. तद्वत्च परभणी जिल्ह्यांतील औंढा येथील नागनाथ, पिंगळी येथील पिंगलेश्वर, बोरी येथील महादेवाचें देऊळ (ह्याच बोरींत महानुभाव अनुयायी भास्करभट्टाचार्यांचें वास्तव्य होतें) व पाथ्रीवनसीं येथेंही असलेलीं हेमाड-पंती देवालयें प्रसिद्ध आहेत. चारठाणें या स्थळाचा अगोदर उल्लेख केलाच आहे. याच स्थळीं आणखी एक विशेष प्रकार आढळतो आणि तो म्हणजे, तेथें एक दगडी भव्य दीपस्तंभ आहे, तो चार माणसांनीं मिळून देखील कवटाळणें कठीण, इतका रुंद आहे. या दीपस्तंभाच्या वर एक कढईसारखें दगडी सखल पात्र असून त्यांत तेल व सरकी घालून पेटविलीं असतां, त्याच्या ज्वाला, तेथून पंचवीस कोसांच्या अंतरावरून दिसतात.

हेमाडपंती शिल्पपद्धतीच्या बांधणीमध्यें जे प्रकार आहेत त्यांत दोन प्रमुख आहेत :— हीं अशा प्रकारचीं देवळें बांधण्याचा व दुसरा म्हणजे कल्होळ बांधणें, हा होय. कल्होळ म्हणजे बारव अथवा जलाशय. ह्या कल्होळांचें वैशिष्ट्य असें कीं, याच्या अगदीं थेट तळापर्यंत चारही बाजूंनीं दगडी पायऱ्या असतात. यावरचे पारही खूप मजबूत आणि कलात्मक रीतीनें बांधलेले असतात. हे असे कल्होळ जवळ जवळ प्रत्येक हेमाडपंती देवालयाच्या आसपास बांधलेले आपणांस अढळतातच. असे कल्होळ बांधण्याचा उद्देश हा कीं, देवदर्शनाआधीं तीर्थस्नान घडावें. नांदेड जिल्ह्यांतील भोकर गांवीं असा एक कल्होळ दृष्टीस पडतो, परंतु आसपास देऊळ मात्र दिसत नाहीं. फक्त एक मशीद आहे आणि ती अगोदर असलेल्या एखाद्या हेमाडपंती देवळाचीच बनविली गेली असावी. मशिदीस चुना दिला गेला असल्यामुळें आणि मूळ बांधणींतही फरक केला असल्यामुळें रचना जरी बदलली असली तरी जवळच असलेला हा कल्होळ, ही मशीद पूर्वी हेमाडपंती देऊळ असावें असें ठामपणें दर्शविते.

एकूण अशा प्रकारच्या कितीतरी आणखी – ओसाड व पडक्या असलेल्या जंगलांतील देवळांचे, योग्य तो तपास आणि काळजीपूर्वक संकलन झाल्यास – अद्याप अज्ञात असलेली बरीचशी माहिती उपलब्ध होण्याचा संभव आहे.

येथें हें सांगणें आवश्यक आहे कीं, हेमाडपंती या नांवानें प्रसिद्ध असलेली पद्धत हेमाद्रीनेंच महाराष्ट्रांत प्रथम रूढ केली अशा विधानाला कलाटणी देणारा पुरावा उपलब्ध आहे. नाशिक जिल्ह्यांतील सिन्नर येथें एक हेमाडपंती देऊळ आहे. तेथील शिलालेखांवरून तें देऊळ दहाव्या शतकांत म्हणजे हेमाद्रीपूर्वीच बांधलें गेल्याचें स्पष्ट होतें. हेमाडपंती शिल्पपद्धतीचा जनक कोण आहे हा प्रश्न अद्याप विवाद्य आहे.

प्रथम सांगितल्याप्रमाणें हेमाद्रीचें संस्कृत भाषेवरील प्रभुत्व, त्यानें रचलेल्या ग्रंथांवरून प्रत्ययास येतें. 'चतुर्वर्गचिंतामणि' हा त्याचा सर्वांत मोठा ग्रंथ प्रसिद्ध आहे. या ग्रंथाद्वारें त्यानें धार्मिक आचार-विचारांना सुव्यवस्थित रूप देण्याचा प्रयत्न केलेला दिसतो. हेमाद्रीच्या मतें नुकताच स्थापन झालेला महानुभाव-सांप्रदाय ब्राह्मणधर्माच्या प्रतिष्ठेला प्रतिकूल असा होता आणि केवळ याच विरोधी भूमिकेंतून त्यानें 'चतुर्वर्गचिंतामणि' हा ग्रंथराज रचून ब्राह्मणधर्माची प्रतिष्ठा कायम ठेवण्याचा प्रयत्न केला. या ग्रंथाचे चार खंड पडतात— (१) व्रतखंड (२) दानखंड (३) तीर्थखंड आणि (४) मोक्षखंड.

मोक्षप्राप्तीसाठीं व्रतवैकल्यें करणें आवश्यक असून तपश्चर्येसारखेच तेंही एक मोक्षप्राप्तीचें साधन आहे, असें त्याचें म्हणणें आहे आणि या दृष्टीनें त्यानें व्रतांचें मार्गदर्शन या खंडांतून केलेलें आहे. दुसऱ्या खंडांतून दानधर्म कोणच्या पद्धतींत, किती, कसा, कोठें, आणि केव्हां करावा हें सांगून, अन्नदान, द्रव्यदान, वस्त्रदान आणि भूदान हीं प्रमुख मानलीं आहेत. पैकीं अन्नदानांत अमुक अमुक पक्वान्नें करून अमुक वेळीं ब्राह्मणांना यथेच्छ भोजनाद्वारें तीं दानें करावींत हें सांगितलें आहे. स्वतः हेमाद्रीच्या घरींसुद्धां अनेक ब्राह्मणांना रोज अन्नदान दिलें जात होतें, असा पुष्कळ ठिकाणीं उल्लेख आहे. तसेंच पंढरपूरच्या श्रीविठ्ठल मंदिरालादेखील हेमाद्रीनें कांहीं द्रव्यसाहाय्य देणगीद्वारें केलेलें तेथील एका शिलालेखावरून आढळतें. असो. द्रव्यदान सुवर्णमुद्रा, संपत्ति, इत्यादि दानें करावींत असें त्यानें म्हटलें आहे. तीर्थ-खंडांत, पवित्र देवस्थळीं वाऱ्या कराव्यात अथवा यात्रांना जाऊन देवतांचीं दर्शनें घ्यावींत असें प्रतिपादिलें आहे. मोक्ष-खंडांत मोक्षप्राप्ति म्हणजे काय व मोक्ष प्राप्त करून घेणें किती अगत्याचें आहे यांचेंही विवरण केलेलें आहे. याशिवाय आणखीही एक पांचवा परिशेष-खंड असून त्यांत देवता, श्राद्ध, मुहूर्त आणि प्रायश्चित्तें यांवर विवेचन केलें आहे.

या ग्रंथांव्यतिरिक्त हेमाद्रीनें इतरही ग्रंथरचना केलेली आहे. पैकीं वाग्भटाच्या 'अष्टांगहृदय' या वैद्यकीय ग्रंथावर टीकात्मक 'आयुर्वेदरसायन' ग्रंथ त्यानें लिहिला, तसेंच वोपदेवाच्या 'मुक्ताफळ' या ग्रंथावरही हेमाद्रीनें 'कैवल्य-दीपिका' हा टीकात्मक ग्रंथ लिहिला आहे. 'मुक्ताफळ' ग्रंथांत वैष्णवधर्माचीं तत्त्वें प्रतिपादन केलेलीं आहेत. वोपदेव हा हेमाद्रीचा समकालीन मित्र असून, आपल्या 'मुक्ताफळां'त त्यानें हेमाद्रीस 'गणकाग्रणी' असें वर्णिलें आहे. त्याच्या कालीं त्याचा ठिकठिकाणीं सन्मान होत असलेला आपल्याला तत्कालीन कांहीं शिलालेखांवरून समजतें. ओव्हले येथील ताम्रपटांत त्याला

'निर्जितशाक्षी मंडळ' व 'हस्तिपकाध्यक्ष' अशी विशेषणें दिली आहेत.

योग्यता आणि मानप्रतिष्ठेच्या उच्च शिखरावर चढलेल्या हेमाद्रिपंताचा अंत क्लेशपूर्ण अवस्थेंत होतो हें प्रारंभी सांगितलेंच आहे. चक्रधरानें स्थापन केलेल्या पंथाचा प्रथमपासूनच, आपल्या ब्राह्मणधर्माच्या अभिमानानें परोक्ष अपरोक्षपणें हेमाद्रि विरोध करीतच होता. केवळ याच भूमिकेवरून "चतुर्वर्गचिंतामणि" या ग्रंथाच्या रचनेस तो उद्युक्त झाला असेंही म्हटलें जातें. पण महानुभाव सांप्रदायाचा वाढता उत्कर्ष आणि प्रचार यांवर हेमाद्रीच्या या ग्रंथाचा कांहींच प्रतिकूल परिणाम होईना. तेव्हां हा सुशील, सदाचारी ब्राह्मण, महानुभाव-सांप्रदायाच्या संस्थापकाचाच – श्री चक्रधराचाच – कांटा काढण्याचा कटाच्या योजनेंत गर्क झाला. या कटांत त्यानें आपला गुरु श्रीमहादाश्रम व राजा रामदेवराय याचा गुरु श्रीब्राह्मसानू या दुर्यास हातीं धरून, चक्रधरास विष व यंत्रासन (आसनाखालीं खोल खड्डा खणणें) या प्रयोगांनीं ठार मारण्याचे प्रयत्न केले. पण त्यांत त्याला यश न आल्यानें हा कट फुटला आणि सर्वत्र हेमाद्रीची मानखंडना होऊं लागली. प्रत्यक्ष राजा रामदेवरायाचाही त्याच्या आवडत्या हेमाडपंतावरचा विश्वास उडाला आणि दरबारांत एके काळीं मानमरातब पावलेला हा मुख्य दिवाण अप्रमानला जाऊं लागला.

चक्रधराच्या महानुभावपंथाचा प्रचार दिवसेंदिवस जोरांत होऊं लागला आणि हेमाद्रि या अशा अवस्थेंत कालक्रमणा करीत असतांच, प्रत्यक्ष राजा रामदेव याची राणी कामाइसा हिनेंच महानुभावधर्माची दीक्षा घेतली. या घटनेनें ब्राह्मण-प्रतिष्ठाभिमानी हेमाद्रीचें पित्त खवळून गेलें. आधींच अयशस्वी प्रयत्नानें अपकीर्ति पावलेल्या जखमी मनावर या घटनेनें मीठ चोळल्या-सारखें त्यास वाटून त्यानें एका भल्या दिवशीं चक्रधराच्या नरडीचा घोट आपल्या पुत्राच्या हातानें घेतलाच.

पण या त्याच्या घोर कृत्याची फेड हेमाद्रीला आपल्या मृत्यूनेंच नव्हें तर अत्यंत क्लेशपूर्ण मृत्यूनें करावी लागली. आपल्या ज्ञानानें, कर्तबगारीनें, रसिकतेनें राज-मान्यता आणि लोकप्रियता यांच्या शिखरावर चढलेल्या या धार्मिक, तेजस्वी, रसिक व व्युत्पन्न ब्राह्मणाचा असा दुःखद अंत व्हावा हा केवढा दैवदुर्विलास?

●

अश्रुझरा

तुझ्या काव्यमय डोळ्यामधुनी
अश्रुझरा जो वाहे ॥ धृ० ॥
फुटरले काळीज दुभंगुन
भरुनी टाकी जो नवजीवन
अतुल रागिणी अनंततली—
निरवतेत भरताहे
वरुनी खाली खळखळ वाहे

कोण तयाची गति गणता हे
स्वमृत्यूला अेक दुज्यानं—
बद्ध करुं जो पाहे
जलामध्यें अंगार धुमसता
वरुनी भासे परि शीतलता
स्नानास्तव कुणी त्यांत डुंबता
राग भैरवी लाहे

मानिक म्होताळे, वाङ्मय, चतुर्थ वर्ष

जुगार

सूर्यकान्त दत्तात्रय डोईफोडे, विज्ञान, प्रथम वर्ष

ठण्–ठण्—

रात्रीचे दोनचे टोले कुठल्या तरी चौकींतून पडत होते. जिकडे तिकडे शुकशुकाट दिसत होता. खांबावरील दिव्याच्या प्रकाशानें डांबरी सडका चमचम् चमकत होत्या. मोटारीची फट्फट् व इतर वाहनांची खड्खड् अगदीं बंद झाली होती. एकादीच मोटर आपले चक्चकीत दोन दिवे दाखवीत अंधारांत पसार होत होती. कांहीं मरतुकडीं कुत्रीं रस्त्यावर उगीच केंकाटत होतीं. त्यांचें तें केंकाटणें अगदींच मेसूर वाटत होतें.

रमाकान्त किती वेळपर्यंत तें मेसूर व निर्जीव दृश्य गॅलरींतून पहात होता. त्यानें करमणूक म्हणून एक सिगारेट शिलगावली. अगदीं मनसोक्त झुरके घेत तो कसल्या तरी गाढ विचारांत मग्न झाला. तीं पांढरी धुम्रवलयें वेडीं वाकडीं आकार घेत अंधारांत नाहींशीं होत व त्या जागीं दुसरीं वलयें पुन्हां वेडीं वाकडीं निर्माण होत.

रमाकान्त कंटाळला. पुन्हां तो खोलींत आला. खोलींतलें सर्व सामान त्याच्याकडे पाहून हंसत आहे असें त्याला क्षणभर वाटलें. त्यानें एकदम स्वीच् ऑफ केला व तो आतां बिछान्यावर पडणार तोंच त्याला खालीं टांगा थांबल्यासारखें वाटलें. त्याला वाटलें भास असेल. मनाची खात्री करण्यासाठीं तो पुन्हां गॅलरींत आला. खरोखरच एक टांगा उभा होता. टांग्यांतील व्यक्ति टांगेवाल्यास कांहीं तरी विचारत होती. तिच्या स्वरावरून ती स्त्री असावी असें त्याला वाटलें.

रमाकान्तला राहवलें नाहीं; वरूनच त्यानें विचारलें.

"कोण पाहिजे आपणांस?"

टांग्यांतली स्त्री खालीं उतरत होती.

रमाकान्त गॅलरींतून खालीं आला व तो सरळ टांग्याजवळ येऊन उभा राहिला.

"कोण पाहिजे आपणांला?" रमाकान्तनें पुन्हा विचारलें.

"इथें कुठेंतरी जवळपास नलिनीबाई देशमुख राहतात काय?" विमलनें रमाकान्तला गोंधळलेल्या स्थितींत विचारलें.

"म्हणजे त्या नलिनीबाई देशमुख, मुलींच्या शाळेंतील हेडमिस्ट्रेस तर नाहीं ना?" रमाकान्त.

"हो हो त्याच!" विमल.

"त्यांनीं तर सुलतान बाजारांतून परवांच जागा बदलली. कुठें बदलली तें मात्र माहीत नाहीं मला" रमाकान्त म्हणाला.

"मग आतां? अरे ए टांगेवाल्या" ती टांगेवाल्याकडे वळून म्हणाली "तर मग मला पुन्हा स्टेशनवर घेऊन चल. तेथेंच वेटींगरूममध्यें रात्र काढतें. मग उद्यांचं उद्यां पाहूं. बरं येतें हं" रमाकान्तकडे वळून ती म्हणाली "उगीच मी आपणांला त्रास दिला. क्षमा असावी हं."

"पण" रमाकान्त चांचरतच म्हणाला "आपण स्टेशनवर पुन्हा जातांच कशाला?" माझ्या खोलीशेजारींच दोन खोल्या अगदीं रिकाम्या आहेत. त्यांत आपण आजची रात्र कशीतरी काढा. मी उद्यां नलिनीबाईंचा जरूर तपास करीन. संकोच बिलकुल बाळगूं नका. अन् शिवाय हा टांगेवाला स्टेशनवर जाण्यास राजी दिसत नाहीं" रमाकान्त म्हणाला.

क्षणभर विमलला वाटलें कोण कुठला हा अन् आपण एकदम काय त्याच्या शेजारीं खोलींत रात्र काढतो. पण लगेच तिला वाटलें, चेहऱ्यावरून तर गृहस्थ चांगला दिसतो त्याचा वाईट हेतु मुळींच दिसत नाहीं. मग उतरावयास काय हरकत आहे येथें? तिनें थोडा वेळ विचार केला व रमाकान्तला संमति दिली.

रात्रीच्या एकंदर संभाषणवरून रमाकान्तला कल्पना आली कीं नलिनीबाई विमलची मामी लागते. अन् ती नुकतीच मॅट्रिक पास होऊन हैदराबादला पुढील शिक्षणास आली होती. रमाकान्त ज्या कॉलेजमध्यें शिकत असे

त्याच कॉलेजमध्यें ती पण येणार होती. रमाकान्तला एकदम, कां कोण जाणे, आनंद झाला.

दुसऱ्या दिवशीं सकाळीं दोघांनीं हसत हसत चहा घेतला.

सकाळीं पहिल्यानें रमाकान्तनें नलिनीबाईंचा तपास नारायणगुड्यांत केला. अखेर तिथेंच त्या एका चाळींत राहतात असें त्याला कळलें. तो पुन्हा आपल्या खोलीवर आला व त्यानें विमलला तिच्या मामीकडे पोंहचतें केलें. विमलनें "पुन्हा केव्हां तरी या हं" असें अगदीं आग्रहानें त्याला सांगितलें.

वरील प्रसंग घडून १०-१२ दिवसच झाले होते. इतक्या अवधींत रमाकान्तची व विमलची मैत्री इतकी दाट झाली कीं, कांहीं विचारूंच नका. अन् शिवाय दोघेजण एकाच कॉलेजमध्यें मग काय? दररोज गांठीभेटी!

रमाकान्तचें पहिलें बेपर्वाईचें जीवन अगदींच बदललें. कशामुळें, काय सांगावयास पाहिजे? ज्या खोलींत स्वच्छतेनें पाऊल कधींही टाकलें नव्हतें तेथें आतां स्वच्छता नांदूं लागली होती. थोडक्यांत सांगायचें तर रमाकान्त अंतर्बाह्य बदलला होता.

त्या दिवशीं रविवार होता. रमाकान्त आपलीं नित्य कर्में आटोपून पाकसिद्धीस बसला होता. त्याला खानावळींतील जेवण मुळींच आवडत नसे व परवडतही नसे. तो इतका पाकसिद्धींत मग्न झाला होता कीं, शेजारीं विमल किती तरी वेळ उभी होती हें त्याला कळलेंसुद्धां नाहीं.

"अहाहा! ह्या अशा पोळ्या करतांत वाटतं?" विमलला राहवलें नाहीं व तिनें एकदम त्याला विचारलें.

रमाकान्त एकदम दचकला. "कोण विमल? तूं अन् इथें! अन् केव्हां आलीस? कळलेंसुद्धां नाहीं. अशी उभी कां? बस ना खालीं." तिच्याकडे एक पाट सारीत तो म्हणाला.

"दूर हो तूं. मी करतें आतां बाकीच्या पोळ्या" विमल लटक्या रागांत त्याला म्हणाली व तिनें त्याला हाताला धरून दूर केलें. रमाकान्तच्या शरिरांतून एक गोड शिरशिरी निघून गेली. तो एकदम स्तंभितच झाला. आज विमलच्या मनांत आहे तरी काय, असें त्याला क्षणभर वाटलें.

जेवतांना रमाकान्तनें तिच्या स्वैंपाकावर स्तुतीचा इतका वर्षाव केला कीं, ती क्षणभर गुदमरूनच गेली.

"विमल! खरोखरच तुझ्या हातचें हें सुप्रास जेवण मला दररोज मिळेल काय?" रमाकान्त पुटपुटला.

"काय म्हणालात?" विमलनें लाजेनें चूर होऊन विचारलें.

"कांहीं नाहीं ग! स्वयंपाक बाकी उत्तम झाला हं!" रमाकान्तनें उडवाउडवीनें उत्तर दिलें.

दिवस कां कोणाकरितां थांबतात? ते एकामागून एक जातच होते. तसें रमाकान्त-विमलच्या प्रेमाचें रोपटेंसुद्धां वाढत होतें.

रमाकान्तला आतां रोज वाटे, विमलपुढें आपलें प्रेम व्यक्त करावें – पण कसें? अखेर त्यानें सोक्षमोक्ष करावयाचा ठरविला.

शनिवार होता. रमाकान्तनें 'काली घटा' चीं दोन बॉक्सचीं तिकिटें रिझर्व्ह केलीं व तो लगबगीनें विमलच्या घरीं आला. विमल 'दोन ध्रुव' कादंबरी वाचत होती.

"विमल आज सिनेमास येतेस?" रमाकान्तनें अगदीं अधीरतेनें विचारलें.

"हो. पण कोणत्या रे?" विमल.

"काली घटा" रमाकान्त उत्तरला.

"तर मग येते" विमलनें संमति दिली.

"पण सेकंड शो हं." रमाकान्त.

"कांहीं हरकत नाहीं." विमलनें हंसत उत्तर दिलें.

रमाकान्तनें अधीरतेनें ९ ची वाट पहाण्यास सुरवात केली, पण हाय! घड्याळाचे कांटेच लवकर सरकत नव्हते. त्याला घड्याळाचा क्षणभर रागच आला. आज त्याचें आनंदी भविष्य विमलच्या होकारावर अवलंबून होतें. तो आज मनमोकळेपणानें तिच्यासमोर आपलें प्रेम व्यक्त करणार होता. अन् दैवानेंसुद्धां चांगली संधी आणली होती.

विमल व रमाकान्त नेमकीं पहिला शो संपल्यावरच गेलीं होतीं. नुकतीच गर्दी ओसरूं लागली होती. दोघेजण बॉक्समध्यें जाऊन बसलीं. अंधार पडला. एकामागून एक दृश्य पडद्यावरून सरकत होतें. रमाकान्तची चुळबुळ वाढली. रमाकान्त अगदींच अधीर झाला. त्यानें नकळत तिचा हात दाबला. क्षणभर तो कावराबावरा झाला. त्यानें तिच्या मुखकमलाकडे पाहिलें. चेहऱ्यावर एक लाजरें स्मित झळकत होतें.

—एकदम दोघांची नजरानजर झाली. दोघेंही हसलीं व लाजेनें चूर झालीं.

"विमल! फिरावयास येतेस? चल ना. बाहेर कसं पिठासारखं चांदणं पसरलं आहे. थोडी सहल करून येऊं या." रमाकान्त.

"चल ना मग" विमलनें मुग्धपणें उत्तर दिलें.

हुसेन-सागराच्या किनाऱ्यावर किती तरी वेळ तीं फिरत होतीं. कठड्यावर रेलत तीं दोघें चंद्र व सागराकडे निश्चलपणें पहात होतीं.

"रमाकान्त! आतां असा अबोल कां? बोल ना कांहीं तरी." विमलनें अखेर शान्तता भंग केली.

"अं—काय म्हणालीस?" रमाकान्त आपल्या तंद्रीतून जागा होत म्हणाला.

"खरोखरच रमाकान्त किती सुन्दर वेळ आहे ही! किती शान्त वातावरण हें!" विमल.

"विमल!" रमाकान्त उद्गारला.

"काय?" विमल.

"मी तुला एक विचारूं का?" रमाकान्त.

"अरे विचार ना—म्हणे विचारूं का?" विमल.

"खरोखरच विमल!" रमाकान्त अखेर हिय्या करून म्हणाला, "तुझं माझ्यावर प्रेम आहे काय? बोल ना—तूं माझी होशील? माझ्या प्रेमाचा स्वीकार करशील? बोल—लवकर बोल ना—विमल." रमाकान्त तिच्या किंचित् बिलग झालेल्या ओठांकडे पहात म्हणाला.

विमल खालीं मान घालून जमिनीकडे पहात होती.

थोडा वेळ वाट पाहून रमाकान्त म्हणाला, "होय म्हण ना विमल; विमल हो म्हण." विमलनें मान अधिकच खालीं घातली. रमाकान्त परत अधीरतेनें म्हणाला, "विमल." विमलनें मान हालवीत आपली संमति दाखवली. थोडावेळ दोघें गप्प होतीं. मग विमल म्हणाली, "रमाकान्त चल आतां. आपणांस येथें येऊन बराच वेळ झाला आहे."

रमाकान्त आपल्या स्वप्नांतून जागा झाला. क्षणभर त्याला तें एक स्वप्नच वाटलें. तो मूकपणें तिचा हात धरून चालूं लागला. किती उत्साहानें तीं दोघें चालत होतीं, त्यांच्या उत्साहाचें गूढ चंद्राशिवाय कोणासच माहीत नव्हतें.

रमाकान्त व विमल कॉलेजच्या टर्म्स् भरतच होतीं. त्यांना टर्मची सुटी मिळाली. विमल सुटींत आपल्या चुलत्याकडे जाण्यास निघाली. जाते वेळेस तिनें पाणावलेल्या डोळ्यांनीं रमाकान्तास निरोप दिला. रमाकान्त तिला धीर देत होता.

रमाकान्तला आतां एकएकटे वाटूं लागलें तोसुद्धां आपल्या मामांकडे सुटी घालविण्याकरितां गेला.

एक दिवस जेवतांना त्याचे मामा त्याला म्हणाले, "काय रमाकान्त यंदा चतुर्भुज व्हावयाचा विचार आहे कीं नाहीं? सदूभाऊंनीं आजच लग्नाबद्दल गोष्ट काढली होती. तूं तर मुलगी पाहिली आहेसच. नाका-डोळ्यांनीं सरळ, दिसायला चांगली, घरगुती कामांत हुशार, पुन्हां चौथी इयत्ता पास, मग अजून काय पाहिजे? आतां तुझ्या होकारावरच अवलंबून आहे."

पण रमाकान्त मामास कसला दाद देतो. तो प्रेमसागरांत पोहत होता. त्यानें 'सध्यां लग्न कर्तव्य नाहीं' असें सांगितलें.

"रमाकान्त! मला माहीत आहे तुझं एका मुलीवर प्रेम आहे, खरं ना? पण लक्षांत ठेव प्रेम हा एक जुगार आहे. दैवाच्या फाऱ्यांनीं यांत खेळावें लागतें, फांसे कधीं कधीं आपल्यासारखे पडतात, कधीं कधीं उलटे पडतात. थोडासा लाभ होतो थोडी चुटूक लागते, पण अखेर सारें फसतें. पहिल्यांदा मिळालेलें असतें तें अखेर जातें. शेवटीं सर्वस्व जातें. फक्त रडणें उरतें." मामांनीं त्याला उपदेश सुनावला.

रमाकान्त मामांच्या ह्या भोळ्या उपदेशावर हसला. पण दैव त्याला हंसत होतें.

शुक्रवार होता त्या दिवशीं. रमाकान्त वर्तमानपत्रें थोड्या विमनस्क स्थितींत चाळीत होता. इतक्यांत पोस्टमननें त्याच्या हातांत एक पाकीट आणून दिलें. रमाकान्तला प्रथम तें विमलचें पत्र असावें असें वाटलें. मोठ्या अधीरतेनें त्यानें फोडलें, पण तें निघालें एका जुन्या हायस्कूल मित्राचें.

—प्रिय मित्र रमाकान्त ...

खरोखरच रमाकान्त! तुला हें पत्र वाचल्यावर आनंद होईल काय? अगदींच आनंद होईल मला तर वाटतें,

कालच वडिलांचें पत्र आलें. माझ्या लग्नाबद्दल होतें तें. त्यांनीं माझें लग्न परस्पर ठरविलें. प्रथम मला त्यांचा रागच आला. पण बरोबर भावी वधूचा – तुझ्या भावी वहिनीचा – फोटो पाहिल्याबरोबर सारा राग तावडतोब मावळला. खरोखरच अगदीं भाग्याचा आहे मी. तुला वाटत असेल उगीचच पाल्हाळ लावतो आहे, पण तूं ज्या वेळेस तिला पाहशील तेव्हां ...

बरें असो. या शुभ कार्यास मी उद्यां निघत आहें. लग्न आजच्या आठव्या दिवशीं आहे. पण रमाकान्त, जर या जुन्या मित्राची आठवण असेल तर जरूर ये. येणार ना मग ? अगदीं जरूर जरूर हं. येतांना जमल्यास मामांस-सुद्धां घेऊन ये. बाकी क्षेम. कळावें.

तुझा भाग्याचा मित्र
श्रीधर

मामांची परवानगी घेऊन मित्राकडे जाण्याचा विचार रमाकान्तनें निश्चित केला.

चार दिवस अगोदरच मित्राच्या लग्नास जाण्यास तो निघाला.

ज्या वेळेस तो श्रीधरच्या घरीं पोहोंचला त्या वेळेस बहुतेक मंडळी कामांत गर्क होती. लग्नघाईच ती. रमाकान्तला पाहतांच श्रीधरनें तर त्याला आनंदानें मिठीच मारली. किती तरी वेळ ते दोघे जगाला विसरले होते. उभ्या उभ्याच त्यांच्या प्रेमळ गप्पा चालल्या होत्या. इतक्यांत श्रीधरचे वकील तेथें आले.

" अरे श्रीधर, काय हें ! तो आतांच गाडीनें आला व उभ्या उभ्याच त्याच्याशी गप्पा मारतोस " वकील श्रीधरला म्हणाले.

दोघेजण अगदीं मनापासून हसले.

दुपारची वेळ होती. रमाकान्त श्रीधरच्या खोलींत कॉटवर वर्तमानपत्रांचा समाचार घेत होता. पण थोड्या वेळांतच त्याला त्यांचा कंटाळा आला. एक जांभई देत त्यानें श्रीधरची खोली न्याहाळण्यास सुरुवात केली. अगदीं टापटीप दिसत होती ती. फक्त दोन तीन पुस्तकें अपवाद म्हणून टेबलवर दिसत होतीं. त्यानें सहज एक पुस्तक चाळण्यास सुरुवात केली. लगेच एक पाकीट पुस्तकांतून गळून त्याच्या पायावर पडलें. त्यानें तें उचललें. श्रीधरच्या नांवाचें तें पाकीट आठ दिवसांपूर्वी आलेलें होतें. त्यानें तें वाचलें. शेजारींच एका पाकिटांत त्याच्या भावी वहिनीचा फोटो होता. त्यची फोटो पाहण्याची उत्सुकता वाढली. फोटो काढला ...

" कोण, विमल ! " रमाकान्त एकदम ओरडला.

एक क्षण ती खोली त्याच्या भोंवतीं फिरते आहे असें त्याला वाटूं लागलें. त्याचें मस्तक भणाणून गेलें. फोटो पायांभोंवतीं गरगर फिरत आहे असें त्याला वाटूं लागलें. जवळच्या खांबाचा त्यानें आधार घेतला.

किती तरी वेळ तो मृत माणसासारखा कॉटवर पहुडला होता.

* * *

सायंकाळीं श्रीधर त्याच्याशीं किती उत्साहानें बोलत होता, पण रमाकान्तचें लक्ष त्यांत होतेंच कुठें ?

प्रेम-रणांगणांतले दोन योद्धे एकमेकांशीं बोलत होते. एक योद्धा हरला होता. तर दुसऱ्या योद्धयानें कांहीं न करतां रणांगण जिंकलें होतें. रमाकान्तला एकाएकी श्रीधरचा मत्सर वाटूं लागला. रमाकान्तनें मोठ्या कष्टानें कसेंबसें आपलें मन आवरलें. काय गंमत ! सकाळीं आला तो किती उत्साहानें, अन आतां ?

जेवते वेळेससुद्धां रमाकान्तची मनःस्थिति ठीक नव्हती. हो ला हो अन् ना ला ना उत्तर कसें तरी तो देत होता. अखेर श्रीधरला राहवलें नाहीं. त्यानें त्याला विचारलें, " अरे रमाकान्त ! आज तुझें लक्ष कशांतच नाहींसें दिसतें. फिरावयास गेलों त्या वेळेससुद्धां बरोबर बोलत नव्हतास. अन् आतांसुद्धां तसेंच. जेवलासुद्धां नाहींस नीट. बोल रमाकान्त, काय होतंय् तुला ? कपाळ कां दुखतंय् ? कुठें गेला तो सकाळचा सर्व उत्साह ? सांग ना. "

बिचाऱ्या श्रीधरला त्याच्या मनःस्थितीची काय कल्पना ?

रात्रीचे बाराचे टोले पडले, तरी रमाकान्त अजून जागाच होता. त्याच्या जीवाची अगदीं तगमग चालली होती. तो आतां जीवनास वैतागलेला होता. त्याला

अखिल स्त्री-जातीचा राग आला. पण स्त्रीचा काय दोष रमाकान्त ! तो तर तुझ्या दैवाचा.

त्यानें जवळचे दोन कागद ओढले व पत्र लिहिण्यास सुरुवात केली ...

प्रिय मित्र श्रीधर...

मी तुझ्या लग्नासाठी आलों खरा, पण अक्षता कधींच माझ्या हातानें पडणार नाहींत. तुला आश्चर्य वाटेल हें वाचल्यावर.

एके काळीं मी प्रेम केलें — लग्नाचीं वचनें आम्हीं एकमेकांना दिलीं होतीं, पण हाय ! दैवानें धोका दिला. विधिलिखीत कांहीं निराळेंच होतें.

— आज दुपारीं मी तुझ्या भावी पत्नीचा व माझ्या भावी वहिनीचा फोटो पाहिला. मनास एकदम धक्का बसला. जी माझी एके काळीं पत्नी होणार होती ती वहिनी होणार ! कल्पनाच सहन होत नाहीं. मी चारच्या गाडीनें आज जात आहे. कुठें ? हें मात्र सांगत नाहीं. दूर, जगापासून अगदीं दूर जात आहे. दैवानें तुला हात दिला. सुखानें संसार करा. भावी पत्नीस गतकालची स्मृति पडूं देऊं नकोस...

तुझा अभागी मित्र
रमाकान्त

सखे, तुझ्या आगमनें

गडे तुझें आगमन
घरांमाजीं झालें तदा
अंतरीं बाहेरी सखे
नव तेज उफाळलें ॥ १ ॥

घरांतील वस्तु साऱ्या
अस्ताव्यस्त पसरल्या
आज त्यांना लागे शिस्त
होई जीवन बंदिस्त ॥ २ ॥

सखे तुझ्या आगमनें
विसावली ही लोचनें
अस्थिर हें होतें चित्त
तेंही आज स्थिरावलें ॥ ३ ॥

सखे तुझ्या संगतींत
मज नसे कांहीं उणें
तुझ्यापुढें मला तुच्छ
सजलेला स्वर्ग-गुच्छ ॥ ४ ॥

तुझ्या माझ्या मीलनानें
जीव शिव एक झाले
आज जणूं वाटे मला
परब्रह्म घरा आलें ॥ ५ ॥

'विठ्ठलसुत'

चक्रधराचा महानुभाव-पंथ

मधुकर वडवळकर, वाङ्मय, द्वितीय वर्ष

अद्यापपर्यंत मराठी-वाङ्मयास सुरुवात ज्ञानेश्वर-कालापासून झाली अशी सर्वसाधारण समजूत होती. परंतु आपली ती समजूत कशी चुकीची होती हें गेल्या अर्ध-शतकांत उपलब्ध झालेल्या माहितीवरून सर्वांस कळून चुकलें आहे. वाङ्मयाची व तीही अभिजात वाङ्मयाची सुरुवात बाराव्या शतकांत झाली. ही सुरुवात महाराष्ट्रांतील आद्य अवैदिक पंथ – महानुभाव यामध्यें झाली. आजतागा-यत ह्या पंथाचे सुमारें ६००० ग्रंथ सांपडले आहेत. तेव्हां अशा पंथाचा उगम केव्हां, कुठें आणि कोणी केला हें पाहणें उचित ठरतें. त्याचप्रमाणें त्याची धर्मतत्त्वें, त्याचा वाङ्मय-विकास व प्रसार हें पाहाणें पण ओघानेंच येतें.

महानुभाव-पंथाचा प्रवर्तक "चक्रधर." याचें खरें नांव "हरिपालदेव." हा एक सुखवस्तु सामवेदी गुजराथी ब्राह्मणकुलांत इ. स. ११५३ मध्यें जन्मला. घरांत जुगा-राच्या नादावरून भांडण होऊन व नंतर वैराग्यानें हा हरिपालदेव ऋद्धिपुरांत आला. तेथें श्री गोविंदप्रभु यांच्या-पासून दीक्षा घेऊन, स्वतःस "चक्रधर" म्हणवूं लागला. यानें दुसरें लग्न औरंगळ नगरांतील "हंसंबा" नांवाच्या मुलीशीं केलें कांहीं काळ सुखाचा संसार केला आणि पुन्हा एकदम वैराग्याचा झटका येऊन हा देशपर्यटनास निघाला. पुढें यानें रामदेव दराणा याच्या आग्रहानुसार त्याची कन्या "उमादेवी ऊर्फ गौरी" हिच्याशीं विवाह केला, परंतु वैराग्याच्या झटक्यानें झपाटलेला हा गृहस्थ! त्याला संसार रुचेना. एके दिवशीं चंद्रभागेंत स्नान करावयास गेला असतां तो पुरांत वाहून गेला आणि मेला अशी लोकवार्ता उठली आणि हें ऐकून गौरी विरहानें मृत्यु पावली. परंतु चक्रधर पुरांतून वांचून परत आला. गौरीच्या मृत्यूची बातमी ऐकून तो जास्तच उद्विग्न झाला आणि देशपर्यटनास निघाला. भोगावतीतीरीं त्याला दत्तात्रेयाचें दर्शन झालें. शके ११८५ मध्यें त्यानें संन्यास-दीक्षा घेतली. तदनंतर ४७ वर्षे सातपुडा व महाराष्ट्राच्या तत्कालीन परिस्थितीचें त्यानें अवलोकन केलें. त्या वेळीं निःश्रेयसाला कवटाकून धरणारी ही कर्मभूमि केवळ भोगभूमि बनली होती. अशा तऱ्हेनें दिशाभूल झालेल्या लोकांस मोक्षाच्या मार्गावर पोहोंचतें करण्यास, व स्त्रीवर्ग आणि शूद्रवर्ग यानांही मोक्षाचा मार्ग मोकळा करण्यास चक्रधरानें पैठण येथें शके ११९० मध्यें महानुभाव-पंथ स्थापिला. तदनंतर चारच वर्षांनीं त्यानें बदरिकाश्रमीं प्रयाण केलें (शके ११९४). या पंथास "महानुभाव," "महात्मा," "अच्युत," "जयकृष्णी," वगैरे नांवें आहेत. चक्रधरानें स्वतः एकही ग्रंथ लिहिला नसून, वेळोवेळीं फक्त उपदेश व तत्त्वज्ञानपर भाषणें केलीं; त्याचा संग्रह केशवराजसूरी उर्फ केशवव्यास यानें "श्रीचक्रधर सिद्धांतसूत्रपाठ" या ग्रंथांत केला आहे. त्यावरून त्याच्या तत्त्वज्ञानाचें थोडक्यांत आकलन होतें तें पुढीलप्रमाणें :—

"मोक्ष हें मानवजातीचें अंतिम ध्येय आहे. त्याचा दाता परमेश्वर असून, तो ज्या क्रियेनें प्रसन्न होईल तीच आचरून त्यास प्रसन्न करावें; म्हणजे तो संसार-सागरांत खितपत पडलेल्या जीवांची जन्ममरण-परंपरेंतून सुटका करतो," असा चक्रधराचा ठाम सिद्धांत आहे. प्रवृत्तिमार्गांत राहून समाजसेवेधारखें परोपकारकार्य करून देखील मोक्ष मिळतो. नाहींतर व्यक्तीनें मोक्षप्राप्तीप्रित्यर्थ संन्यास घ्यावा. चक्रधरानें समता निर्माण करण्याच्या हेतूनें मोक्ष हा कांहीं विशिष्ट वर्णियांसाठीं नसून तो सर्व लोकांस व स्त्री-पुरुषांसही मिळूं शकतो असें मत प्रतिपादिलें होतें. त्याच्या मतें स्त्रिया पण संन्यास घेऊं शकतात. तो द्वैतवादी होता आणि जीव, देवता, प्रपंच आणि परमेश्वर हे पदार्थ स्वतःसिद्ध व अनादि आहेत असें म्हणत असे.

जीव हे अनंत असून ते नित्य, केवल आणि अनादि अशा अविद्येनें युक्त आहेत असें चक्रधर प्रतिपादित असे.

त्याच्या मतानुसार प्रत्येक ब्रह्मांडांत ८१०१२५००९ देवता आहेत. त्यांचे आठ वर्ग असून त्यांच निरनिराळीं नांवें आहेत. या सर्व देवतांवर मात "माया" करते आणि तिच्याच अनुरोधानें जीवाचे सर्व व्यवहार चालतात. प्रपंच हा "परिणाम" किंवा "विवर्त" नसून एक स्वतंत्र पदार्थ आहे असें तो मानीत असे. प्रपंच हा अष्टभैरवदेवता-स्वरूपस्थित आहे असें त्याचें म्हणणें.

(१) चक्रधराच्या मतें परमेश्वर हा सच्चिदानंद स्वरूप असून तो जीव, देवता, प्रपंच यांहून वेगळा आहे. परमेश्वर अच्युत, अविक्रिय, अव्यक्त, अमूर्त, शुद्ध, नित्यमुक्त, निरभिमान, पर, केवल, निरय, सर्वव्यापक, सर्वात्मक, सर्वातीत, सर्वकर्ता, सर्वसाक्षी असून सर्वगुणसंपन्न आहे. परमेश्वर-कृपेचे त्यानें दर्शन, अनुस्मरण, सेवा आणि संबंध असे चार भाग केले आहेत. (२) चक्रधरानें ज्ञानाचे शाब्द, सत्ता, सामान्य, विशेष हे चार भाग सांगितले आहेत. हीं सर्व ज्ञानें परमेश्वर जीवास देतो. विशेष ज्ञान प्राप्त होतांच जीव परमेश्वररूपीं लीन होतो. परंतु परमेश्वरचरणीं लीन झाल्यानंतरही जीवेश्वर द्वैत कायम राहतें असा चक्रधराचा निश्चित सिद्धान्त आहे (३) परमेश्वरावताराबद्दल सांगावयाचें म्हणजे चक्रधर स्वतःलाच परमेश्वरावतार समजतो. त्याचप्रमाणें दत्तात्रेय, श्रीकृष्ण, चांगदेव, गोविंदप्रभु हे परमेश्वरावतार मानले आहेत. महानुभव-पंथांत दत्तात्रेय एकमुखी मानण्याचें कारण चक्रधराच्या वेळीं दत्तात्रेयांची त्रिमुखी मूर्ति नव्हती व तीच प्रथा चालू झाली. परंतु सध्यां जालना येथें महानुभाव-पंथीयांचें दत्तात्रेयाचें देऊळ आहे. तेथें मात्र मूर्ति त्रिमुखी आहे. हें देऊळ ह्या शतकांतीलच आहे असें सांगतात. यावरून महानुभावपंथी वैदिकपंथीयांशीं कालमानानें कसे एकरूप होत आले हें दिसतें. (४) आचाराबद्दल चक्रधर फारच कडक धोरण ठेवी. संन्याश्यानें सर्वसंगपरित्याग करून अरण्यवास पतकरावा. अन्नाची वेगवेगळी चव न घेतां खावें. एकाच ठिकाणीं अन्नसेवन आणि वास्तव्य करूं नये. आरामशीर झोपूं नये. एकंदरींत त्याच्या मतें संन्याश्यानें जीवंतपणीं मेल्यासारखें राहावें हाच हेतु दिसतो.

आतांपर्यंत या पंथाचें तत्त्वज्ञान झालें. या पंथांत वर्ण किती होते हें पाहिल्यास संन्याश्राश्रमीय व गृहस्थाश्रमीय हे दोन वर्ग सांपडतात. चक्रधर हा चातुर्वर्ण्य-विरोधक होता किंवा नाहीं यावर अजूनही दुमत आहे. कै. भावे आपल्या "महाराष्ट्र सारस्वत" मध्यें "चातुर्वर्ण्य चरेद् भैक्षम्: या शास्त्रासि अनुसरीजेः" या सूत्रावरून त्याला चातुर्वर्ण्य-विरोधक मानतात. उलट श्री. चित्रावशास्त्री आपल्या "चरित्रकोशांत," "चतुर्षु वर्णेषु भैक्षचर्यां चरेत् (काठक ब्राह्मण व संन्यासोपनिषद्)," इत्यादि संदर्भ देऊन चक्रधर चातुर्वर्ण्य-विरोधक नव्हता असें प्रतिपादितात. परंतु चक्रधराचें तत्त्वज्ञान, आचार पाहूं गेले असतां तो चातुर्वर्ण्य-विरोधक होता हेंच खरें वाटतें. वरील सूत्रांत चक्रधरास हेंच स्पष्ट सांगायचें आहे कीं, संन्याशानें भिक्षा मागतांना अमुक एका वर्णाची भिक्षा ग्रहण करावी काय असा किंतु मनांत न आणतां व न गोंधळतां चारही वर्णियांची भिक्षा बिनधोक घ्यावी. हल्ली मात्र कालौघानें या पंथांत परत चातुर्वर्ण्य-कडुता तीव्रतेनें दिसून येते.

वरीलप्रमाणेंच दुसरा पण एक वादग्रस्त मुद्दा आहे. तो असा कीं, महानुभाव-पंथ वैदिक का अवैदिक? ह्या पंथानें वैदिकधर्मास विरोध केल्याचा उल्लेख आढळत नाहीं. परंतु एवढें मात्र खरें कीं, वैदिक धर्मांतील समाजाच्या विषमतेच्या कांहीं तत्त्वांस विरोध केला वैदिकधर्मप्रमाणें समाजशास्त्र म्हणजे विषमता आणि अहंकार हेंच होय. त्यानें समतेसाठीं कधीं प्रयत्न तर केला नाहींच; उलट वैरत्व मात्र पतकरलें. महानुभाव-पंथानें वैदिकधर्मांतील मुख्य आणि ज्यावर त्याची प्रस्थापना झाली अशा विषमतेच्या गृह्यासच हात घातला आणि चातुर्वर्ण्य-विरोध केला. या दृष्टीनें तो पंथ अवैदिक ठरतो. परंतु या पंथानें किंवा चक्रधरानें वेदांबद्दल कधींही अनादर प्रगट केलेला दिसत नाहीं. उलट वैदिकांचा परमेश्वरावतार श्रीकृष्ण आणि त्याची भगवद्गीता यांना मात्र पूज्य मानिलेले व त्यावर अनेक टीकाग्रंथ लिहिलेले आढळतात.

महानुभाव-पंथ वैदिक का अवैदिक याचा विचार करतांना असाही एक प्रश्न डोळ्यांसमोर येतो कीं, चक्रधर हा समाज-क्रांतिकारक कीं समाजसुधारक? "क्रांति म्हणजे समाजरचनेला आधारभूत असलेल्या विचारसरणींत आमूलाग्र परिवर्तन घडवून परिस्थितीच्या प्रवाहाला तसें वळण लावणें." क्रांति म्हणजे केवळ दोन विचारसरणींचा तंटा नव्हे. या पंथानें समाजरचनेंत आमूलाग्र फरक घडवून आणला नाहीं. चक्रधराचा हेतु समाजरचना

उलथून पाडण्याचा नव्हता; ती सुधारणें आणि समता निर्मिणें हा होता. ज्याप्रमाणें ज्ञानेश्वर, बसव हे धर्म-सुधारक तसाच चक्रधर होऊन गेला. समाजरचनेंत मूलगामी स्थित्यंतर ब्रिटिश राजवटींतच झालें.

इतका विचार केल्यानंतर या पंथाचा प्रसार व विकास कसा होत गेला हें पाहूं. पंथ स्थापिल्यानंतर चारच वर्षांनीं चक्रधर बदरिकाश्रमास निघून गेला तेव्हां त्यानें पंथाचा फारसा प्रसार केला नाहीं. हें प्रसार करण्याचें कार्य त्याच्या नंतरच्या आचार्यांनीं केलें. या पंथाचा प्रसार आणि प्रचार महाराष्ट्रांतच पंथस्थापनेपासून सुमारें ३०० वर्षे ब्राह्मणवर्गात झाला. हा पंथ सदूबीजसंभूत असल्यामुळें त्याचा प्रसार उत्तर हिंदुस्थानांतच नव्हे तर काबूल-कंदाहारपर्यंत झाला! आजही पंजाबांत ठिक-ठिकाणीं या पंथाचीं कृष्णमंदिरें दिसतात तेथें प्रत्येक मठांत मराठी ग्रंथ आहेत. पंजाबी महंत मराठी वाचन व लेखन उत्तम प्रकारें करूं शकतात. 'हरिपूर हजारा' येथें या पंथाची एक संस्कृत पाठशाळा आहे. तेथें महाराष्ट्रांतूनही विद्यार्थी शिकण्यास जातात. काश्मीरच्या गुलाबसिंग राजाचा सरदार भगत सुजनराय जनसुबाले ह्या नांवाचा सेनापति, काबूलचा अमीर दोस्त महंमद याचा दिवाण चरणदास आणि त्याचा मुलगा नंदलाल व नातू गोविंदराज ही मंडळी महानुभावी होती. त्यांनींच तेथें कृष्णमंदिरें स्थापिलीं. सध्यां तेथें महंत नाहींत, परंतु मराठी ग्रंथ-संग्रह मात्र मठांतून आढळतात. मोगल कारकिर्दींत या पंचियांनीं धर्मप्रसाराप्रित्यर्थ "ओटे" बीड, पैठण, फलटण, त्र्यंबक, जोगेश्वरी, वेरूळ, वगैरे ठिकाणीं बांधलें. या पंथाला राजाश्रयही मिळाला होता. मल्हारराव होळकरांची बायको पण या पंथाची प्रचारक होती असें सांगतात.

अशाप्रकारें पंथ स्थापन होऊन व प्रसार चालू असतांना ग्रंथ-निर्मितीचें कार्य या पंथानें केल्याचें आढळतें. स्वतः चक्रधरानें काहींएक ग्रंथलेखन केलें नाहीं. परंतु त्याची एक चौपदी मात्र उपलब्ध आहे. ती त्यानें पैठण येथें गणपतमठांत शके ११८६ मध्यें गायिली. ती हिंदी-मिश्रित मराठी आहे याच सुमारास प्रथम आचार्य नागदेव भीडकर यांची धाकटी बहिण उमांबा हिची पण गुजराथीमिश्रित हिंदी चौपदी लिहिलेली आढळते. रुपाई उर्फ महादंबा ही पण एक विदुषी होऊन गेली. तिचे 'धवळे' प्रसिद्ध आहेत. चक्रधराच्या शिष्यांपैकी महिन्द्रभट्ट उर्फ महिभट्ट हे जाडे विद्वान होते. त्यांचा "लीला-चरित्र" हा ग्रंथ फार प्रसिद्ध आहे आणि पंथिया-मध्यें पूज्य आहे. यांनींच "पद्यखरडा" हा पण एक ग्रंथ लिहिला (शके ११८५). त्याचप्रमाणें भानुभट्ट बोरीकर हे मराठवाड्यांतील विद्वान ग्रंथकार होऊन गेले. त्यांनीं "शिशुपालवध," "उद्धवगीता," वगैरे ग्रंथ लिहिले. तदनंतर भावेदेव व्यास, आनेराज व्यास, केशव व्यास हे मोठे ग्रंथकार होऊन गेले.

यानंतर मोठ्या योग्यतेचा ग्रंथकार म्हटला म्हणजे दामोदर व्यास होय. हा ज्ञानेश्वर-समकालीन होता. त्याला गायनाचा फार नाद होता. त्याच्या साठ चौपद्या व बरींच पदें उपलब्ध आहेत. त्याच्या लिखाणाचें वैशिष्ट्य म्हणजे तें अलंकारयुक्त आहे. तदनंतर रामदेवराव जाधवाच्या कारकिर्दींत नरसिंह, शल्य आणि नरेंद्र असे बंधुत्रय होऊन गेले. तिघेही मोठे ग्रंथकार होते. पैकीं नरेन्द्राचे "रुक्मिणी-स्वयंवर" पूज्य मानतात. याचप्रमाणें अनेक ग्रंथकार होऊन गेले. या ग्रंथांपैकीं शिशुपालवध, एकादशस्कंद, नरेन्द्र-रुक्मिणीस्वयंवर, वत्सहरण, ऋद्धपूरवर्णन, सह्याद्रिवर्णन, ज्ञानप्रबोध हे सात ग्रंथ मुख्य आणि पवित्र मानतात.

या सर्व ग्रंथांची रचना मराठीमध्येंच झाली. विशेषतः प्रथम गद्य-वाङ्मय सुरूं झालें. महानुभावियांची भाषा वारकरी-पंथियांपेक्षा सुबोध व चिरस्थायी आहे. महानुभा-वियांचें वाङ्मय वारकरीपंथाच्या वाङ्मयापेक्षा वाङ्मयीन कसोटींत अधिक श्रेष्ठ ठरतें. या पंथामध्यें ग्रंथभाषा मराठी ठेवण्याचें कारण असें असावें कीं, पंथ हा सामान्य जनांसाठीं काढला गेला होता. त्याचप्रमाणें यांत चातु-र्वर्ण्याचा अभाव होता म्हणून कनिष्ठवर्गीय भराभर येऊन मिळाले. तेव्हां अशा सामान्य जनांस सोप्या भाषेंत शिकवण देण्यासाठीं महानुभावीं पंथियांनीं मराठीचा अवलंब केला. चक्रधराच्या मतें पंथ महाराष्ट्रापुरताच मर्यादित ठेवावा असें त्याच्या "कानड देशा, तेलंग देशा, न वचावे. महाराष्ट्री असावे" ह्या आज्ञेवरून वाटतें. या पंथाचे सर्व प्रथम प्रथमचे प्रचारक महाराष्ट्रीय होते आणि त्यांनीं पंथाचा प्रचार व प्रसार मराठीनेंच केला.

इतकें विवेचन केल्यावर कोणाच्याही मनांत असा प्रश्न उद्भवणें साहजिकच आहे कीं, अशा हा सद्बीज-संभूत, लोककल्याणार्थ काढलेल्या पंथाचा टिकाव पुढें का

लागला नाहीं ? त्याला अनेक कारणें आहेत. (१) बहुतेक चक्रधराचा समकालीन कृष्णभट कुलकर्णीनामक गृहस्थ पंथांत सामील झाला. त्यानें स्वतःस श्रीकृष्णावतार म्हणवून अनावर वर्तन करण्यास प्रारंभ केला. तेव्हां प्रथमपासूनच महानुभावियांविषयीं तेढ उत्पन्न झाली. (२) दुसरें कारण म्हणजे हा पंथ राजघराण्यांत शिरला. तें पाहून इतर पंथियेतरांस त्यांना पाण्यांत पाहावेसें वाटलें. (३) मुसलमान अमदानींत या द्वेषास जोर पोहोंचला. महानुभावी मूर्तिपूजक नव्हते म्हणून त्यांचा छळ कमी झाला. औरंगजेबाच्या कारकिर्दींत त्यांनीं स्वतःस "काळें वस्त्र परिधान करणारे" असा विशेष उल्लेख करवून 'झिजीया' करापासून मुक्तता केली; एवढेंच नव्हे तर धर्मप्रचारासाठीं निरनिराळ्या ठिकाणीं "ओटे" बांधलें. ही त्यांची वागणूक व्यवहार्य नव्हती. अशा वागणुकीमुळें मराठमोळ्यांना ते लोक परके वाटून ते अवैदिक ठरविले गेले. (४) महानुभाव-पंथ हा चातुर्वर्ण्य-विरोधक, त्याची संन्याशी राहणी, चांडाळशी विटाळशीच्या अस्पृश्यतेचा अभाव, पेद्दराव, वगैरे चालिरिती महाराष्ट्रियांच्या विरुद्ध होत्या. (५) शेवटचें महत्त्वाचें कारण म्हणजे देवगिरीकरांच्या कारकिर्दींत वारकरीपंथ जोरांत फोफावला. त्याला ज्ञानदेव, नामदेवासारखे थोर भक्त लाभले. त्यांनीं समाजव्यवस्था आणि व्यवहारास विरुद्ध न करतां जातिभेद व वर्णभेद यांची तीव्रता कौशल्यानें क्षीण करून सोडणारा असा भक्तिमार्ग रूढ केला. त्यामुळें बहुसंख्य वारकरीपंथास मिळाले. उलट महानुभावी-पंथानें सामान्य जनांस न झेपेल असें तत्त्वज्ञान स्वीकारून आणि वाढत्या विरोधास घाबरून आपलें लिखाण सांकेतिक लिपीमुळें कडीकुलपांत घालून सर्व जनतेपासून अलिप्त ठेविलें. तेव्हां हळुहळू महानुभाव-पंथियांकडचा विद्वानांचा ओढा कमी कमी होत गेला. अशाप्रकारें ज्यानें जन्म मराठवाड्यांत घेतला त्याला आपल्या जन्मभूमीची कूस सोडून परप्रांतीं आश्रय मिळाला. अद्याप महानुभाव-पंथ मराठवाड्यांत नाहीं असें नाहीं. मराठवाड्यांत त्यांचीं अनेक यात्रास्थानें आहेत; तेथें तेथें पडक्या मठांतून अथवा त्यांच्या परिसरांतून महानुभाव मंडळी तुरळकपणें वावरतांना आढळते.

दारिं भिकारिण म्हणुनी आलें
सिंहासन मज तूं अर्पियलें
तूं दात्यांचा दाता आणिक
तुवां मजपुढें हात जोडिले
कशी तुझी उतराई होइन
अनंत जन्महि जरी घेतले

दीन करंट्या मला कशाला
सिंहासन अर्पुनि लाजाविलें
शोध सुंदरी जिच्या ललाटीं
हें स्वर्गींचें वैभव लिहिलें
मला कशाला अनंत वैभव
भीक दयेची तुझ्या मज पुरे.

'प्रभंजन'

कवीचें गायन

कवी होता नादिष्ट बहू एक ।
सदा रमलेला असे गायनांत ॥
प्रथितकीर्ति कवनांस दूर सारी ।
आणि गुंगे आपल्या गायनांत ॥१॥

जरी असती हृद्रम्य किती काव्यें ।
तरी गासी फडतूस तुम्हीं काव्यें ॥
उपरि वचनें उपरोध तया केला ।
काव्यमुगुटाचा मणी रुष्ट झाला ॥२॥

सांग गावीं मी कशीं दुजीं गाणीं ?
कधीं गुंजे का भ्रमर दुजी वाणी ॥
सदा असतो आपल्या गायनांत ।
जसा गुंगे कुणि झरा निर्जनांत ॥३॥

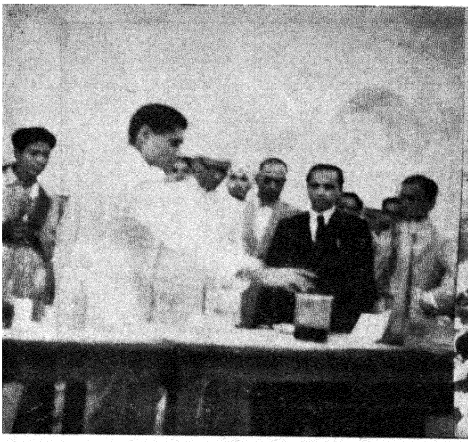
पडे झांपड ! पेल्यांत जाइ गोल ।
दिवस फिरुनी जाहला असे लाल ॥
तया वेळीं आक्रान्दि चक्रवाक ।
कोण युगुला त्या पढवि चक्र-वाक ॥४॥

खुले सृष्टि झोल्यांत चंद्रिकेच्या ।
चढे हृदयीं उन्माद पारव्याच्या ॥
स्वरें "घूं घूं" आकाश भरुनि जाई
सांग मजला त्या स्फूर्ति कोण देई ॥५॥

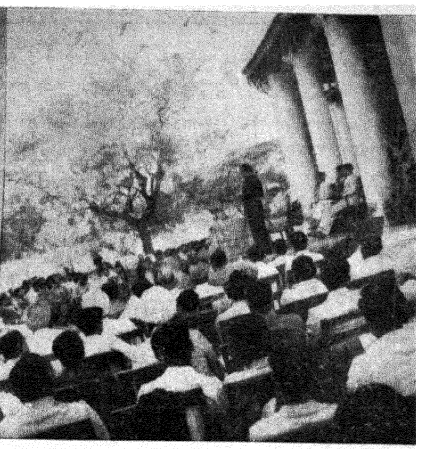
निकट येई पुनवेस चंद्र-बाला ।
येइ भरतें प्रीतिचे सागराला ॥
उंच लहरी उडवुनी गर्जतोही ।
कोण शिकवी गर्जना त्यास बाही ॥६॥

अखिल सृष्टि गातसे स्वैर गाणीं ।
तसा गाइल हा कवी स्वैर-वाणी ॥

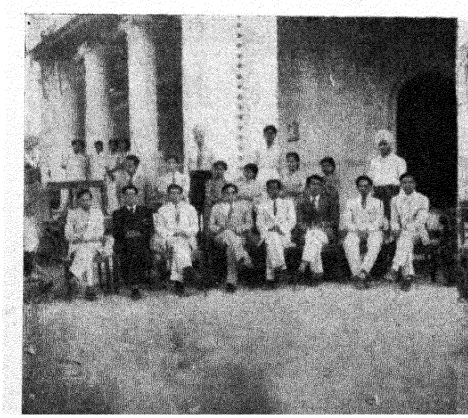
गो. त्रिं. सुर्वे



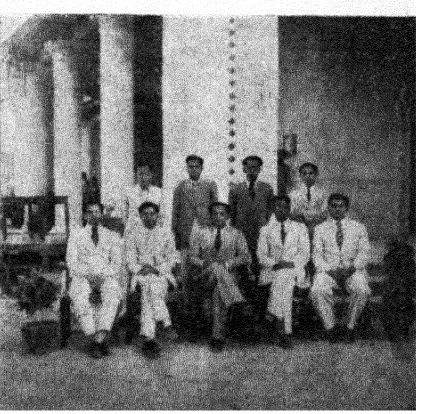
Shri Bindu, at the Scientific Exhibition



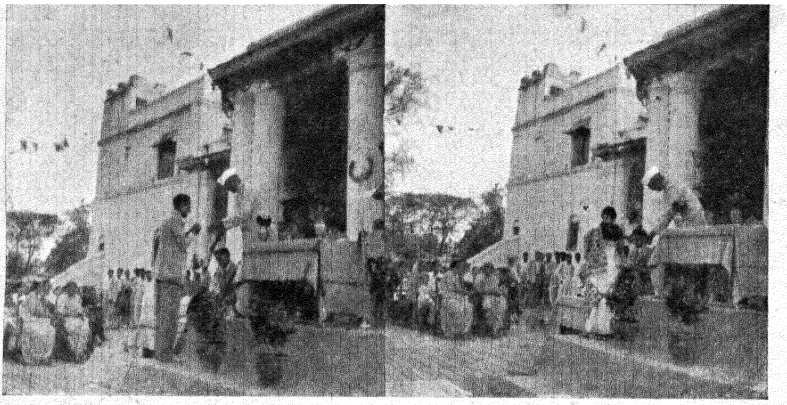
College Day



College-Day Committee



Exhibition Committee



Annual Sports Prizes



Shivaji's Gadhi, Ellora

"सम्पादकीय विचार..."

राष्ट्रभाषा पद पर आसीन हो जाने के बाद हिन्दी जिस दृष्टिकोण को सम्मुख रख रही है वह स्वाभाविक और स्तुत्य है। हिन्दी की राष्ट्र भाषा प्रचार सभा ने गत वर्ष अपने पूना अधिवेशन में आचार्य क्षितिमोहन सेन का जिस प्रकार समादर किया था उसी प्रकार इस वर्ष भी बम्बई अधिवेशन में मराठी के विद्वान श्री श्रीपाद सातवलेकर का सम्मान किया गया। यह ध्यान देने योग्य बात है कि हिन्दी साहित्य सेवी अहिन्दी भाषियों की ओर अपने कर्तव्यों के प्रति सदैव जागरूक रहे हैं। इस सम्बन्ध में हिन्दी साहित्य के कतिपय विद्वान और कविगण ने पिछले दिनों में संगम से सेतुबन्ध तक जो यात्रा सम्पन्न की वह एक अपूर्व और अनुकरणीय घटना सिद्ध हुई है। सुश्री महादेवी वर्मा के नेतृत्व में इस दक्षिण यात्रा में जो विचार विनिमय तथा कला, साहित्य और संस्कृति विषयक जो आदान प्रदान हुआ वह इतरेतर सम्बन्ध को अधिक इष्ट और घनिष्ठ कर सका।

प्राच्य विद्या परिषद (Oriental Conference) ने हाल ही में अपने लखनऊ अधिवेशन में जो यह निर्णय किया कि परिषद में लिखे और पढ़े जानेवाले निबन्ध हिन्दी में भी स्वीकृत किये जायेंगे वह सराहनीय है। यह जानकर और भी हर्ष होता है कि विदेश के विश्वविद्यालयों ने भारत की राष्ट्र भाषा हिन्दी के अध्ययन और अध्यापन की व्यवस्था कर ली है।

दक्षिण भारत में हिन्दी विश्वविद्यालय की आवश्यकता का अनुभव करते हुये यह प्रयत्न किया जा रहा है कि उस्मानिया यूनिवर्सिटी को उस रूपमें परिवर्तित कर दिया जावे। इस सम्भावना का हम स्वागत करेंगे, और आशा करते हैं कि दक्षिण के इस विश्वविद्यालय में संविधान द्वारा स्वीकृत राष्ट्रभाषा दिन्दी के स्वरूप के दर्शन हो सकेंगे।

औरङ्गाबाद नगर में हिन्दी प्रचार सभा और भारतीय साहित्य मण्डल, हिन्दी के प्रचार और हिन्दी साहित्य के प्रसार के लिये कार्यशील हैं।

आल इंडिया नभवाणी केन्द्र, औरंगाबाद द्वारा देश के इस भाग में हिन्दी प्रचार में सहायक होने की आशा हम पिछले वर्ष व्यक्त कर चुके हैं लेकिन इस वर्ष भर के हिन्दी कार्यक्रमों पर विचार करते हुये हमें आज अधिक प्रसन्नता नहीं होती। अब स्थिति ऐसी है कि केन्द्र के अधिकारियों की हिन्दी नीति और दृष्टिकोण में उचित परिवर्तन होने पर ही यहा के कार्यक्रमों में कुछ उन्नति दिखाई देनेकी सम्भावना हो सकती है।

हमें यह सूचित करते हुये अत्यन्त हर्ष होता है कि इस वर्ष हमारे कॉलेज के विद्यार्थियों में हिन्दी के प्रति विशेष उत्साह दृष्टिगोचर हुआ और परिणामस्वरूप "सिद्धार्थ हिन्दी समिति" का निर्माण हुआ। औरंगा बाद के सुप्रसिद्ध राष्ट्रभाषा सेवी और सुकवि

श्री. चांदमल जी अग्रवाल, "चन्द्र" ने ता. २३-११-५१ को समिति का उद्घाटन करते हुए हिन्दी के प्रति छात्रों को अपने कर्तव्यों के प्रति जागरूक हो जाने का निर्देश किया। सिद्धार्थ हिन्दी समिति ने दिनांक ३-१२-१९५१ को वर्धा के डा. ओम प्रकाश गुप्त एवं श्री. देवेन्द्र गुप्त का स्वागत किया और उनके विद्वत्तापूर्ण भाषणों की आयोजना की। डॉक्टर ओम प्रकाश जी ने अपने भाषण में इस बात पर प्रकाश डाला कि हिन्दी भाषा का भारतीय जीवन के साथ कितना और कैसा सम्बन्ध है। श्री देवेन्द्र जी ने "तेल और घानी" के विषय पर नये और खोजपूर्ण विवरण देकर ग्रामोद्योग के महत्व को समझाया।

पिछले वर्ष कॉलेज मेगज़ीन में हमने पुस्तकालय में हिन्दी पुस्तकों के संग्रह का जो अनुमान लगाया था वह इस वर्ष पूरा हो रहा है। पुस्तकालय में ५०० रु. के मूल्य पर खरीदी लगभग २५० उच्च स्तर की और विविध विषयों की हिन्दी पुस्तकें इस वर्ष प्राप्त हुई हैं और अध्यापक एवं छात्रों ने इस योजना से अच्छा लाभ उठाया है। हम चाहते हैं कि आगामी वर्षों में भी पुस्तकालय में हिन्दी पुस्तक में उत्तरोत्तर वृद्धि होती रहे।

हमें यह देखते हुये हर्ष होता है कि इस वर्ष कॉलेज मेगज़ीन के हिन्दी विभाग ने बहुत कुछ उन्नति की है। विद्यार्थियों के द्वारा लिखे हुए लेख संख्या की ही दृष्टि से अधिक नहीं है अपितु विषयज्ञान की दृष्टि से भी उन्नत हैं। भविष्य में हम चाहते हैं कि कॉलेज के विद्यार्थी ज्ञान-विज्ञान, दर्शन, राजनीति आदि भिन्न भिन्न विषयों पर अच्छे निबन्ध लिख कर हिन्दी-विभाग की शोभ बढ़ायें।

भारत के इस अंचल में हिन्दी भाषा के उज्ज्वल विकास और शुभ्र भविष्य की हमें अनेक आशायें हैं और विश्वास भी!

साहित्य की विवेचना

भगवानदास टीबरेवाला, 'विशारद' द्वितीय वर्ष, साहित्य

मानव एक विचारशील प्राणी है। उसमें नाना प्रकार की भावनाएँ रहती हैं। वह उन भावनाओंको बोलकर, लिखकर और संकेत द्वारा दूसरोंको समझाता है। मानव को सब विचारों और भावनाओं को विस्मृतिके डर से बचाने के लिए लिपिबद्ध करना पड़ा; जिस से साहित्य की सृष्टि हुई। विचारक्षेत्र में जो जो भी क्रांतियाँ होती हुई हैं, उन सबका समावेश साहित्य में रहता है। साहित्य का वाक्शक्ति से उतना सम्बन्ध नहीं जितना लेखन-कला से सम्बन्ध है। बहुत सा साहित्य लिपि बद्ध हो गया है, पर लोक साहित्य अभी भी पूर्णतः नहीं हो सका है। लोक साहित्य के अन्तर्गत जनता के मुख में जीवित रहनेवाले गीत, कहानियाँ, लोरियाँ, लोकोक्तियाँ, पहेलियाँ और मुहावरे हैं।

न्यूमन नामक एक अंग्रेजी विद्वान ने साहित्य के परिभाषा देते हुए कहा है :—

"साहित्य बाह्य या दृश्य सत्य को प्रकट नहीं करता बरन् आन्तरिक सत्य को। वस्तुओं को प्रकट नहीं करता, बरन् विचारों को।"

साहित्य जनता की चित्तवृत्ति का प्रतीक है।

साहित्य शब्द संस्कृत से हिन्दी में अवतरित हुआ है। विश्व कवि रवीन्द्रनाथ ठाकुर ने साहित्य शब्द की व्युत्पत्ति 'सह' व 'सहित' शब्द से मानी है। 'सह' व 'सहित' का शाब्दिक अर्थ 'साथ साथ' होता है। इसमें एक मिलन का भाव परिलक्षित होता है। 'सहित' का भाववाचक रूप 'साहित्य' है। इस में तीनों कालों—भूत, वर्तमान और भविष्य का सम्मिलन होता है। "सहितस्य भावः साहित्यम्" का अर्थ उतना उपयुक्त नहीं जितना "हितेन युक्तम् सहितम्" का अर्थ उपयुक्त है। जो कुछ 'हित' से सम्बन्ध रखता है वह साहित्य है। 'हित' शब्द का अर्थ केवल साधारण उपकार के लिए नहीं हुआ है; इसका प्रयोग परम हित के अर्थ में प्रयुक्त होता है। मनुष्य परम हित का अर्थ मोक्ष के रूप में लेता है। साहित्य के अंतर्गत ये सारी बातें आ जाती है जो मोक्ष की ओर ले जानेवाली होती है। साहित्य से हम एक ऐसा आनन्द प्राप्त करते हैं जो ब्रह्मानन्द के समान है, जिसको दूसरे के सामने प्रकट करने में लज्जा का भाव न आता हो; क्योंकि हम देखते हैं कि तोता मैना के किस्से के समान गंदी किताबें भी अर्द्ध शिक्षित लोगों को आमोद प्रदान करती है, जो साहित्य के अन्तर्गत नहीं आतीं। इन को प्रकट करने में हमें लज्जा और घृणा का अनुभव होता है।

प्राचीन आचार्यों के विचार

प्राचीन काल में साहित्य का इतना व्यापक अर्थ नहीं लिया जाता था। उन्होंने साहित्य को छन्दोबद्ध रचना का रूप दिया है। इसलिए साहित्य का अर्थ काव्य के रूप में लिया जाता था। इस समय में साहित्य का अर्थ एक संकुचित सीमा में प्रयोग होता था। भामह ने काव्य की परिभाषा दी है कि "शब्दार्थ सहितम् काव्यम्" अर्थात् शब्द और अर्थ काव्य है; जिसमें शब्द और अर्थ का चमत्कार पाया जाय वह 'काव्य' या 'साहित्य' है। कालिदास ने "वागर्थाविव सम्पृक्तौ वागर्थप्रतिपत्तये। जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ॥" कहकर वाणी और अर्थ की उपादेयता पर विश्वास किया है। कुन्तल ने साहित्य के लक्षण बताते हुए कहा है कि—

"शब्दार्थौ सहितो वक्र-कवि व्यापारशालिनि।
बन्धे व्यवस्थितां काव्यं तद्विदाह्लादकारिणी॥"

कुन्तल ने भी चमत्कार शब्द और सुमधुर अर्थ विन्यासको ही साहित्य या काव्य कहा है।

लेकिन कई लोग इससे पूर्ण रूप से सहमत नहीं है, क्योंकि वे लोग शब्द और अर्थ के चमत्कार को काव्य

नहीं कहते। जहां केवल शब्द का झंकार हुआ हो— कुछ रसोद्रेक नहीं हुआ वे उसे काव्य नहीं कहते। कुछ लोग अर्थगाम्भीर्य होने पर भी साहित्य नहीं कहते। गद्य में भी चमत्कार शब्द और सुमधुर अर्थ का प्रयोग होता है, अतः उसे काव्य क्यों कहते हैं? काव्य उसे कहते है जिसमें हृदय रस और ब्रह्मानन्द का अनुभव करने लगता है। बहुत से लोग काव्य को कविता कहते हैं। यह ठीक नहीं है, क्योंकि कविता काव्य का एक अंग है। काव्य एक कला है और साहित्य का समानार्थक है। यहां पर "हितेन युक्तम् सहितम्" की पुष्टि भी हो जाती है।

आधुनिक परिभाषाएँ

डॉ. श्यामसुन्दर ने लिखा है कि "साहित्य मन और स्वभाव की उपज है।" जिन बातों का प्रभाव मनुष्य के स्वभाव और मनुष्य के जीवन पर पड़ता है, उनका प्रभाव साहित्य पर भी पड़ता है।

डॉ. श्यामसुन्दर के अनुसार ज्योतिष और इतिहास आदि की पुस्तकें साहित्य गणना में नहीं आती, क्योंकि इन पुस्तकों से केवल ज्ञान की वृद्धि होती है। ज्ञान वृद्धि की पुस्तकें साहित्य की गणना में कम आती हैं। उन्होंने एक जगह पर लिखा है कि "साहित्य से उन्हीं पुस्तकों का बोध होता है जिस में कला का समावेश है।"

इन विचारों से सभी सहमत नहीं है; क्योंकि ज्ञान के साथ भाव रहता है और भाव के साथ ज्ञान। लेकिन यह बिलकुल अनिवार्य नहीं कि ज्ञान के साथ भाव रहे ही। ज्ञान और भाव ये दो भिन्न वस्तुएँ है। ज्ञान का मस्तिष्क से सम्बन्ध है और भावका हृदय से। इस दिशा में यदि दर्शन, ज्योतिष, इतिहास आदि विषयों को साहित्य के अन्तर्गत रख दें तो उस में कोई बाधा नहीं पड़ती। यह हम सब जानते हैं कि साहित्य, भाव और कल्पना प्रधान है। ज्ञान का विषय गौण है। साहित्य, भाव और कल्पना प्रधान उस समय माना जाना उचित है, जिस समय काव्य साहित्य के विशेष अर्थ में भी प्रयोग किया जाय।

महावीर प्रसाद द्विवेदी ने एक जगह पर कहा है कि "ज्ञान राशि के संचित कोष का नाम ही साहित्य है।" हम देखते हैं कि मनुष्य में अनन्तकाल से किसी वस्तु को जानने के लिए जिज्ञासा रहती है। जिज्ञासा पूर्ण करने के लिए वह प्रयत्न करता है। जब प्रयत्न में सफलता प्राप्त हो जाती है तो उसे उस वस्तु का पूर्ण ज्ञान हो जाता है। इस प्रकार ज्ञान की एक राशी इकट्ठी हो जाती है। उस ज्ञान राशि का जो संचित कोष हो जाता है उसी का नाम साहित्य है। यह परिभाषा ज्ञान के विषय को पुष्ट करती है। रामायण और पद्मावत हिन्दी साहित्य के दो महाकाव्य है। उन का आधार ऐतिहासिक है। ऐतिहासिक होने की वजह से ज्ञान से सम्बन्ध है लेकिन भाव और कल्पना के अंतर्गत आ जाने से साहित्यिक विषय बन गये हैं। वास्तव में साहित्य उन सब रचनाओंसे सम्बध रखता है, जिनमें ज्ञान और भाव का मिश्रण, लोकोत्तर आनन्द का अनुभव और लोक समाज का हित हो सके।

"आदि से अंत तक इन्हीं चित्तवृत्तियों की परंपरा को परखते हुए साहित्य परंपरा के साथ उनका सामंजस्य दिखाना ही साहित्यका इतिहास कहलाता है।" ये शब्द है आचार्य रामचन्द्र शुक्ल के।

यदि हम साहित्य को समाज का दर्पण मान लें तो कुछ अंशो में ठीक है। समाज में जो भी परिवर्तन और परिस्थितियां होती है उन सब का प्रभाव साहित्य पर पड़ता है। समाज की चित्तवृतियां बहुत कुछ राजनैतिक, सामाजिक, धार्मिक आदि के अनुसार होती है, इन सब का दिग्दर्शन साहित्य में साथ ही साथ होता जाता है।

साहित्य शब्द आजकल व्यापक अर्थ में प्रयुक्त होने लगा है। किसी विशिष्ट-विषय की सब पुस्तकें उस विषय का साहित्य कहलाती है, जिसके अनुसार आचार्य हजारी प्रसाद द्विवेदी ने तीन प्रकार के साहित्य का विवरण दिया है:—(१) सूचनात्मक साहित्य (२) विवेचनात्मक साहित्य (३) रचनात्मक साहित्य।

(१) सूचनात्मक साहित्य:—इस के अन्तर्गत वही पुस्तकें आती हैं, जो हमारी जानकारी को बढ़ाती हैं। इन पुस्तकों के पढ़ने से हमारी बोधन शक्ति को कम उत्तेजना मिलती है। इसे सूचनात्मक साहित्य कहते हैं। इस श्रेणी में दवाइयों का, बीमा कम्पनियों का सूचनात्मक साहित्य तथा छपे हुए फार्म, विज्ञापन आदि रहते हैं।

(२) विवेचनात्मक साहित्य:—इस प्रकार के साहित्य में हमें दूसरे ढंग की पुस्तकें मिलेगी; जो हमारी जानकारी के साथ साथ बोधन शक्ति को जागरूक करती

रहती हैं। दर्शन, गणित, इतिहास और विज्ञान की पुस्तकें विवेचनात्मक साहित्य के अंतर्गत आती हैं, क्योंकि इस प्रकार के साहित्य मूलतः हमारी विवेकवृत्ति को उत्साहित करते हैं, जो भिन्न-भिन्न वस्तुओं का ज्ञान कराती हैं।

(३) रचनात्मक साहित्य:—इसमें जानी हुई वस्तु को फिर दुबारा नये ढंग से कहा जाता है और इन्हीं बातोंको पढ़ने के लिए वह हमे उत्सुक बना देता है। इसमें यह आवश्यक नहीं है कि जानकारी प्राप्त हो। महाभारत के 'कृष्ण' और रामायण के 'राम' के चरित्र ऐसेही हैं। इस प्रकार की पुस्तके हमें दुनियां के झगड़ों से, दुःख, सुख, शोक आदि से ऊपर ले जाती हैं। जिससे हमें लोकोत्तर का आनन्द प्राप्त होता है, लेकिन साथ साथ में प्राणिमात्र के दुःख सुख, आमोद प्रमोद की सहानुभूतिमय दृष्टि देतीं है। कविता, नाटक, उपन्यास, निबंध आदि पुस्तकें इसी श्रेणी की है। इस प्रकार के साहित्य को रचनात्मक साहित्य कहते हैं। इसको संक्षिप्त में साहित्य कहा गया है। यहां पर साहित्य विशिष्ट अर्थ में प्रयुक्त हुआ है।

उपरोक्त तीन प्रकार के साहित्य का विवरण पढ़ने से मालूम होता है कि साहित्य का क्षेत्र संकुचित नहीं अपितु विशाल है। विश्व कवि रवीन्द्रनाथ ठाकुर ने एक स्थान पर कहा है कि "यदि हम साहित्य को देश, काल और पात्र में छोटा करके देखें तो हम साहित्य को यथार्थ रीति से नहीं देख सकते। यदि हम इस बात को समझलें कि साहित्य में विश्व मानव ही अपने को प्रकाशित कर रहा है तो हम साहित्य के अन्दर देखने योग्य वस्तु को देख सकेंगे"।

साहित्य के अंग

साहित्य की उपर्युक्त विवेचना प्रस्तुत की गई है। अब हम साहित्य के अंगों का वर्णन न करके केवल नाम ही देते हैं। (१) श्राव्य काव्य (२) दृश्य काव्य (३) गद्य काव्य (४) वाच्यात्मक गद्य या चम्पू (५) निबंध (६) पद्य नाटिका या भावनाट्य या गीति नाट्य।

साहित्य का महत्व

साहित्यका सम्बन्ध भाषा से है। भाषा में भाव प्रकट करने की चाहे जितनी शक्ति और योग्यता हो, लेकिन उसका साहित्य न होने पर वह सूखी नदी की तरह हो जायगी। उस भाषा का कहीं भी आदर नहीं होगा। उसका आदर भी साहित्य पर निर्भर है। साहित्य का समाज या राष्ट्र के साथ भी सम्बन्ध है। जिस समाज या राष्ट्र का साहित्य जितना उन्नत होगा उस समाज या राष्ट्र की जनता उतनी ही उत्कृष्ट शिखर पर होगी। इसके विपरीत जितना साहित्य कम उन्नत होगा उतना ही वह समाज या राष्ट्र अवनती के गर्त में होगा। हमें साहित्य से यह भी मालूम हो जाता है कि राष्ट्र और समाज की शक्ति वर्तमान काल में कैसी है, भूतकाल में कैसी थी और भविष्य में कैसी रहेगी। साहित्य राष्ट्र का प्राण है; समाज की आत्मा है। समाज मिट जाता है; साहित्य अमर है। साहित्य राष्ट्र या समाज के जनता के मस्तिष्क का परिष्कार करता है। साहित्य की शक्ति की तुलना तोप और तलवारों से नहीं की जा सकती! साहित्य परिहतमें नव-जीवन प्रदान करता है!

कविवर मैथलीशरण गुप्त ने साहित्य का महत्त्व निम्न-लिखित पंक्तियों में बताया है:—

"मुर्दा है वह देश जहां साहित्य नहीं है।
अंधकार है वहां जहां आदित्य नहीं है॥"

महावीरप्रसाद द्विवेदी साहित्यकार के कर्तव्य की ओर उन्मुख करते हुए कहते हैं—

"अतएव समर्थ होकर भी जो मनुष्य इतने महत्व-शाली साहित्य की सेवा और अभिवृद्धि नहीं करता, अथवा अनुराग नहीं रखता वह समाजद्रोही, वह जातिद्रोही किंबहुना, वह आत्मद्रोही और आत्महन्ता भी है।" फिर आगे कहते है:—

"अपनी माँ को निःसहाय, निरुपाय और निर्धन दशामें छोड़कर जो मनुष्य दूसरे की माँ की सेवा-शुश्रूषा में रत होता है उस अधर्म की कृतघ्नता का क्या प्रायश्चित होना चाहिए, इसका निर्णय कोई मनु, याज्ञवल्क्य या आपस्तम्ब ही कर सकता है।"

इसका तात्पर्य यह नहीं कि दूसरी जाति के साहित्यों को नही सिखना चाहिए। अवकाश के समय हमें अन्य साहित्यों की ज्ञानार्जन के लिए अभिवृद्धि के लिए हम सेवा करें।

प्रेमचन्दजी साहित्यको जीवनका आधार मानते थे जीवनमें नित्य जो नई नई गंभीर समस्या घटती थी उन को वे साहित्य का साधन मानकर, साहित्य की रचना करते थे। उनका यह कहना था कि साहित्य मनुष्य के सामने उत्तरदायी है। यही कारण था कि प्रेमचन्दजी ऐसे साहित्य सृजनके पक्षमें थे जो मानव जीवन को अज्ञानरूपी अंधकार से निकालकर ज्ञानरूपी प्रकाश में लाये !

" साहित्यकारों का काम केवल पाठकों का मन बहलाना नहीं है, यह तो भाटों, मदारियों, विदूषकों और मसखरों का काम है। साहित्यकार का पद इस से कहीं ऊँचा है। वह हमारा पथ-प्रदर्शक होता है। वह हमारे मनुष्यत्व को जगाता है। हमारे सद्भावों का प्रचार करता है। "

" कुछ लोग समझते हैं कि साहित्य भवन की शोभा है। वे गलती पर हैं; साहित्य भवन की नहीं; भुवन की शोभा है। साहित्यकार फूलों के साथ हंस सकता है तो गरीबों की टूटी फूटी झोपडियों पर रो भी सकता है। "

भारतीय कृषि श्रमजीवियों की आर्थिक समस्याएँ !

ताराचन्द्र टीबरेवाला, ' विशारद ' द्वितीय वर्ष, साहित्य

१. प्रारंभिक

भारतीय जनता में दो तिहाई कृषक या कृषि-श्रमजीवी हैं। प्राचीन काल में ऐसा न था, उस समय यह देश अपने उद्योग-धन्धों की उन्नति के कारण विदेशी व्यापारियों को आकर्षित किया करता था। जब योरुप में औद्योगिक क्रान्ति हुई और साथ ही भारतवर्ष में धीरे-धीरे अंग्रेजों का अधिकार हुआ तो ईस्ट-इंडिया कम्पनी के समय में यहाँ की उत्तमोत्तम दस्तकारियाँ नष्ट करके इसे ब्रिटिश कारखानों के लिए कच्चा माल देने वाल बनाया गया ! अनेक भारतीय-कारीगरों को जब दूसरा काम न रहा तो वे खेती की ओर झुक गए, इस तरह उद्योग-धन्धों में काम करनेवालों की संख्या घटती रही और वह संख्या खेती की तरफ़ ध्यान देने लग गई ! सब लोग ज़मीन पर अपना अपना पैतृक अधिकार जमाने लगे जिसका परिणाम यह हुआ कि खेतों के कई छोटे-छोटे टुकड़े हुए और दूर-दूर होने के कारण उनकी भी एक समस्या बन गई। इन खेतों के छोटे और दूर होने का परिणाम यह हुआ कि किसान लोग अपनी आजीविका जो कि उन्हीं खेतों पर निर्भर थी, निर्वाहन कर सके। इसलिए, अपने बाल-बच्चों का पालन-पोषण करने के लिए उन्हें धनवानों से ऋण लेना पड़ा और जिसके परिणाम स्वरूप धनवान् लोग किसानों पर तरह-तरह के अत्याचार करने लगे। लेकिन यह हालत भी पीढ़ीदर पीढ़ी चलती रही और बेचारे गरीब किसानों की यह हालत हो गई कि वह अपने जीवन में कभी भी ऋण मुक्त न रहा। कृषक ऋण में ही पैदा होता है, ऋण में ही अपनी आजीविका चलाता है और ऋण में ही मृत्यु को प्राप्त हो जाता है ! अगर प्राचीन कालतक ही यह अवस्था रहती, तो भी ठीक था, लेकिन आजकल भी यही स्थिति है !

२. सामाजिक व आर्थिक जीवन

लेकिन कृषि श्रमजीवियों या देहाती मजदूरों की तो दशा इससे भी अधिक सोचनीय है ! इन दोनों की

दशा का वास्तविक ज्ञान बहुत कम लोगों को है ! कारण उनका कोई संगठन भी नहीं हैं, जिससे वे अपनी स्थिति दूसरों के सामने रखें । तथापि इसमें सन्देह नहीं कि वे बहुत गरीब और संकट-ग्रस्त हैं । जब हम भिन्न भिन्न गाँवों के भिन्न भिन्न वर्षों के हिसाब देखते हैं तब हमको ज्ञात होता है कि मजदूरी के बड़े हिस्से को यही जाति पूरा करती है ! कृषि-श्रमजीवियों की संख्या भिन्न भिन्न प्रान्तों में प्रथक्-प्रथक् है । कृषि-श्रमजीवी अपनी सहनशीलता, परिश्रमिक तथा संतोषप्रद आदत के लिए प्रसिद्ध है । इसलिए हम देखते हैं कि कृषि-श्रमजीवी किसी भी ऊँच और नीच धंधेको अपनी आजीविका का साधन बनाकर, अपने बाल-बच्चों का लालन पालन करता रहता है ! किसी-किसी के पास बहुधा कुछ भूमि अपनी स्वयं की भी होती है, परन्तु उससे उसका निर्वाह न होने के कारण वह अपनी भूमि जमीन जमींदार की भूमि के साथ ही जोतता है । किसी किसी के पास बैलगाड़ी होती है, वह उसे किराए पर चलाता है और उसे ही अपनी आजीविका का एक मात्र साधन बना लेता है ! कभी किसी वह पास के कल कारखानों में मजदूरी कर लेता है, जिससे उसको बहुत कुछ सहारा मिलता रहता है । कृषि-श्रमजीवी जाति कभी भी आलसी नहीं होती और अपने समय को व्यर्थ नष्ट नहीं करती । स्त्रियाँ भी अपने घर का काम करने के पश्चात् अपने अपने पतिदेव को हर प्रकार से सहायता करती हैं ! उदाहरण के रूप में औरतें खेतों में तिराई-कटाई आदि कार्य करती हैं, ईंधन बेचती हैं, गोबर के उपले या करोड थापतीं हैं, कपास लोढ़ती हैं, सूत कातती हैं और दूसरे काम करती हैं । इस प्रकार हम देखते हैं कि औरतें तरह तरह के कार्य कर उन्हें सहयोग प्रदान करतीं है । इसके अतिरिक्त यह भी मालूम होता है कि कृषि-श्रमजीवी का ध्यान कई ओर रहता है, एक ही धंधे से उसका गुजारा नहीं होता। इस प्रकार ज्ञात होता है कि कृषि-श्रमजीवी को जीवन निर्वाह के हेतु अनेक धन्धे करने पड़ते हैं !

वर्तमान कृषि-श्रमजीवियों में बहुत से पहले किसान थे, इन्होंने दुर्भिक्ष के दिनों में अपनी उदर पूर्ति के लिए या अपनी संतान की विवाह-शादी या किसी मृतक-भोज आदि सामाजिक प्रथा या पंचायती दंड के लिए या लगान चुकाने आदि के लिए जमीन गिरवी रखकर ऋण लिया और पिछे उसे न चुका सकने के कारण वे जमीन से वंचित हो गए । कृषि श्रमजीवियों में कुछ आदमी हरिजन जातियों के भी हैं, जो सामाजिक कठोरता के कारण जमीन आदि के अधिकारी नहीं होने पाते ! इन श्रमजीवियों में पढ़े लिखे आदमी बहुत ही कम हैं । स्त्रियाँ तथा बड़ी उम्रके बालक भी आजीविका के फ़िक्र में रहते हैं । जिस जमींदार या बड़े किसान का इन्हें कर्जा चुकाना होता है, उसके यहाँ जुताई-बुवाई तथा फ़सल काटने के लिए ये बाध्य हो जाते हैं । इस से ये प्रायः जन्मभर गुलाम से बने रहते हैं । बहुत मामूली मजदूरी पर इन्हें उसके यहाँ कार्य करना पड़ता है । ये घटिया अन्न और शाक भाजी आदि खाकर रहते हैं, और कभी-कभी वह भी भरपेट नहीं मिलता । कपड़े के अभाव में बेचारे आधे नंगे रहते हैं और सर्दी-गर्मी सहते हैं । इनकी बस्ती तथा रहने की झोपड़ियाँ गन्दी और बदबूदार होती हैं । इन बातों के स्वरूप ये रोगी और अल्पायु होते हैं । इनके जीवन में आशा और उत्साह का तथा इनके कार्य में कुशलता और स्फूर्ति का अभाव होना स्वाभाविक ही है !

३. कृषि श्रमजीवियों की संख्या में वृद्धि और उसके कारण

साधारण रूप से कृषि-श्रमजीवियों की संख्या १९ वीं शताब्दी में, २० वीं शताब्दी के वनिस्पत कम थी । सन १८८२ में कृषि-श्रमजीवियों की संख्या ७·५ दस लक्ष (Million) के अनुमानमें थी । लेकिन यही संख्या सन् १९२१ में २१·५ दस लक्ष के अनुमान में लगाई गई और सन् १९३१ में यह संख्या ३३ दस लक्ष तक बढ़ गई । आजकल इस संख्या का अनुमान ५० दस लक्ष से भी अधिक लगाया जाता है ।

हम यह पहले भी लिख चुके हैं कि भारतवर्ष में पैतृक अधिकार के नियम के कारण जमीन में बराबर बराबर बँटवारा किया जाने लगा । जिसके परिणाम स्वरूप हमारा कृषिक्षेत्र (Agricultural holding) इतना छोटा गया है कि जिस पर हम पूरे वर्ष तक भी अपना निर्वाह नहीं कर सकते हैं । इसलिए कृषिक्षेत्र अलाभकारी (Uneconomic) सिद्ध होने के कारण बहुत से कृषक अपनी भूमि छोड़ दूसरे की भूमि पर श्रम कर अपना निर्वाह करने लग गए हैं और दिन प्रति दिन इनकी संख्या में वृद्धि होती जा रही है ।

विदेशी व्यापारियों के आवागमन के साथ-साथ विदेशी मशीनों द्वारा बनी हुई वस्तुओं का भी आवागमन होने लगा। विदेशी वस्तुएँ सुन्दर व सस्ती होने के कारण भारतवर्ष के रईस लोग गाँवों में बने हुए माल की अपेक्षा विदेशी माल खरीदने लगे। जिसके परिणाम स्वरूप ग्रामों में कुटीर उद्योगों का (Cottage Industries) नाश हो गया और कारीगर, तथा कलाकार खेती पर श्रम करने लगे और अपना निर्वाह करने लगे। इस प्रकार संख्या बढ़ती गई।

भारतवर्ष में जमींदारी प्रथा प्राचीन काल से चली आ रही है और बहुत प्रचलित हो गई है। इस प्रथानुसार किसानों और सरकार में सीधा संबंध नहीं रहने के कारण जमींदार कृषकों पर तरह-तरह के अत्याचार करते हैं। किसानों से जबरदस्ती लगान (Rent) अधिक लिया जाता है, जिसे वे नहीं चुका सकते है। इसलिए जमींदार कारींदे पक्षियों को भेज उनकी भूमि पर अधिकार कर लेता है और उस भूमि को अधिक लगान पर अन्य किसी व्यक्ति को, जो खेती करना नहीं जानता दे देता है। इसी प्रकार महाजन (Money Lender) भी अपना ऋण पूरा करने के लिए कृषक की भूमि अपने अधिकार में कर लेता है। कृषक भूमि हीन हो जाने के कारण दूसरों की भूमि पर श्रम कर अपना निर्वाह करता है। इस प्रकार कृषक कृषि-श्रमजीवी बन जाता है और इस संख्या में दिन पर दिन वृद्धि होती जा रही है।

इंगलैंड की औद्योगिक-क्रान्ति (Industrial Revolution) के साथ साथ भारत वर्ष में भी आर्थिक स्थिति में परिवर्तन हुआ जिसके परिणाम स्वरूप कृषकों की एकता और स्वयंसिद्ध (Self Sufficiency) की भावना का अन्त हो गया। मशीनों द्वारा बनाए गए माल की आवश्यकता बढ़ने लगी और ग्रामों में बनाए गए माल की कोई भी माँग न रही जिस के परिणाम स्वरूप बहुत से मजदूर और कलाकार बेकार हो गए। इन के लिए सिवा खेती पर श्रम कर मजदूरी कमाने या मिलों में मजदूरी आदि करने के सिवा शेष अन्य कोई काम न रह गया। इसलिए बहुतसे लोग कृषि-श्रमजीवी बन गए और अपना निर्वाह करने लगे। इस प्रकार कृषि-श्रमजीवियों की संख्या दिन प्रतिदिन बढ़ती रही।

४. भिन्न भिन्न राज्यों में कृषि-श्रमजीवियों का विभाजन

भिन्न-भिन्न राज्यों में कृषि-श्रमजीवियों की संख्या प्रथक्-प्रथक् हैं। यह भिन्नता कई स्थितियों पर निर्भर करती है। किसी किसी राज्य में नीच व अपमानित वर्ग की जन-संख्या अधिक रहती हैं। इस नीच वर्ग को ऊँचा और सम्मानित कार्य नहीं मिलता है, जिसने वह खेतों में मजदूरी ही कर अपना निर्वाह करता है। इसलिए वहाँ पर कृषि-श्रमजीवियों की संख्या अधिक रहती है। मध्यप्रदेश और बरार और बंबई में हरीजनों की संख्या अधिक होने के कारण वहाँ पर कृषि-श्रमजीवियों की प्रतिशत संख्या क्रमशः ५९ और ४१ के अनुमान में लगाते है।

किसी-किसी राज्यों की भूमि बहुत उपजाऊ होती है और वहाँ पर अन्य बहुत से साधन भी उपलब्ध रहते हैं। इसलिए जिस किसी राज्य की भूमि उपजाऊ होने के अतिरिक्त वहाँ पर सिंचाई के साधन प्राप्त हों और कृषि से अन्य औद्योग-धंधो (Alternative Employment) की अधिकता हो, तो वहाँ की जनसंख्या अधिक रहने पर भी कृषि-श्रमजीवियों की संख्या कम होगी। पंजाब में सिंचाई के साधन प्राप्त होने के कारण वहाँ की जनसंख्या का बहुत सा हिस्सा साल भर भूमि पर निर्भर रह सकता है। इसलिए पंजाब में कृषि-श्रमजीवियों की प्रतिशत संख्या १० के अनुमान में लगाई गई है। इस के अतिरिक्त बंगाल की भूमि बहुत उपजाऊ है और वहाँ पर कृषि से अन्य औद्योग धंधो की अधिकता के कारण कृषि-श्रमजीवियों की प्रतिशत संख्या १२ के अनुमान में लगाई गई है। आसाम में सब प्रकार के साधन प्राप्त होने के कारण कृषि-श्रमजीवियों भी प्रतिशत संख्या २ के ही अनुमान में लगाई जाती है। इस प्रकार भिन्न भिन्न राज्यों में कृषि-श्रमजीवियों का विभाजन उक्त स्थितियों पर निर्भर करता है।

५. कृषि-श्रमजीवियों की मजदूरी या वेतन (Wage or Salary)

खेती मजदूरों की हालत सब से गई बीती है और उन की मजदूरी भी अन्य प्रकार के मजदूरों से कम है, हाँलाकि वे अन्य मजदूरों से अधिक परिश्रम उठाते हैं। फ़सल के दिनों में भी इन्हें इतनी मजदूरी नहीं मिलती, कि जिस से वे अपना निर्वाह अच्छी तरह कर सकें। बेकारी के समय में इन्हें जो भी ऊँचा या नीचा कार्य मिल जाता

है, उसे करने को ये तैयार रहते हैं ! इन के रहन सहन का दर्जा (Standard of Living) बहुत ही नीचा हो गया है कारण इस की वर्ष भर की औसत मजदूरी बहुत ही कम है। इस के अलावा ऋणी मजदूरों को तो फ़सल के दिनों में भी कम मजदूरी पर कार्य करना पड़ता है क्योंकि वे जमींदारों से सूद पर ऋण लेने के कारण उन के संविदा (agreements) से बाध्य हो जाते हैं !

जिस प्रकार पदार्थों की कीमत माँग और पूर्ति के नियमानुसार निश्चित होती है, उसी प्रकार मजदूरों की मजदूरी की दर भी उन के माँग और पूर्ति के अनुसार निश्चित होती है।

माँग और पूर्ति, नियम के व्यवहार की दृष्टि से मजदूरी और अन्य पदार्थों में महत्वपूर्ण अन्तर है ! प्रथम तो यह स्पष्ट है कि अनेक पदार्थों की तुलना में मजदूरी बहुत ही शीघ्र क्षय होने वाली वस्तु है। श्रमजीवी श्रमजीवी का जो समय व्यर्थ चला जाता है वह चला ही जाता है ! इसलिए निर्धन श्रमजीवी अपने श्रम को जिस कीमत पर बने, बेच देना चाहता है ! उसकी यह उन्मुक्ता मजदूरी की दर घटाने में सहायक होती है ! फ़िर मजदूरों की पूर्ति में जल्द परिवर्तन नहीं होता ! माँग होने पर अनेक पदार्थ प्रायः शीघ्र ही बाजार में पहुँचाए जा सकते है। उन की दर बहुत समय तक चढ़ी नहीं रहती, परन्तु श्रमजीवियों को अपना घर और गाँव तुरन्त छोड़ने की इच्छा नहीं रहती; पूर्ती होने में बहुधा देर लग जाती है। इसलिए नए कल कारखाने खुलने के समय, आरम्भ में कभी कभी बहुत समय तक मजदूरी की दर, अन्य स्थानों की अपेक्षा, चढ़ी रहती है ! इसी के साथ यह भी बात है कि जो श्रमजीवी एक बार वहाँ आकर रहने लग जायेंगे वे सहसा वहाँ से जायेंगे नहीं। इसलिए अगर बाद में किसी घटना वश श्रमजीवियों की माँग कम रह जाय, तो वहाँ उनकी पूर्ति जल्दी न घटने से मजदूरी की दर का अन्य स्थानों की अपेक्षा, बहुत समय तक कम रहना संभव है !

अनुभव हीन और अशिक्षित श्रमजीवियों के सम्बन्ध में तो यह बात और भी अधिक लागू होती है। उन बेचारों को अक्सर यह मालूम ही नहीं होता कि किस जगह उन के श्रम की माँग अधिक है, उन्हें अपने श्रम के बदले कितनी अधिक मजदूरी मिल सकती है ! जब कभी ठेकेदार आदि के द्वारा श्रमजीवियों को उनके श्रम की माँग का समाचार मालूम भी होता है, तो उन्हें परिस्थिति का यथेष्ट परिचय नहीं मिलता। इसलिए मजदूरों को उन की कार्यक्षमता के लिहाज से प्रायः कम मजदूरी मिलती है !

भारतवर्ष में आर्थिक विषयों पर सामाजिक तथा धार्मिक बातों का भी बड़ा प्रभाव पड़ता है। गाँवों में खेतों पर काम करने वाले मजदूरों, बढ़ई और लुहार आदि की मजदूरी बहुत कुछ रिवाज के अनुसार चली जाती है। नाई, धोबी, कुम्हार आदि के विषय में भी यही बात है ! घर के काम के लिए नौकर रखते समय आदमी उनकी जाति का विचार विशेष रूप से करते हैं। उदाहरण के तौर पर हिन्दुओं में अधिकतर ब्राह्मण रसोइ या रखने का रिवाज है, दूसरी जाति का व्यक्ति कम वेतन पर भी रसोई बनाने के लिए नहीं रखा जाता। इसी तरह पानी भरने के लिए प्रायः अहीर या कहार आदि रखा जाता है। कोई हरिजन कम वेतन पर ही काम करना स्वीकार करे तो उसे अनेक घरों में इस काम के लिए नहीं रखा जायगा। मजदूरी पर आर्थिक रूढ़ियों तथा जाति बंधनों का भी प्रभाव पड़ता है। जाति बंधनों का असर श्रम की पूर्ति, उस की गतीशीलता और उस की कार्यशक्ति पर पड़ता है और इस से मजदूरी पर भी असर पड़ता है। इसी प्रकार बालविवाह से जनसंख्या में वृद्धि होती है और रहन-सहन के दर्जे पर भी असर पड़ता है। इसलिए इस का असर मजदूरी पर पड़ना स्वाभाविक ही है !

कृषि-श्रमजीवियों को मजदूरी कभी कभी नकद रुपये (Cash) और कभी कभी अन्न-वस्त्र आदि के रूप में दी जाती है ! इसलिए बेचारा कृषक मजदूर अपने मजदूरी के स्तर का पूर्ण ज्ञान नहीं प्राप्त कर सकता !

कृषि श्रमजीवियों का वेतन औद्योगिक वेतन (Industrial-Wage) की बराबरी में बहुत कम है ! कभी कभी इन का वेतन औद्योगिक मजदूरों के वेतन का आधा रहता है और कभी कभी तो औद्योगिक वेतन का एक तिहाई वेतन भी नहीं रहता है !

मजदूरी दो प्रकार से दी जाती है - समय के हिसाब से और कार्य के हिसाब से। समय के हिसाब से दी जाने वाली मजदूरी में यह विचार किया जाता है कि मजदूरी ने कितने घंटे, या कितने दिन, या कितने सप्ताह या कितने मास काम किया है; यह हिसाब नहीं लगाया जाता कि

काम कितना हुआ है ! काम के हिसाब से दी जानेवाली मजदूरी में काम के परिमाण का हिसाब लगाया जाता है ! अगर दो मजदूरों ने दस-दस दिन काम किया है तो जिस का काम अधिक हुआ है, उसे दस दिनकी मजदूरी दूसरे (के दस दिन की मजदूरी) से अधिक दी जायेगी ! प्रायः इस हिसाब को अनुकर्म वेतन (piece rate) भी कहते हैं ! अक्सर काम ठेके से भी करवाया जाता है जिस में यह ठहर जाता है कि इतना काम करने पर मजदूर को इतनी मजदूरी दे दी जायेगी। इस में मजदूर अपना काम करने की खुद ही फिक्र करता है। लेकिन कभी कभी अपने काम का परिमाण बढ़ाने के लिए उसे बहुत जल्दी या घटिया दर्जे का भी कर डालता है !

६. कृषि-श्रमजीवियों का जीवन सुखमय करने के लिए सरकार क्या कर सकती है ?

हम यह तो देख चुके हैं कि मजदूरों की मजदूरी बहुत कम है, इस का विशेष कारण यह है कि कृषि-श्रमजीवियों का जीवन एक गुलाम के जीवन की तरह हो गया है। इन्हें कम मजदूरी पर काम करना पड़ता है, जिस से उनका निर्वाह होना असम्भव ही नहीं बल्कि बहुत कठीन है ! इन कृषक मजदूरों द्वारा काम किए जाने में और जो मजदूरी ए प्राप्त करते हैं उसमें किसी भी प्रकार की सत्यता का प्रमाण नही हैं।

इस हालत को सुधारने के लिए सरकार को सर्व प्रथम गाँवों की बढ़ती हुई अशिक्षित तथा साधारण कारीगरों की संख्या पर प्रतिबंध लगा देना चाहिए कि यह संख्या कहीं और स्थान पर कार्य नहीं कर सकती है ! औद्योगिक व्यापार को देश में चारों तरफ़ खोल देना चाहिए जिस से उन को नौकरी मिल सके और उन औद्योगिक केन्द्रों में श्रम कर अपनी योग्यतानुसार वेतन प्राप्त कर, अपना निर्वाह कर सके। इस तरह से मजदूरों की संख्या कम हो जायेगी और उन औद्योगिक केन्द्रों की माँग के साथ इन की पूर्ती (Supply) भी होती रहेगी, जिससे उनको वेतन भी इतना कम नहीं मिलेगा जिससे कि वे अपना निर्वाह भी न कर सके।

इसके अतिरिक्त मजदूर संघ (Trade Union) की तरह, गाँवोंमें श्रमजीवियों की भावना में इस प्रकारका संचार करना चाहिए कि वे संगठित हो एक ही लक्ष्य पर काम करनेकी कोशिश करें। इस संगठन में जाति-रीति और धर्म आदि किसी भी प्रकार का भेद भाव नहीं रहना चाहिए। इस प्रकार के सहोयोग से किसी विशेष श्रमजीवी की जाति से उस की विशेषता का अनुमान नहीं लगाना चाहिए। अगर किसी विशेष प्रान्त या स्थान पर श्रमजीवियों की पूर्ति (supply) आवश्यकता से अधिक है तो वहाँ पर यह सहोयोग नहीं प्राप्त हो सकेगा ! क्योंकि श्रमजीवियों में कर्तव्य की भावना नहीं रहेगी और वे इस प्रकारके सहोयोग की कोई आवश्यकता नहीं समझेगें। इसका कारण यह है की शिक्षा अभाव से उन की मानसिक सुविधाएँ निश्चित नहीं रहती। ये श्रम सहोयोग सरकार की सहायता प्राप्त होने पर अच्छी तरह से प्रभावित बन सकते हैं !

सरकार कानून पास कर खेती की दासप्रथा (Agrarian Serfdom) को बिल्कुल नाश कर सकती हैं। इसी दासप्रथा के कारण मजदूरी का स्तर ऊँचा नहीं उठ सकता है। कानून द्वारा पास कर यह कर दे कि भूमिदास का रखना दोष समझा जायेगा और इस नियम के खिलाफ़ जाने वाले को दंड या सजा दे जायेगी। एक यह नियम भी पास कर दे कि कृषि-श्रमजीवियों को मजदूरी नकद रुपये के रुप में ही देनी चाहिए कि ताकि उनको प्राप्त होने वाली कम मजदूरी का ज्ञान प्राप्त हो !

न्यूनतम मजदूरी — (Minimum Wage)

कृषि-श्रमजीवियों के जीवन का सुखी करने के लिए सरकार कानून द्वारा मजदूरों की न्यूनतम मजदूरी निश्चित कर सकता है। मजदूर को इतनी मजदूरी अवश्यही मिले जिससे उसका और उसके आश्रितों का निर्वाह हो सके ! इसे न्यूनतम मजदूरी कहते हैं।

न्यूनतम मजदूरी मजदूरों के संगठन और उन के रहन सहन के दर्जे पर निर्धारित करती है ! सर्वसाधारण तथा मजदूर को इतनी कम मजदूरी न मिलनी चाहिए कि जिससे वह अपने परिवार की प्राथमिक आवश्यकताओं (Primary needs) की इच्छा भी पूर्ण करने में असमर्थ हो। कम मजदूरी लेने से मजदूर को अपने रहन सहनके दर्जे को घटाना होगा लेकिन अपने रहन सहन के दर्जे को घटाने में सब को कष्ट होता है। सरकार को कानून द्वारा पास कर मजदूरी इतनी कर देनी चाहिए कि मजदूर उससे अपने कुटम्ब का साधारण

रीति से पालन कर सके ! अतएँव आवश्यकता इस बात की है कि भिन्न भिन्न राज्यों में सरकार खेतमजदूरों के लिए न्यूनतम मजदूरी बिल पास कर दे ! जैसे प्रथम महायुद्ध के समय ब्रिटेन और न्युजीलैंड में न्यूनतम मजदूरी बिल पास किए गये थे ! महायुद्ध के पश्चात् इन बिलों ने कृषि क्षेत्र में स्थायीरूप धारण कर लिया ! इन न्यूनतम मजदूरी बिल के ही द्वारा वहाँ कृषि-श्रमजीवी अपने आश्रितों तथा परिवारों का निर्वाह करने में सफल हुए हैं। इसी न्यूनतम मजदूरी बिल के द्वारा ही उन के रहन सहन का दर्जा भी निश्चित हो गया है ! इससे कृषि-श्रमजीवियों की कुशलता में वृद्धि हुई है !

अमेरिका में भी सन् १९३७ में न्यूनतम मजदूरी बिल केवल गन्ने के खेती पर कार्य करनेवाले मजदूरों के लिए पास किया गया था, लेकिन बाद में यह बिल खेतीपर किसी भी प्रकार का कार्य करने वाले मजदूर के लिए पास कर दिया गया ! यह मालूम किया गया है कि जिन स्थानों में कृषि श्रमजीवियों की पूर्ति (Supply) माँग (Demand) की अपेक्षा कम है, उन-उन स्थानों में यह न्यूनतम मजदूरी बिल कृषि-श्रमजीवियों की आर्थिक स्थिति सुधारने में सफल हुआ है।

भारतवर्ष के केन्द्रिय व्यवस्थापक मंडल में सन् १९४६ में डा: अम्बेडकर द्वारा न्यूनतम मजदूरी बिल पेश किया गया था. जिसे सन् १९४८ में पास किया गया। लेकिन दुर्भाग्य से जब से यह बिल पास हुआ, तब से कुछ भी काम न कर सका है क्योंकि आधुनिक परिस्थितियों को देखकर सरकार द्वारा न्यूनतम मजदूरी बिल के अनुसार नियम पास करना उचित नहीं समझा जाता है ! यही कारण है कि आज भी २० वीं शताब्दी-विज्ञान-युग में कृषि-श्रमजीवियों की आर्थिक परिस्थिति का प्रश्न हल नहीं हुआ है !

जीवन की गलियों से

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सूखे रोटी के टुकड़े चबाते अनायास ही, रामू को शुष्क, नीरस, क्रोधपूर्ण शब्दों में स्त्री का प्रति-उत्तर देना पड़ा। वह झल्लाकर बोला 'अभी ही चला आ रहा हूँ'! उसकी पत्नी सहम गयी और द्रवित होकर बोली "क्या बात है, स्वास्थ्य तो ठीक है, कोयी नयी बिपदा! अरे! खाना तो खालो, पर यह क्या रामू पूर्ण-वेग से मिल की ओर भागता दिख ई दिया। हाय री विडम्बना, हाय री मिल की सीटी, रामू को दो टुकड़े भी न चबाने दिये। मानव क्या ईश्वर की सर्व-श्रेष्ठ रचना है, यदि हाँ तो फिर यह रामू?

फटी सी धोती, घबराया सा, दुखी सा, भीड़ को चीलता हुआ रामू मिल के फाटक की ओर लबका! कौन जाने कहीं फाटक बन्द न हो जावे, और फिर उसकी आँखो के सामने अन्धेरा छा गया – क्या यह मानव का मद्य-पान के उपरान्त का सुरीला नशा था?

पास ही मिल-मालिक के गगन-चुम्बी अट्टालिका से अनेकानेक झूँठे पत्तल और खाद्य-पदार्थ फेंके गये। प्रलोभन भी मनुष्य को अन्धा बना देता है, अनेक बच्चे और स्त्रियाँ अपनी जगह न ठहर सके भागे उन मिठाइयों के टुकड़ो के लिये, जिसे कुछ सभ्य स्त्रियाँ अपने "बाबाओं" को प्रसन्न करने के लिये लुटा रहीं थीं! बच्चे कुछ मिठाई के लोभ से कुछ "कटी पतंग, कटी पतंग" के नशे में अन्धाधुन भागते दृष्टिगोचर हुए! अरे! यह क्या! कैसा रुदन, कैसी भयानक चीख। क्या हुआ? सभ्य स्त्रियाँ अपने "बाबाओं' सहि आवरण में चलीं गयीं पर, यह बालक, किसका बालक? कौन चीखती है? क्या हुआ बालक को? कुछ नहीं, केवल सभ्य-समाज के खेल का वह शिकार हुआ – कुचला गया – गहरी चोट लगी – और अपने आश्रयदाता ओं की ओर वह टकटकी लगाए – मुँह बाए पड़ा था – निश्चल – निडर – कितनी मनोरम बाटिका है, रामू कठोर परिश्रम के पश्चात् थोड़ा विश्राम चाहता था। सामने उसके पास वाले बड़े व्यापारी एक सभा में, कुर्सी पर बैठकर भाषण दे रहे थे, "मेरे प्यारे मित्रो, भाइयो और माताओ, आप अपना अमूल्य वोट मुझे दें, मैं ही आप का शुभ-चिन्तक हूँ। सोचिए जब आपके पास पैसे नहीं रहते कौन आपको और आपके कुटुम्ब को उधार खाद्य-पदार्थ दे उपकार करता है। कोई आपकी कठनाइयों को स्वयं झेलता है? किसी ने चिल्लाया और वेतन मिलते ही – किसी ने पीछेसे लाठी मारी – भयभीत जनता ने जय-घोष किया 'सेठ अमीरचन्द्र विजयी होंगें! आज सेठ अधिक उधार हैं क्यों न अपने "बापू" के लिये कुछ शक्कर ले चलूँ? क्या कहेगा "बापू" भी कि उसने अपने पिताजी के जीवित रहते दम तक मिठाई न खाई, भगवान देगा, देख लूँगा ब्याज, दर ब्याज, मिश्रित ब्याज और और...!

घर पहुँचा रामू कुछ प्रसन्नचित्त होने की चेष्टा करता हुआ, पर क्यों उसका हृदय उसे धिक्कार रहा है क्या ऋण के कारण? नहीं, उसका पिता भी ऋण में ही पैदा हुआ था और मरने के पश्चात् रामू के लिया बापोती का ऋण छोड़ गया था और, फिर रामू क्यों डरे! नहीं कभी नहीं – फिर क्या बात है! अरे मेरे घर रोना कैसा – यह लोग क्यों एकत्रित हैं क्यों? क्यों? क्यों?

अरे "बापू" क्या हुआ तुम्हें, मैं तुम्हारे लिये शक्कर दो आने की लाया था, अरे अपनी अभिलाषा तो पूरी कर लेता पगले, पर यह चिकनाहट कैसी, यह दाँत के बीच क्या दवा है, "जलेबी का टुकड़ा।" रामू को क्रमशः याद आया, अभागा "बापू" अपने पिता को अयोग्य समझकर अपनी अभिलाषा-पूर्ती के लिये, घर से भाग निकला था, और उन "बाबाओं" के खेल का शिकार हुआ वह पंतग लूटने का अभिलाषी तथा, केवल एक जलेबी को चखने की उसकी प्रबल इच्छा थी – कौन जाने वह पूर्ण भी हुई अथवा दाँत तक ही रह गयी! लोंगों के प्रयत्न करने पर आग बुझी, पर झोपड़ी से न निकले तीन प्राणी —"रामू", "बापू" और "बापू की माँ!" ऋण-मुक्त होकर भी लोंगों की दृष्टि में पापी कहलाए – उस ओर बालक भूलकर भी नहीं जाते क्योंकि वहाँ उन तीनों के भूत, जिवास करते हैं!

अविरल खेल

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" खेल में जीतनेवाला और हारनेवाला दोनों एकही गेंदसे खेलते हैं, किंतु यश अथवा अपयश गेंदपर नही अपितु खेलपर अवलंबित है। "

कितना सुंदर यह वाक्य है। एक गेंद है. उससे एक खिलाड़ी खेलता है तो हार जाता है, परंतु जब दुसरा खिलाडी उसी गेंदसे खेलता है तो वह जीतता है। हार और जीत गेंदपर अवलंबित नही हैं, किंतु खेलनेवाले के कौशल्यपर निर्धारित हैं। गेंद तो ज्यों का त्यों ही है, उसमें कुछ बदल नहीं हुआ है, किंतु खेलनेवाले का कौशल्य बदलता है, और वह यही कौशल्य है जो यश अथवा अपयश को अपनी ओर खींच लाता हैं।

विश्व में भी करोडों साल से इसी प्रकार का खेल चल रहा है। वह है जीवनरूपी खेल। हर एक खिलाडी विश्वरूपी मंच पर आता है, निसर्ग की शक्तियों के साथ खेल खेलता है और चला जाता है। कोई यशस्वी हो जाता है, कोई अयशस्वी। लेकिन यह यश अपयश निसर्ग की शक्तियोंपर (गेंदपर) अवलंबित नही है अपितु खिलाडी के (मनुष्य के) खेलपर (कौशल्यपर) अवलंबित है। निसर्ग की शक्तियां तो हर खिलाडी के लिये वही रहती हैं। वह तो कभी बदलती नहीं। निसर्ग के नियम तो अटल होते हैं। वे तो सबके लिये एकसे होते हैं। वे न किसी के लिये निष्ठुर और न किसी के लिये कोमल होते हैं। किन्तु यह सब खिलाड़ी के खेलपर अवलंबित हैं के वह उसमें जीते या हारे। खिलाडी अगर कुशल हो तो वह जीत जायेगा और अनाड़ी है तो हार जायेगा!

जो अनुभूतियाँ अपने जीवनरूपी खेल में जीत जाती हैं उनका जीतने का गूढ़ रहस्य यहीं हैं। उनके लिये भी वही निसर्ग होता है जो हमारे लिये होता हैं। उनके लिये तो निसर्गकी शक्तियां बदलती नही, उन्हें तो निसर्ग कुछ सुविधाएँ देता नही। परिस्थितियां भी लगभग समान ही होती हैं। परंतु वे परिस्थितियों को सुगमतासे पार कर सकते हैं और हम उन में डूबे जाते हैं। हम में उतनी क्षमता उतनी शक्ति और उतना कौशल्य नही होता। अतएव हम हार जाते हैं, और वे जीतते हैं।

अनादिकाल से यह खेल विश्व मंचपर अविरल चल रहा है और भविष्य में भी चलता रहेगा। परन्तु कौन कह सकता हैं विजय किसका हाँथ चुँमेंगी और किसपर कठोराघात करेगी।

सच्चा आनन्द

मानव तू जन्म से ही अपने आप को भूल जाता है। तू यह नहीं जानता कि तेरा जीवन एक पानी के बुले बुले के समान है। यदि समुद्र से एक लोटा पानी निकाल कर उसे फिर से समुद्र में मिला दें तो वह जल हमें दिखाई भी नहीं देता; इसी प्रकार मानव तेरा जीवन भी है। हे मानव जब तक तू जीवित है, उस समय तक तेरा जीवन उस पानी के लोटे के समान है। उस जल को पीकर एक आत्मा की प्यास तृप्त हो सकती है। और उसी जल से कई छोटे छोटे प्राणियों की भी रक्षा हो सकती है। हे मानव अगर तू चाहता है, तो उसी जल में विष मिला कर, कई प्राणियों की जीवन-लीला समाप्त भी कर सकता है।

प्रातःकाल था। पक्षीगण वृक्षों पर बैठ कर अपने कलरव से मानों परमेश्वर की प्रार्थना कर रहे थे। और परमेश्वर से कदाचित् अपने जीवन की भीख माँग रहे थे। उन पक्षियों में चार पाँच अत्यन्त सुन्दर पक्षी थे।

ऐसे समय मैं घूमने के लिये अपने घर से निकला। सुबह की ठंडी मस्त समीर ने मुझे और भी प्रफुल्लित कर दिया। मैं अकेला अपने आप से पूछ रहा था कि "मेरा जीवन कैसा होना चाहिये।" मुझे मेरे गत जीवन से सन्तोष था और मैंने सोचा वास्तव में मैंने उन्नति की और मैं अपने आप को सराहने लगा! परन्तु यह कैसी ध्वनि, यह कैसी चेतावनी, जो मुझे यह कह रही है कि मैं घमंडी, धूर्त, और संकुचित बुद्धिवाला व्यक्ति हूँ।

अचानक मेरी दृष्टि समीपवर्ती एक नदी की ओर गयी, जो प्रबल वेग से प्रगतिशील थी। मैंने सोचा मेरा जीवन भी तो इसी प्रकार प्रवाह में बहा जा रहा है। और एक दिन निकट भीवष्य में मैं धूल में मिल जाऊँगा। फिर क्यों न क्षण प्रतिक्षण मैं लोक सेवा में लगाऊँ। यह नदी भी तो, पानी के कतरों कतरों को एकठ्ठा कर—कर, कठोर चट्टानो से टकराकर भी अपने ध्येय को मानव कल्याण की ओर लगाती है। हे मानव उसी पानी के कतरों के बराबर तेरा एक क्षण है। तू उस क्षण में अच्छे अच्छे काम कर सकता है, ऊसे तू युहीं मत खो, अपितु उस क्षण का उपभोग ले। उपभोग लेने के बाद ही तेरे पास एक अनमोल शक्ति रह सकती है, जिसके द्वारा तू बड़े से बड़े अनमोल कार्य कर सकता है।

मैंने पास ही उन पक्षियों की घात में बैठे हुए तीन चार मनुष्यों को देखा, मैं न समझ सका कि मनुष्य इतना निष्ठुर क्यों! क्यों इन सुन्दर भोले भाले पक्षियों को उनकी स्वतंत्रता से वंचित करना चाहता है! क्यों हम किसी के सुख को देखकर ईर्षा करते है?

अरे वह बेचारा पक्षी पानी पीने नदी के किनारे आया और उन निष्ठुरों ने फैला दिया जाल! ले चले उसे बंदी बनाकर, उन तक न पहुँच सके उस पक्षी के साथियों के रुदन और हाहाकार! स्वार्थी मानव! मेरा हृदय पसीज उठा! पर मैं न बचा सका उस अभागे पक्षी को और हृदय धिक्कार ने लगा मेरे साहस को जो उन असहाय, निर्बल, अबोध पक्षियों की तनिक भी सहायता न कर सका!

संध्या समय मेरे चिर-परिचित पानवाले की दुकान पर उस पक्षी को एक सुन्दर पिंजरे में देखकर मैं आनंदित हो उठा। वास्तव में कितना सोभायमान था वह पक्षी। अरे मूर्ख मेरे हृदय की ध्वनि ने फिर धिक्कारा, चल बढ़ आगे सुनहरा अवसर है, कायर मत बन, कर इस दुखी पक्षी की सहायता। मुझे ज्ञान तक न रहा कि कब और कैसे वह पक्षी मेरे हाथ में आया और फिर क्यों कर वह इतनी शीघ्रता से उंची उड़ान उड़ता हुआ आकाश की ओर चल दिया; मैं जैसे घोर निद्रा से जागा उस पानवाले के कर्कश शब्द से अरे, बाबूजी यह क्या?

मैं उदास हो गया उस पानवाले को देख कर, परन्तु तुरन्त मेरा हात जेब में गया और मेरे जेब-खर्च के पाँचो रुपये उसके सामने पड़े थे। मैं प्रसन्नचित होकर उस पक्षी के संसार में उड़ाने उड़ने लगा! वास्तव में आज जाना मैंने सुख का यथार्थ रूप; त्याग, स्वार्थ—रहित त्याग!

कवि

मोतीलाल देवड़ा, प्रथम वर्ष, साहित्य

वह कवि जिसके बारे में मैं यहाँ लिख रहा हुँ वह कवि बहुत ही कुरुप था। उसकी कुरुपता इतनी थी की शायद इतना कुरुप मनुष्य किसी ने भी नहीं देखा होगा। ऐसे मनुष्य का कौन मित्र होगा। वह अकेला गोदावरी नदी के तर के पास एक छोटे से झोंपडे में मानों अपनी कुरुपता के विचारों में डुबा रहता था। वह सोचता मनुष्य जन्म से ही गोरा या काला होता है फिर गोरे से प्रेम क्यों और काले से द्वेष क्यों? मनुष्य क्यों बाह्य सौंदर्यता पर मरते हैं आन्तरिक सौंदर्यता को क्यों नहीं देखते? यह थे कवि के विचार। कभी कभी वह अचानक हँस पडता और उस समय उसकी छोटी गोल आँखो में एक कम्पन् होता, जिसे देखने पर मालूम होता आँखों से कोई रोशनी बाहर निकल आना चाहती है। वह निर्जन नदी के तर के समीपवर्ती वन में जाकर बैठा रहता। उसके मन में जो रोदन तथा हास्य था उसे मधुर गीतों में व्यक्त करता। कभी बांसुरी तो कभी वीणा बजाता रहता। उसके हाँथ तालों पर चलते उनसे एक माधुर्य युक्त ध्वनि निकलती थी। और वह शून्य में फैल जाती, उसके छन्द कभी कभी हृदय में हाहा-कार करके निकले और विद्युत के जैसे भु मंडल मे सर्वत्र फैल जाते। यह सब सुनते थे जंगली पशु-पक्षी और निसर्ग देवता। ऐसा प्रतीत होता था मानों सारा भु-मंडल उसके गायन से मुग्ध हो गया है। पक्षी गण उसके सामने फलों को फेंक देते है मानों वह यह कह रहे हो कवि अब तुम भूखे हो कुछ खालो। और फिर अपनी अमृत वाणी से हमें गायन सुनाना। अगर कवि एकाध दिन न जावे तो पशु-पक्षी निराश हो, अपने कलरवसे उसे पुकारने की चेष्टा करते थे। कवि को बुलाते और कवि के आनेपर हर्ष प्रकट करते यह थे, यह थे हमारे कवि के सच्चे साथी।

एक दिन एकाएक बंदुकों की आवाज सुनकर हमारा कवि चौंक उठा आज समस्त वन में उदासिनता दृष्टिगोचर हुई। कवि उदास हो गया। अब उसका गायन यह निराशयुक्त था। मौतके समय कौन किसका होता है? अब राजा की बंदुकों से कौनसा पशु मरेगा इसकी कल्पना करना भी कठिन था। कर्तव्य-पथ की ओर अग्रसर हो कवि गाँव की ओर जाता है।

निरन्तर वहती है कितनी थी, व्यथा अचानक यह तान क्यों सुक गयी, विक्षिप्त हृदय कदाचित् सांसारिक-यातनाओं और बन्धनों से मुक्त हो चुका था! यही था हमारे कवि का अन्तिम परंतु अमर गान! जिसकी झँकार आज भी जनता के हृदय में व्याप्त है और उसी अमर-गान के कारण पशु-पक्षी निडर हो अपने कवि को ढूंढने का असफल प्रयत्न करते हैं।

मेरे कालेज जीवन की एक झलक

वीर नारायण सेठ, प्रथम वर्ष, साहित्य

विद्या एक ऐसा दीपक है जो जीवनमें उज्वलता उत्पन्न करता है। जिस मनुष्य के पास यह दीपक नहीं वह हर समय अंधकार में रहता है! आज कल तो मनुष्य जाति के लिए विद्या अत्यन्त आवश्यक है।

जब मनुष्य जन्म लेता है और कुछ समझ पकड़ता है तो उसकी सब से प्रथम पाठशाला माँ की गोद है जहाँ कि बालक के जीवन की नींव रखी जाती है। यदि माता सुशिक्षित हो तो वह बालक को सुलक्षण सिखाती है, जो आगे चलकर बालक के जीवन में प्रकाश उत्पन्न करते हैं।

इस पाठशाला के पाँच या छः वर्ष पश्चात् प्राथमिक शाला में प्रवेश करता है। वह पहली फिर दूसरी तदन्तर दसवीं पास करता है। इसी दसवीं कक्षा के पश्चात् अब वह बालक नहीं लड़का बन जाता है और कालेज में प्रवेश करता है!

कॉलेज और विद्यालय में बहुत अंतर है। (१) पहला तो यह कि हमें वहाँ सात विषय (अंग्रेजी, उर्दू, गणित, इतिहास, भूगोल, साईन्स और एक वैकल्पिक (optional) पढना अनिवार्य था यहाँ केवल तीन अनिवार्य और तीन वैकल्पिक विषय पढने पड़ते हैं। (२) विद्यालय में माध्यम उर्दू था यहाँ (कालेज में) अंग्रेजी है। (३) वहाँ शिक्षक गण हमें केवल पाठ्यक्रम की पुस्तकों की सहायता से शिक्षा देते थे, यहाँ शिक्षक गण हमें केवल भाषण देकर शिक्षा देते हैं। (४) वहाँ (विद्यालय में) पुस्तकालय में संसारिक ज्ञान की पुस्तकें बहुत कम थीं, पुस्तकालय अच्छी हालत में न था। यहाँ विशाल पुस्तकालय है, और अच्छी अच्छी आतीं है अनेकानेक मासिक तथा दैनिक पत्रिकाएँ। (५) कॉलेज में सहशिक्षा भी है।

हमारे कॉलेज का नाम People's Education Society's College है। अर्थात लोक शिक्षण समाज कॉलेज है। यहाँ अनेक प्राध्यापक तथा मुख्याध्यापक है। एम. ए. पास योग्य व्यक्तियों को ही शिक्षा-भार सौंपा गया है। ३२६ छात्र है जो प्रायः भारत की हर जाति के हैं। यहाँ हरिजनों को ज्यादा सुविधा दी जाती है। हमारे कॉलेज का एक क्षात्रालय भी है। लड़कियों को कॉलेज आने के सुविधा के लिए कॉलेज की एक मोटर है। इस कॉलेज में विशिष्ट विभाग है साहित्य तथा विज्ञान। साहित्य की शिक्षा चतुर्थ वर्ष तक है अर्थात् बी. ए. की उपाधि तक और विज्ञान केवल आय् एस्. सी. तक परिमाजित है! व्यायाम, खेल-कूद, शारीरिक-शिक्षा का भी अतिउत्तम प्रबन्ध है! हॉकी, फुटबॉल, क्रिकेट, टेबल-टेनिस, भारतीय खेल, बेडमिन्टन इत्यादि की शिक्षा भी योग्य शिक्षक द्वारा दी जाती है।

इस प्रकार जीवन-संघर्ष के हेतु विद्यार्थियों को सर्वतोमुख-शिक्षा प्रदान की जाती है! विषय अत्यन्त ऐचक और सरल बनाकर पढ़ाये जाते हैं! शीघ्र ही हमारे कॉलेज का अपना भवन तैयार होगा! धन्य हैं हमारे अध्यक्ष महोदय, डॉ. अम्बेडकर तथा अन्य समाज के माननीय सदस्य जिनकी असीम अनुकम्पा से आज अनेक बालक अपने उद्देश्य प्राप्त करने में संमरण हैं!

غزل

محمد یوسف انصاری اثیم (بی۔ اے سینیر)

دل کی دُنیا اُداس رہتی ہے
اُن سے ملنے کی آس رہتی ہے

پاس رہتے نہیں ہیں وہ لیکن
یاد اُن کی تو پاس رہتی ہے

خوش جو رہتا ہوں دو گھڑی کیلئے
زندگی غم شناس رہتی ہے

زندگی کیا اسی کو کہتے ہیں
جسم میں صرف سانس رہتی ہے

پی تو لیتا ہوں بے حساب مگر
پھر بھی باقی پیاس رہتی ہے

کر کے وعدوں کا اعتبار اثیم
نا اُمیدی و یاس رہتی ہے

غزل!

احسن یوسف زئی (بی۔ اے سینیر)

ہر اک کی زباں پر دُہائی دہائی
یہ کیسا زمانہ یہ کیسی خدائی

جہاں بھر کی خوشیوں سے پُر اُن کا دامن
مجھے زندگی بھر ہنسی بھی نہ آئی

یہ کیا کہہ دیا کہنے والے نے ہم سے
انہیں شاق گزری ہماری جدائی

مری آہ موجِ سمندر رہے گر یا
کنارے کنارے گئی، لوٹ آئی

ہر اک شئے پہ یگانگی چھا رہی ہے
دکھائیگی کیا کیا تری آشنائی

مسیحا، تمہیں آج ہی مان لوں میں
ابھی تک مگر کسکی بگڑی بنائی

بھنور نے ہمیں لاکنارے پہ پھینکا
نہ معلوم لہروں کے کیا جی میں آئی

نشاطِ مسلسل، غمِ بیکرانہ
وہ میراث تیری، یہ میری کمائی

تمہیں اس قدر جھوٹ کہنا نہیں تھا
کہ احسن کو ہے دعویٰ پارسائی

شیخ اشرف الدین سعدی (شیرازی)

ویرنارائن سیٹھ (فرسٹ ایر آرٹس)

اشرف الدین ولد عبداللہ مابین سال ۵۸۰ھ و ۵۸۴ھ در شیراز تولد یافت۔ پدرش یکی از ملازمان سعد بن بکر زنگی بود۔ عالم باخدا بود۔ در صغر سنی سعدی یتیم شد۔ حاکم وقت سعد بود چنانچہ سعدی تخلص اختیار کرد۔

در آغاز ہفت صدی ہجری شیراز مرکز فتنہ و فساد شد و سعدی بہ بغداد رفت خود می گوید ؎

دلم از صحبت شیراز بگرفت ۔۔۔ بروم وقت آنست کہ بر سمی خیزم از بغداد

سعدی یاد وطن گرچہ حدیثے است صحیح ۔۔۔ نتوان مرد بہ سختی کہ من اینجا زادم

سعدی سالہا سال در جامعہ نظامیہ بغداد تحصیل علم کرد۔

آنجا از علمائے بزرگ صحبت شہاب الدین سہروردی ابوالفرج بن جوزی استفادہ کرد۔ علوم ظاہری را ابوالفرج بن جوزی تکمیل نمود۔ سعدی یکی از مریدان خاص شہاب الدین سہروردی بود

بعد ازاں بر سیاحت دنیا پیادہ پا روانہ شد بہ ایران، توران، ابی سینیا، سائبریا، آرمینیا، طرابلس شمالی فریقہ آسیائے کوچک رفت و راہ بلخ و غزنی در ۱۲۲۴ء یا ۱۲۲۵ء بہ ہند آمد سیر پنجاب، سومنات گجرات و دیگر علاقہ جات شمالی کرد۔ و براہ آب بممالک عرب رفت۔ تقریباً تمام بلاد و ممالک اسلامیہ را دید و لب یار بجز بہ کار گزشت۔ بقول دکتور ایتھی "تقریباً سی سال مسافرت کرد" در زمانۂ حکومت ابوبکر بن سعد بشیراز برگشت۔ سعدی در ہر صنف طبع آزمائی کرد۔ وی در غزل مہارت خصوصی داشتہ بود۔ او را در غزل پیغمبری می خوانند۔ گفتہ اند:۔

در شعر ستن پیمبرانند ۔۔۔ ہر چند کہ "لا نبی بعدی"

ابیات و قصیدہ و غزل را ہم فردوسی و انوری و سعدی جامی در بارۂ سعدی می فرماید "سعدی سرتاج متغزلان بود۔ ہیچ شاعر بہتر از سعدی غزل نتوان گفت، سعدی شاعر اعظم زبان فارسی بود"

بعد از مسافرت طویل چوں سعدی بہ شیراز برگشت دو کتابی نوشت کہ جواب ندارد یکی "گلستان" در نثر و دیگر "بوستان" در نظم۔ نظم و نثر ہر دو سہل، پند آمیز شیریں و اخلاق آموز است ہیچ کتب ۔۔۔ بہ سبکی یہ پایۂ گلستان و بوستان" نہ رسید۔

سعدی با الطبع سادہ مزاج و راست باز و بیانش دلآویز و دلنشین ہتی از مبالغہ و پر تاثیر است عمر سعدی در چہار حصہ منقسم است۔ حصہ اول در تحصیل علم۔ حصہ دوم در سیاحت عالم حصہ سوم در نوشتن کتب و گفتن شعر و حصہ چہارم و آخر در عزلت و عبادت الٰہی۔ ہر حصہ تقریباً سی سال بود می گویند (تحقیق مولانا حالی) سعدی عمر یکصد و بیست سال یافت در شیراز مابین سنہ ۶۹۰ء، سنہ ۶۹۴ء انتقال کرد ہماں جا مدفون است

"کل ایک صاحب کا فونٹین پن گھر سے یکایک غائب ہو گیا۔ ہے پولس میں رپورٹ کرائی جا چکی ہے۔ معاملہ زیر تفتیش ہے اگر کسی صاحب کو دستیاب ہوا ہو تو وہ اُس کے مالک کو واپس کر دیں۔ ورنہ پتہ چلنے کے بعد سخت کارروائی کی جائیگی"۔

"از نامہ نگار خصوصی"

تیسرے دن کسی انگریزی اخبار میں یہ سرخی نمایاں تھی۔

پرسوں کسی صاحب کا فونٹین پن چوری ہو گیا ہے معلوم ہوتا ہے کہ اس چوری میں دنیا کے مشہور ڈاکو بہرام اور آرسین لوپن کا ہاتھ ضرور ہے چرانے کی وجہ یہ بتائی جاتی کہ اس فونٹین پن کی پتی اور کلپ سونے کی تھی۔ اور اس فونٹین پن کی قیمت تقریباً دو سو روپے تھی اور اُس کے مالک کو بطور انعام ملا تھا"۔

"از نامہ نگار خصوصی"

الغرض فونٹین پن کے کھو جانے سے دنیا میں ہل چل مچ گئی پولس والوں کو ایک اچھا مشغلہ ہاتھ آیا اور اخباروں کو ایک پر لطف خبر ہاتھ آئی۔ آپ لوگ جانتے ہی ہوں گے کہ یہ اخبار والے چندی کا سانپ کیسے بناتے ہیں پچاس ساٹھ کے دو سو بنا بنا دنیا ان کے بائیں ہاتھ کا کھیل ہے۔ معاملہ یہیں پر ختم نہیں ہوا بلکہ بس اور ٹرین میں بھی تلاشی لی گئی اور مشتبہ حضرات کو گرفتار کیا گیا۔ اور مختلف حضرات کے پن ہمارے پاس شناخت کے لئے لائے گئے۔ بہرحال اس کد و کاوش میں ایک ماہ گذر گیا۔ اور فونٹین پن نہ ملنا تھا نہ ملا۔ مگر میں اتنا پریشان نہ تھا جتنے کہ پولس والے۔ پریشان و سرگردان تھے۔ جب فونٹین پن کے ملنے کا امکان باقی نہ رہا تو میں نے حسب ذیل بیان شائع کروایا۔

برادرانِ وطن وغیر وطن میرے شہرہ آفاق فونٹین پن کو کھوئے ہوئے ایک عرصہ گذر گیا لیکن اُس کا پتہ نہ مل سکا۔ اگرچہ کہ اس پر سیکڑوں روپے پانی کی طرح بہا دیئے گئے لیکن بے سود اور بہت سے لوگوں کو پریشانی بھی اٹھانی پڑی لیکن وہ بھی.. بے فائدہ ہی رہی۔ اب مجھے اس کے کھو جانے کا مطلق افسوس نہیں۔ آخر میں میں محکمہ پولس اور اخباری نمائندوں کا شکریہ ادا کرتا ہوں کہ انہوں نے خون پسینہ ایک کر کے فونٹین پن کی تلاش میں میری مدد کی ساتھ ہی ساتھ میں ان حضرات سے بھی معافی کا خواستگار ہوں جنہیں پولیس کا زبردستی مہمان بننا پڑا"۔

آپکا مخلص ۔۔ میں ہوں گمشدہ فونٹین پن کا مالک

اس بیان کے شائع ہوتے ہی لوگوں نے اطمینان کا سانس لیا۔ دوست احباب نے اظہار افسوس اور اظہار ہمدردی کے خطوط لکھے۔ مختلف کمپنیوں نے دوسرا پن خریدنے کی پیشکش کی اور مختلف اشتہارات روانہ کئے۔ ان خطوط اور اشتہارات کی اتنی کثرت ہوئی کہ ان سب کے گٹھے بندھوا کر صحن میں رکھوانا پڑا۔ اور انمیں سے چند ہی اشتہارات اور خطوط دیکھ سکا کیونکہ اُن سب کو دیکھنا میرے بس سے باہر تھا۔

میرے ایک مخلص دوست کا خیال تھا کہ ان گٹھوں کو.. ایک پر ایک رکھا جائے تو ایک مینار سی بلندی قطب مینار سے کچھ کم نہ ہوگی۔ تیار ہوگا۔ اور اگر ان کو دریائے گوداوری میں ڈال دیا جائے تو پانی اتنا نیلا ہو جائیگا کہ روشنائی کے طور پر استعمال کیا جا سکے گا۔ اور اگر ایک ایک کاغذ کو جوڑا جائے تو اتنی لمبی.. زنجیر حاصل ہوگی کہ حیدرآباد سے گرد کم از کم تین بار لپیٹ جا سکے گی۔

فونٹن پن

محمد یوسف انصاری اتیم۔ بی۔ اے سنیئر

غالباً آپ یہ خیال کریں گے کہ میں کسی کمپنی کے ایجنٹ کی حیثیت سے آپ کو اپنی کمپنی کے تیار شدہ فونٹن پن کے فوائد بتلا کر خریدنے کی ترغیب دوں گا۔ یا پھر یہ بتلاؤں گا کہ فونٹن پن کس نے ایجاد کیا۔ کب ایجاد کیا۔ اور اسکی کتنی قسمیں ہیں لیکن نہیں۔ میں نہ تو کسی کمپنی کا ایجنٹ ہوں اور نہ ہی فونٹن پن کی تاریخ پر روشنی ڈالنے والا ہوں۔ بلکہ واقعہ یہ ہے کہ میں ایک روز مضمون لکھنے بیٹھا اور ابھی ایک صفحہ بھی لکھنے نہ پایا تھا کہ "اُن" کی آواز آئی۔ میں جلدی اُٹھ کر بھاگا۔ اور عجلت میں فونٹن پن اُٹھانا بھول گیا۔ پھر کیا تھا واپس آکر دیکھتا ہوں تو فونٹن پن غائب سارے گھر میں جہاں تک میری دسترس تھی خود تلاش کیا۔ دوسروں سے تلاش کروایا محلہ والوں سے دریافت کیا۔ دوست احباب سے پوچھ گچھ کی بچوں کو ڈرا دھمکا کر معلوم کرنا چاہا لیکن فونٹن پن کا پتہ نہ چلنا تھا نہ چلا۔

بات معمولی تھی لیکن سوال یہ تھا کہ "اُن" کو کیا جواب دیا جائیگا۔ کیونکہ یہ فونٹن پن "اُن" ہی کا تھا۔ اُن کے سامنے جاتے ہی پہلا سوال ہوگا کہ فونٹن پن کہاں ہے؟ اگر میں نے آہستہ سے کہدیا کہ کھو گیا۔ تو بس سمجھ لیجئے کہ غضب ہو جائیگا۔ اور پھر اُن کا لکچر کچھ اس طرح شروع ہوگا۔ کہ "میں پہلے ہی جانتی تھی کہ آپ ہر معاملہ میں لاپرواہ واقع ہوئے ہیں کبھی کتاب غائب تو کبھی قلم اور کبھی جوتا۔ اگر آپکی کھونے کی یہی حالت رہی تو خدا نخواستہ کسی دن اپنے آپ کو نہ کھو بیٹھیں۔

ابھی کل ہی کی بات ہے کہ جمن نوکرانی جھاڑو دے رہی تھی تو کچرے میں اُسے پنسل ملی۔

خدا جانے اتنی بڑی چیز کچرے میں کیسے چلی گئی آخر میں بھی تو ہوں کیا مجال ہے کہ بالوں کا ایک کانٹا یا باریک سے باریک سوئی بھی اِدھر سے اُدھر ہو جائے۔ لیکن جناب تو بچا اس ساٹھ روپیہ کا فونٹن پن کھو بیٹھے۔ اگر ہر ماہ اور ہر پندرہ واڑے ایسا ہی ہوتا رہا۔ تو میں لٹ جاؤنگی میرا گھر دو کا نذار کی نذر ہو جائیگا۔ اور بچوں کو چیتھڑے لگ جائیں گے۔" وغیرہ وغیرہ

غرض اِن ہی وجوہات کی بناء پر میں فونٹن پن تلاش کرنے پر مجبور ہوا اور یہ عہد کر لیا کہ چاہے میری جان عزیز بھی کیوں نہ کام آئے میں فونٹن پن تلاش کر کے ہی دم لوں گا۔ لیکن جب خاطر خواہ کامیابی نہ ہوئی تو میں نے پولس تھانے میں رپورٹ کر دی پھر کیا تھا ایک پولس انسپکٹر اور دو تین پولس کانسٹیبل چند اخباری نمائندوں کے ساتھ آدھمکے۔ انسپکٹر صاحب نے کھوئے ہوئے فونٹن پن کا مفصل حلیہ نوٹ کیا اور پھر مجھ سے کہا کہ اگر آپ کو کسی پر شبہ ہو تو اُس کا۔ نام و پتہ لکھوا دیجئے۔ بہر حال اِس قسم کے اور بھی سوالات کئے گئے بعض سوالوں پر تو مجھے سخت غصہ آیا لیکن اس خیال سے کہ شاید فونٹن پن مل جائے میں نے غصہ کو دبا لیا۔ دوسرے دن اخبار میں یہ خبر درج تھی۔

ایکناتھ مہاراج

بی چندر کمار دیپک متعلم فرسٹ ایر سائنس)

ایکناتھ مہاراج نے ۱۵۳۳ء میں بمقام پٹن جنم لیا انکی پیدائش ایک ایسے موقع پر ہوئی جبکہ ہندو سماج پر زوال چھایا ہوا تھا۔ اور لوگوں میں روز بروز برائیاں پیدا ہو رہی تھیں۔ ہندوستان کے جنوب میں بہت سی سلطنتیں تھیں جن میں سے نظام شاہی بھی ایک ہے۔ پٹن۔ اسی نظام شاہی سلطنت میں تھا۔

ایکناتھ مہاراج کے وجود نے ہندو سماج کو بہت تقویت پہنچائی۔ ایکناتھ مہاراج کے پتاجی کا نام سُوریہ نارائن تھا۔ بچپن ہی سے انکی پرورش انکے متمول دادا اور دادی نے کی جو کہ ان کے لئے بہت ہی سود مند ثابت ہوئی۔ یہ لوگ خود مذہب کے بہت پابند تھے۔ وہی اثر ایکناتھ پر بھی ہوا عمر کے ساتھ ساتھ ان کا مطالعہ بھی بڑھتا گیا۔ اور انہوں نے وید، پران شاستر وغیرہ پر غور وخوض شروع کر دیا۔

شب و روز اسی دُھن میں رہنے لگے کہ انسان کی نجات کیسے ہو۔ اسی فلسفیانہ خیال نے ان کو ایک اچھے گرو کی تلاش پر مجبور کر دیا چنانچہ اسی ارادہ سے وہ گھر سے چل کھڑے ہوئے۔ پٹن کے قریب.... دیوگیری میں اُنکی ملاقات سوامی جنار دھن سے ہوئی جو دولت آباد کے قلعدار تھے۔ ایکناتھ مہاراج نے ان کو اپنا گرو تسلیم کر لیا۔ گرو نے تمام علوم ایکناتھ کو سکھا دیئے۔ چنانچہ ایکناتھ مہاراج نے خود چند کتابیں بھی لکھیں ہیں۔ ان کے گرو کے حکم سے انہوں دیوگیری کے جنگل میں تپسیا کی اور دینی علم حاصل کرنے کے بعد وہ تیرتھ یاترا چلے گئے جسکا مفصل حال ایک نظم میں قلمبند کیا ہے۔ سری رام چندر جی کی جنم بھومی اجودھیا پہنچکر وہاں کے کھنڈرات وغیرہ سے متاثر ہوئے اور نتیجہ کے طور پر ایک رامائن لکھی۔

ایکناتھ مہاراج نے ۱۲ سال کی عمر میں گھر چھوڑا تھا۔ اور ۱۴ سال گرو "آشرم" تیرتھ یاترا وغیرہ میں گذارے ۲۵ سال کی عمر میں انہوں نے پورے ہندوستان کا سفر کیا۔ تمام مقدس مقامات مٹھ اور آشرم وغیرہ کی زیارت کر کے پٹن لوٹے۔ گرو کی مرضی سے اُن کے دادا نے اُن کی شادی ایک اچھے خاندان میں کر دی۔ ۱۵۵۷ء سے ۱۳ سال تک پٹن میں لوگوں کو مذہبی عقائد کی تلقین کرتے رہے۔ دوسرا اہم کام یہ کیا کہ مرہٹی زبان کو عروج پر پہنچایا۔ پھر کاشی میں تین سال گزارے جہاں دو کتابیں "رکمنی سوئمبر" اور "سری بھاگوت" کی تکمیل کی۔ ایکناتھ مہاراج ہر سال پنڈرپور بھی جاتے تھے۔

لوگوں کی سیوا کرنا وہ اپنا فرض سمجھتے تھے۔ نیم جان پیاسے گدھوں کے حلق میں گنگا سے پانی لا کر ٹپکاتے تھے۔ انہیں جملہ اقوام سے دلی ہمدردی تھی۔ بنڈت اور برہمنوں کا تیار کیا ہوا کھانا غریبوں میں تقسیم کرتے تھے۔ رقاصاؤں کے پاس جا کر انکی خدمت کرنا اُن کا معمول تھا سچائی کے وہ حامی تھے۔

دوسروں کے لئے خود تکلیف اٹھاتے تھے۔ اُن کا کہنا تھا کہ سب انسان برابر ہیں آپس میں اتحاد و اتفاق سے رہنا حقیقی زندگی ہے۔ ہر ایک سے ہمدردانہ سلوک کرنا، رواداری برتنا اور سب کو بالکل مساوی سمجھنا اُن کا شیوہ تھا۔ انہی باتوں کی وجہ سے برہمن ان سے ناراض ہو گئے۔ بقیہ بر صفحہ ۱۳

علم کی دیوی کا شباب لازوال ہے۔ وہ ہمیشہ سے جوان ہے اور ہمیشہ جوان رہیگی۔ وہ ایک ایسی حور ہے جس کی شیفتگی والہانہ ہوتی ہے جنہوں نے اسے اپنانے کی تمام عمر کوشش کی وہ زمین تک جھک گئے اور اُن کے بال سفید ہو گئے مگر یہ حور اب بھی نوخیز کلی کے مانند پُرشباب ہے۔

میں بھی علم کے بحر ناپیدا کنار میں جست لگا چکا ہوں۔۔ جدھر نظریں دوڑاتا ہوں سمندر ہے دور تک ساحل کا نشان نہیں لیکن دیوی کا مکھڑا جو وقتاً فوقتاً سطح پر نمودار ہوتا ہے۔ اُسے دیکھ کر میری ساری کلفت دور ہو جاتی ہے۔ تکان اور اضمحلال کا احساس کافور ہو جاتا ہے۔ از سرِ نو جیتی اور پھرتی آجاتی ہے۔ یہ اُمنگ کا سمندر مکھڑا ہے۔ جو پیراکوں کو آگے ہی آگے لئے جا رہا ہے بہرحال میں نے خدا کا نام لے کر اپنی زندگی کو اس بظاہر بے کیف اور حوصلہ شکن کام کے لئے وقف کر دیا ہے جو درحقیقت کیف آور اور حیات آفریں ہے۔

بقیہ ایکناتھ مہاراج!

اور اِن کو تکلیفیں دینے لگے۔ ان کے کاموں میں روڑے ڈالنے لگے۔ اور انکی تحریک کو ناکام بنانے کی پوری پوری کوشش کرنے لگے لیکن وہ بھی ہمت کے ایسے دھنی تھے کہ اپنا کام برابر جاری رکھا۔ اور آخر کار کامیاب ہوئے۔ انسانیت اِن کا دھرم تھا۔ ہر مذہب کو برابر اور ایک سمجھتے تھے۔ انکی بیوی گرجا بائی تھی جو بہت ہی نیک عورت تھی۔ ایکناتھ مہاراج کا ساتھ ہر کام میں دیتی تھی بیتی سیوا اپنا دھرم سمجھتی تھی۔ اُدھو اور سری کھنڈا انکے دو لڑکے تھے۔ ہری کھنڈا ایک فرشتہ تھے جو راز فاش ہونے پر غائب ہو گئے۔ ایکناتھ مہاراج کا ایک لڑکا بھی تھا جو خود عالم و فاضل تھا باپ کی مقبولیت دیکھکر حسد کی آگ میں جلا گیا جو ہندو دھرم کا مرکز تھا لیکن ایکناتھ جی نے وہاں اُسے ناکام اگر بار بار اُسکے حوالے کیا یعنی یہ کہ ایکناتھ جی بہت بڑے سادھو اور پنڈت گزرے ہیں۔ انہوں نے ہندو سماج میں وہ انقلاب عظیم برپا کر دیا کہ ایکطرف اُسوقت کے سماج کیلئے کارآمد ثابت ہوا تو دوسری طرف آئندہ نسلوں کے لئے مشعلِ راہ ثابت ہوا۔ ان کا انتقال ۱۵۹۹ء میں مقام پٹن ہوا۔ جہاں پر وہیں انکی سمادھی ہے ہر سال وہاں بہت بڑی جاترا لگتی ہے

۱؎ فلسفی شاعر غالب کہتا ہے ؎

جس میں لاکھوں برس کی حوریں ہوں ۔۔۔ ایسی جنت کو کیا کرے کوئی

علم کی حور اس کلیہ سے مستثنیٰ ہے۔ سعید اللہ صاحب شمع علم کے پروانے ہیں اس حور کے دیوانے ہیں۔ نہایت مسرور ہیں خدا نہ کرے کوئی انہیں یہ بتا دے ؎

علم میں بھی سرور ہے لیکن ۔۔۔ یہ وہ جنت ہے جسمیں حور نہیں

اور اگر انہیں اس تلخ حقیقت کا علم ہو بھی گیا تو مایوس ہونیکی مطلق ضرورت نہیں۔ علم یقیناً ایک شمع ہے جو راہِ حیات کو منور کر رہی ہے۔ توقع ہے بلکہ امید ہے اِس نور میں وہ منزلِ حقیقی کی جھلک بالآخر دیکھ لیں گے۔

(ممتاز احمد)

علم کی دیوی!

سعید اللہ (انٹرسائنس)

یہ ایک چھوٹا مضمون حاضر خدمت ہے۔ گو یہ مضمون مختصر اور معمولی ہے۔ تاہم اپنے مطالب کے لحاظ سے ہر طالب علم کے سنجیدہ غور و فکر کا طالب ہے۔ یہ میری روح کی آواز ہے میرا دل یہ چاہتا ہے کہ تمام عمر طلبِ علم میں صرف کروں علم ہی میرا اوڑھنا بچھونا ہے اور ہو۔ اللہ کرے میری یہ آرزو پوری ہو۔ (سعید)

اب ہم نظر باقی دنیا کو چھوڑ رہے ہیں۔ تمام لوگ ساحل پہ جمع ہو گئے ہیں۔ اور عمل کی دنیا کو جا رہے ہیں۔ سراسیمگی ساحل پہ پھیلتی جا رہی ہے۔ جہازیں سوار ہوتے وقت کئی ساحل پر ہی چھوٹ گئے۔ اُن کی زبانِ حال پر یہ شعر ہے ؎

یارانِ تیز گام نے منزل کو جا لیا
ہم دیکھتے رہے لبِ ساحل کھڑے ہوئے

کئی جہاز میں چڑھتے وقت گر پڑے۔

لو! جہازوں کا یہ بیڑہ اپنے خوفناک سفر پر روانہ ہو گیا۔ ساحل پر سمندر پُرسکون تھا۔ جوں جوں آگے بڑھے جہازوں کو طوفانی ہواؤں اور ہولناک موجوں کے تھپیڑوں کا سامنا کرنا پڑا ؎

فضا تاریک و بیم موج و گرداب چنیں حائل
کجا داند حالِ ما سبکسارانِ ساحلہا!

بڑی موجوں نے چند جہازوں کو اپنے آغوش میں لے ہی لیا۔ منزلِ مقصود تک پہونچتے پہونچتے کئی جہاز غرق ہو گئے۔ بچے کھچے جہازوں کا قافلہ سلامتی کے ساتھ دنیائے عمل کے ساحل تک پہونچ گیا۔ مسافر جہازوں سے اترنے لگے۔

ساحل پر ایک عجیب شور و غل ہے۔ یہ خوش نصیب مسافر جو سلامتی سے یہاں پہنچے ہیں سوچ رہے ہیں کہ کونسا پیشہ اختیار کریں اور لوگوں کی خواہش خواہ کچھ ہو مگر میری دلی تمنا یہ ہے کہ علم کی گہری کان میں کام کروں۔

علم کی کان! دنیا کا بہترین گوشۂ تنہائی ہے۔ یہاں خاموشی کی حکمرانی ہے کسی قسم کا خلفشار نہیں۔ جو لوگ اس کان میں پہلے سے کام کر رہے ہیں ہر چند کہ حصولِ علم کیلئے جان کی بازی لگا بیٹھے ہیں۔ تاہم علم اُن کے لئے بھی "ہنوز دلّی دور ہے" کی مثال ہے۔ علم پر مکمل قدرت ابھی تک کوئی شخص حاصل نہیں کر سکا۔ علم کی دیوی کو اُس کے اصلی روپ میں نہیں دیکھ سکا۔ لوگ اس کے چہرے اور ظاہری لباس کو دیکھ لیتے ہیں۔ بہت کم لوگ ایسے ہیں جو اس ظاہر کے باطن کو بھی جانتے ہیں۔ کس قدر احترام اور محبت کے قابل ہو گا یہ باطن!

علم کی دیوی نگاہوں میں سما سکتی نہیں
یہ پری الفاظ کے شیشے میں آ سکتی نہیں

علم کی دیوی ہر روز اپنے پرستاروں کے سامنے ایک نئے لباس میں جلوہ گر ہوتی ہے عقل ان لباسوں کو دیکھ کر شش و پنج میں مبتلا ہو جاتی ہے۔ علم کی دیوی اپنے پرستاروں پر نگاہِ غلط انداز بھی مشکل سے ڈالتی ہے۔ اور جب کسی کو زدیدہ نگاہوں سے دیکھ لیتی ہے تو وہ شخص۔۔ خوشی سے پھولا نہیں سماتا۔ یہ سچی خوشی ہوتی ہے دنیا اس کا احترام کرتی ہے۔

بسم اللہ الرحمٰن الرحیم

سنۂ ۱۹۵۱-۵۲

پی۔ ای۔ ایس کالج میگزین!

چیرمین:۔ ڈاکٹر بی۔ آر۔ امبیڈکر ایم۔ اے پی۔ ایچ۔ ڈی، ڈی، ایس سی۔ بار ایٹ لا۔
پرنسپال:۔ ایم۔ بی چٹنس ایم۔ اے۔ نگراں:۔ پروفیسر نثار احمد قریشی۔

آج زمانہ نہایت سرعت کے ساتھ بدل رہا ہے۔ ہر شئے محض اپنی بقاء کے لئے جد وجہد میں مصروف ہے ایسی سریع المنقلب حالت میں اُردو کو اگر زندہ رہنا ہے اور یقیناً زندہ رہنا ہے تو اُسے نہ صرف اپنی شکل وصورت کو خوشگوار بنانا ہے۔ بلکہ نفس میں بھی تبدیلیاں پیدا کرنا ہے۔ اردو رسائل عموماً افسانوں نظموں اور غزلوں کا مجموعہ ہوتے ہیں۔ ان چٹپٹی چیزوں سے یکسر پرہیز نہ اردو کو گوارا ہو سکتا ہے نہ ضروری ہے۔ البتہ نمک مرچ کم کر کے کچھ ٹھوس غذائیں کھلانا آسان بھی ہے، ضروری بھی ہے، مفید بھی ہے۔ ورنہ خاک بدہن یہ مریض راہی ملکِ "بقاء" نہ ہو جائے۔

ٹھوس غذائیں کیا ہیں؟ تفصیل سے گریز کرتے ہوئے سیدھا سادہ جواب ہے۔ 'علوم وفنون' جو آج ہماری زندگی میں جاری وساری ہو رہے ہیں۔ کیوں نہ یہ ہمارے اُدب میں بھی جاری وساری ہو جائیں۔ اس بڑی تبدیلی کا بہرحال ایک لازمی نتیجہ مرگِ مفاجات سے نجات ہوگا۔

خیال تھا امسال یہ رسالہ اردو کی بقاء کے مندرجۂ بالا نظریئے کے تحت ایک چھوٹی موٹی مثال پیش کریگا ؎

ما در چہ خیالیم و فلک در چہ خیال۔

یہ نہ ہو سکا۔ اسباب گوناگوں ہیں بہرحال یہ نہ ہو سکا۔ سردست جو مضامین ان صفحات کی زینت ہیں اُمید افزا ہیں۔ توقع ہے ناظرین.. انہیں پسند کریں گے۔

میں اپنے عزیز طلباء کا شکریہ ادا کرتا ہوں کہ اُنہوں نے شعبۂ اُردو فارسی کے ان مضامین کو زیادہ سے زیادہ کامیاب بنانے کی کوشش کی۔

(نثار احمد)