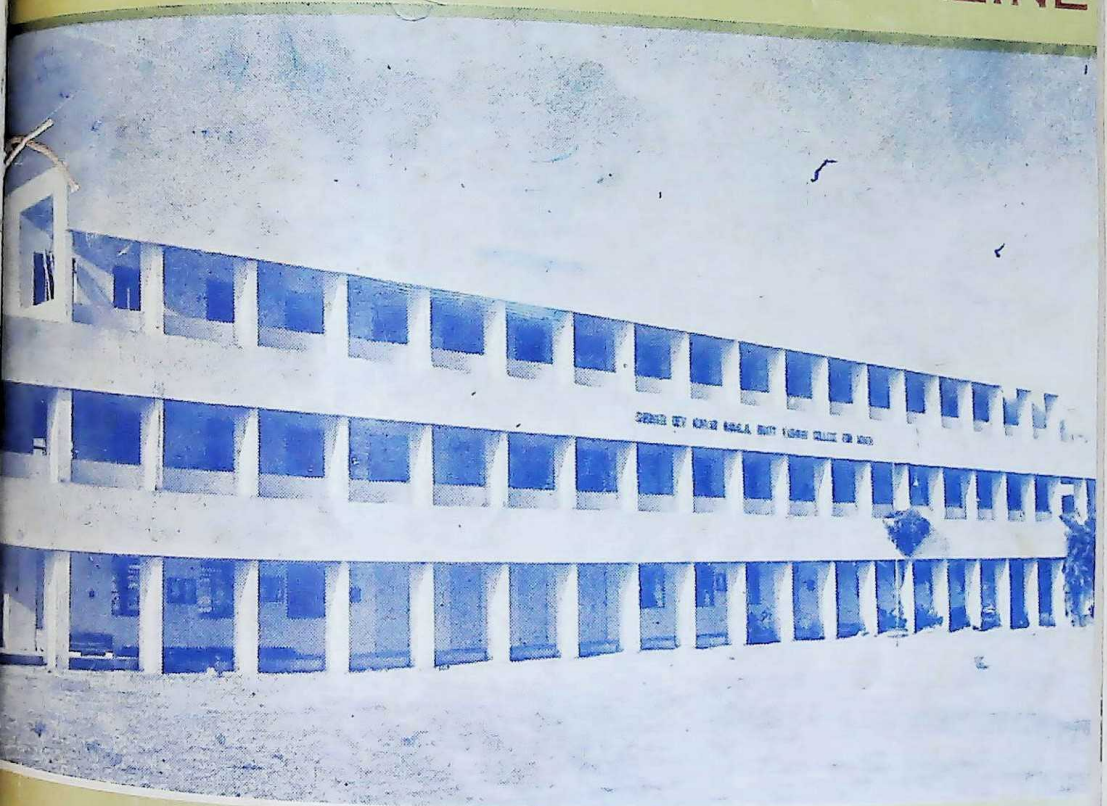




SHRIMATHI DEV KUNWAR NANALAL BHATT  
VAISHNAV COLLEGE FOR WOMEN

MAGAZINE



1970

**Shrimati Dev Kunwar Nanalal Bhatt  
Vaishnav College for Women**

**MADRAS-44.**



**1970**

**Vol. II**

## THE COLLEGE CREST

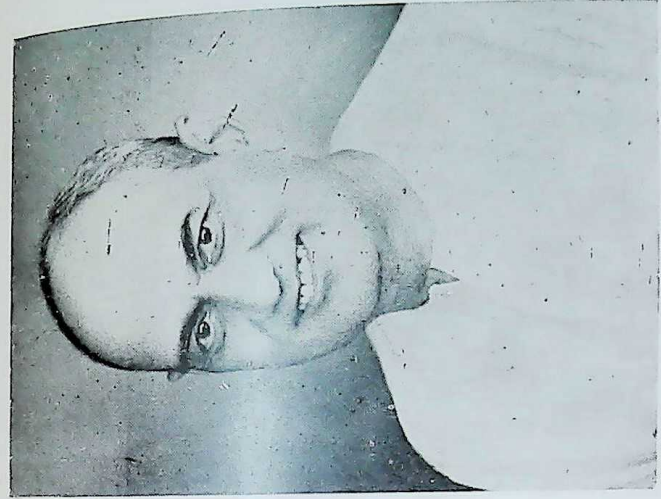
The College Crest is enshrined within a lotus in full bloom, to represent the cult of devotion preached by Maha Prabhu Shri Vallabhacharya. At the centre of the Crest is a sacrificial fire, which symbolises the Lord Himself. ("Yagno Vai Vishnu") The Lord is reached by the three steps of the altar signifying KSHARA, AKSHARA and POORNA PURUSHOTHAMA. The volume at the foot of the altar stands for the Books of Knowledge (the Vedas) and the three flowers on it show the factors that conduce to the accumulation and propagation of Knowledge Intelligence, Action and Material Resources. The aim of all knowledge is the realisation of the Supreme Truth and this is embodied in the College Motto taken from Srimad Bhagavatam:

**"SATYAM PARAM DHEEMAHI"**

*Our Chief Donor and Chairman with his Wife*



Shrimati Dev Kunwar Nanalal Bhatt



Shri Nanalal Bhatt

*"May they live long and healthy life" is our prayer to Sri Krishna.*

NANALAL BHATT  
Chairman

MADRAS-17  
23-4-1970

*I am pleased to note that the college has successfully completed its first 2 years. The progress during this initial period is quite encouraging and it is in no less measure due to the devoted work sincerely put up by the Principal and her entire team of teaching staff. I wish them all godspeed so that the college may progress more and more systematically in years to come, "May Sri Narayana crown their efforts with success" is my humble prayer on the occasion of this Magazine publication.*

Nanalal Bhatt  
Chairman



**COLLEGE UNION OFFICE BEARERS.**



**COLLEGE ATHLETES.**



*Union President*  
**S. Padmini**



*Union Secretary*  
**R. Vijayalakshmi**



*Winner's of Gold medal in the Amara Bharathi*  
*Sanskrit Examination* **N. A. Geetha**

## Editorial

A College Magazine is nothing but the record of the Students' participation in the various activities of the College and as such ours also is the reflection of our students' interest in what was going on around them throughout the year in the College.

The many articles and poems may look amateurish to an outsider. But to us, who know the sincerity and effort that had gone into the making of this magazine, it is a great step towards the ideal set before us.

The activities of the college were wound up with the celebrations of the College Day on 26th February 1970, which was presided over by no less a person than Sri D.C. Kothari, the President of the Indian Chambers of Commerce and Industry. The President, himself an industrialist, commended the great service rendered by our respected Chief Donor and Chairman Sri Nanalal Bhatt in the cause of education of women. We are sure that the many young, happy and proud prize winners on that day must have gladdened the heart of our Chairman in the knowledge that his noble efforts have borne fruit.

An ideal life is one that combines pure and great knowledge with discipline of the mind and body. It is our best endeavour to shape our students to lead such a life. We pray to the Almighty that with the loving care and guidance of our Chairman, we will be able to make this institution of ours an example to others.

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## कलाशाला प्रार्थना

- (१) सत्यव्रतं सत्यपरं त्रिसत्यं सत्यस्य योनिं निहितं च सत्ये ।  
सत्यस्य सत्यं ऋतसत्यनेत्रं सत्यात्मकं त्वां शरणं प्रपन्नाः ॥

—श्रीभागवतम् (१०-२-२६)

- (२) वाणी गुणानुकथने श्रवणौ कथायां हस्तौ च कर्मसु मनस्तव पादयोर्नः ।  
स्मृत्यां शिरस्तव निवासजगत्प्रणामे दृष्टिः सतां दर्शनेऽस्तु भवत्तनूनाम् ॥

—श्रीभागवतम् (१०-१०-३५)

- (३) नमो भगवते तस्मै कृष्णायद्भुतकर्मणे ।  
रूपनामविभेदेन जगत्क्रीडति यो यतः ॥

—तत्त्वार्थदीपनिबन्ध शास्त्रार्थ प्रकरण-१.

# College Annual Report 1969-70

(Report read by the Principal on the College Day 26.2.70)

Hon'ble Chief Guest of the evening  
Sri D. C. Kothari, Shrimathi Indira  
Kothari, Chairman, members of the  
Managing Committee, Ladies and  
Gentlemen,

On the occasion of the second anniversary of the College Day I have great pleasure in presenting the Annual Report on the working of the College for the year 1969-70.

The year started with a great stir about the P. U. C. being made free for all in the State. The Managements of the private colleges had their own doubts and fears as to how and on what basis the tuition grant would be reimbursed. In the beginning, of course, there was some confusion and delay in receiving the grant from the Government and the Colleges had no other go than to levy the tuition fee and later refund it to the students. But finally, it took some time for matters to settle down though the repercussions of such a free educational system still continues to disturb us. No one denies the right of education to all. Still such a system has its own draw backs and disadvantages that the soundness of such a system is itself open to doubt. It is all very good to promise free education to all but the real poser is, are we going to bring down the standard of education because we want the education to be freely available to all? It is for the educationists to bring pressure to bear on the makers of educational policies, so that the standard does not suffer at the hands of many.

Hardly two years old, it is to the credit of the management and the staff that the college has shown great progress this year in the academic and co-curricular activities. The college, started as a Pre-University College last year, has been upgraded this year with B.A. Economics as the major subject, thanks to the great interest evinced by our Chairman in the progress of the College. This year 3 more

batches were added to last year's 3 batches of Pre-University classes. Of the total six batches one batch is completely of I Gr. 3 batches of II Gr. and 2 of Humanities. The rush for admission was even greater than last year, now that our college is fairly known to all parts of the city. The increase in seats in the P.U.C. was purely necessitated not to disappoint and turn down the demand of the eager applicants for higher education. The same was the case of the degree class. We had to give preference to our own old students, and at the same time not to disappoint outside applicants also we had to approach the University twice for an increase of seats. So by the kind benevolence of the University, the original forty seats were brought up to sixty, though we had still to disappoint many applicants including our own students. The Degree class has been launched on firm grounds and I hope the future expansion with many majors will rest itself on the strong foundation laid by the first year course. The total strength of the College has risen to 550 this year.

Though the standard of a college is not judged by the examination results alone, and ours is no exception, yet I cannot help feeling proud of our achievement in the first year of its inception and as such I must crave for your patient hearing of an account of our results in the last year's University Examination.

The total percentage of passes was 73%. Out of 214 passes there were 44 first classes and 96 second classes. Except in Sanskrit and Hindi in which the passes were cent percent, in other subjects the percentage was well above 80%. I hope we will be rewarded with brighter success in the ensuing University Examination this year.

For the splendid results that we have achieved in the first year, I congratulate the staff for their untiring effort and also our old

students, who had co-operated with the staff uncomplainingly and ungrudgingly. Yet, I must say a word of caution to the staff, not to take last year's result for granted and fall into a complacent mood. Success lies in ceaseless effort and sincere effort with a purpose is sure to reach us quickly to the goal.

The college being still in its infant stage, the participation in outside co-curricular activities is still limited and not with much success. But I am one of those who believe that ceaseless effort is itself a reward though, this in the end should bring forth desired result. We are not to be discouraged and should take satisfaction in the thought that we have not allowed the grass to grow under our feet.

Though success was not much assured in the field of Inter Collegiate-debates and contests, in the field of games we have won laurels by coming up as Runner up in the Inter-Collegiate Volley Ball Match. Credit goes to the proud captain of the team Geetha of P. U. C. whose capability was responsible for such a tremendous success. Still the college has to come up in many of the games activities and I hope as it grows in years, it will grow in such activities also.

The Union was active in many of its association-activities. The boundary of knowledge is increased not only by class room lectures and self-study by the students but also by listening to the enlightening thoughts of great minds. The Union was inaugurated by no less a person than the Hon'ble Minister S Madhavan, the then Education Minister. The Union has been very lucky this year also in getting many distinguished visitors from every walk of life to address its members. To mention a few among them were spiritual leaders like Acharya Rajneesh and Sri. Krishna Sankar Shastriji, Social workers like Sri. Ravi Sankar Maharaj and Smt. Sarojini Varadappan orators and stalwarts like Sri M. P. Sivagnana Gramini and Smt. Soundara Kailasam, Scholars like Dr. P. Nagaraja Rao, Educa-

tionists like Padmasri Chandran Devanesan, the matinee idol M. G. Ramachandran etc. Inspite of the heavy curricular activities the students used to sit through the speeches patiently and interestedly. I am also proud to record here the admirable discipline which marked their behaviour and which won appreciation from every visitor. The activities for the year were rounded up with the Valedictory Meeting addressed by Mr. V. T. Titus, Director of Collegiate Education.

The highlight of the Union activities was the celebrations of the Gandhi Centenary Week during the second term. Though the Celebrations had to be interrupted because of the stormy weather during the term and the celebrations spread over the whole month of October, the event itself was a great success. The great speakers like M. P. Sivagnana Gramini and Smt. Soundara Kailasam who addressed the gathering, spoke with one accord, on the spiritual heritage of 'Gandhiji' and 'Kasturba'. In this connection Shramdhan was also contributed by the students to the celebrations by levelling a bit of uneven ground in the corner of the games field. If the weather had not been so unkind at that time, the students would have done a splendid work of it. Two of our students had the proud privilege of attending a camp at Thavanur in connection with the Gandhi Centenary Celebrations conducted by the Mass Contact Committee, Madras Branch.

The U. N. O. Day was also celebrated with students' participation in a quiz programme. The College's First Planning Forum was inaugurated by Padma Sri Chandran Devanesan when papers were read by the students. The Forum has to forge ahead with further and greater activities from next year under its head.

On the academic side, we are continuing as usual our rigorous training in test-writing for the students in addition to the efficient teaching in the class room. I am happy to note that the students have taken kindly to the numerous tests they are burdened with. I hope and pray

to the Almighty that they will be assured of the success for all the sincere effort they are putting in. The Bridge Course in English conducted in the beginning of the year with the help of the University and the British Council has done a lot in putting the students in the right track regarding English language. Inspite of the importance given to regional languages, no one can deny the part the English Language has to play on the national and international level and it is hoped, that the University with the aid of the British Council, will foster in the students an interest in that language.

The library has been still further enlarged this year. There were also donations from individuals like Balasouri Reddi and institutions like the United States Information Bureau and the Central Government's Hindi Teaching Scheme Office and my thanks are all due to them. We have applied for the U. G. C. Grant for library now that our College has been upgraded to a Degree College. I hope the U. G. C. will concede to our request by permitting the grant. One half of the students is nurtured in the Library and those who are interested in the education of youth, should come forward to donate books to the Colleges.

A college grows in interest and stature only when it starts being a residential institution. There is now that lack regarding our Institution. Much progress in Co-curricular activities is possible only when students and staff work as a team and as members of the same family. This in turn fosters the close relationship between the teacher and the taught. Though we are successfully carrying on the Tutorial System for the second year also, more interest and co-operation on the part of the students in the activities of the college is possible only when the students come to reside inside the campus. The Management is leaving no stone unturned for the construction of a hostel which is a necessity in this area. I hope the U. G. C. will come forward to help us by allowing us the grant for the construction of a hostel.

The report will not be a complete one and I will be failing in my duty if I do not record my respectful tributes to the invaluable contribution made by the Chairman and the members of the Managing Committee to the all round development of the college. In spite of

his many activities, business and philanthropic, our Chairman is at the back of all progress, evincing great interest in its activities. The college is greatly indebted to him for whatever progress it has made in these two years and we hope and pray that he will build up the college to a very great stature. My thanks are also due to our Secretary Mr. Jhunjhunwala and Correspondent Mrs. Dalmia and other Managing Committee members for the abiding interest they have taken in the affairs of the College.

The activities, curricular or co-curricular, of the college are impossible but for the conscientious and loyal service of the staff-members whom I may call the descendents of Lord Dakshinamurthy. Let us not forget that as teachers, we not only impart knowledge but also guide in the right path those who are entrusted to our care.

At the juncture of the Celebration of the College Day, I cannot forget the great part played by my students themselves in making all our efforts a great achievement. It is with the loyalty and affection combined with willing co-operation and discipline that the students have conducted themselves in building up not only the tradition of the College, but also in establishing its name. To them all, I say thanks with all my heart. I wish them all bright success in the ensuing Examination and hope that many of them will come back to us.

We are happy that so many parents, friends and well-wishers have responded to our invitation and made the occasion a happy and successful one. I hope this sort of patronage will never fail us and will be a source of encouragement and inspiration to us for all times to come.

Sir, kindly permit me to offer on behalf of myself, my staff and students my sincere thanks to you and Shrimati Kothari for having consented to participate in our functions today. It is a good augury that one of the leading Industrialists of the nation, as your good self, has taken such a keen interest in the activities of an Educational Institution. I am sure the Management could not have found a better way of felicitating you on your being elected President of the Chambers of Commerce and Industry. Thanking you once again for your kind gesture in going over here today, I welcome you and Mrs. Kothari, to our Campus and to our Celebrations.

# GANDHIJI THE MAN OF FAITH

By Dr. P. NAGARAJA RAO,

(TAGORE PROFESSOR OF HUMANITIES MADRAS UNIVERSITY)

(The world is celebrating Gandhiji centenary this year Dr. Nagaraja Rao's contribution is in commemoration thereof.)

The personality of Mahathma Gandhiji is an unique phenomenon of our age. He is not only looked upon as THE FATHER OF THE INDIAN NATION who brought us Freedom, but also a World Teacher in the line of the Buddha and Christ. He lived a fairly long life, though we wish it could have been longer, but for the fanaticism of a foolish Hindu. His writings are spread over a period of four decades in India and over twenty years in South Africa prior to it. The writings are in 3 languages English, Hindi and Gujerati. The Government of India under the Editor-ship of a team of Patriots have planned to bring out his "The Collected works" in 60 Volumes, of which, 30 are out. The important works of Gandhiji are in the form of narrative and highly didactic in their significance for others. They are, his auto-biography, his book (Satyagraha in South Africa) and his little book which sets forth his basic ideas, i.e. Hind Swaraj. The rest are articles and letters, topical in substance and in tone essentially Gandhian.

It is difficult to present the Philosophy as a school of thought after the manner of the Western thinkers like Plato or Kant or like Indian systems of Philosophy. This is not to suggest that there is unity of outlook in his thought or plan behind it. Gandhiji's system and Philosophy grew with his experience and thought. It is not an exercise in Speculative thought or system building. Gandhiji did not believe in non-action oriented thought. The purpose of thought was action for him. Thinking is solution seeking and not vain cogitation. He never valued futile thought nor

unconsidered action. Like Bergson he asks us "to act like men of thought and think like men of action". To him philosophy and Religion are like the Navigator's compass and chart, pointless unless one proposes to set out in the Voyage of life. Gandhi experimented with everything, food, health, politics, economics etc. He says "I have no desire to found a sect. I am really too ambitious to be satisfied with a sect for a following". Fourteen years after this expression he writes again in 1940: "If Gandhism is another name for sectarianism it deserves to be destroyed. If I were to know after my death that what I stood for had degenerated into sectarianism I would be deeply pained... Let no one say that he is a follower of Gandhi.... You are not followers but fellow students, fellow Pilgrims".

Gandhiji's thought grew with him, from truth to truth. He did not deduce a system from opinion, postulates neatly as from the premise of a Syllogism. His concepts are existential and they indicate a developmental value. The method is heuristic not holistic. He has found them in the art of life, in the tumble of events. We must not fragment his teaching. He did not aim at a systematic development. His thought has grown round a cluster of ideas. They all centre round Truth and Non Violence. He has always used them together. He has looked upon the two as the two legs of man to stand on. If we try to stand on one, we should limp and share the tale of Humpty and Dumpty.

When people describe Gandhiji as a Charismatic leader, they mean that he stood in the Power of Truth. "Shorn of Truth, non-violence is a thing of shreds and patches".

He writes "a satyagrahi will adhere to truth to the last. We may lose even the good opinion of others. We may let every-thing go. But we must not allow truth to forsake us. This and this alone is fearless-ness" (16-5-1908). He writes "Satyagraha really means adherence to truth. Whatever else the ethical life may mean, it cannot be ethi- cal if it is not truthful". (28 Oct. 1911)

In a letter to Bajaj (16-3-1922) he writes "As I proceed in my quest for Truth, it shows upon me that Truth comprehends everything. I often feel that ahimsa is in itself not vice-versa. Out of Truth emerges love and tenderness".

Gandhiji seeks to describe Hinduism in terms of his two concepts of Truth and Non-violence. He writes. "My correspondent accuses me of the crime of using ambiguous language in that I confused truth and Non-violence with the Hindu creed. The crime is deliberate. It is the good fortune or misfortune of Hinduism that it has no official creed; In order, therefore, to protect myself against any misunderstanding, I have said Truth and Non Violence is my creed. I was asked to define the Hindu creed, I should simply say, search after truth through non-violente means. (24-4-1924).

Gandhiji's religion is no syncretism or eclectic-ism. He believed in the doctrine of Swadharma. He never believed in the conversion of one from one religion to another. Each must grow in his own religion, retain- ing the essentials and weeding out the accre- tions. He was no exotic plant. He was essentially a literal Hindu. Gandhiji's funda- mental inspiration was the Gita which he described as his spiritual dictionary and mother. He writes, "I lost my earthly mother who gave me birth long ago, but this

eternal mother has completely filled her place by my side ever since. She has never chan- ged, She has never failed me when I am in difficulty or distress, I seek a refuge in her bosom. I can declare that the Gita is ever presenting me with fresh lessons, and if somebody tells me that it is my delusion, my reply to him would be, I should hug this delusion as my richest treasure". Besides the Gita, Gandhiji derived great inspiration from many of the Puranic Heroes e.g. Harishchandra and Prahaladha. It is on record that during his period of imprisonment (1922-1924) in Yeravada Jail he took to the detailed study of the Mahabharatha, for nearly 163 days from a Gujarathi translation. A third of this period he devoted to the study of Santhiparva, the celebrated post-war Book on the Epic in which the elder dying Bhishma discourses at great length on all the aspects of human Life.

Gandhiji's ideas on Caste system have grown. He accepted it as an educational formula, and as a form of cooperative adventure where each followed his Swadharma determined by his Swabhava. In 1921 he writes "Varnashrama is inherent in Human nature—the divisions however into innumerable castes, is an unwarranted liberty taken with the doctrine. The four divisions are all sufficing—the four divisions define a Man's calling. They do not restrict or regulate Social Intercourse. The divisions define duties, they confer no privilege. It is I hold against the Genius of Hinduism, to arrogate to oneself a higher Status or to assign to another lower. All are born to serve God's Creation, a Brahmin with his knowledge, a Kshatrya with his power of protection, a Vaishya with his commercial ability, and a Shudra with bodily Labour.

Varnashrama is self-restraint, conservation and Economy of Energy". The late Dr. Ambedkar put that the Caste produces the Outcast, so he felt the whole thing must go. One feels tired at the horrible parody of the system that obtains today. Whatever may be its historical significance, today it injures the Spirit of Humanity and violates Human Dignity.

Gandhi pleaded vehemently against untouchability. His words before the Second Round Table Conference of Minority committee are ringing in our ears. He said "Untouchability is not a blot on Untouchables but on Hinduism. I would rather Hinduism died than Untouchability lived".

Gandhi's greatest contribution to Humanity through his Life and Teaching in India is the call to Men to effect a big change in their very nature and life. This total change in Human nature can be effected only by a sound religion. Religion, according to Gandhi is the biggest force in Human Life, and it is not a mere form or ritual, or a conformity to outward codes. It is the ceaseless effort to transform our unregenerate Nature into one of Love and Compassion, for all human beings, through active service. Religion implies a living faith in the divinity of Man and educability, and perfectibility of human nature. Faith is not irrational or belief in things which we cannot prove, it is Organic to human nature. Pascal observes "The Human mind naturally believes and the Human belief naturally lives". We cannot beat out the need for faith nor starve it out for long or bound it away from the minds of men. It is the very nature of Man says the Gita, "Sradha mayo Yam Purusat yo yad Braddha sa eva sah".

Man is made of his faith; as is his faith so he is. Faith, Aldous Huxley remarks, is "The

pre-condition of all systematic knowledge, purposive doing and decent living". Faith can move mountains. It is impossible to be without faith. It is not possible to deny faith, for the very act of denial implies another faith. The choice before man is not between no faith and faith, but is between some faith or other. Dr. Radhakrishnan significantly remarks "the age of faith is always with us, only the object of our faith changes. We depart from one creed only to embrace another". Gandhi believed in the unity of existence and a spiritual force as responsible for all existence, animate and inanimate. He has described his concept of God in his Columbia record, "as an indefinable Power".

Gandhi observed that he had met many religious men who were politicians in disguise, but about himself he says "I who appear to be a politician is really at heart a man of religion." He writes elsewhere "You may cut away my limbs, I will not die. I can live without food. But take away God from me I shall be no more in an instant".

The Biographer Romain Rolland writes "Tilak had lived, Gandhi who revered Tilak's genius, while radically differing from him in methods and policies, would no doubt have remained a *Religious Leader* of the movement". He would have left Politics to Tilak. Rolland exults, how magnificently the people of India could have marched on under such a *double leadership*". Gandhi had to combine both in himself; he was thrown into the saddle of Tilak. In the phrase of Vincent Sheen, Gandhi was "a gift of God to us".

In the 28th Volume of the collected works of Gandhi we have the list of the seven social sins of our age enumerated by Gandhi.

They are 1. Health without work. 2. Politics without principles. 3. Pleasure without conscience. 4. Commerce without morality. 5. Science without humanity. 6. Knowledge without character. 7. Worship without sacrifice. To remedy these defects religion is absolutely necessary.

Religion for Gandhi implies a call to action. Our sympathy must be expressed in conviction. The fear of consequences, social, individual, etc., should not be allowed to immobilize us into inaction. Faint hearts and feeble nerves are not religious impulses. Fearlessness and forthright action is the imperative of religion. Lord Krishna gave a lesson to Arjuna, who experienced a Psychological crisis and was intimidated into a refusal to fight for sentimental reasons, which he rationalised into a Philosophy of pacifism and humanism. Him, Lord Krishna admonished, "Yield not to weakness, it does not befit thee; shake off the fainheartedness. It does not become thee. Stand up". Morality is always a call to action and not to cogitation and not for wobbling between different alternatives in our mind. Fear is the most ignoble of human emotions. It destroys our minds, corrupts our morals and freezes us into spiritual death. *Abhaya* is a spiritual state i.e. fearlessness. It is the first fruit of the Spiritual Life. St. Paul enumerates the fruits of the Spirit e.g. Love, Joy, Peace, Long suffering, Gentleness, Goodness, Faith, Meekness and Temperance.

Gandhi's conception of man and his nature is complex. Man has a core of spirituality and has infinite potentiality for love, sacrifice and compassion in him. These traits do not grow like grass, and man's constant effort is necessary for their growth and free expression. Wrong education, lack

of faith in the unity and the mutual involvement of the human community unethical life, and the primacy of sensate cravings make man muffle the voice and quell the development of the divine potentialities. These potentialities are overlaid with thick layers of lust, jealousy, aggressiveness, and they by their ascendancy and free play almost take the place of the correlative character of man. There is always a struggle between these two forces and only with constant vigil, a firm conviction, a resolute will and prayer to the Lord can help man himself to bring into play the divine qualities. It is the presence of these two aspects in Man that made thinkers describe him as dust and divinity combined, the ape and essence in one. These two possibilities are the hope and holocaust of men. Gandhi writes man has two windows to his mind, through the one he can see his own self as it is, through the other he can see what it ought to be. The second is the ethical insight. Men of great spirituality, see the ethical values at once. Leonordo de Vinci classifies the men of the world into three categories; (a) Those who see (b) Those who see when things are shown to them and (c) those who do not see at all. Gandhi and the prophets of the great religions belong to the first class.

Gandhi is no innovator in the general philosophical perspectives, envisaged in Indian thought. The manifest destiny and purpose of Man's life is a realisation of the potentialities of the Divine in Man. He describes ultimate reality as "truth." When God is equated by Gandhi with Truth it carries with it a world of significance. Truth, the supreme Gandhian Value, is the consummation of the essence of spiritual in man. It is not the affirmation of the great personality endowed with un-

limited power, affirmed by the fundamentalist of different theologies. It is a daily presence and not a distant Sultan witnessing the drama of the Universe from its wings. In the language of the Upanishads "It is the soul of Truth, the anchor of Life, and the bliss of mind, and full of peace (Satyatma Pranarama, mana anandam and Shanti Samrddham). Gandhiji's religion echoes the fear, so well put by Thomas Jefferson "I tremble for my country, when I reflect that God is just." The Gandhian concept of God is of one who is *just* and yet *loving*. Love is the only way to secure justice. There is an inviolable relation between ends and means. Wrong means defeat noble ends. It is self-purification, through self-sacrifice, that constitutes the Chief Sadhana of religion. Faith, if it has no work, is dead according to the gospel. Faith is disclosed by our works. Self-realisation is through Self-transcendence. That in its turn is secured through dedicated service and sacrifice. Religion is not ascetic, and it seeks to give practical shape to aspirations to build a "World human community", and bring about a new sense of harmony and collaboration among them. It is sacrifice that is at the heart of the Universe. The Lord of the Gita says that he created along man, sacrifice to help him to grow. He who has no regard for sacrifice and does not perform it has no happiness here or hereafter.

If we are keen on drawing sacrificial commitments and impassioned devotion we need to substitute the *We for the I* and *Ours for Mine*. Gandhiji like Christ and the Buddha believed in the impregnable and Super-Human dynamic power of Law which is an attitude of Mind, from which non-violence can result. He writes that when true love is present in a single person it can neutralize

the "Hate of millions." The meaning of this statement is worth pondering over. It is the nature of Love to accept a World in which all the forces of hate are at work, and Love just by being itself transforms the world. Gandhiji's word for this principle of Love is non-violence. The significance and the meaning of the term has to be precisely understood. We must know what it does not mean and also know what it means. Its negative aspect has not to be over emphasized. Non-Violence and Satyagraha were used by the followers of Gandhiji in their fight for National Freedom. It was a technique to combat the might of imperial power. As a powerful technique Gandhiji used it in South Africa, and thrice in India. It had good results. The Gandhian Concept of non-violence is wider in its meaning in that it is more than a technique. It is an outlook on life, it is a faith, it is a life based on truth and Love. Non-Violence in the words of Sri Rajagopalachari is not a Gadget, it is not what we can procure in the market, we cannot buy it like a pistol or a rifle. It can issue only out of firm faith in God, an unswerving adherence to *Dharma*. One cannot be Non-Violent without faith in religious truth and moral values. Religion and philosophy must be brought to their elemental standpoint and we must live their truth.

Gandhiji's conception of religion seeks to compress itself in action, it does not seek safety or security in the sanctuary called Scriptures. It the Scriptures go against the social conscience of Man he would reject it. Our religion must speak through our deeds and not our words.

Gandhiji no doubt was against all superstitions. He strove hard to eradicate them through example and precept. He did not believe in mere reason. He was not a mere

Rationalist. He knew the limitation of human reason. Reason is at best one important instrument that devises ways and means for enabling us to achieve various ends; it cannot set the ends for us. It cannot function in a vacuum. He writes about Reason and Rationalist. "Rationalism is a Rationalist. He knew the limitation of human reason. Reason is at best one important instrument that devises ways and means for enabling us to achieve various ends; it cannot set the ends for us. It cannot function in a vacuum. He writes about Reason and Rationalist. "Rationalism is a

hideous monster, when it claims for itself Omnipotence. Attribution of Omnipotence to reason is as bad as a piece of idolatry, as is the worship of stock and stone believing it to be God, I plead not for the suppression of reason but for a due recognition of that in us which sanctifies reason....."

## THE DAWN

The aroma springs from the flower  
And embraces the entire bower  
The high-topp'd trees look so majestic  
The blunt-edg'd bushes express logic  
There sings a lark to wake me up  
Here shrieks a parrot to claim me up  
Blue-wing'ed pea-cock dances for its hen  
Black-winged cuckoo prays for the men  
Brown feathered pecker ticks a tree-top  
The blacky crow lets its prey drop  
The cuts little sparrow is not mute  
With its sweet voice it calls its mate  
The red eyed rabbit eats a cabbage peel  
The long tailed mongrel chases a wheel  
The fiery looking hound watches this sight  
As a great philosopher watching a fight  
A resplendent maiden treads on the lawn  
Adding lustre to the radiant dawn  
Stands now, - gazes - devours the entire scene ;  
She murmurs to herself, I conjecture,  
God blee ye, ye innocent creatures !

Miss K. CHITRA, English Department.

# The Role of Women in Eradicating Social Evils

MRS. SAROJINI NATARAJAN

No nation or society can boast of itself to be healthy if there are some deeprooted social evils present in it. India in spite of its glorious past and rich cultural heritage cannot be called a healthy nation when it is ridden with diseases like untouchability, casteism, religious intolerance etc. These evils have gone far into the very structure of our society that it will take years of patient work to wipe them off. Much has been done thanks to the spiritual guidance of the Father of the Nation but much more is yet to be done. In spite of the social awakening in the masses, the people have not completely realised the significance of a free society where these disruptive forces will be absent.

Gandhiji considered untouchability as a curse upon the Hindu religion itself. According to him, 'none could be born, untouchable, as all are sparks of one and the same Fire.' He called upon every caste Hindu to atone for the injustice done to them for the past many centuries 'by fraternizing with the untouchables, associating with them in a spirit of love and sacrifice, deeming himself purified by such acts, redressing their grievances, helping them patiently to overcome ignorance and other evils due to the slavery of ages and inspiring other Hindus to do likewise'. He called the practice of untouchability as a satanic activity. He did not stop with merely denouncing this age-old practice. He named these untouchables as Harijans or God's Folks and he championed their cause repeatedly in his Young India. The great epoch

of temple entry by the Harijans was started in Travancore, Gandhiji himself leading the satyagraha for its sake. This was a great victory for the cause and a landmark in the history of Hinduism. The struggle had just started with it and it was a milestone in the treatment and uplift of the Harijans.

Since then, much water has flown under the bridge. Much improvement has been brought in the treatment and conditions of the Harijans. Following in his footsteps, the Mahatma's followers especially in the Government after Independence had taken up the work started by him. There is not even this word 'untouchable' in the text of our Constitution and anyone can be punished by law for even a disrespectful reference to the untouchables. But giving protection to them under law alone will not solve the problem. What is needed now is a change of heart on the part of the others. Mere outward show of friendliness will not carry us far. We have to get into the depth of the matter. According to Gandhiji "Removal of untouchability means love for and service of the whole world and this merges into ahimsa". Man has to break through the barriers built by age-old irrational traditions, religious fanaticism, ignorance and selfishness.

The same solution holds good in the case of casteism. Gandhiji made a distinction between varna and caste. He held that varna has nothing to do with caste. Caste is an excrescence upon Hinduism. Varna

was necessary for the prevalence of true socialism in a society and it was a law of spiritual economics. He said that the varna system Dharma was a gift of Hinduism to mankind. But the division into innumerable castes was quite unwarranted and as such beyond the pale of any religion. Inter-marriage and inter-dining alone will not help us to do away with this meaningless casteism of the Hindu society. They are but the first steps towards a casteless society. Much more is needed than all this. There is no need for one caste to feel superior over any other if only everyone felt that all are equals in the eyes of God. Assuming oneself to be superior over any other person is a sin against both Him and man. Here again as Gandhiji advocated, the real remedy lies in a sincere change of heart among the people.

Religious intolerance, the cause of many a communal disharmony till recently has been the matter of much discussion during many of the seminars on the National Integration. On the political and legal side it is felt that a common civil code throughout the country will fuse the ideologies of all the religions and thus bring the people together. But nothing can be of any avail if the people of the various religious sects do not feel with their greatest religious leaders and saints that all religions lead to one Truth and one God. On the social level there are bound to be many differences which could be adjusted if only there is a will for it.

Religion had been a great discipline in the past. It could transform our natures to bring about inward change in us. It was a great inner strength to us, an inward virtue that helped us to overcome great difficulties. The best form of religious worship is not in dogmas or fanaticism. It is in the

awakening of ourselves to the presence of the Divine Spirit in us. Such an experience is like going from the dark room to the lighted one. It is Vidya out of Avidya or Buddhi out of Agnana. Jesus has not vainly said that unless you are reborn, you cannot enter into the Kingdom of God. It is this regeneration, that is needed at the present moment. It is this transformation by which we are able to see the divine, commune with the divine, hold the divine that constitutes the essence of religion. It is by this transformation that we will be able to see the divine in everyone else. Then the barriers vanish, condemnation of other religions become absent and man meets man in friendliness and divinity not as a Muslim or a Christian or a Hindu. With Dr Radha - Krishnan we have to believe in the universality of God. If we believe that God is love, then it is possible for us to work together, to co-operate and get together. In the face of such a strong oneness the little differences and fanaticism will vanish like mist before the sun.

As to the deadliest of the social evils alcoholism which has taken a strong hold on the life of the common man, there are no two opinions. Thanks again to the crusade started by the Mahatma against the demon of drink, prohibition has now been enforced by law in several states. It is hoped, that all the States will cooperate in wiping off this evil from the face of the nation. Still much alertness is needed on the part of the Governments and the social workers that there are no lapses of this policy. Once again one cannot overlook the responsibility of those who are personally involved in this. It is the duty of both the Governments and the social workers to educate the people on the bad effects of alcoholism. Mere educa-

tion will not suffice, if it is not accompanied by the will of the people themselves to turn to the right path.

The language controversy has taken such a gigantic proportion that it has almost become impossible to go to the root of the matter. In the name of language, much havoc has been done not only to the national and private properties but also to the national thinking of peoples' minds. Language should be a unifying force, not a disruptive one. It is very essential to drive away fears from and build up confidence in the minds of the people before a common language is thought of. Again, every part of the nation should shed its prejudices and fanaticism and think in terms of the welfare of the whole nation. National feeling and sentiment should come before any feeling of narrow-minded regionalism. This should be the case of not only language but of other factors also like social, economic and political. Every individual should feel that he is an Indian even before he is a Madrasi, a Punjabi etc.

To this end, our education must be shaped in such a way that the feelings of nationalism are inculcated in the young minds during their school and college education. Schools and colleges are a smithy in whose anvil the character of the youth is forged. The curriculum must be altered to the needs of the present day. There is so much frustration among the present generation which is the root cause of all indiscipline and lack of interest in the studies. Education must be creative and purposeful. Mere cramming of knowledge does not make a full man. There should be active participation in every activity of the schools and colleges by the students and thus they must be made to share a common interest. Is the civic and com-

munal life of these institutions in born the national character of the youth. Inside the portals of the schools and colleges, the student learns how he has to subordinate to certain extent his own interests so that a common interest that of the school may flourish.

The child or youth looks to some great ideal for its imitation and following. Every teacher should mould his or her character in such a way as to be a beacon light to the students. If the youth sees in his teacher no avocation or sense of value, he becomes frustrated which in turn leads to disobedience and disinterestedness in his studies and activities. All schools and colleges should become models of our ancient Gurukulas where the teacher was venerated and he deserved the veneration too. The Mother once in her message said 'In a country, the best education that can be given to children consists in teaching them what the true nature of their country is and its own qualities, the mission their nation is to fulfil in the world and its true place in the terrestrial concert.'

I have kept the problem of women for the last in all humility of being a woman myself. There is no doubt about the fact that the woman who was brought out of the home by the Mahatma, for active participation in social and political activities during the freedom struggle has risen to a great status today. There is actually no field where woman has not tried to compete with man. To my humble knowledge it all looks a tragedy that women have now forgotten their place in homes. When Gandhiji meant to uplift the women of India, he meant it only in the case of the most ignorant and downtrodden, socially and economically who allowed themselves to such a state because

of their ignorance and fear. Elsewhere he says that equality of sexes does not mean equality of occupation. Woman is a complement of man. He felt that man's and woman's functions are defined as their forms.

If we trace the cause of much of the social evils, we cannot shut our eyes to the truth that all these are due to the disintegration of the family. The woman of the household and the mother has been driven out of her home to earn a livelihood to supplement her husband's. She has been educated to become a bread-winner to the neglect of her children and husband. The child's formative years are spent between the homes and the schools. The environment in which it is raised and the kind of treatment and upbringing that it receives in such an environment determines its character. It is essential that these formative years should be spent under the loving care of the mother at home who would be responsible for the development of both the body and mind of the child. A woman can find no other joy greater than that she gets out of looking after the comforts of her household. She is the unifying force of the family. With her silent patience fused with the love for others she almost does a great "yagna". The education she receives in her girlhood should be only for the education of her children. The school activities must give her not only a fund of knowledge besides a practical application of what she learns, but also make her physically fit enough to enable her to take up later the motherhood and motherhood. Besides it was Gandhiji's firm belief that by her education a woman will not allow herself to be exploited by the unthinking, selfish, and unscrupulous man and society. But she should not turn the blessing of her education into a curse. Gandhiji would never have liked to see

our girls parade about the streets aping what is cheap and vulgar in western dress and custom. A woman's place in a society and home is the most enviable one. She is there reigning supreme as a friend, philosopher and guide of the household. Gandhiji says that the image of peace must be that of a woman's because only the woman can be a mother.

Let us not forget that as Swami Vivekananda says that the ideal woman in India is the mother first and the mother last. It is only when she has satisfactorily fulfilled her duties as the wife and mother, should she come out of her home. Even then, let her energies and time be occupied with some nobler cause as social service. Let her think of the less fortunate mothers and children to whom she can bring solace by words and deeds.

There is actually no sphere of social activity which a woman does not touch in life. So for the removal of social evils, it is the woman who must take up the responsibility on her shoulder. Having a benign heart by virtue of being a mother, it is easy for a woman to shed the narrowminded notions about untouchability, and casteism and treat all alike. She can imbibe in the hearts of her children a compassion for the downtrodden and thus, train them to consider the children of other communities as their brethren. This needs a great sacrifice on the part of a woman. First of all she needs to undergo the rigorous training in discipline for such a thinking and transform herself into a goddess of mercy and understanding. In this she may have to face stiff opposition from the older and orthodox members of her family and society. But she can overcome every obstacle if only she has great patience and endurance and strong will for her cause.

Just as she is responsible for the character building of his children, she has to become the guardian of her husband's character as well. It is the drunkard's wife, who knows the real havoc of the drink evil. Therefore it is the woman who has to agitate against alcoholism. She can awake a sense of power and duty in the minds of other women either to eradicate or prevent this evil. This is one of the sacred duties of a woman as a social reformer.

Women can take up the service of adult education. Who but a woman, who patiently teaches her children, could do the job more effectively in this field? Adult education centres should be opened by women who have a lot of time, energy and money at their disposal and thus play a significant part in the eradication of illiteracy. It is the duty of every citizen especially woman to educate the voter so that there could be a true democracy.

Affluent women should open centres for destitute women and also for those who have been discarded by the society. They could help these women in turning a new leaf in their lives. They should teach these women many handicrafts by which it will be possible for these unfortunate women to earn a livelihood. All these services should be done by women in a spirit of service, not for fame or material gain. Regeneration of women is possible if we can produce according to Gandhiji, women pure, firm and selfcontrolled as Sita, Damayanti and Draupadi.

The dowry system which is a curse on the society can be eradicated completely if women refuse to co-operate with their husbands to give their daughters to the bridegrooms whose parents demand any dowry. The girls themselves must be bold enough to refuse such a proposal. That needs a great moral courage and women with their potentialities for great work, are sure to be successful in their effort.

To conclude, the crying need of the hour is not so much economic or political emancipation as spiritual rejuvenations of man. Dr. Radhakrishnan says, "Obstacles to progress do not lie outside man it is the beast inside". It is the beast that has to be tamed, not only tamed but transformed completely. If the law of the jungle is to prevail, then the society will be only full of selfish, immoral and deceitful creatures. No human society can tolerate such a condition. Men should live in a state of tolerance and co-operation with a healthy competition. But let them not forget that there is a better side of man that is spiritual. If man were to develop this side, he will live in forgiveness and compassion for his fellow beings. He will then lead the life of the Buddha and the Mahatma and bring Heaven on earth. He has to remember and feel that the kingdom of God is within himself. He has to know that he is the temple of God and the spirit of God dwells in him.

(Paper read at the State Level Women's Seminar of Gandhi centenary celebrations, Womens Sub Committee Tamil Nadu, held at Rajaji Hall on 29-1-70.)

## Democratic Planning

N. SHAKUNTHALA, P. U. C. 'F'.

Prof. Robbins who remarked that the economy of Soviet Russia and during this process the private enterprises and free market mechanisms were systematically crushed. The Soviet planners were more concerned with the quick and spectacular development of the heavy industries as a result of which the consumers goods industries were neglected causing thereby privation and misery to the Russian people. Their constant pre-occupation with day to day achievements, and the unending and frantic struggle to make the plan work at all costs gave rise to ruthlessness and regimentation of life.

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efforts were made to "Socialize" the economy of Soviet Russia and during this process the private enterprises and free market mechanisms were systematically crushed. The Soviet planners were more concerned with the quick and spectacular development of the heavy industries as a result of which the consumers goods industries were neglected causing thereby privation and misery to the Russian people. Their constant pre-occupation with day to day achievements, and the unending and frantic struggle to make the plan work at all costs gave rise to ruthlessness and regimentation of life.

In contrast to the rigid communistic planning we have the Democratic planning. There are two types of planning. The mild type of planning was introduced for combating the great depression of the thirties in the U. S. A. and for reconstructing the British economy in the Post-Second World War period. Both in the U. K. and the U.S.A., planning took the form of conscious, rearrangement of economic relation which supplemented the "self regulating automatic system" based on private enterprise and free competition. This kind of economic planning has improved the condition of the people without causing any acute social complication or public discontent.

The Second type of planning is more thorough, centralized and integrated than the first. It strikes a compromise between

the technique of rigid, oppressive and communistic, planning and the method of welfare motivated mild type of democratic planning and is most suitable for the democratic government of an under-developed country which takes the responsibility for the economic development. Adoption of this technique would mean that the State would have to see to it that there is a compulsory rise in the share of National income, which is withheld from consumption and devoted to investment. But in a democratic government, it is almost impossible to bring down the consumption level to the absolute minimum level for the sake of rapid development under democratic planning. The welfare and the well being of the people are also of great significance. Necessarily a compromise was made between the "growth" and the "welfare" objectives. It is precisely this technique which we have adopted in India. India has a strong faith in human freedom and dignity of labour and her development plans though well co-ordinated and highly centralized are welfare-oriented. India's first, second, third and fourth five year plans

are excellent examples of a centralized, well co-ordinated planning for effective utilization of the resources, to uplift the economic condition of the well being of the millions of inhabitants of a lagging under-developed country. Free market mechanism however continues to play a distinct role in India's economy. The economic pattern emerging from the plans has given rise to a "mixed-economy" where the state enterprises exist side by side with the private enterprises.

The success of any plan, democratic or otherwise, ultimately depends on the people themselves. All the citizens should try to prevent wastage of materials, time and energy. They should work for the betterment of themselves and of their Society. Then we can even reach horizons far more distant than the moon.

First Prize-winning Essay in planning Forum Essay competition.

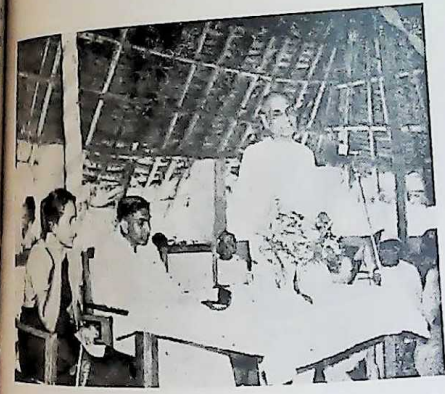
## LIFE

In years gone by, we were small,  
 As small as small can be,  
 As years passed by we grew and grew  
 As a plant becomes a tree.  
 With heads full of dreams, And hearts full of love  
 We grew amidst the greens.  
 And as for now, we like to be wise,  
 As wise as wise can be,  
 But it depends on the life we choose to lead  
 Whether honest citizens or fools or thieves.  
 If by our will, we choose to be good,  
 Who can stop us from being so?  
 This is the time, when we should grow like a good, fruit-ful tree.

KRISHNA BANNERJI, P.U.C. 'F'



The Chief Guest Hon'ble Thiru Madhavan arrives



Chairman's Welcome Speech

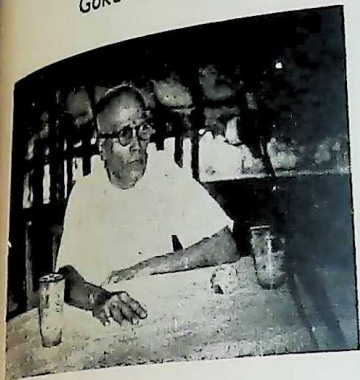


Inaugural Speech by The Chief Guest



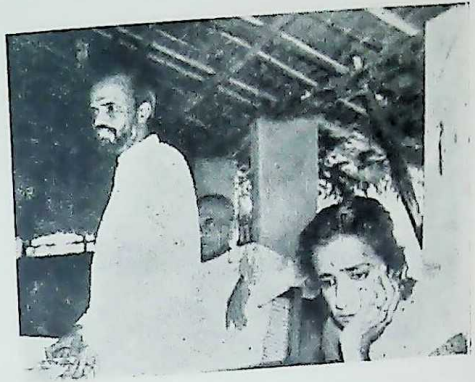
Valedictory speech by Mr. V. T. Titus

Gokulashtami



**Anna Subramania Iyer**  
on Krishna

National Integration Day



**Sri Sivarama Krishna**

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Planning Forum



**Padmashri Chandran  
Devanesan**



Science Association



**Dr. T. N. Anantkrishnan**

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## DON'T YOU KNOW?

Sacrificing all to achieve a great aim giving importance,  
Making the young scholars cleverer, with good guidance  
Giving the best hope for our future entrance ;  
Cleaning our hearts which are of ignorance,  
Judging us correctly, while teaching tolerance,  
Charming us even in the very first appearance,  
Kindly listening to our doubts to solve them,  
Jovially moving with us, when making us gems.  
Consoling us. while the failures maim  
Scolding not, even for serious sins, being kind.  
Knowing the talent of each and everyone.  
Smiling always, because of unceasing love.  
Playing with us joyously like young lass.  
Conducting us with great majesty but without halt.  
Magnanimously forgiving even our great fault.  
Minding our studies, while protecting us like a bolt,  
Guiding us to reach our goal and to be true to the salt,  
Highly preaching with strictness and precaution,  
Greatly being attached with affection which extends to an ocean,  
Glancing and laughing at our high emotion,  
Valuing our little knowledge, with out love in possession,  
Sinking us in the great ocean of affection,  
Remembering always our well being, with peak of perfection.  
Mildly putting forth the very difficult ones,  
Readily helping us with pleasure not only once,  
Minimising our pains and healing our wounds,  
Teaching us to do the best to avoid the worst,  
Ploughing the moor, like the farmer, who removes weeds and pest,  
And training us for the best-mannered discipline,  
By making us read the great literary pieces.

(Can you guess, who they are all, with the help of the first letter of each line)

ANSWER : They are none but the Staff members of our College, according to their departments.

K. K. PUSHPAVALLI,  
P.U.C. 'B'

## The Lion's Daughter

VIJAYALAKSHMI, P. U. C. 'B'

One of the most admired women in the world known as much for her elegance and poise as for her political acumen, Mrs. Indira Gandhi has emerged today as a dynamic leader. The older leaders of today have unanimously elected her as the Prime Minister, because they felt she was the person to command respect on a national scale. For years, she had been a popular figure in India, second only to her distinguished father. No longer regarded as just her father's daughter, she has proved herself an outstanding statesman in her own right. Never has her popularity been so high with the masses of India.

"With all the problems that India faces today, she now has the most beautiful Prime Minister in the world" said President Radhakrishnan. She has also inherited other qualities of mind and heart—a modern mind, a national outlook a capacity for hard work, life long habit of likening to and accommodating varying views and points, and courage in full measure. Today women are coming to the forefront in large measures and have filled into every possible department in the state. Mrs. Indira Gandhi is born for the job, a man-sized job, though it be. In spite of handling a more than man-sized job, she still retains her essential femininity. By birth and up bringing she has the essential qualities for leading India's 500 millions during the most critical period in her history. Her long association with her father, her travels abroad are all assets that are truly invaluable.

Yet Mrs Gandhi is loved not so much for these assets, as for her human qualities. Her gentle manners, her tact and persuasiveness, that utter lack of intellectual and social snobbery, her concern for and respect for the individual, these have greater appeal and draw crowds that break into thunderous cheers, that are almost reminiscent of the days of her own father. In these days of fashion and fad, her simplicity of dress and demeanour and her quiet seriousness are all the more edifying. To Mrs. Indira Gandhi social injustice in any form is hateful.

As the first Lady, during Pandit Nehru's Prime Ministership, Mrs Indira was "his constant companion, his housekeeper his hostess, his critic and his watch dog." One quality of Mrs Indira Gandhi that all can emulate is her love for the country. Born in a family dedicated to the cause of freedom, the love of the motherland is indeed in her very blood. Mrs. Gandhi learnt patriotism in the best of all schools—on a mother's knee and with a father caress. Very early in life she learnt too that love has to be coupled with sacrifice. She had to sacrifice even the simple joys of family life; and long partings from parents and loved ones became the order of the day. Hers was a lonely childhood, yet she tried to be brave. "Be brave, little one," Once Mr. Nehru wrote from prison, "And may you grow up into a brave soldier in India's service". Courage and discipline were the virtues that mixed well in that noble family. "Hit me"; "Arrest...?" "No", she cried to the police once when she

1. One is hard to get up, the other is hard to get down
2. A night watchman
3. Because their business makes them
4. sel - fish.

was a little child. Today we see in her the same spirit—the same overtones in her speeches as she goes on her campaigns.

She took up her post when India had fallen a prey to a series of misfortunes. "Failure of rain, drought, famine, shortage of economic aid, lack of foreign exchange and above all the gigantic problems she had to face. She tackled them with masculine courage and feminine patience. "Probably no woman in history has ever assumed such responsibility, as now rests on Mrs Indira Gandhi", says a popular American news magazine. The task has by no means been an easy one.

Once she had solved these problems, to the possible extent, she went a step further and boldly nationalized the banks, in order to uplift the status of the poor of India.

But inspite of all this, India's politics has taken a new shape. The syndicates have made it a point to cause all the possible troubles to Mrs Indira Gandhi's administration. They also tried to expel her from the party and her post.

Inspite of the rift that has come in the party, her hold on the masses other parties and her own party continues to be strong. Whatever the outcome of the election, she will continue to play a leading part in Indian politics.

## RIDDLES

1. How can you place a pencil on the floor so that no one can jump over it?
2. What is black, when you buy it, red when you use it, and grey when you throw it away?
3. What city likes to wander about?
4. What is the difference between a hill and a pill?
5. Who earns his living without ever doing a day's work?
7. Why are fishermen always so stingy?

T. Sachi Devi, P. U. C. 'F'

1. Place it next to a wall
2. Coal
3. Rome (Room)

## OUR COLLEGE

Anybody coming upto the gate  
 Holding a good conduct certificate  
 Will be sent back not  
 With the reply: no place to allot.  
 Standeth beside the track of the railways  
 For anyone to reach, easy it is always,  
 Background, a lake beautifies,  
 Competent departments are four,  
 With knowledge abundant in store;  
 Humanity, Science, Language and Maths are  
 A Principal it possess of knowledge vast  
 In the minds of students of future and past,  
 Sarojini is the name that'll last.  
 And that is our Vaishnav College for Women.

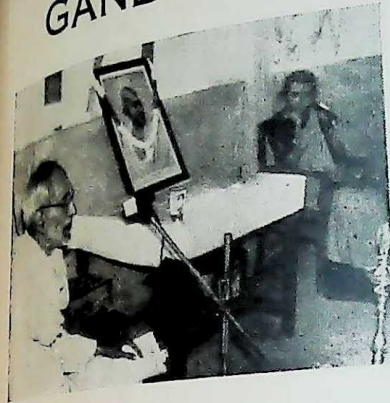
V. ANURADHA  
 P.U.C. 'A'

## JOKES, PLEASE LAUGH!

1. A young candidate for the Navy was being examined by a board of admrls. One of the 'intelligence' questions fired at him was: "What kind of an animal eats grass?" No reply.  
 "Surely you can answer a simple question like that!" snapped one of the admirals.  
 "Now, then, what kind of animals eats grass?"  
 "Animal" gasped the candidate. "I thought you said 'admiral'!"
2. A girl and her brother, Henry, went to an arts gallery. "I don't believe even the worst type of painter can paint so awfully like this" remarked Henry as he went through the paintings.  
 The girl quickly dragging him aside said,  
 "Oh Henry! It is not a painting; it's a mirror!"
3. A business man who was bored up by a talkative friend said,  
 "I like your approach - now let's see your departure."

K. LAKSHMI.  
 P.U.C. 'A'

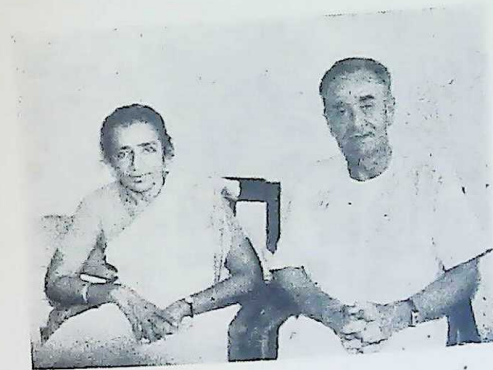
## GANDHI CENTENARY WEEK



Inauguration by  
 Sri D. M. Agarwal



Thiru M. P. Sivagnana Gramani  
 "Aspects of Gandhi"

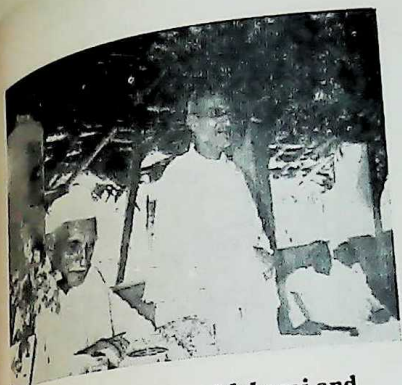


MR. HANS DE BOER WITH THE PRINCIPAL.



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Sri Ravi Sankar Maharaj and  
Sri Krishna Sankarji



Thiru Arivazhagan  
"Thirukkural Day"



Bhajans by the Students.



Thiru A. L. Valliappa  
"Gandhian Philosophy"



Thirumathi Soundara Kailasam  
"Ba & Bapu"

# Is Co-operative Farming Suitable for India?

P. B. RAMA, B. A. I Yr. (Ecos)

India is predominantly an agrarian economy. From the point of view of contribution to national income, employment, provision of food for manpower and raw material to industries, agricultural sector has a vital role to play in the economic development of the Indian Economy.

For Agricultural efficiency, the farmers should have farms of suitable size at their disposal. An obstacle to planned development of agriculture in India, is the subdivided and fragmented land holdings. Most of the holdings are not only small but widely scattered fragments. Even after consolidation, farms remain very small. Hence, in this age of mechanized cultivation, the most important measure of agrarian reorganisation is the "co-operative farming". Its role with reconstruction of the rural economy is stressed in Plan reports.

Co-operative farming necessarily implies pooling of land and joint management. In India the process known as 'co-operative joint farming' is adopted. In this type, the pooled lands are operated as a single unit. Every member gets wages for his daily work.

Sometimes, co-operative tenant farming is advocated, according to which lands in an area belong to a co-operative society which leases them out to tenants. This system may be used in India in a restricted scale in those areas, where land has been reclaimed by the government. Such land may be leased to the tenants, who may combine to cultivate the land.

The positive benefits of co-operative farming in any of its types can hardly be over-emphasised. Sub division and fragmentation of lands cause great waste of lands in boundaries. But if many cultivators join together and cultivate the land then there will be additional land which can be used for cultivation. After pooling the lands, since the size of the lands becomes big, large-scale farming is possible, and also since many members join together, better amount of capital will be available which can be used for buying improved seeds, good fertilizers, and machines. Thus mechanisation is also possible, when cultivation is carried on co-operative basis. The members can make irrigation facilities, the production will certainly increase and the nation can become self-sufficient in course of time. The co-operative farming, besides yielding these advantages to increase the production, also promote a social sense, helping nature and good manners in the society. Since agriculture is a seasonal employment, the members can organise small-scale industries in the off seasons, thus creating economic development.

The Government of India has accepted the creation of co-operative farms as its long-term goal. But in the implementation of this objective, the Government has been facing stiff opposition, particularly farmers on the grounds of some practical difficulties. Some object that when the members work jointly, they will not have much interest and enthusiasm since they will not get the whole

profits. Also the head of the management committee may be partial towards some members and so there are some administrative difficulties. But these mild difficulties can be overcome easily if training is given to the members and if there is co-operation among them. Co-operative farming involves mechanisation. But our manpower is large and so the problem of unemployment may arise. But if industries are developed rapidly, then the surplus labour on land will become engaged in industries and the country will prosper. Thus co-operative farming helps agriculture and thereby economic development of the country. For our country which is facing the major food problem and which lags behind in economic development, co-operative farming is an urgent necessity.

Realising the importance and the advantages of co-operative farming in India, so far the Government has carried on some

## RIDDLES

1. What runs all around the cow pasture, yet never moves?
2. Why does a *young lady* always depend on the letter Y?
3. When were there only three vowels?
4. What kind of servants are best for hotels?
5. Where does Thursday come before Wednesday?
6. What has a pair of legs, a pair of feet, but yet cannot walk?

1. Fence
2. Otherwise she'll become a young lad
3. In the days of Noah before U and I were born
4. The Inn-experienced
5. In the dictionary
6. A Pair of stockings.

A. R. ANURADHA,  
P.U.C. 'E' Batch

## MALAPROPISM

V. CHITRA, P.U.C. 'B'

measures for promoting it. The Second year Plan checked the management organisation of such farming societies and additional lands derived by the imposition of ceilings were settled along co-operative lines. Including the societies formed before the Third Plan, at the end of June, 1957, there were a total of 8,254 co-operative farming societies functioning in the country and they covered eleven lakh acres of land.

Though the Government has done something for the creation of co-operative farming it can help the farmers more, by giving larger credit facilities and can give priority to those who have produced greatest amount through co-operative farming. It is worth while for the government to spend for this because it is very suitable and advantageous for a country like ours.

(Second Prize - winning essay in Planning forum Essay Competition.)

A malapropism is a meaningless confusion of words unintentionally used, where a word similar in sound but wrong in meaning is expressed in place of the correct word.

'Mall' means 'ill' or 'Bad' and 'appropro' means 'to the purpose' or 'appropriateness' and eventually in appropriate usage to the context.

The name is an attribute taken from a character, Mrs. Malaprop, in Sheridan's comedy 'The Rivals'. For instance, she misused such phrases as "an allegory" (instead of "alligator") on the banks of Nile. Such confusion is not an uncommon feature of daily life. These expressions come from persons who are hard of hearing, cannot spell correctly and fail to assimilate the reading.

was a message (message) from God" quacked one student. Another one blundered that the rich are virtuous and the poor are viscous (vicious)

Here are some of the notorious expressions of the time: "Thomas Payne believed it was an absolute waist (waste) of time to go to the church."

"Edgar Allanpoe wrote tales of supernatural" (Supernatural) Emerson wrote that a foolish consistency is The Haemoglobin (hobgoblin) of little minds."

In concussion (I mean conclusion) we can ascribe these faults to spelling, careless listening and to simple ignorance. While taking notes, one student wrote Karl Marx as Carl Marks, Dimmesdals as Doomsdale, shuring their speech, some write "in other words" for "another words", "next door" for "next store", "a part" for "apart" and "past time" for "pastime".

In proof reading, misstriking of one letter on the typewriter turned the following words absurdly, interior to Inferior, internal to Infernal tbigger to bitter, daughter to laughter, Ping Pong to King Kong and so on.

This derangement of epithets gives us an arrangement of epitahs to laugh at.

## GUESS IT OUT

1. A boy says, "I have as many brothers as sisters". His sister says, "I have twice as many brothers as sisters". How many brothers and sisters are there in the family?
2. If five cats, can catch five mice in five minutes how many cats are required to catch 100 mice in 100 minutes?
3. Two brothers together are 11, One is 10 years old than the other, How old are they?

- Answers:
1. Four brothers and three sisters.
  2. Only 5 of course (Unless they got tired before the job is done)
  3. 10½ years and 6 months.

## DISTINGUISHED VISITORS

### Everyman is the Architect of his own Fortune

There is a populer belief that a man's success or failure in life depends largely on chance. The truth is that success or failure depends entirely upon the man and his work; he rises or falls by his own efforts. If we think deeply about the saying "Every man is the architect of his fortune" we can see that chance plays a very minor role in the affairs of men.

Life in this world is not a bed of roses; it is full of trials, and difficulties. If a man has an iron will and a strong determination all these will melt away. "Where there is a will there is a way". This saying is a very valuable guide to success. The two qualities essential to success are perseverance and determination. Many men who have achieved great things had to face failures and disappointments in their early days. History is full of examples of men who have achieved wonderfully great things by following this maxim. Napoleon used to say "Impossible is a word found in the dictionary of fools". The great achievements of Galileo, Newton and Edison in the field of science are the results of great perseverance and determination and strong will power. The life of Milton and his great work "Paradise Lost" and the story of Gandhiji's success are the best examples of great will power. Everyone who desires success must surely bear this motto in mind.

The man who strives hard believes that nothing can come to him without industry. No man has acquired a fortune or achieved fame by sitting idle at home. There is an

old saying "Procrastination is the thief of time". Time is a valuable factor in man's life. And if it is once lost it cannot be brought back. The old proverb, "Time and tide wait for no man" illustrates this fact. By procrastinating we thoughtlessly allow time to slip away. Procrastination must be avoided; all work should be cleared off at once and there. In this way alone, we can free ourselves from that enemy of progress and success-procrastination. God has planned man's destiny in his own hands either to be made or marred. God helps only those who help themselves.

Mere dreaming about wealth, fame and position will never get us anywhere. We must be up and doing. By making the best of what we have and by patiently striving onward we can achieve our hearts' desire. "Slow and steady wins the race" This old proverb marks the fact that he who is patient, persevering and above all, steady in his work is the man who will succeed in life. If we want to be what God intended us to be we must use the talents and faculties which he has given us, instead of allowing them to remain neglected.

Looking around us, we see some people succeeding in life and others failing. What is the reason for the success in one case and the failure in the other? The reason is that the successful man is more patient, hard working and determined to persevere till success comes. The man who fails in life is lazy and weak-willed; he fools himself



Acharya Rajaneesh



Mr. Tiffin

at the Bridge Course.



Dr. Susheela Nayyar

"Ba & Bapu" as I knew them.

the thought that he too can succeed if placed in better circumstances. The greatest men have risen from humble and unfavourable circumstances to great heights of achievement by hard work. There is no shortcut to success.

Each man has within him the seeds of greatness and achievement. The seed will grow and bear fruit if we use it properly; it

will decay and die if we do not find it, use it and tend it carefully.

“ In the world’s broad field of battle,  
In the bivouac of life,  
Be not like dumb driven cattle  
Be a hero in the strife ! ”.

S. Nagarthinamala.

P. U. C. “ E ”

## Bank Nationalisation and Agricultural Credit

E. GOWRI KUMARI, B.A. (Eco.) I year

The nationalisation of banks has been a common thread running through the world now. Our nation following some of the western nations has nationalised 14 major banks in the country.

Indian conditions are different from the conditions in the West. In most of the western nations capitalism is in vogue. In the advanced Soviet Russia, communism is practised. But India is completely different from both the methods and it takes the viamedia course. So, in our nation at every stage we should consider. What is essential in the interest of the nation.

The political and economic state of the nation demands that banking facilities should be extended in an increasing measure to backward areas, agriculture, small scale industry and so on.

In our nation agriculture needs greater financial help. Agriculturists need short term credit for the purchase of seeds, fertilizers and insecticides and also long term credit for the purchase of equipments like

tractors, drills etc. Banks should be in a position to completely quench the thirst of the agriculturists.

As the population of the nation increases, there will be scarcity of food inspite of the green revolution. The country’s contribution to the agricultural sector in terms of credit, is very little. Agricultural credit has never gone beyond the limit of Rs. 500 crores at the maximum for a production of Rs. 6000 to 7000 crores. But its contribution to the large scale sector has sometime exceeded its total contribution to the national economy. When analysed in absolute terms the expenditure for this sector is very great but relative percentage is low. The Nationalisation of banks will step up the relative percentage of this sector also.

Mrs. Gandhi is reported to have assured that the new credit policy would take note of the needs and requirements of farmers, artisans and other weaker sections of the society. The Law Minister Mr. Govinda Menon said that proper arrangements should

be made so that co-operative societies, and small agriculturists could get credit. We should try to infuse enthusiasm in the rural sector as much as in the urban sector. To achieve this stage small incentives should be provided. The credit facilities should be on reasonable basis, and on a scale as the private bankers have never attempted so far. This would make the rural inhabitants more thrifty or economy-minded. This had actually happened in Maharashtra, Gujarat and Tamil Nadu. Bank Nationalisation would actually lift the different sectors from the grave situation of starvation, in terms of credit needs. We owe a duty to assist in this process. There is no fear of regimentation.

Nationalisation is of undue importance in supplying proper credit to agricultural sector. With the working of the nationalised banks in due course, the credit to agriculturists will increase, resulting in the production of more agricultural products. The national income of the nation will also increase which would raise the standard of living in turn. So as far as agriculture is concerned we should be thankful to our Prime Minister for having taken such bold steps inspite of so many obstacles.

(Third Prize Winning Essay in the planning Forum Essay Competition.)

## THE FUTURE OF THE U. N. O.

P. B. Rama B. A. I. year, (Ecos)

The U.N.O. has dealt with a wide variety of international problems in the political, social, economic and cultural fields. Granting that the record of achievements of the U.N.O. has been substantial, one cannot deny that in many respects it has been inadequate to the needs of to-day. The U.N.O. has not yet succeeded in solving the problems of disarmament and the differences between the great powers of the world. The cold war continues and it may turn into a global war at any moment. Similarly, the U.N.O. has failed to bring permanent solutions regarding Kasimir and Vietnam problems. And yet U.N.O. is the one and only hopeful element in a world situation that is full of peril. In a world faced with a possibility of self-extirmination by the devices of destruction which Science has played in our hands,

it would seem that we can ill afford the risks of continued armament rivalry and of conflicts and tensions which may at any time break-out into open violence. If all the nations extend their co-operation willingly, then the U.N.O. will be able to establish a world-order that will give lasting peace.

The world cannot be bettered by the efforts of single individuals, however heroic they may be. A world-wide, concerted and prolonged effort is needed. Huge funds are required. A vast organisation is a necessity. The U.N.O. fulfills all these requirements; and its achievements are creditable. Side by side with the efforts of the U.N.O. every nation must play its individual role for the collective good. In the words of our President, Mr. V. V. Giri, "That the strong

should help the weak and that all should join together in creating a human society, based on active mutual co-operation and a community of ideas, and purposes is not only a moral imperative but also a vital economic obligation."

"It is by its devotion to the values set forth in the Charter, by its skill in keeping them before the eyes of peoples and of governments as standards of achievement and by its eventual success in getting them transformed into national policies and actions that the United Nations will in the end justify itself". By so doing, it will contribute to laying the foundations for a real world community

capable of developing institutions appropriate to its needs and expressing its unity. Before that goal can be achieved, however, much hard-work must be done in blunting the sharp edges of conflict and in preserving an uneasy peace.

"If one takes care of the means, the end will take care of itself". These are the words of Mahatma Gandhi. These words have a special significance for the United Nations, which is the only practical means we have for maintaining a world-order based on peace, mutual respect and equality".

[Paper read on the U. N. O. Day.]

## Is It Necessary to Abolish English ?

T. SACHI DEVI, P.U.C. 'F'

English is the *lingua-franca* and our common national language for the past two and a half centuries. Since its flexibility has made it easily accessible, it was soon accepted as the national language of India and it served as a medium of easy communication of ideas and principles with the least possible misunderstanding in the field of education, research and politics. Language which is the expression in words of one's thoughts, ideas, feelings, wishes and intentions can play a major role in national integration and international brother-hood. And this can be accomplished by English.

India is almost a vast continent consisting of many States, races, creeds and languages since ancient times. This diversity has con-

tributed greatly to the wonderful richness of cultural heritage which we possess today. It is greatly responsible for bringing us in closer and friendly ties with the rest of the world. But it has poorly contributed towards the development of unity among Indians. The idea of united India grew with the advent of English.

The lack of unity and the absence of integrated nationalistic feeling helped to make India the target of foreign invasions, which ultimately led to the subjugation of India by the English.

As a logical corollary to this, the language of the rulers, English, was imposed on India. This imposition of an alien tongue proved to

be a blessing in disguise for the people of India. To start with it helped to develop a uniform administrative structure, educational system, judicial administration and more important means of communication. This link language served to bring together the many different language-speaking people and also to bring about a cohesiveness among them, socially and politically.

It sowed the seed of nationalism, a concept till then foreign to our country. All these developments have helped to put up a national front and wage the war of independence. It is unfortunate that India after independence should develop tendencies to negativate instead of furthering the spirit of nationalism. (And much more language should become a dividing force.)

Hindi has been accorded as the official language of India in our Constitution. Though majority know Hindi and it is laid down in the Constitution that Hindi should sometime replace English yet English stands first. This provision has complicated the issue in many ways. The other national languages are equally rich but Hindi having acquired the prime place as an official language led to the development of linguistic chauvinism of India. The privileges Hindi speaking have over others have created hatred among others.

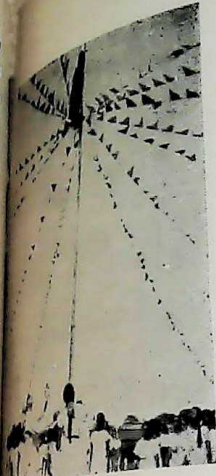
Efforts to provide a system in which no national language would suffer at the hands of the other languages or benefit at the expense of the languages have proved a failure. As a result states started emphasising on regional languages than the chosen official language. Likewise Hindi States neglect the study of other languages. This attitude is likely to confine one to one's own area and thereby break down the valuable means of communications of ideas, resulting in chauvinism. These forces are bound to destroy national consciousness and result in the destruction of our hard-won freedom.

To consider another aspect, English has opened all windows for Indians for acquisition of greater knowledge. When man had advanced so much as to fly to and from other planets of our solar system, is it not a folly to close down our own window namely English to the tremendous technological development of the East and the West?

When all national languages including Hindi are yet to develop to be able to cater to all our requirements it is foolish to consider English as a foreign language which is the spoken language of a sizeable population in our country today.

If we consider the past, present and the future the question answers itself. It is a gross fallacy to even consider to abolish English.

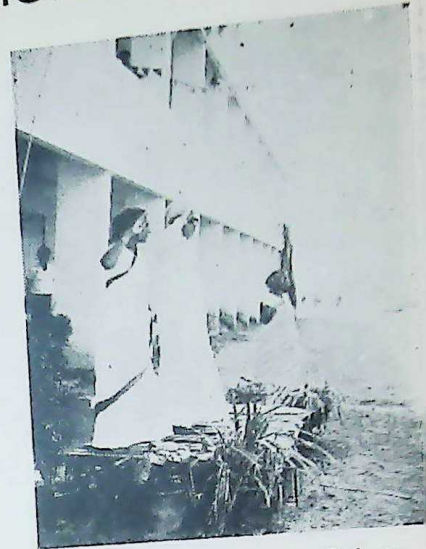
## NATIONAL CELEBRATIONS



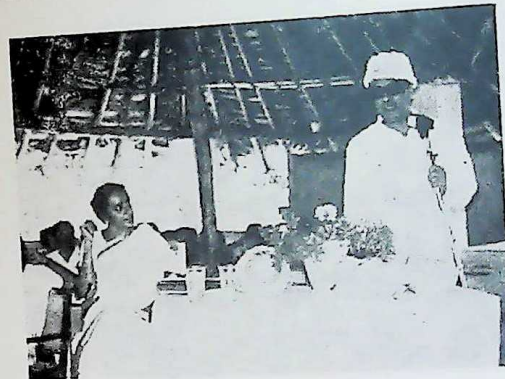
Hoisting the Flag



**INDEPENDENCE DAY**  
**CHIEF GUEST THIRU**  
**M. G. RAMACHANDRAN**



Taking the Salute



Addressing the Gathering

**Republic Day**

**CHIEF GUEST**

**Thirumati SAROJINI**  
**VARADAPPAN**

**Flag Hoisting and**  
**Address.**





Chief Guest: Dr. J. A. Thomas



Staff on the Victory Stand

# SPORTS



# DAY

College Champion Receives the Championship Cup



"Hil ste



Fancy Dress Winners

# God According to Gandhi

K. R. PUSHPAVALLI, P. U. C.

We cannot heresay the fact that Gandhi in his pursuit of truth, or what appeared to him as God, finally reached the goal and he elucidates clearly what is meant by God, what are the ways to reach Him, the various aspects in which He manifests himself, how to realise the Divine being, how to serve the taskmaster and what messages He sends us. The all pervading mysterious power is what we call God. As Gandhi felt, God's existence cannot and need not be proved. He is imperceptible to our senses. In this ever-changing world there is one imperishable living power that creates, dissolves and recreates. To suspect the reality of His existence is to doubt ourselves.

Gandhiji deemed Truth and Love to be God. "Truth is God". Though people worship Him in many forms yet He is one. He is beyond our reasoning. Gandhiji in his search after truth through love, felt himself approaching the Divine being to find truth as God, the essential means is Love. But how to know the truth or what is truth? Gandhiji answers that truth is the voice of our conscience or what the voice within tells us. The realisation of truth can be achieved by single minded devotion, and indifference to all other interests in life. To Gandhi, pursuit of truth was true Bhakti.

It is faith in God that makes us overcome many difficulties. Faith is nothing but a living wide-awake consciousness of God within. Without faith the world will come to a stand-still. We should not be disheartened in encountering failures and should not be elated too much at the sight of victory. Our life on earth is so ephemeral that we are like the travellers on a journey staying for a short while at an inn while rest of the journey remains unaccomplished. The realisation or the knowledge of self or soul is God.

God is the greatest democrat known as He leaves us at will to have our own choice between good and evil. Yet He is a hard taskmaster to serve. Prayer is as essential as the air we breath in.' The self dedication to service is the true prayer. Prayer does not necessarily mean the chanting of God's name. Heartfelt prayer is to observe God's laws and perhaps it is the best form of worship also. God responds to open-hearted prayer. True joy results from complete self-surrender to God. Gandhiji became a messenger of God because he feared none but sought only the God's truth.

Laws of God are varied and fantastic. Even scientists are left stranded when they are not able to sight the truth or predict the laws of nature (God). To obey the laws of God is Duty and to observe the order of rightful authority is Discipline. Why God permits evil in this world is to test the constancy of the souls. We are able to perceive the world He has created but cannot visualise Him for lack of perseverance and true faith.

The physical calamities or catastrophes appear to Gandhiji as a forewarning for in-

rospection and self-control. Bodily desires or sensual appetite is the greatest hindrance to reach God. As the Upanishads put it, soul is the real entity and other things just an illusion. Just as we unweave torn cloths the soul casts off the old body and gets into another body. The realisation of soul is God. No fire can burn it (soul). No water can moisten it and no trouble can touch it. The attachment of the soul to the body in which it dwells is so fragile, that it breaks with the least effort. But we are under the false notion that body (not soul) is eternal and so seeks bodily comforts. So our thoughts are mundane and not transcendental. And what is true religion based upon? It is Belief in one God. Religion is the service of the helpless and the have-nots. God manifests "Himself to us in the form of the helpless and the stricken."

Man's ultimate aim should be the realisation of God, through selfless service. Though God dwells everywhere temples are regarded as residence of God, or we deem it the proper place for our prayers and worships.

God is neither in Heaven nor down below, but in everyone. Gandhiji says that if he had no God to rely upon, he should be like a tiger, snarling at the mankind. Jesus Christ says "it is easier for a camel to enter the eye of a needle than for the rich to enter

the Kingdom of God". Gandhiji seems to agree with it. "God is found more often in the lowest of His creatures than in the high and mighty and I am struggling to reach the status of these" writes Gandhiji. The gorgeous pomp intercepts the path leading to God. We make our world so comfortable that we are sorry to leave it. Time is the eternal piece equally distributed to rich and poor. We are busy over nothing and so there is no time for us to ponder over the realisation of soul.

Gandhiji's belief in God is so unshakable that he goes to the extent of saying "You may pluck out my eyes but that cannot kill me. You may chop off my nose but that will not kill me. But blast my belief in God and I am dead." Without the faith in God mankind may appear as Jasmine devoid of its fragrance. A true devotee is "one who melts at other's woe" sang Narasimha Mehta. It is through the language of love, our feelings and prayers reach God. In the same manner He corresponds with us. To realise truth as God Gandhiji has been steadily following the path of righteousness, even from his early days.

To atheists Gandhiji has an answer that their actions are like one who looks up and spits at Heaven while the spittle does not soil the Heaven but comes back and defiles his own person.



## SILENCE

N. A. GEETHA, P. U. C. "A"

Silence! Silence! it is an aid to our health; it is a tonic to our happiness. Like so many best things in the world, we can have it free. Yet, how little we enjoy of it. "The twentieth century among other things" writes Aldous Huxly "is the age of noise physical noise, mental noise and the noise of desire—we hold historical record for all of them."

Noise has become a great curse. There are crowds of people who have grown afraid of silence. May be because in silence, they might hear what they do not want to hear, the still voice of conscience.

Silence has unseen power. Even in nature, unseen forces are the greatest and strongest. The nightfall creeps silently and the day breaks without noise. The silent snowfall causes no alarm and the light that penetrates hard substances like glass makes no noise at all. The deep sea which looks so serene has perpetual undercurrents. The electric current that flashes from one country to another acts like a silent messenger and the wireless telegraph has waves of ether that surpasses the speed of electricity. More wonderful than these are the thought-currents that pass from mind to mind.

But silence has like all other things, the other side of its picture too. While its merits are profitable its demerits are those which cause harm. The silent fall of the snow can make a place beautiful, but too much of it

can bring destruction. The water that evaporates silently to fall as rain is very useful but too much of it plays havoc. Some countries punish their prisoners by confining them to silence—for life.

Silence boosts authority. Nobody likes a leader who is hot-tempered. All like a man who is calm and collected, who can think and act clearly, who can create confidence and courage in the minds of his follower. Meditative silence is essential and is wholesome. It is like food for our growth. To study you need silence; to recoup from illness you need quite; to have a good change from humdrum of human affairs you must run to a quiet resort. We cannot lead peaceful lives unless we think peaceful thoughts for which again silence is necessary. The time spent in contemplative silence can never go unprofitably. "What we want" says a writer, "is not so much light for the intellect as dew upon the heart; but time and leisure to cultivate the spirit that is within us."

God makes no noise, and noise does not good. Silence has ever been the characteristic of great saints. It is obligatory in the cloister; it should be so wherever fruitful activity is desired. "Silence is the temple of purest thoughts." So let us keep silence at least for sometime and enjoy the pleasures of keeping silence, thereby obtaining some merits too!

# POPULAR SUPERSTITIONS

K. S. MUTHULAKSHMI, P. U. C. 'E'

What are superstitions? They are excessive reference or fear, mostly based on ignorance. Some may describe them as excessive exactness in religious opinions or practice, others are of the opinion that a superstition is a belief in what is absurd, without evidence.

Now coming to some actual superstitions which are observed by many people of India we may safely say that they have become more habitual than necessary. For instance, my neighbour, old Aunt Chellam is one perfect specimen of a superstitious element. It is even very funny to think of how many of her friends and neighbours are afraid of her superstitious beliefs. Only the other day my grand aunt while going for water met Aunt Chellam who had started for some important function. Casually when my aunt asked her where she was going Aunt Chellam stared so hard at my aunt who hurried away in great fear. I heard Aunt Chellam (who had gone back to her house by now) murmuring and cursing some people who are ignorant enough to ask where one is going especially when one goes to visit a sick brother. She perhaps felt that her sick brother would soon meet his end if she went on to meet him after being asked where she was going. After sitting down for a few minutes I saw her trotting away in eager haste to avoid more interfering questions.

On another occasion Aunt Chellam walked back the whole street after having come across a most disturbing black cat. Old Grandpa Swamy outbeats Aunt Chellam in her superstitious beliefs. He lives opposite to

our house but is more friendly with Aunt Chellam for her genuine beliefs in superstitious matters. Aunt Chellam is only displeased with Grandpa Swamy on one point. As he happens to be a Brahmin with a huge family living in his support she often considers his prompt arrival as an ill omen for many of her visits, which mainly serve the purpose of bridegroom hunting for her 30 year-old niece. Here it must be mentioned that the arrival of a single Brahmin is very hindering to anyone (only superstitious specimen) who is starting out for any good purpose.

Though it may seem strange it is funny to think how even dreams affect superstitions. It is believed (by superstitious people, of course) that a dream about a wedding would end in reality in a death; whereas a dream about a death would result in some joyous event.

Superstitious are also met with an optimistic view. For example, some good omens are; a lady with a pitcher of water, a seller of fruits or flowers, a united married couple, a Funeral procession and the like.

Other examples of superstitious beliefs are an ill-begotten dress, an unlucky friend, a haunted house, a hay cart.

It is almost incredible how most learned and modern people are led away by superstitious beliefs. It is obvious what an unwanted heritage our ancestors have left for us which we are blindly, ignorantly and unhesitatingly leaving behind for our future generations.

COLLEGE DAY

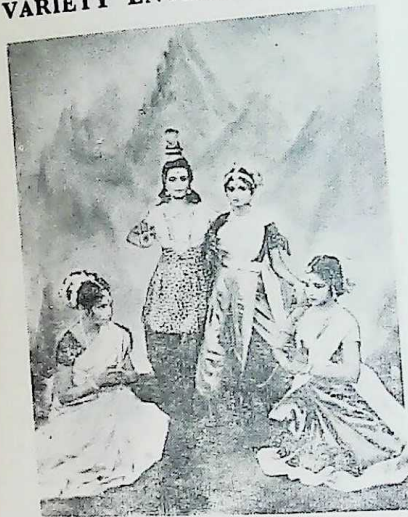


Chief guest Sri D. C. Kothari  
Addressing



The Chief guest & the Chairman  
have a chat

## VARIETY ENTERTAINMENT



Parvathi Kalyanam: A Dance Drama





Proud Recipient of Staff Prize :

MRS. SEETHALAKSHMI



Farewel Song

"You think you have got it?"



# Shrimati Dev Kunvar Nanalal Bhatt Vaishnav College

FOR WOMEN, CHROMEPET, MADRAS - 44.

## THE COLLEGE UNION REPORT—1969-70.

Honoured Chief Guest Mr. V. T. Titus, respected Principal and Staff-members, my colleagues and friends,

The Second Year of the College Union activities started with the election of the Office Bearers on 11-7-69. The competition was keen and the students evinced great interest in polling. The following were elected Office Bearers of the different Associations of the Union.

S. Padmini	B. A.	Union President
S. Vijayalakshmi	P. U. C.	Union Secretary
P. B. Rama	B. A.	Secretary of the English Association.
P. Susheela	P. U. C.	Secretary of the Tamil Association.
Manorama	P. U. C.	Secretary of the Hindi Association.
C. Akila	P. U. C.	Secretary of the Sanskrit Association.
K. R. Pushpavalli	P. U. C.	Secretary of the Science Association.
S. K. Kalyanl	P. U. O.	Secretary of the Arts Association.
N. Rosy	P. U. C.	Secretary of the Games Association.
R. S. Vasantavalli	B. A.	Secretaries of the Fine Arts Association.
Susan Lovely Thomas	P. U. C.	
S. Latha	B. A.	Secretaries of the Social Service League.
K. Meera	B. A.	
K. Neela Devi	B. A.	Secretary of the Planning Forum.

### CLASS REPRESENTATIVES

- B. A.—E. Gowri Kumari
- A—N. A. Geetha
- B—Kamakshi
- C—S. Rani
- D—D. Parvathi
- E—R. Geetha
- F—Krishna Bannerjee
- Advanced English—K. S. Muthu Lakshmi
- Advanced Tamil—S. Girija

### ASSISTANTS

- Meera K.
- Lalitha
- Suganthi Isabella
- K. Saraswathi
- C. Akhila
- R. Mekhalatha.
- T. Sachi Devi
- R. Anuradha.

The Union was inaugurated this year by Hon. Thiru S. Madhavan, Minister for Education and Industries, Government of Tamil Nadu at 10 A.M. on the 12th of August 1969. The Hon. Minister after lighting the lamp, inaugurated the Union. The Chief guest, in his address, placed before the students the different problems which the State or nation as a whole is facing on the economic front. He urged the students to set an example to the society by their orderly behaviour. He very much appreciated the disciplined behaviour of the students and concluded his speech with a promise to help the Institution in every way.

Since Inauguration, the associations have been busy holding meetings under their auspices.

The next important event in the activities of the College was The Independence Day. The Chief guest was Thiru M.G. Ramachandran, our M.L.A. He hoisted the National Flag at 9 A. M. and in the meeting conducted later, he paid glowing tributes to the great leaders of the nation. He exhorted the students to uphold the tradition of our nation and said that as girls they have great responsibility as they are the future mothers. He advised the students to be beholden to the founder of the college for having given them a great opportunity to continue their studies. His address was preceeded by a group dance based on Bharati's songs, in praise of our nation.

Literary and Debating society conducted its meeting on 23rd August 1969, by listening to the impressive monoacting of Prof. Sundaram. The trail scene from 'The Merchant of Venice', Bed-Chamber Scene in Othello and Mark Antony's speech were chosen for mono-acting. Later his friends

treated the audience to a humorous entertainment of mimicry.

Dr. M. Chandrakanta Mudaliar, Ph. D. Regional Officer, Hindi Teaching Scheme, Ministry of Home Affairs, addressed the members of the Hindi Literary Society on 29th August 1969. Dr. Mudaliar stressed the need for a national language and he said that Hindi alone could well play its role as the National Language. However he did not belittle the importance of one's mother tongue besides a knowledge of Sanskrit also.

The Tamil Association had a competition on Bharati's Songs on 30th August 69. Of the many competitors, S. Padmini, I year B.A. won the first prize and N. R. Amirtha P. U. C. won the Second.

The Sanskrit Association inaugurated its activities by celebrating Gokulashtami on 5-9-69 at 3 p.m. Sri Anna Subramania Iyer Retired Head Master of Rama Krishna Mission Boys High School was the Chief guest. The meeting started with pooja to Lord Krishna.

Sri Anna Subramania Iyer gave a very interesting account of Krishna's birth by quoting slokas from Krishna Karnamritham the Geetha and Bhagavatham. The students sat through the discourse showing keen interest in the age-old traditions and beliefs of our land.

Tamil Association held another competition, this time an oratorical competition, on Bharati as a part of its celebration of Bharati Day.

It was interesting to note that many students took part in the competition and the standard of their oratory was remarkable for their age and class. K. Pushpavalli

Dr. C. S. Sutanalakshmi both of B.A. Class, was adjudged first and L. R. Bhavani second in the competition. Bharati Day was celebrated in a quiet manner on 11-9-'69 by the students in the morning assembly.

Dr. T. N. Ananatha Krishnan Director of Technology Unit sponsored by U. S. (P.L. grant) addressed the members of the Science Association on 12-9-69. The speaker's speech enlightened the audience on the various types of insects. He said that destruction of the insects resulted in the imbalance of nature because of which we have now to live with insects which eat one third of the world's food output.

A very important visitor to our Campus during the first term was Dr. Sushila Iyer, the personal Physician and a close associate of Mahatma Gandhi. Dr. Sushila Iyer gave many interesting incidents from Gandhiji's life and advised the students to follow his principles even when they are unpopular. While speaking about Kasturba, she said, that every girl should have Kasturba, as her model, in becoming an ideal woman.

The Union also had the special privilege and honour of welcoming Acharya Rajaneesh on 23-7-'69 and listening to his highly thought-provoking lecture on materialism and spiritualism. He deplored the fatalistic attitude of Indian mentality and said that man's destiny lies within his power and he can shape it according to his will power. He was of opinion that a proper mixture of materialism and spiritualism will help the students to head towards happiness and

The Second Term activities started with the celebration of the National Integration Day. Sri Sivarama Krishnan, a close associate of Sri J. C. Kumarappa addressed the students. Sri Sivarama Krishnan, explained to the audience the significance of National Integration and said that the sentiments of National Integration have to be fostered in the minds of people especially young people when the whole nation is split into many fragments due to communalism, casteism, narrow minded provincialism and especially languages fanaticism.

The high-lights of the activities of the term was the Gandhi Centenary Celebrations, organized from 8-10-'69. The Celebrations were spread over the whole month, having a break in the middle due to inclement weather.

The celebrations were inaugurated by Sri D. M. Agarwal, one of the philanthropists of the city. Sri Agarwal's name is associated with many charitable institutions and it was the fortune of the College to have him to inaugurate the celebrations. The topic he took for the day was the "importance of the precepts of the Geetha and its influence on Gandhiji's life." But Sri Agarwal included many great saints and their teachings in his talk. He spoke in Tamil which was much appreciated by the audience.

As a part of the celebrations, Shram Dhan was also inaugurated in the morning by the Principal. A bit of uneven land in the games field was chosen for levelling and the students took part in that activity with great zeal.

On the Second day of the celebrations Sri M. P. Sivagnana Gramani was the Chief

guest. Sri Gramani spoke of his experiences in the freedom struggle and also of his close association with the great leaders. As a great orator, he impressed the audience with his eloquent exposition of Gandhiji's principles and exhorted the students never for once to leave the path shown by the Mahatma.

Women's Day of the celebrations was observed on the 10th. The Whole day was marked with meetings and Bhajans. The Union took the opportunity of the visit to the city of Mr. Hans De Boer, an inmate of Sevagram Ashram and a teacher at the Nai Talimi School there. Mr. Hans moved the audience with an account of his sufferings during the second world war. He said that if the world is to be in peace, it is essential for each one of us to become a true Gandhian.

After a Bhajan programme at 2 P.M. by West Mambalam Mathar Sangam and our college girls, followed by reading from The Bible, The Khoran and the Geeta and singing of Vaishnav Janato a favourite hymn of Gandhiji, Smt Soundara Kailasam, a noted speaker of Tamil Nadu, addressed the gathering. As it was Women's Day, the stress in her speech, was more on the life and achievements of Kasturba. She revealed to the audience the great sacrifice that Ba had undergone with much patience that Gandhiji could become a Mahatma. The meeting came to an end with the singing of Ragupathi Raghava in Chorus.

The Tamil Association also contributed its mite to the celebrations by arranging for a talk by Thiru A. Vallappa on 13-10-69. Thiru Valliappa spoke in a charming simple style, noted as he was for his Juvenile writings and narrated the life of Gandhiji with

many interesting and personal anecdotes. The speaker echoed the sentiments of the previous day's speaker about Kasturba and her mission.

Our Chairman, Mr. Nanalal Bhatt who evinces keen interest in the progress of the college was kind enough to bring to our Campus such distinguished visitors as Sri Ravi Sankar Maharaj and Sri Krishna Shankar Sastri. Both were his close associates. Sri Ravi Sankar is called Gujarati Gandhiji for the simple life he leads and the service he does to the people of his area. Mr. Bhatt revealed the fact that the starting of the college by him was the result of the great inspiration and guidance he received from Sri Krishna Shankar Sastri. The College stands, he said, as a monument to the great devotion and trust he had in Sastriji and as such he felt greatly honoured by his visit. Both the speakers spoke in Gujarati which was translated into Tamil by Sri Harihara Sarma, formerly of the Hindu Prachar Sabha. Sri Ravi Sankar stressed the importance of a simple life devoted to service. Sri Sastriji advised the audience to follow the examples of great men like Gandhiji and others. He also reiterated the importance of Sanskrit and taught the students a Sanskrit sloka which defined the meaning of a real 'Student'.

The Valedictory meeting of the Gandhian Centenary Celebrations was addressed by Dr. Nagaraja Rao, Tagore Professor of Humanities, Madras University on 31-10-69. Dr. Rao in his very illuminating and scholarly speech, spoke on the ideals of non-violence followed by Gandhiji. This ideal of non-violence should be made as a creed like any other religious creed and followed by everyone.

Tiruvalluvar Day was celebrated under the auspices of the Tamil Association on 4-11-69, the speaker being Thiru Arivazhagan M. A., M. L. C. After the singing of the first two verses from Kural by S. Padmini, the speaker addressed the gathering. Thiru Arivazhagan expounded the meaning of certain verses in Kural and showed how relevant they are to the day today life of man.

Under the auspices of the Arts Association a symposium was held with the Principal in the chair on 12-11-69 on "The work and achievement of the U. N. O." to celebrate the United Nations' Day. The papers read at the symposium were as follows :-

1. Evolution and the aims of the U. N. O. -S. Padmini: B. A.
2. The Importance of the U. N. O.- Neela Devi B A
3. Work and Achievements of the U N O.
  1. Political Sphere-Gowri Kumari B. A.
  2. Economic Sphere-Geetha B. A
  3. Social Sphere-Santana Lakshmi R. B A
  4. Educational and Cultural sphere-Chandrika K. B A.
4. Future of the U. N. O.-Rama P. S. B A

The papers showed the enthusiasm the participants took in preparing for the symposium to make it a success.

The same Association held a quiz programme on U.N.O. on 13-11-69 in connection with the U. N. O. Celebrations. N. A. Geeta, P. U. C. A-Batch and Gowri Kumari of B. A. secured the first and second places respectively.

Book week was celebrated on 21-11-69. There was an essay competition in this

connection in which E. Gowrikumari of B. A. and Vasupradha Kumari of P. U. C. E. Batch were adjudged winners. In the same connection two students were selected to the award of prizes for borrowing the highest number of books from the library for the week.

Planning Forum was inaugurated in the College on 2-12-69 by Dr. Chandran Devanesan, Principal of Madras Christian College, Tambaram. There was a symposium arranged in this connection. The following papers were read :-

1. Nationalisation of Banks  
Padmini B. A. I Year.
2. Nationalisation of Banks & Agricultural Credit.  
Gowrikumari & Akila P. U. C.
3. Nationalisation of Banks & Industrial Credit  
R. Vijayalakshmi
4. Nationalisation of Banks & Employment opportunities  
Jennifer Issac
5. Nationalisation of Banks & Foreign Investment  
P. B. Rama I Year B. A.

The Chairman paid high compliments to the participants and spoke on the importance of planning in every walk of life.

There was an essay competition held under the auspices of Planning Forum on Democratic Planning in India on 28-11-69. N. Sakuntala P. U. C. E batch and K. Neela Devi of B. A. were declared as first and second prize winners respectively.

The Sports and Athletic Association rounded up its activities for the year by Celebra-

ting the Sports Day on 16-1-70. The Sports events started at 10-30 A.M. There were many items for the students and some for the members of the staff, office staff and the attenders as well. The Campus was filled with the spirit of sports-manship and festivity.

Dr. J. P. Thomas Ed D (Boston) Principal Y. M. C. A. College of Physical Education, presided over the function. After prize distribution, the chief guest in his speech advised the students to give equal importance to Physical Education also.

I am also proud to record that our College Volley Ball team has come up as Runner up in the Inter Collegiate Volley Ball Batch conducted this year.

The year's activity came to an end with the Celebrations of the Republic Day. Srimati Sarojini Varadappan hoisted the National Flag and addressed the staff and students. This being the Gandhi Centenary year, her topic also was on the great service done by the Mahatma to the Nation and she advised the audience to take to social service.

Throughout the year the members of the Union had kept themselves fully active with

### DEFT DEFINITIONS

Compiled by R. Sheila, P. U. C. 'F'

Idlers: He walks in his sleeping So he can get his rest and his Exercise at the same time. He stopped drinking coffee In the morning because it keeps Him wake on rest of the day.

Speaker: He appeals to the motions By beating the ear drums.

Chatter Box: It took her surgeon an Hour to perform the Operation, it will take her Months to describe it.

He spends his time trying to be witty. You might say he is a half wit.

the many activities of the different Associations. As can be seen from the report, the Union is hardly two years old and this baby has now started on it heels and I hope before long it will be able to walk in rapid strides.

There are many more things to be achieved and our ambitions and plans for the future are great many. It is through the associations that we get great opportunity to come into contact with great minds and listen to their enlightening and instructive speeches.

On the occasion of the Valedictory meeting I wish to take the opportunity of recording our respectful thanks to our Principal and respected staff-members for their inspiration and guidance in every activity of ours. Thanks are also due to my colleagues, the office bearers and co-students who have co-operated with me in making the activities of the Union, a glorious achievement. On behalf of colleagues and on my own behalf, I wish the Union many great achievements and all success in its endeavours in years to come.

Finally, kindly allow me, Sir, to extend you a warm welcome on behalf of the Union and to thank you for having consented to preside over the Valedictory meeting of the Union.

## LIST OF PRIZE WINNERS FOR THE ACADEMIC YEAR 1969-70

Medal for the Best Outgoing Student awarded by the first set of staff members of Srimathi Dev Kunvar Nanalal Bhatt Valshnav College for Women.  
R. VIJAYALAKSHMI 'B' Batch

Srimathi Kola Saraswathi Ammal Prize for the Best Outgoing Student.  
R. VIJAYALAKSHMI 'B' Batch

### GENERAL PROFICIENCY PRIZES:

Principal S. R. Govindarajan Prize

Sri Varadarajulu Chetty Prize

Srimathi Dev Kunvar Nanalal Bhatt Prize

Group I	N. A. Geetha	'A'
Group II	Manorama	'D'
Group III	P. Jayalakshmi	'E'

### PROFICIENCY PRIZES IN SUBJECTS:

Part II English (Principal's Prize)

Part I Tamil  
Sanskrit  
Hindi

Part III Mathematics  
Nat. Science  
Physics  
Chemistry  
History  
Economics

Part III Advanced English  
(Principal's Prize)  
Advanced Tamil

Anuradha V.	'A'
V. Padmalakshmi	'A'
N. A. Geetha	'A'
Manorama	'D'
N. A. Geetha	'A'
M. Kamakshi	'B'
N. A. Geetha	'A'
N. A. Geetha	'A'
P. Jayalakshmi	'E'
Nagaratnamala	'E'

S. K. Kalyani	'E'
P. Jayalakshmi	'E'

### PRIZES FOR EXTRA-CURRICULAR ACTIVITIES:

Bharathi Songs Competition First Prize

Second Prize

Tamil Oratorical Competition First Prize

Second Prize

Planning Forum

S. Padmini	B. A.
N. R. Amirtha	'C'
K. R. Pushpavalli	'B'
L. S. Bhavani	} B. A.
R. Santhanalakshmi	
N. Sakuntala	'F'

## U. N. DAY CELEBRATIONS :

Quiz Competition

N. A. Geetha

'A'

## BOOK WEEK :

Maximum Number of books borrowed by the students from the library during the time of 'Book Week'.

B. A.

R. No. 541 K. Neeladevi

R. No 545 N. Kamakshi

P. U. C.

P. U. C. A. Pia Manezes

Essay Competition }  
Book Week }

Vasupradakumari 'E'  
Gowri Kumari B. A.

## Special Prizes. Medals :

Best Speaker in English

" Tamil

Best Singer (Principal's Prize)

Best Dancer

Best Player

Best Actress

English

Tamil

R. Vijayalakshmi 'B'

P. Susheela 'C'

P. Padmini B. A.

R. S. Vasanthavalli B. A.

R. Geetha

M. N. Parvathi

K. Meera.

## TAMIL SECTION



# கல்லூரியில் காந்தி நூற்றாண்டு விழா

அன்பிற்கும் பண்பிற்கும் அறிவிற்கும்  
 அறிவிற்கும் ஒரு மகனாய்த் தேர்ந்திப் பெற்ற  
 சீய பாண்டிப் பிறவியிலே செயற்கரிய செயல்  
 செய்து நெஞ்சாலும் நல்லனவே நினைந்து,  
 செயலென்ன நல்லனவே கூறியும்,  
 செயலென்ன சொல்லிய வண்ணம்  
 செய்தும் தன்னையும் தன் வாழ்வையுமே  
 தீர் போன்று பிறர்க்குரியனவாக்கி  
 போய்விடக் கெனவே வையத்துள் வாழ்ந்து  
 தெய்வத்திரு மகனாய் ஆன,  
 வறுமையும் வறுமை மிஞ்சி விடுதலைத் தவறிக்  
 கெட்டுப் பாழ்பட்டு நின்றதாமோர் பாரத  
 தேசத்தன்னை வாழ்விக்க வந்த காந்தியை  
 தெஞ்சிலே நினைந்து நினைந்து  
 உருகுநேரம் இந்நேரம்—அண்ணல் காந்தி  
 மீன் நூற்றாண்டு விழா நேரம்.

வாணுறையும் அந்த தெய்வத்தைப்  
 போற்றி நம் கல்லூரியிலும் காந்தி நூற்றாண்டு  
 விழா ஒருவாரம் கொண்டாடப்பட்டது.

குள நடுநிசியில் சியாமளன் தரிசனம்  
 தருவான் என்றே பிரேமநதிக்கரையின் வழி  
 கன்னலுடன் இரண்டறக் கலந்த மீராவைப்  
 போன்று நரசிம்மமேத்தாவின் “வைஷ்ணவ  
 ஜாதோ” பாடலுடன் ஒன்றிவிட்ட காந்தி  
 புடகரின் நூற்றாண்டு விழாவை அவர் விரும்  
 பிய வைணவத்தின் பெயரைக் கொண்ட  
 கல்லூரி கொண்டாடுவது மிகச் சிறப்பான  
 தல்லவா?

இதோ! அந்த விழாவின் தொகுப்புரை.

8-10-1969 மாலை 3 மணிக்குத் திரு.  
 அர்வால் அவர்கள் விழாவைத் துவக்கி வைத்  
 தார். கல்லூரி முதல்வர் திருமதி சரோஜினி  
 நடராஜன் அவர்களின் வரவேற்புரைக்குப் பின்  
 அடிகளைப் பற்றிச் சொற்பொழிவாற்ற வந்த  
 அவர் காந்திய வழியைப் பின்பற்ற வேண்டும்  
 என்பதைத் தன் செயலின் மூலம் விளக்கிக்  
 காட்டினார். ஆம்! “அன்பு எதையும் பெறுவ  
 தில்லை, கொடுக்கிறது” என்ற அடிகளின்  
 பொன் மொழிக்கு இணங்க கல்லூரி மாணவி  
 யின் நல்வாழ்விலே நாட்டம் கொண்ட அவர்  
 இலவசமாக நற்கருத்துக்களை மட்டும் வழங்க

வில்லை காந்தியின் ஊன்றுகோல் அன்ன  
 கீதைப் புத்தகத்தைப் பெருமளவில் இலவசமாக  
 அளித்தார். எண்ணம் முழுவதையும் நீல  
 வண்ணன் மேல் செலுத்தி வாழ்ந்த  
 அடிகள் கீதையில் கொண்டிருந்த அசைக்க  
 முடியாத நம்பிக்கையைத் தெற்றென விளக்கித்  
 தம் சொல் திறனால் காந்தியையும் கண்ணையு  
 மும் கண்முன் கொணர்ந்து நிறுத்திப்  
 போந்தார் அத்திருவாளர்.

அன்றே அடிகளின் வழிநிற்கும் விஜேபா  
 பாவே அவர்கள் காட்டிய நெறியைப் பின்  
 பற்றிக் கல்லூரி மாணவிகள் விளையாட்டுத்  
 திடலின் பள்ளமான பகுதியை மணலிட்டு  
 நிரப்பும் சிரமதானப் பணியைத் தொடங்கினர்.

9-10-69 அன்று சிலம்புச் செல்வர்  
 மா. பொ. சிவஞானம் அவர்கள் கல்லூரி  
 முதல்வரால் வரவேற்பப்பட்டார். திரு.  
 மா. பொ. சி. அவர்கள் கோலுறையும் தமிழ்  
 மொழியிலே அடிகளின் நற்குணங்கள் ஒவ்  
 வொன்றையும் மாணிக்கப் பரல்கொள்கித் திற  
 விட்டார். அவர் உரையில் அடிகள் தம்  
 வாழ்க்கையில் காலந் தவறமைக்கு அளித்த  
 சிறப்பிடத்தையும் வாய்மைக்கு அவர் அளித்த  
 பெருமதிப்பையும் அழகாக எடுத்துக் கூறினார்.

10-10-69 அன்று காலை 10-30 மணிக்கு  
 அண்ணல் அமைத்த சேவா கிராமத்தில் பணி  
 யாற்றிய செருமானியர் திரு அன்ஸ்-டி-போர்  
 விழாவைத் தொடர்ந்து நடத்தினார். கல்லூரி  
 முதல்வரின் வரவேற்புரைக்குப் பின்னர் பேசிய  
 அவர் இரண்டாம் உலகப் போரின் போது அவர்  
 அடைந்த துன்பம் மிகுந்த அநுபவங்களைக்  
 கேட்போரும், நெஞ்சுருகிக் கண்ணீர் சிந்தும்  
 வண்ணம் கூறினார். அத்தகைய கொடியபோர்  
 மீண்டும் உலகில் ஏற்படக் கூடாதென்ப  
 போராடிய அண்ணலின் பிறந்த பொன்  
 னுட்டைப் பலவாறு போற்றி, அப்புனித  
 நாட்டிலே பிறந்த மக்கள் ஒன்றுபட்டு வாழ்ந்து  
 புது யுகத்தைக் காண வேண்டுமென வேண்டு  
 கோள் விடுத்தார். வாயால் சொல்லும் நிலை  
 மாறி செயல் புரிந்து காட்ட விழையும் மாண  
 வர்களை உருவாக நல்லறிவுரை கூறிப்  
 போந்தார்.

விழாவின் மூன்றாம் நாள் மகனிர் நாளாகக் கொண்டாடப்பட்டது. அன்று பிற்பகல் 2 மணிக்கு மாம்பலம் மகனிர் குழு துதிப் பாடல்கள் பாடல் கூட்டம் துவங்கியது. பின்னர் இனிய குரலிலே கல்லூரி மாணவிகள் பற்பலத்துதிப் பாடல்களை உள முநுகும் வண்ணம் பாடிச் காட்டினர்.

பின்னர் 3-30 மணி முதல் தமிழகத்தின் சிறந்த பெண் பேச்சாளராக விளங்கும் திருமதி சௌந்தரா கைலாசம் அவர்கள் கூட்டத்தைத் தொடர்ந்து நடத்தினார். விவிலிய நூல், குரான், கீதை முதலிய நூல்களிலிருந்து சிறு பகுதிகள் படிக்கப்பட்ட பின்னர் தமிழ் மன்றச் செயலர் செல்வி கசீலா வரவேற்புரை வழங்க தமிழ்ப் பெருமணி பேச்சைத் துவங்கினார். தடையற்ற ஆற்றுப் பெருக்கெனப் பாய்ந்த அவரின் சொல் வெள்ளம் காந்தியின் வாழ்க்கைச் சம்பவங்கள் என்னும் ஆறுபடு பொருள்களை, அடித்துவந்து தந்தது. மனிதனாகப் பிறந்த அண்ணலை மகாத்மா ஆக்குதற்கு அவரின் மனைவி கத்தூரிபாய் ஆற்றிய பெரும் பங்கைப் பெண் என்ற முறையிலே மிகத் தெளிவாக எடுத்துக் கூறினார்.

13-10-69 அன்று தமிழ் மன்றத்தின் சார்பில் முற்பகல் 11-30 மணிக்கு குழந்தைக் கவிஞர் திரு. அழ. வள்ளியப்பா அவர்கள் தமிழ் மன்றச் செயலரால் வரவேற்கப்பட்டார். நகைச் சுவையில் நாட்டம் கொண்டவராக அடிகள் விளங்கினார் என்பதைக் கூறிக் காந்தியின் வாழ்க்கை எடுகள் சிலவற்றைப் புரட்டிக் காட்டினார். அடிகள் தன்னுடைய குறிக்கோள்களை அடைய உதவிய கத்தூரிபாய் அன்னைபின் உதவியைப் போற்றி அவருக்குப் புகழ் உரைகள் கூட்டினார் திரு. வள்ளியப்பா.

31-10-69 அன்று காந்தி நூற்றுண்டு விழாவின் நிறைவு நாள். அன்று மாலை 3 மணி அளவில், பல்கலைக்கழகப் பேராசிரியர் திரு.

நாகராசராவ் அவர்களைக் கல்லூரி முதல்வர் வரவேற்றார். அப்பேராசிரியர் குறிக்கோள்களையும் அவற்றை அடிகள் அவர் கையாண்ட நெறி அடைய அழகுற ஆங்கிலத்தில் எடுத்தியம்பினார். கைலாமை, நோன்பை அடிகள் தம் வாழ்க்கையில் கடைப்பிடித்துக் காட்டிப் பிறரையும் கடைப்பிடிக்கச் செய்ததை மாணவியரும் பின்பற்றும் வண்ணம் எடுத்தியம்பினார்.

“கொல்லாமை” என்பது மனிதனின் நிலையே தவிர அது நிகழ்ச்சி அல்ல. எண்ணத்திலேயே கொல்லாமை உணர்வு இருந்தால் தான் முழுப் பயனும் பெற முடியும் என்றார். கொல்லாமைப் பண்பைக் கொண்டிருந்த அவர் மாணவிகளுக்கு அக்கருத்தை அண்ணலின் நூற்றுண்டு விழாக் கூட்டத்தில் வெளியிட்டது மிகச்சிறப்பாக அமைந்திருந்தது.

காலத்தினால் செய்த நன்றி சிறிதெனினும் ஞாலத்தின் மாணப் பெரிதாவதுண்டல்லவா! நிற்கருத்தைத் தருவதாகிய சிறிய உதவியைக் கற்பதற்குரிய மாணவப் பருவத்திலே அளித்த இத்தகைய சொற்பொழிவாளர்களின் உதவ் ஞாலத்தைக் காட்டிலும் பெரிது. ஏனெனில் இன்று அன்பு நீர்ப் பாய்ச்சி, வன் சொற்களைக் கட்டு, இன்சொல் உாமிட்டு, வளர உதவிய பின்னர் அறக்கதிரை சுன்று நாட்டிற்கும் நாட்டு மக்கட்கும் நல்லன செய்யப் புகும் எண்ணற்ற மனித உள்ளங்களை உருவாக்கித் தருகின்றார்கள். அதனால் ஞாலத்தின் பெரிதான அரிதான அரும் உதவி புரிந்தவர்களாகின்றார்கள் அவர்கள். அத்தகையோருக்கும், இவ்வரிய வாய்ப்பினை மாணவிகட்கு ஏற்படுத்திக் கொடுத்த கல்லூரி முதல்வர் அவர்களுக்கும், இக்கல்லூரி மாணவியர் என்றும் கடமைப்பட்டுள்ளோம்.

தமிழ்மன்றச் செயலர்  
பொன். சசீலா  
புகழுக வகுப்பு

## உயிர் எழுத்துக்களின் உண்மை விளக்கம்

இந்த உலகில் தனியாய் நாம் ஏடு வந்து பிறந்திட்டோம் என்றே எண்ணிக் குழந்தையிலே ‘அ’ ‘ஆ’ என்று சொல்லி மிக அலறி நாமும் அழுகின்றோம்.

தனியாய்ப் பிறந்த நமை இங்கு தாங்கிக் காக்கும் அன்புள்ள தாயைக் கண்டு மகிழ்வுடனே ‘இ’ ‘ஈ’ என்று சிரிக்கின்றோம்.

உற்ற வயதில் கல்வியினைக் கற்ற பின்பு இல்லறத்தில் பற்று மிகவும் கொண்டதினால் முற்றிய துன்பம் வந்துநமை மோதும் அதனை எதிர்த்திடவே முடியாமல் தான் மூக்காலே ‘உ’ ‘ஊ’ என்று முனுகின்றோம்.

தலைவனாகக் குடும்பத்தில் தனக்குக் கீழே உள்ளவர்கள் வேலை செய்ய வேண்டுமென்று ‘எ’ ‘ஏ’ய் இதனைச் செய்திடுவாய் என்று கட்டளை இடுகின்றோம்.

இந்தப் பொருளை அடைந்திட்டால் இன்பம் உண்டு என்றெண்ணி அந்தப் பொருளை அடைந்தவுடன் அந்தோ! முடிவில் துன்பத்தான் எந்தப் பொருளை அடைந்தாலும் இறுதியில் துன்பம் ஏன்? என்ற ஐயம் நமக்கு எழுகின்றது.

பொருள் மேல் ஆசை கொள்வதனால் பொல்லாத் துன்பம் வருகின்றது இருக்கின்ற எதுவும் நம்முடனே இறந்தால் கூட வருவதில்லை என்கிற பாடம் கற்றவுடன் ‘ஓ’ ‘ஔ’ இதுதான் உண்மை என்றே சொல்லித் தெளிகின்றோம்.

இன்ப துன்பம் எதுவரினும் ஏற்றுக் கொண்டு மகிழ்வுடனே ‘ஔ’ வளவையும் அருவித்து ஆன பின்பு முடிவில் நாம் முக்கண் படைத்த சிவனடியில் முத்தி நிலையை அடைவதைத்தான் அஃஃ கென்ற எழுத்துக் காட்டிடுதே.

ரா. புவனேசுவரி  
புகழுக வகுப்பு.

## தாரகை

கன்னங் கரிய நடுநிசியில்  
காரிருள் சூழ்ந்த வானகத்தில்  
சின்னஞ் சிறிய ஒளிப்புவாய்ச்  
சிரிக்கும் அழகுத் தாரகையே!

கூற்றினைப் போல வந்த இருளர்கள்  
கொடுமைக் கஞ்சிய வானக மடந்தை  
ஏற்றி வைத்த நல்தீபம் போல  
ஏந்தெழில் சிந்தும் சுடர்விடு தாரகையே!

எட்டிப் பரந்திட்ட வான வெளியிலோர்  
எழிற்கோலம் செய்யவென நிலவுமங்கை மின்னொளிப்  
பொட்டுக்கள் பலகோடி வைத்ததைப் போல  
புன்னகை செய்யும் எழில்மிகு தாரகையே!

விண்ணின் எட்டாத் தொலைவின்றும் இந்த  
வீந்தை மிகுந்த உலகினைக் கண்டு  
கண்ணைச் சிமிட்டிச் சிரிப்ப தென்னொல்  
கண்கவர் பேரெழில் தாரகை நீயே.

சுலோச்சு,  
புகழக வகுப்பு.

“முல்லை மலர்ப்பந்தல் இட்டனரோ—தேவர்  
முத்து விதானம் அமைத்தனரோ”

—கவிமணி.

## அறிஞர் குரல்

உழைப்பு உடலை உறுதிப் படுத்துவது போல  
துன்பங்கள் மனத்தை உறுதிப் படுத்துகின்றன.

விபரீதமான, சிடுசிடுப்பான மனநிலையுடையவர்கள், எந்த  
வாழ்க்கை நிலையையும் மகிழ்ச்சியற்றதாகி விடுகின்றனர்.

காலங் கடத்தாதே, கணங்கள் ஆபத்தான முடிவுகளைக்  
கொண்டு வருகின்றன.

சிறந்த காரியத்தைப் பார்த்ததும் அதன் மதிப்பைக் குறைத்தோ  
அதை இசுழ்ந்தோ பேசுகிறவன் ஒருபோதும் தானே ஒரு நல்ல  
காரியத்தைச் செய்து காட்ட மாட்டான்.

நைந்த துணிகளைக் கழற்றி எறிந்துவிட்டு மனிதன்  
புதிய துணிகள் கொள்ளுமாறு போல ஆத்மா, நைந்த  
உடல்களைக் களைந்து புதியனவற்றை எய்துகிறது.

தொகுத்தவர்:- ந. காமாட்சி,  
பி. அனுராதா,  
இளங்கலை முதலாண்டு.

“இழுக்கல் உடையுழி ஊற்றுக்கோல் அற்றே  
ஒழுக்க முடையார்வாய்ச் சொல்”

—குறள்.

## கலித்தொகையுள் அறம்

ஒரு நாட்டின் சிறப்புக்கு வரம்பாகி, மங்காப் புகழ்ப்பரப்பி நிற்பன இலக்கியங்களே. சிறந்த  
இலக்கியம், அதனை இயற்றிய புலவரது அனுபவ அறிவினையும், தப்புமுடை உறுதிப்பாடுகளையும்  
பொய்றே நிற்கும். அவ்வகையில் சங்க இலக்கியங்கட்குப் பெரும்பங்குண்டு. அவ்விவக்கியங்கள்  
புரண்பட்ட மக்கள் நிரம்பிய உலகியலில், வேற்றுமையுள் ஒற்றுமை காட்டும் முகமாக (Unity in  
iversity) மன்பதை வாழ்வினுள்ள பொதுமையினையே சுட்டுகின்றன. இச்செந் நோக்கை கவித்  
தாரகையும் கொண்டிலங்கு மாற்றைக் காண்போம்.

“இளமையும் வளமையும் தேசும் வலியுள் வனப்பும்” எல்லாம் நிலலாதன என்பது அற  
நிலைத் துணிந்த முடிபு. இளமை நிலையாத தன்மையினைப் பாலைக்கவி சுட்டும் பாண்மை வியத்தற்  
புது. பிரிவு உணர்ந்திய தலைமகளிடம் தோழி, இளமையின் அருமைகளைக் கூறுகின்றாள்.

“புரிபுந் புறமாறிப் போக்கெண்ணிப் புதிதீண்டிப்  
பெருகிய செல்வத்தாற் பெயர்ந்தரல் ஒவ்வதோ  
செயலையந் தளிர்ரேய்க்கும் எழில்நலம் அந்நலம்  
பசலையால் உணப்பட்டுப் பண்டைநீ ரொழிந்தக்கால்;

எனவாங்கு  
அணையவை போற்றி நினைஇயன நாடிக்காண்  
வளமையோ வைகலும் செயலாகும் மற்றிவன்  
முனைநிரை முறுவலார் ஆயத்துள் எடுத்தாய்ந்த  
இளமையும் தருவதோ இறந்த பின்னே?”

தோழி, தலைவனிடம், நீ பொருளீட்டுவதையே நோக்காகக் கொண்டு பிரியின், தலைவியின்  
புறம் பசலையால் அழியும், அவளது மதியேய்க்கும் முகம், பாம்பு சேர் மதிபோல் ஒளிபிழக்கும்.  
புற்றுக் குவளை ஒத்த விழிகள், திரியுமிழி நெய்யே போல் தென்பளி புறைக்கும். இவற்றை எல்லாம்  
நோக்கி, “நீ ஈட்டும் பொருளினால் கழிந்த இளமையினை மீட்க முடியாது” என அறிந்து, பின்  
செய்வதை ஓர் என்கிறாள். அற நூல்கள் காட்டும் கருத்தினையே, சுவையுடன் காட்டுகிறாள் தோழி;  
உமச்சயம் தத்துவமாகிய இதனையே மாங்குடி மருதனாரும் பாண்டியனுக்கு மதுரைக் காஞ்சியுள்  
அறிவுறுத்துவர். வாழ்வின் பொதுவியல்பாகிய இது அகப் பாட்டுள்ளும் இடம் பெற்றதில் சியப்  
பெண்ணே?

இதே பாலைக்கவி, பாலை நிலத்தின் கொடுமையினைக் கூறும்போது, வாழ்க்கையின் பல்  
உண்மைகளையும் விடாது கூறுகின்றது.

“வறியவள் இளமைபோல் வாடிய சிணையவாய்ச்  
சிறியவன் செல்வம்போல் சேர்ந்தார்க்கு நிறுவின்றி  
யார்கண்ணும் இசுந்துசெய்து இசைசெட்டான் இறுதிபோல்  
வேரோடு மரம்பெய் விரிகதிர் தெறுதலின்  
அலவுற்றுக் குடிசுவ ஆறின்றிப் பொருள்வெஃகிக்  
கொலையஞ்சா வினைவரால் கோல்கோடி அவளிழல்  
உலகுபோல் உலறிய உயர்மர வெஞ்சுரம்”

உவமைகளைக் காட்டியே உண்மைகளைப் பெறவைக்கிறாள் புலவன். வறுமையுடை  
யோனுக்கு இளமையால் பயனில்லை என்பதனை வளப்பம் அற்ற கிளைகளால் சுட்டினார். “தல்லார்



## வல்லவனுக்குப் புல்லும் ஆயுதம்

ஒருவன் அரசரின் ஆடம்பரத் தோழர்களோடு கூடித் திரிந்து கைப்பொருளை எல்லாம் இழந்த பின் வயிற்றுப் பிழைப்பிற்காகச் சில நேரத்தில் ரொட்டிக் கிடங்கில் மாவரைத்துக் கூலி வேலை செய்தும், மாலை நேரத்தில் மன்னரின் சபைக்கு வருவதுமாக இருந்தான். ஒரு நாள் மன்னர் பிரான் தெருவில் பவனி வரும்போது, ரொட்டிக் கிடங்கில் மாவரைக்கும் அவனை ஜாடையாகக் கவனித்து விட்டு, அன்று மாலை அவன் வந்த போது, வலது கையை மூடிச் சுற்றிக் காட்டி, “நீ மாவரைக்க நேர்ந்த விதமென்ன? என்று கைகை மூலமே மெளனமாகக் கேட்டார். அதற்கு அவனும் கைகை மூலமாகவே தன் வயிற்றைக் காட்டி, கையை விரித்துக்காட்டி, பின் இருவிரைக் காட்டி, வயிற்றுப் பிழைப்பிற்காக மாவரைத்து ஒரு நாளைக்கு இரண்டு ரூபாய் வாங்கிச் சாப்பிட்டு விட்டு உம் சமூகத்திற்கு வந்து சேவை செய்கிறேன்” என்று குறிப்பிட்டான். அவ்விருவரின் கைகைகளைக் கவனித்த மந்திரிப் பிரதானிகள், “அரசர் இந்த மனிதனிடம் அந்தரங்க மதிப்பு வைத்து ஏதோ பிரமாதமான இரகசியத்தைச் சொல்கிறார்; இவனைக் கைக்குள் போட்டுக் கொண்டால் நம்முடைய இலஞ்ச ஊழல்களை எல்லாம் அரசருக்குத் தெரியாமல் மறைத்து விடலாம்.” என்று எண்ணிக் கொண்டனர்.

அன்று நடுநிசியில் மாவரைப்பவனின் வீட்டிற்கு முதன் மந்திரி இரகசியமாக வந்து, “உனக்கும் அரசருக்குமிடையே நடந்த கைகைகளின் உட்கருத்து என்ன” என்று கேட்டார். அதற்கு அவன் சமயோசிதமாக, “மந்திரியாரே! அரசன் மனைக்குள் ஊழல் அதிகரித்து விட்டதல்லவா? அதை அரசர் அறிந்து விட்டார் என்ற இரகசியத்தை வெளிப்படுத்தாமல் இரகசியமாகவே விசாரிக்க வேண்டும் என்று தெரிவித்தார். அவர் கையை மூடிச் சைகை செய்ததற்கு எந்த இரகசியத்தையும் வெளிப்படுத்த வேண்டா மென்பது பொருள்! அவர் கையைச் சுற்றிக் காண்பித்தது ‘எங்கும் சுற்றி உளவு பார்த்தீரா? என்று அர்த்தம்!

“அறிவுடையார் எல்லாம் உடையார்”

## தேதிக்குக் கிழமை கண்டு பிடிக்க வழி :

1900 முதல் 1999 வரை உள்ள ஆங்கில ஆண்டுகளில் ஏதாவது ஒரு குறிப்பிட்ட தேதி “என்ற கிழமை” என்பதைக் கண்டு பிடித்துச் சொல்லும் வழி

இதற்கு அடியில் கண்ட குறிப்பை நினைவில் கொள்ள வேண்டியது அவசியம்.

சாதாரண வருடங்களில் ஜனவரி	— 0
பிப்ரவரி	— 4
மார்ச்	— 1
ஏப்ரல்	— 5
மே	— 1
ஜூன்	— 4
ஜூலை	— 1
ஆகஸ்டு	— 6
செப்டம்பர்	— 3
அக்டோபர்	— 5
நவம்பர்	— 2
டிசம்பர்	— 0

கொடுக்கப்பட்ட வருடத்தில் நூற்றுண்டாகிய 19-ஐ நீக்கிய எண்ணுடன் அதை 4-ஆல் வகுத்து வரும் ஈவையும், கொடுக்கப்பட்ட தேதியையும் கூட்டி, கொடுக்கப்பட்ட மாதத்துக்கான மேலே கண்ட எண்ணைக் கழித்து 7-ஆல் வகுத்தால் வரும் மீதி 0 அல்லது 1 முதல் 6 வரை வரக் கூடும். அதைக் கொண்டு அடியிற் கண்டபடி கிழமை சொல்லலாம்.

ஞாயிறு	— 0
திங்கள்	— 1
செவ்வாய்	— 2
புதன்	— 3
வியாழன்	— 4
வெள்ளி	— 5
சனி	— 6

## எடுத்துக்காட்டு :

நாம் எந்தக் கிழமையில் சுதந்திரம் அடைந்தோம் என்பதைக் கண்டு பிடிப்போம். 1947 ஆம் வருடம், ஆகஸ்டு மாதம், 15 ஆம் தேதி :

19-ஐ நீக்கிய எண்	47
47-ஐ 4 ஆல் வகுக்க ஈவு	11
தேதி	15
மொத்தம்	73

ஆகஸ்டு மாதத்திற்கான எண்ணைக் கழிக்க } 73-5=68

68-ஐ 7 ஆல் வகுக்க மீதி—5  
5- வெள்ளிக் கிழமையைக் குறிக்கும்.

எனவே, நாம் வெள்ளிக் கிழமை சுதந்திரம் அடைந்தோம்.

எஸ். தேமொழி.  
புகழக வகுப்பு.  
—ஒளவை

‘எண்ணும் எழுத்தும் கண்ணெனத் தரும்.’



என்றும் குட்பாவால் அறியவரும். இந்நிலை பெண்ணிற்கும் பொருந்துமோ என்று வினா பொருந்தாது என விடைபகர்வார் பொய்யா மொழியார்.

“கடலன்ன காமம் உழந்தும் மடலேருப் பெண்ணின் பெருந்தகத்து இல்”  
என்பதே அவர்தம் விடை.

இத்காரும் வள்ளுவர் காலச் சமூக நிலையைக் குறள் மூலம் கண்டோம். இதனைப் பற்றி நெனப்படும் பிடித்துக் காட்டிய அம்முனிவரின் தோற்றத்தை,

“நிலையிற் றிரியா தடங்கியான் தோற்றம் மலையினும் மாணப் பெரிது”  
என வணங்கி, அவரது உதவியை,

“பயன் தூக்கார் செய்த உதவி நயன் தூக்கின் நன்மை கடலிற் பெரிது”  
என்ப போற்றி, அவர் புகழ் ஓங்க அவர் வழிநடப்பதே நம் விருப்பமாகக் கொண்டு அதனை வேற்ற அனைவரும் விழைவோம்.

“வள்ளுவர் தந்த திருமறையைத் தமிழ் மாதின் இனிய உயர் நிலையை உள்ளம் தெளிவுறப் போற்றுவுமே உத்தமராகி ஒழுருவமே.”

செல்வி. கூ. நீ. செல்வம் பிர. உரையாளர்

“வள்ளுவன் தன்னை உலகினுக்கே தந்து வான் புகழ் கொண்ட தமிழ்நாடு”

### சிந்தனைக்கு...!

- எதிரி உண்டாக்கிய காயம் விரைவில் ஆறி விடும். ஆனால் தானே உண்டாக்கிக் கொண்ட காயங்கள் தாம் சீக்கிரம் ஆறமாட்டா.  
— ஜவஹர்லால் நேரு.
- சிறப்பு, புகழ் என்பனவற்றை எல்லாம் உடல் வலிமையாலோ, ஆழ்ந்து விசிந்த சல்வியறிவினாலோ மனிதன் பெறுவதில்லை. உணர்வில் பலவீனமானவன் இவற்றை அடைவதில்லை. தன்னடக்கமும், ஒழுக்கமுமே சிறப்பை உற்பத்தி செய்யும் பேறுபெற்றவை.  
— டாக்டர் இராதாகிருஷ்ணன்.
- நற்குணம் அறிவேரோடு இணைந்திருக்க வேண்டும் வெறும் நற்குணத்தால் பலனில்லை. ஒழுக்கமும், உணர்ச்சிமிக்க வீரமும், பகுத்தறிவும் அனைவருக்கும் தேவை.  
— அண்ணல் காந்தி.
- உண்மையை ஒருபோதும் கைவிடாமல் கடமையை அஞ்சாமல் ஆற்றும் தீர்க்கதரிசி இடைபூறு ஏற்படுத்துவது என்பது எளிதான செயலல்ல.  
— டாக்டர்.
- ஆயுத பலத்தைப் பெருக்கி உலகைப் பழறுத்துவதை விடப் பிரச்சினைகளை நேரடியாய்ப் பேசிச் சுருக்கமான தீர்மானங்களைப்பதித்தான் உலக சமாதானம் காப்பாற்றப் படமுடியும்.  
— லால்பகதூர் சாஸ்திரி
- விருப்பு, வெறுப்பு அற்று அகப்படவுவாதே சுத்த சன்மார்க்கம்.  
— இராமலிங்க அடிகள்.  
தொகுப்பு  
என். குளம்  
புழுமுடி வகுப்பு.

## கும்பகர்ணன்

“விசி சக்கரவர்த்தி” என்றும், “கல்வியிற் பெரியவர் கம்பன்” என்றும் போற்றிப் புகழப் படுபவர் கம்பர். கம்பர், வால்மீகி இராமாயணத்தை முதலாகக் கொண்டு, தீந்தமிழ் நடைமுறையில், தமிழ் மரபிற்கு ஏற்ப, “இராமாயணம்” என்றும் தலைத்த காவியத்தைப் படைத்தார். கம்பரின் கவிநயத்தையும், படைப்பையும், அற்புதமான பாத்திரப் படைப்பையும் கண்டு நாம் வியக்காமல் இருக்க முடியாது.

தந்தை சொல் தவறாத தனையாக இராமனை தீய திட்டியின் விடமன்ன கற்பின் செல்வியும், சீதையையும், சொல்லின் செல்வனாக வாக்க சீதையையும், பண்பின் உறைவிடமாகப் பாத்திர அனுமனையும், பண்பின் சுகரமாகக் குகனையும், படைத்த யும், தப்பின் சுகரமாகக் குகனையும், படைத்த கம்பர், அர்க்கர் குலத்தில் தோன்றிய கும்பகர்ணனையும் மிக அருமையானதொரு பாத்திரமாகப் படைத்துள்ளார்.

கும்பகர்ணன் என்று நாம் நினைத்தவுடன், தீயகாத உறக்கமும், பேருண்டியும், பேருருவும் நம் கண்முன் தோன்றும். கம்பர் காட்டிய சிற்பமும், கும்பகர்ணனின் பண்புகளையும், சிறப்பையும் ஈண்டு காண்போம்.

இராவணன் அழைத்தான் என்றவுடன், அவனிடம் சென்று அவனுடைய அடிகளில் மலகிடந்தது போல் வீழ்ந்து வணங்கினான் என்றும்,

“நின்ற குன்று ஒன்று நீண்ட நெடுங் காலொடுஞ் சென்ற குன்றைத் தழீஇ அன்ன” என்றும், “தொனொடு தோள்செலத் தொடர்ந்து நோக்குறின் நாள்பல கழியுமால்”

என்று இராமன் கூற்றுகவும், கம்பர் கும்பகர்ணனின் தோற்றத்தினைச் சுட்டுமுகமாகவே வலிமையையும், வீரத்தையும் பெறவைக்கிறார்.

உறக்கத்தினின்று விழித்தெழுந்த கும்பகர்ணன், இராவணனுக்கும், இராமனுக்கும் இடையே போர் முண்டு விட்ட செய்தியை அறிந்து,

“திட்டியின் விடமன்ன கற்பின் செல்வியை விட்டாலோ இது விதியின் வன்மையோ”

என்று திகைப்பையும், துயரத்தையும் ஒரு ரோ வெளியிட்டான். அரக்க கும்பகர்ணன் மனித திலும் கற்பின் சிறப்பை உணர்ந்து, வெளிப் படுத்தும் திறன் வியக்கத் தக்கதன்றோ!

அர்க்கர் உள்ளத்திலும் உடல் பிறப்பென்னும் பாசம் துடிப்பதைக் காண்டிரும் இராவணன் தன்னைச் சினந்து பேசியின், போர்க்கோலம் பூண்டவன் “வென்றிவன் வகுவன் என்று உரைக்கிலேன்” என்று கூறும் போதும் அற்றதால் முகத்தினில் கிழித்தல் ஆரிய பெற்றான் விடை” என்று அவன் கூறமிடத்தும் நாமும் கலங்கிக் கண்ணீர் பெருக்காமல் இருக்க இயலாது.

இராவணனை விடுவித்துத்தான் வருதல் இயலாது என்பதை விடணுக்கு உணர்ந்து மிடத்தும், கும்பகர்ணனின் பாச உணர்வை நாம் அறிகிறோம்.

“நீர்க்கோல வாழ்வை நச்சி நெடிநாள் வளர்த்துப் பின்னைப் போர்க்கோலம் செய்து விட்டாற்குயிர் கொடாதற்குப் போடேன்”

என்றும், அதனினும் சிறப்பாகச் செய்தநன்றி மறவாமல், “செஞ்சோற்றுக் கடன்” தீர்க்கத் தடிக்கும் அவனுடைய அறநெஞ்சத்தை எண்ணுங்கால் கண்ணீர் விட்டு அழாத மனித உள்ளங்கள் இருக்க முடியாது.

“ஒருத்தின் முன்னுச்சாதல் உண்டவர்க்குரியதம்மா” என்று செஞ்சோற்றுக்கடன் தீர்க்கும் நெறி, உயிரை விடுவதோடன்றி, அவ்வுயிரையும் தமையனுக்கு முன்மீட்குது. வேண்டும் என்று கும்பகர்ணன் கூறமிட்குது. சுமித்தியையின் கூற்றை நாம் நினைவு கூர்கிறோம். இலக்குவனிடம், இராமனுக்கு முன்னும் உயிர் விடல் வேண்டும் என்பதை, “முன்னம் முடி” என்று கூறுகிறான் சுமித்திகை. இத்தகைய

உயர்ந்த உள்ளத்தை அரக்கர் குல கும்பகர்ணனும் பெற்றுள்ளான்.

மேலும் வீடனனை இராமனிடம் ஏகுமாறு கூறி, அவனைத் தன் மார்போடனைத்து, நின்று நின்று இரங்கி, ஏங்கிக் கண்ணீர் பெருக்கி,

“இன்றெடுந் தவிர்ந் தன்றே உடன் பிறப்பென்பது” எனக் கூறுமிடத்துக் கலங்காத நெஞ்சங்கள் மனித நெஞ்சங்களே அல்ல.

இராமனுடன் போர் புரிந்து, குற்றுயிராக, மரணத்தின் எல்லைவிருக்கும் அத்தருணத்திலும்,

“கையல் நோய்கொடு முடித்தவாதான் என்றும் வரம்பின்றி வாழ்வானுக்கு உய்யுமாறரிது” என்று இராவணனது நிலையை உணர்ந்து துயருற்றான். மேலும் வீடனனுக்காகத் தன்னை யும், தன் குலத்தையும் அழித்த இராமனிடம் அடைக்கலம் வேண்டுகிறான்.

“உம்பியைத்தான் உன்னைத்தான் அனுமனைத்தான் ஒரு பொழுதும் எம்பி பிரியாகை அருளுதியான்

வேண்டினேன்” என்று இராமனிடம் அடைக்கலம் வேண்டி நிற்கிறான்.

## இசையின் தன்மை

“காட்டில் விலங்கறியும், கைக்குழந்தை தானறியும் பாட்டின் கவையதனைப் பாம்பறியும்” — என்ற பாரதியின் பாடல் இசையின் தன்மையை விளக்குகின்றது. செவி வழிப் பாய்ந்து, நம் உள்ளத்தைக் கவரும் இயல்புடையது இசையாகும்.

மக்களின் உயிர் போன்றது இசை. தன்னை மறந்து ஈடுபடுமாறு மனிதனை ஈர்ப்பதில் இசைக்கு இணை இசையே. கண்கவர் வளப்புடை உள்ளங்கவர் கள்வனும் கண்ணனும், தன் இசையால் கேட்போரைத் தன் வயப்படுத்திக்கொண்டான். அவனது இசையை மாண்பு மட்டுமல்லாது பறவையினங்களும், விலங்கினங்களும் கூடச் செவிகாத்தும் கேட்டு இன்புற்றன.

“கண்ணன் குழலிசைத்த பொழுது, பறவையினங்கள் தம் கூட்டை விட்டு வெளிப் போந்து, அவனைச் சூழ்ந்து நின்று, அவனிசையில் மயங்கிச் சாய்ந்து, செவிகளைக் கூட அசைக்காமல், கண்ணனின் இசையில் மயங்கி நின்றன. மான் இனங்கள் தாம் மேய்தலை மறந்து கறித்த புல் கடைவாய் வழியே சிந்த, இருபுறமும் அசையாது ஓவியத்தில் தீட்டப்பெற்றது போல்

நெயில் மயங்கி நின்றன என்பதைப் பெரியாழ்வாரின் திருமொழி, “கோவிந்தன் குழல்கொடு ஊதினபோது.....”

பறவையின் கணங்கள் கூடுதுறந்து வந்து சூழ்ந்து படுகாடு கிடப்பக் கறவையின் கணங்கள் கால் பரப்பிட்டுக் கவிழ்த்திறங்கிச் செயாட்டக் கில்லாவே” என்ற செய்யுளடிகளாலும்,

“மருண்டு மான் கணங்கள் மேய்கை மறந்து மேய்ந்த புல்லும் கடைவாய் வழி சோர இரண்டு பாடும் துளங்காப்புடை பெயரா எழுது சித்திரங்கள் போல நின்றவே”

என்ற செய்யுளடிகளாலும் விளங்குகின்றது. ஒரு பெரிய மலையில் மதயானை யொன்று கட்டுப்பாடின்றிப் பிளிறியபடி ஓடி வந்தது. ஒரு தூள்புளத்தைக் கண்டு அங்குக் கதிரை உண்ணும் நோக்கத்துடன் அப்புளத்துள் நுழைந்தது. அப்புளத்தை ஒரு இளம் பெண் காத்துவந்தாள். அவள் சிறுநீராடிவிட்டுத் தன் கையைக் கோதியவாறு. குறிஞ்சிப் பண்ணை கசைத்துக்கொண்டு அப்புளத்துப் பரணின்மேல் குஞ்சியிக்குமகநடை பயில்கின்றார். தினைக்கதிரை உண்ண வந்த அம்மதயானை, தனித்தமிட்க் குறிஞ்சிப்பண்ணைக் கேட்டவுடன், செயல் மறந்து, தன் வசமிழந்து, தன் பசியையும் பாராட்டாது அப்பிசைக்குக் கட்டுப்பட்டு நின்ற நிலையை,

“ஓலியல் வார்மயிர் உளரிளள் கொடிச்சி பெருவரை மருங்கில் குறிஞ்சி பாடக் குரலும் கொள்ளாது நிலையினும் பெயராது படாஅப் பைங்கண் பாடுபெற்றாய் என மறம்பயில் மழகளிறு உறங்கும்.”

என்ற அகநானூற்றுடிகள் விளக்கி நிற்கின்றன. விலங்குகள் மட்டுமன்றிக் கடவுளரும் இசை வயப்படுவர். “வேயுறு தோளி பங்கன் விடமுண்ட கண்டன் பிக நல்ல வீணை தடவி” என்றும்,

“எம்மிறை வீணை வாசிக்குமே”

என்றும், தேவாரம் கூறுகின்றது.

“ஏழிசையாய் இசைப் பயனும்”

என்று பாடிய நம்பியாரூரரை இறைவன், “நம்மைப் புகழ்ந்து நற்றமிழ்ப் பாமாலை பாடிப் புனைக” என்று தம் விருப்பினை அறிவித்துத் தம்மீது பாடச் சொல்கின்றார். இதனை,

“..... மண்மேல் நம்மைச் சொற்றமிழ் பாடுகென்றார் சூமரைப் பாடும் வாயார்”

என்ற பெரிய புராண அடிகளால் அறியலாம். இவற்றால் இசை, மாணுடரை மட்டுமின்றிக் கடவுளரையும், விலங்குகளையும், பறவைகளையும் தன் வயப்படுத்தும் தன்மையது என்று அறியலாம்.

—ரா. சு. வசந்தவல்லி, இளங்கலை முதலாண்டு.

“பாட்டினைப் போல் ஆச்சரியம் பாரின் மிசை இல்லையடா”

—பாரதியார்.

# வெண்ணிலவில்

நிலங்களில் இறங்குகின்றேன். சுற்றும்முற்றும் பார்த்துகின்றேன். பூமியில் மலைமீயும் அருவியும், காடும், கடலும், வயலும் பச்சையும் பசிய காட்சிகளும் அழகுற அமைந்திருப்பது போலச் சந்திரனில் அவ்வளவு அழகாக அமைந்திருக்கவில்லை. மலைகளும் பாறைகளும் எங்கும் காணப்படுகின்றன. சந்திரப் பரப்பில் உலவுகின்றேன். அங்கும் இங்குமாகச் சுமார் நூறு பேர்கள் அங்கிருக்கின்றனர். அமெரிக்கர், ஆங்கிலேயர், உருசியர், இந்தியர், சீனர், சப்பானியர், மேற்கிந்தியர், ஆஸ்திரேலியர் போன்ற பலர் அங்கு இருக்கின்றனர். அவர்களை யெல்லாம் பார்த்துக்கொண்டே வருகின்றேன்.

அமெரிக்கர் இருவர் உரையாடுகின்றனர். அவர்கள் உரையாடல் வியட்டும் போர் பற்றியே இருக்கின்றது. சேச்சே! தன்னென்ற திக்களுக்கு வந்தும் இத்தகைய போர்ப் பேச்சே தானா? அவர்களைக் கடந்து சென்றுகொண்டிருக்கிறேன். மற்றொரு உரையாடல் என் காதித் விழுகின்றது. 'இளவரசர், இளவரசர்' என்பதை அப்பச்சுஓ! அவர்கள் ஆங்கிலேயர் போலும். இளவரசர்க்குப் பட்டஞ்சூட்டி இத்துணை நாட்களாகியும் இவர்கள் இளவரசரைப் பற்றியே பேசிக்கொள்கின்றனரே! இளவரசரின் மீதுதான் இவர்களுக்கு எத்துணை அன்பு!

மேலே என் கால்கள் நடக்கின்றன. அங்குச் சில மனிதர்கள் ஏதோ செய்துகொண்டிருக்கின்றனர். பேச்சையே காணோமே! ஓகோ இவர்கள் சப்பானியர்கள் இந்தப் பாறைகளை என்ன செய்யலாம்? ஏது செய்யலாம் என்று ஆராய்கின்றார்கள் போலும். அவர்களைத் தொல்லைப்படுத்துவானேன் என்ற நல்லெண்ணத்துடன் அவர்களை விட்டு மேலே நடக்கின்றேன். 'சந்திரனிலும் நாங்கள் தான் கிரிக்கெட் சாம்பியன்கள்' என்று மார்தட்டிக் கொள்கின்றனரே இவர்கள் மேற்கிந்தியர்கள் அல்லவா?

சந்திரனில் புதுப்புதுச் செய்திகள் கேட்க முடியாமல் மீண்டும் இந்தப் பூமியின் செய்திகளையே ஒலிபரப்புகின்றனரே என்று வருந்திச்

சென்றுகொண்டிருக்கும் என்னைத் தேடி வந்தால், மக்கள் எங்களைக் கண்டு கொள்வதற்காகத்தான் அந்த அடைபெயலாம் தேவையில்லை என்று எங்கள் தலைவர் அறிக்கை விட்டு விட்டார்.

சென்றுகொண்டிருக்கும் என்னைத் தேடி வந்தால், மக்கள் எங்களைக் கண்டு கொள்வதற்காகத்தான் அந்த அடைபெயலாம் தேவையில்லை என்று எங்கள் தலைவர் அறிக்கை விட்டு விட்டார்.

சென்றுகொண்டிருக்கும் என்னைத் தேடி வந்தால், மக்கள் எங்களைக் கண்டு கொள்வதற்காகத்தான் அந்த அடைபெயலாம் தேவையில்லை என்று எங்கள் தலைவர் அறிக்கை விட்டு விட்டார்.

சற்றுத் தொலைவில் ஒரு மனிதர் திக்கைக் கொண்டிருக்கிறார். அவர் யாரோ என்று உற்று நோக்குகின்றேன். அவர் நிச்சயம் பூமியிலிருந்து வந்த மனிதரல்ல என்பதை அவர் தலைநின்று கிரீடம் போன்றவை எடுத்துக் காட்டுகின்றன. மௌன் அவரை அணுகுகின்றேன். அவர் தலைலோகத்திலிருந்து வருகின்றவர் போலும் கண்கள் இமைக்கவில்லை. ஆனால் கால்கள் அவை என் கால்களைப் போன்று தரையில் பொருந்தியிருக்கின்றன. ஐயம் தலைதூக்குகின்றன கேள்விக்களைக் கொடுத்ததொடுக்கத் தொடங்குகின்றேன்.

நான் - நீங்கள் யார்?  
நின்றிருந்தவர் - நான் தேவலோகத்திலிருந்து தலைவர் இந்நிரரால், இங்கிருந்து தலைவரிரட்ட அணைப்பப்பட்டவன்.

நான் - என்ன! தலைவரிரட்ட வந்தீர்களா? ஆமாம், தேவர்களுக்குத் தரையில் காள் பாவாது, மலைவாடாது, கண் இமைக்காத என்று கேள்விப்பட்டிருக்கிறேன். ஆனால் தங்கள் கால்கள் தரையில் பட்டிக்கொண்டிருக்கின்றனவே?

இதைக்கேட்டு அவர் புன்னகை பூக்கின்றார்.

பூமிக்கு நாங்கள் எங்களைக் கண்டு கொள்வதற்காகத்தான் அந்த அடைபெயலாம் தேவையில்லை என்று எங்கள் தலைவர் அறிக்கை விட்டு விட்டார்.

ஆமாம், தலைவரே சேகரிக்க வந்ததாகக் கூறுகின்றீர்களே, இதற்கு முன் சந்திரனுக்கு வந்ததில்லையா?

ஆதலையேன் கேட்கிறீர்கள். இந்த மனிதர்கள் என்னென்ன செய்கிறார்கள் பாருங்கள். நாங்கள் பாட்டுக்கு நிம்மதியாக இருந்திருப்போம். இந்த வேலைகெட்ட மனிதர் சந்திரனுக்குப் போகிறோம், சந்திரனுக்குப் போகிறோம் என்று இங்கு வந்தார் மீட்டர் அதுவல்ல வந்த விளைதான் இது. மீட்டர் அதுவல்ல வந்த விளைதான் இது. மீட்டர் அதுவல்ல வந்த விளைதான் இது. மீட்டர் அதுவல்ல வந்த விளைதான் இது.

ஐயோ, பாவம்! பூமியில் சொல்கிறீர்கள் என்று கூறுகிறீர்களே, அது எப்படி உங்களுக்குத் தெரிந்தது?

எங்கள் உலகத்தில் 'மண்ணுலக ஏடு' என்ற பத்திரிகையொன்று (அண்மைக் காலமாகத்தான்) வருகின்றது. அதிலிருந்து தான் இந்தச் செய்திகளை அறிந்தேன்.

ஓகோ! பத்திரிகை மூலமாகத்தான் அறிந்தீர்களா? நாங்கள் முன்பே சந்திரனுக்கு வந்துவிட்டோம் என்று குறைபட்டுக் கொள்கிறீர்களே, நீங்கள் தான் முன்பே போவதற்கு என்ன? இப்போதும் ஒன்றும் குறைந்து விடவில்லை. இன்னும் செவ்வாய், புதன் என்று பல கிரகங்களுக்குச் செல்ல

நாங்கள் திட்டமிட்டிருக்கின்றோம். எங்களுக்கு முன் நீங்கள் தான் அங்கு போங்களேன்.

தேவர்-சரிதான். நாங்கள் போனால் என்ன தெரியும்? மனிதர்கள் சந்திரனுக்குப் போனது போல் நாங்கள் போயிருந்தால் அத்தனைச் சிறப்பாக இருந்திராது காரணம் அது எங்கள் உலகத்தில் மட்டுமே அடிபட்டிருக்கும். மேலும் நீங்கள் போய்ச் செய்தி கொண்டு வந்தால்தானே அதை வைத்துக்கொண்டு நாங்கள் போகமுடியும்.

நான் - ஏன் நீங்கள் முயற்சி செய்தால் என்ன? தேவர்-அது எங்களால் முடியாத செயல். (மெதுவாக) நாங்கள் இப்பொழுது பயந்து கொண்டிருக்கின்றோம்.

நான் - ஏன்? தேவர்-சிறிது நாட்களில் எங்கள் இருப்பிடத்திற்கு நீங்கள் வந்தாலும் வரலாம். என்ன செய்வது?

நான் - இதில் பயப்பட என்ன இருக்கிறது? நாங்கள் அங்கு வந்தால் நீங்கள் பூமிக்கு வருங்கள். எங்கள் பூமிமல் என்னென்ன வெல்லாம் இருக்கின்றன தெரியுமா?

தேவர்-பூமியைப்பற்றி எனக்குத் தெரியும். நாங்கள் அங்கு வந்தால் எங்கள் தலைவரின் மதிப்புக் குறைந்து விடுமே! ஐயையோ, தலைவர் என்றதும் அவரது கட்டளை நிகழிக்கு வருகின்றது நான் என் பணியைத் தொடரட்டுமா?

நான் - தொடருங்கள், தொடருங்கள் விவரங்களைக் காண வேண்டுமானால் எங்கள் உலகப் பத்திரிகைகளைப் படியுங்கள் வரட்டுமா? இதுவரை பதில் கூறியதற்கு நன்றி, வணக்கம்.

தேவர்-வணக்கர், போய்வாருங்கள்.

சுரீர் என்று உடம்பில் உறுத்தியது. அலறி அடித்துக்கொண்டு எழுந்தேன். கண் திறந்து பார்த்தால் நான் இருந்தது என் அறை சாளரத்தின் வழியே கதிரவன் தன் கதீர்களை அனுப்பி என்னைத் துயில் எழுப்புவித்தான் போலும். அப்படியென்றால் நான் கண்டதெல்லாம் கனவு தானா? எவ்வளவு பெரிய கனவு? இரவு எட்டு மணிக்கு உறங்கிக் காலை எட்டு மணிக்கு எழுந்தால்

இத்தனை பெரிய கனவு ஏன் வராது வெண்ணிலவுப் பயணத்தைப் பற்றி ஒரு கட்டுரை எழுத வேண்டும் என்று ஆசிரியர் கூறிப்படுகிற விளைவுதான் இந்தக் 'சந்திரக்கனவு' என என்னை சிரித்தபடியே கல்லூரிக்குக் கிளம்பத்தயாராவதற்கு முனைந்தேன்.

ந. ச. மாதேசுவரி  
இளங்கலை முதலாண்டு

“சந்திர மண்டலத்தியல் கண்டு தெளிவோம்”

(பாரசி)

உங்களுக்குத் தெரியுமா?

அந்தியிலே மலராவேன்  
அம்புலியின் துணையாவேன்  
அகையிலா நீரில் நான் வாழ்வேன்!  
நான் யார்?

[ஐஐஐ]

அழகான கோட்டைக்குள்ளே  
போக வழியுண்டு  
திரும்ப வழியில்லை!

அது என்ன?

[ஐஐஐஐஐஐ]

மணக்காத மலர் மங்கை சூடாத மலர்  
சிறுவர் முதல் பெரியவர் வரை  
விரும்பி வாங்கும் மலர்!

அது என்ன மலர்?

[ஐஐஐஐஐஐஐஐ]

சே. மங்களம்.  
புகழக வகுப்பு.

முதல் நான்கு எழுத்திருந்தால் வீடுகட்டும் பொருளாகும்;  
கடை மூன்று எழுத்திருந்தால் துணியின் வகையாகும்;  
மூன்றாம் நான்காம் எழுத்திருந்தால் ஜடப்பொருளாகும்;  
மூன்றாம் எழுத்தும் கடையிரு எழுத்துமிருந்தால் ஏவற்சொல்லாம்;  
முதலாம் நான்காம் எழுத்திருந்தால் உடலின் துண்ணியிரிவாம்;  
கூறுவீர் அவ்வூர் பெயரை. -

[ஐஐஐஐஐஐஐஐ]

கடை ஐந்து எழுத்திருந்தால் பெண்ணின் பெயராம்;  
முதல் எழுத்தும் கடையிரு எழுத்தும் இருந்தால் சமயத்தின் மறு பெயராம்;  
மூன்றாம் எழுத்தும் கடையிரு எழுத்தும் இருந்தால் தேரின் மறு பெயராம்;  
சொல்வீர் அம்மலரின் பெயரை:-

[ஐஐஐஐஐஐஐஐஐஐ]

வெ. பூமா,  
புகழக வகுப்பு.

HINDI  
&  
SANSKRIT SECTIONS

# भारत का अमर पुष्प

MANORAMA, P. U. C. D-Batch.

खिला एक मंजुल पुष्पवर,  
भव्य भारत के चयन में।  
मँढ़राने लगा मुस्कराकर,  
शीत मंद सत्यापवन में ॥

नीर सिंचन हुआ था उसका,  
अहिंसा - सागर जल से।  
खिलकर पूर्ण सत्य सौरभ का,  
दान करने लगा उदार दिल से ॥

आकर्षित किया मन वसुधा का,  
अपनी मंजुता औ' सौन्दर्य से।  
पुलकित हुआ अंग अंग वसुधा का,  
हे सुमन ! तेरे निराले रंग से ॥

था कोमल तू तन से,  
पर मन मजबूत चट्टान था।  
आँधी वर्षा व तूफान से,  
कभी न डरनेवाला था ॥

सत्य व अहिंसा के सौरभ से,  
तूने झुका दिया अंग्रेजों को ।  
मधुरता व सौन्दर्य से दिया,  
भगा भारत से दुश्मनों को ॥

बहने लगे अश्रु के सागर,  
यह शोक समाचार पाकर ।  
फैली शून्यता भारतीय चमन में,  
छाया अंधेरा उषा के आंगन में ॥

पर आज भी उस पुष्प की सुगंध,  
महक रही है भारतीय उद्यान में ।  
विस्त्रित होगी यह अद्भुत महक,  
विश्व-भर में, भविष्य-काल में ॥

तेरी यादें अमर रहेंगी जहाँ में भी,  
हे सुमन ! तू कौन सी अमरात्मा थी ?  
तू ही है परमात्मा के संदेशवाहक,  
तू ही है पूज्य युग-पुरुष महात्मा-गाँधी ॥

## आशिष

SAVITRI, B.A. I Year.

कौन सड़क और उस पर रात का सन्नाटा ।  
तो अब एक निस्तब्धता-सी छा रही थी । रात  
कालिमा को आकाश पर छाये बादलों ने और  
अन्धकारमय बना दिया था । इस अन्धकार को  
तो हुए डा० अनिल के मकान की बत्ती जल  
रही थी ।

डा० अनिल और उनकी पत्नी स्मिता अपने  
कमरे के पुत्र सुधीर के पास चिंतित बैठे हुए थे ।  
तीन चार दिन से तेज ज्वर ने बालक पर कब्जा  
कर रखा था । डा० अनिल कुदरत पर विजय पाने  
के लिये तीन दिन से अपनी सारी शक्ति लगा रहे  
थे । आज मानवीय शक्ति और कुदरत के बीच मानों  
युद्ध हो रहा था । अंत में तीन दिन से पराजित  
रहे कुदरत पर आज मानवी शक्ति विजय  
पाने में सफल हुई थी । यद्यपि सुधीर का ज्वर थोड़ा  
कम हुआ था फिर भी बालक खतरे से बाहर  
न था ।

इसी समय डाक्टर साहब, डाक्टर साहब कहते हुए  
द्वार खटखटा रहा था । नौकर ने दरवाजा  
खोला तो सामने एक वृद्ध खड़ा था । बहुत देर  
रुलने से वह थक गया था । आकर डाक्टर से कहने  
लगा, "डाक्टर साहब आप जल्दी चलिए मेरा  
किशोरा जवान बेटा मृत्यु और जीवन के बीच लटक  
रहा है । अगर उसे कुछ हो गया तो मैं कहीं का  
न रहूँगा ।"

"मैं अब आ नहीं सकता । मेरा अपना पुत्र भी  
तो अब बुखार में तड़प रहा है । आप कोई अन्य  
डाक्टर को ले जाइये ।" डाक्टर ने कुछ रुवाई से  
जवाब दिया ।

"डाक्टर साहब मुझ गरीब पर रहम कीजिए ।  
इतनी रात गये मैं कहाँ जाऊँ? पास में तो कोई  
डाक्टर नहीं है । अन्य डाक्टर साहब का मकान  
तो पाँच मील की दूरी पर है । अब मुझ में शक्ति  
नहीं है कि उतना रास्ता काट सकूँ । कृपया आप  
चलिये ।" वृद्ध की आँखें आँसुओं से छलक आयीं ।

"एक वार तो कह दिया, मैं अपने पुत्र को ऐसी  
हालत में छोड़कर नहीं आ सकता ।" कुछ गुस्से से  
डाक्टर ने जवाब दिया । वृद्ध के अनुनय विनय, आँसू  
या करुणा स्वर, पत्थर हृदय को पिघल न सके ।

गंगावाई यह संवाद सुन रही थी । उनको लगा  
पुत्रप्रेम ने अनिल को अपने कर्तव्य से विमुख बना  
दिया है । उनको अपने पति के अंतिम शब्द याद  
आये । "गंगा, अनिल को पढ़ाकर डाक्टर बनाना  
और उसे गरीब मानुष्यों, जिन्हें पहनने को न पूरे  
वस्त्र हैं और खाने को न पूरा अन्न है उनकी सेवा  
करने का आदेश देना । उनकी आशिष से ही  
पारिवारिक जीवन सुखमय बनेगा ।"

वृद्ध जो निराश होकर जा रहा था अचानक  
गंगावाई का स्वर सुनकर रुक गया और धीरे-धीरे  
वापिस लौट आया । गंगावाई पुत्र से कह रही थी,  
"गंगा, वापिस लौट आया । गंगावाई पुत्र से कह रही थी,

'अनिल, डाक्टर बनकर अपने कर्तव्य को भूल जाना ठीक नहीं है। उस बेचारे वृद्ध का एकमात्र सहारा थोड़ी घड़ियों के विलंब से टूट सकता है। तेरा धर्म मनुष्य को जिंदगी प्रदान करना है न कि उनकी मृत्यु का कारण बनना। पुत्रप्रेम के तनाव में बहकर तू डाक्टर जैसे पवित्र व्यवसाय पर कालिख न लगा। तू सुधीर की चिंता छोड़ दे। मैं और बहू दोनों उसकी देखभाल करेंगी। उसका ज्वर अब तो थोड़ा नरम हुआ है। मुझे विश्वास है, तेरे लौट आने तक उसे कुछ भी नहीं होगा। गरीबों की सेवा

करना तेरा कर्तव्य है। यह भी संभव है कि तेरा की आशिष से ही अपना सुधीर अच्छा हो जाय। तुम शीघ्र इस वृद्ध के साथ जाओ।" माँ के शब्द मानों अनिल को अंधकार से मुक्त में ले आये। अपने कर्तव्य से विचलित होने के बच गया। तुरंत वह वृद्ध के साथ गाँव की ओर चल दिया। गंगाबाई ने दोनों को अंधकार ओझल होते देख संतोष की साँस ली। कहने की आवश्यकता नहीं है कि सुधीर दिन से स्वस्थ होने लगा।

## परीक्षा

SHARADA DEVI P. U. C. D-Batch.

हुई परीक्षा पीछा छूटा;  
अब तो चिन्ता दूर हुई।  
जैसे होने थे पर्चे, हुए;  
अब उनका क्यों फिक्र करें?

खेलें कूदें मौज उड़ायें;  
और किताबें बाँध धरें।  
बहुत परिश्रम किया उन दिनों;  
बहुत दिमाग़ थकाया था।

परीक्षा-भूत सवार था सिर पर;  
नीन्द उसी ने छीनी थी।  
बीते वे दुख के सब दिन;  
अब हँसने के दिन आये हैं ॥

## एक भिखारी की आत्म कहानी

KUSUM BAGADI, P. U. C. A-Batch.

बची चौकिए नहीं। जैसे आपको मेरी कहानी नहीं होगी। फिर भी मैं कोई दिलचस्पी नहीं हूँ। मैं मजदूरी करने में कोई सुनियेगा न। जैसे मेरा नाम दीनानाथ था, पर लोग मुझ गरीब को दीनू कहते थे। मैं मजदूरी पर जाता था। उन दिनों कड़ा श्रम करता। सुबह शाम अपने छोटे से कुटुम्ब के लिए यानी अपनी बीबी व बच्चे के लिए पेट भर लेती मिल जाती। हमें संतोष था।

ईश्वर का प्रकोप हुआ। चेचक में मेरी आँखें बली गयी। मैं मजदूरी करने में असमर्थ हो गया। मेरी औरत ने तब मजदूरी कर दी। जरा लगी तो बढ़ गयी। परन्तु काम चल जाता था। तीन वर्ष की बच्ची को मैं घर में सहाले रखता। मेरी औरत बोझा ढोने का काम करती थी और हमारा पेट पालती थी। भगवान को यह भी बहुत दिन मंजूर नहीं हुआ। हैजा आया और मेरी औरत को छीन ले गया।

मेरी बच्ची तब चार वर्ष की थी और मैं था अंधा। कोई सहारा नहीं था। भूख बड़ी बुरी होती है। मन मानकर भीख माँगनी शुरू करनी पड़ी। माँगने का पहला अनुभव भी क्या ही विचित्र लगता था? ग्लानी से डूब मरूँ, किन्तु मैंने मरने के लिए नहीं, जीने के लिए आरम्भ किया था। अतः मैं जीवित रहा; यद्यपि मेरी आत्मा मर चुकी थी। एक दोहे में रहीम जी ने कहा है।

रहिमन वे नर मर चुके, जे कहूँ माँगन जाहिं ।  
उतने पहले वे मुए, जिन मुख निकसत नाहिं ॥  
मुझे इस दोहे का प्रायः स्मरण हो आया था, जब पहले मैंने माँगना आरंभ किया था।

अब मैं भिखारी हूँ, अंधा भिखारी। इस दीनानाथ को अब दीनू के नाम से भी कोई नहीं जानता। मेरी बच्ची मेरी लकड़ी पकड़कर मुझे रास्ता बताती है। मैं गलियों में जा जाकर भीख माँगता हूँ; मंदिर के बाहर बैठा हूँ। मैं गिड़-गिड़ाता हूँ। नाक-भौं की सिकुडन भी देख नहीं पाता। कभी दयालु लोग बड़ी दया भी करते हैं। कोई रोटी-साग भी देते हैं। कोई कभी फटे पुराने कपड़े भी मुझे व मेरी बच्ची के लिए देते हैं।

मैं जानता हूँ, मेरी श्रेणी के दूसरे लोग बच्चों को नचाकर या सिनेमा के गीत गाने को कहकर भीख माँगते हैं। कोई लोग दोग दोग दिखाकर भीख माँगते हैं। पर यह मुझे पसंद नहीं है। मैं ऐसे लोगों से नफरत करता हूँ। सच पूछो तो ऐसे लोगों के कारण ही, जनता के मन में भीख माँगने वालों के प्रति श्रृणा हो जाती है।

मैं जानता हूँ कि सरकार शीघ्र ही कोई ऐसी संस्था खोलेवाली है जिसमें अंधे अंधे भिखारियों को रखा जायेगा। और उन्हें, उनके योग्य काम भी करने को दिया जायेगा। मैं उस दिन के इंतजार

में हूँ। ताकि मैं भी फिर से कुछ मेहनत का काम कर सकूँ और इस भीख माँगने से छुटकारा पा सकूँ। अगर आप सोचते हैं कि मैं मेहनत से डरता हूँ, तो गलत है। सुबह निकला हूँ, दिन भर घूमता और गिड़गिड़ाता, एक-एक स्थान पर ठहरता-ठहरता शाम तक अपने व बच्ची के गुजारे के लिए इकाड़ा कर लेता हूँ इससे शारीरिक कष्ट के साथ-साथ मानसिक कष्ट भी बड़ा होता है।

## चतुर बुढ़िया

P. VIJAYA, P. U. C. D-Batch.

राजा भोज मालव का राजा था। वह एक कवि भी था। उसके दरबार में कई कलाकर भी थे। एक दिन शाम को वह वेष बदलकर अकेले घूमने निकला। नगर के बाहर बहुत दूर गया। अंधेरा होने लगा और वह अपना रास्ता भूल गया।

उसके सामने एक बूढ़ी आ रही थी। उसके सिर पर लकड़ियों का गट्टा था। राजा ने उससे पूछा, “अरी बुढ़िया! यह सड़क कहाँ जाती है?” बूढ़ी ने कहा, “ओ मूर्ख, यह सड़क कहीं नहीं जाती। यहाँ है। तुम कहाँ जाना चाहते हो?”

राजा तिलमिला उठा। उसने फिर पूछा, “तुम

आपका भला हा जो आपने मेरी कहानी सुनी। आप सचमुच दयालु है। और दया धर्म का मूल है, पाप मूल अभिमान। तुलसी दया न छोड़िये, जब तक घट में धान। अगर आप यह नहीं चाहते कि कोई भीख माँगे तो हमें घृणा से नहीं, परन्तु दया से अपनाइये। हमें हमारे लायक काम दिलवाइये। वस आराम राम भला करें।

क्यों लकड़ी ढोती हो?” बूढ़ी ने कहा, “मेरे पिता ने मेरे लिए मालव राज्य नहीं छोड़ा है।” राजा को अचरज हुआ। उसने कहा, “माँ, तुम चतुर हो। विदुषी भी हो। तुमने मुझे पहचान लिया। क्या, राजा को मूर्ख कहकर अपमानित करना उचित है?”

बूढ़ी ने जवाब दिया, “अपने से अधिक उम्रवाली औरत को “माँ” न कहकर “बुढ़िया” कहना उचित है? आदर करना सीखो, तभी आदर पा सकते हो।”

राजा लज्जित हुआ। उसका घमंड दूर हुआ। उसने बूढ़ी माँ से क्षमा माँगी।

## शंखलिखितों

By रा. पद्मा

शंखलिखितश्च द्वौ भ्रातरौ। तौ पृथक् पृथक् इति। इदं तु लिखितः नाङ्गीचकार। तेन निर्बन्धितः सुद्युम्नः तमेव अपृच्छत् कियत् दण्डनं तस्मै दीयताम् इति। लिखितः अवदत् हे राजन्! मम करौ एव फलानि चोरयितुं उपकारिणौ अभवताम्। तेन मे करयोः छेदनदण्डनाय आज्ञापय इति। राजा सुद्युम्नः तथैव आज्ञापयामास। अथ दण्डनं प्राप्तः लिखितः वृत्तान्तं शंखाय कथयितुं तत्स्थानं प्राप्तवान्। तस्यागमनं ज्ञात्वा शंखः तं अलिङ्ग्य अवोचत्— भ्रातः! त्वं महानिपुणः सकलधर्मान् ज्ञायसे। परन्तु त्वं आज्ञां विना कस्यापि वस्तु मा स्पृशेः इति इमं धर्मकथं विस्मरसि?। अतः ते तं बोधयितुं तव दण्डनाय आज्ञापितोऽसि। तेन मा कुप्य। परन्तु इदानीं समीपवर्तिनीं बाहुदां नदीं प्राप्य स्नात्वा प्रत्यागच्छ इति अवोचत्। लिखितः तथैव अकरोत्। सपदि तस्य करौ पुनः अवर्धतां। तेन अतीव तुष्टस्सन् स्वभ्रातरं प्राप्तवान्। इमां कथां महामारते व्यासः वदति। स्वभ्रातुः वस्त्वपि तस्य आज्ञां विना मा स्पृशेत् इति नीतिः कृष्णद्वैपायनेन बोध्यते। तेन कोपि परवस्तूनि मनसापि मा स्पृशेत् इति च बोध्यते।

## संस्कृत श्लोकेषु सख्याः

By M. S. SUSILA I. B. A. (ECO)

१. अपारे काव्यसंसारे कविः एकः प्रजापतिः ।  
यथास्मै रोचते विश्वं तथैव परिवर्तते ॥
२. प्रथमे ना जिता विद्या द्वितीये ना जितं धनम् ।  
तृतीये ना जितं पुण्यं चतुर्थे किं करिष्यति ॥
३. उपमा कालिदासस्य भारवेरर्थगौरवम् ।  
दण्डिनः पदलालित्यं माघे सन्ति त्रयो गुणाः ॥
४. गुरुशुश्रूषया विद्या पुष्कलेन धनेन वा ।  
अथवा विद्यया विद्या चतुर्थो नोपलभ्यते ॥
५. पञ्च सूना गुहस्थस्य चुली पेषण्युपस्करः ।  
खण्डनी चोदकुम्भश्च वच्यते यास्तु वाहयन् ॥
६. ददाति प्रतिगृह्णाति गुह्यमाख्याति पृच्छति ।  
भुङ्क्ते भोजयतेचैवं षड्विधं बन्धुलक्षणम् ॥
७. आदौ माता गुरोः पत्नी ब्राह्मणी राजपत्निका ।  
धनुर्घात्री तथा पृथ्वी सप्तैते मातरः स्मृताः ॥
८. शृङ्गारहास्यकरुणा रौद्रवीरभयानकाः ।  
वीमत्साद्भुतसंज्ञौ चेत्यष्टौ चापि रसाः स्मृताः ।
९. धन्वन्तरिक्षपणकामरसिंहशंकु —  
वेतालभट्टघटकपर्कालिदासाः ।  
ख्यातो बराहमहिरो नृपतेः सभायां  
रत्नानि वै वररुचिर्नव विक्रमस्य ॥
१०. नाटकं सप्रकरणं भाणः प्रहसनं डिमः  
व्यायोगसमवाकारौ वीथ्यङ्गैर्हामृगा दश ॥

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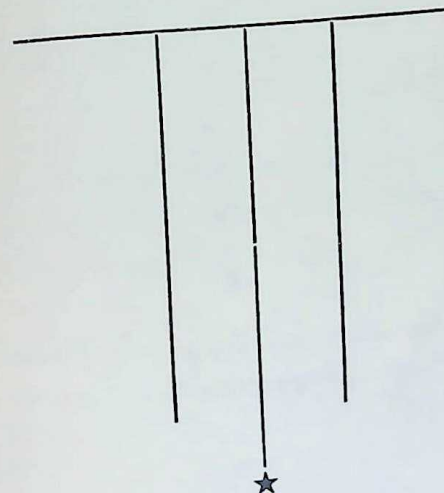
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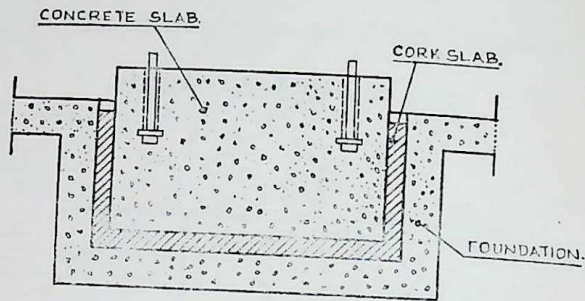
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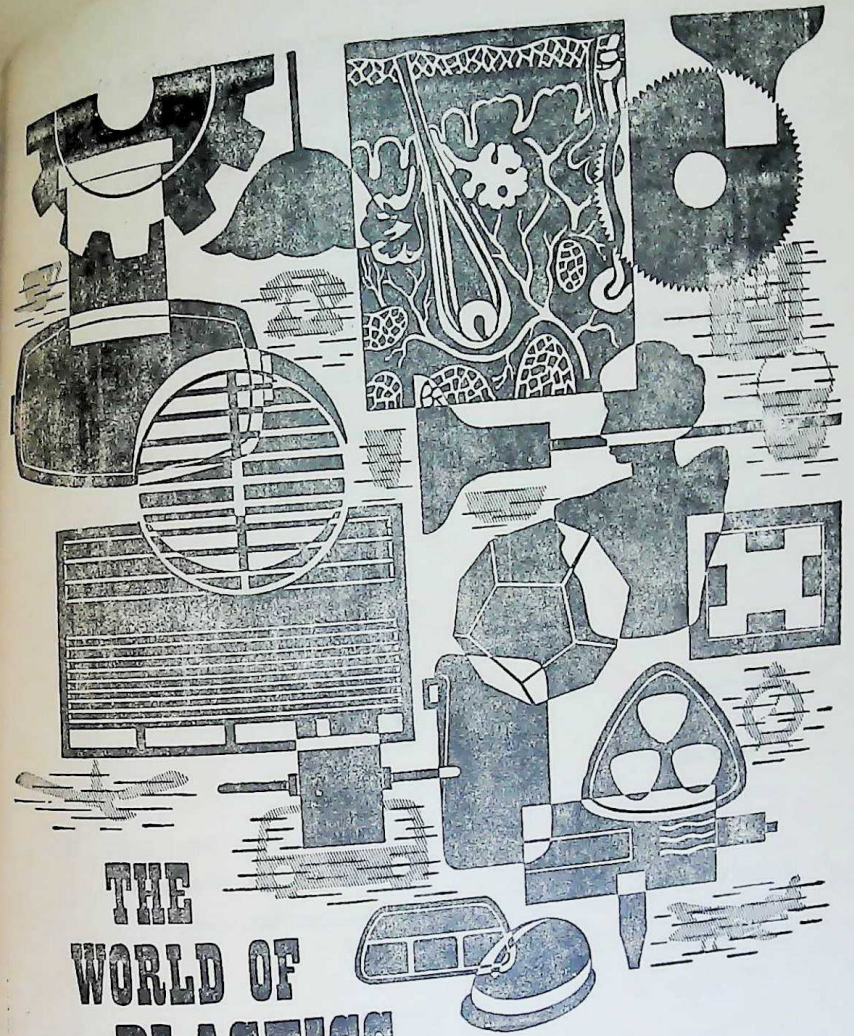
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Statement about ownership and other particulars about  
**SHRIMATI DEV KUNWAR NANALAL BHATT**  
**VAISHNAV COLLEGE MAGAZINE**

FORM IV

(See Rule 8)

1. Place of Publication ... Shrimati Dev Kunwar Nanalal Bhatt  
Vaishnav College Magazine, Madras-44.
2. Periodicity of its Publication ... Annual
3. Printer's Name ... Sri M. S. Srinivasan.  
Nationality ... Indian  
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Station Road,  
Chromepet, Madras-44.
4. Publisher's Name ... Mrs. Sarojini Natarajan,  
Nationality ... Indian Principal  
Address ... Principal, Shrimati Dev Kunwar Nanalal Bhatt  
Vaishnav College, Madras-44.
5. Editor's Name ... Mrs. Sarojini Natarajan,  
Nationality ... Indian Principal  
Address ... Principal, Shrimati Dev Kunwar Nanalal Bhatt  
Vaishnav College, Madras-44.
6. Names and addresses of individuals }  
who own the newspaper and part- } Shrimati Dev Kunwar Nanalal Bhatt  
ners or share-holders holding more } Vaishnav College, Madras-44.  
than one per cent of the total capital.

I, Mrs. Sarojini Natarajan, hereby declare that the particulars given above are true to the best of my knowledge and belief.

(Sd.) SAROJINI NATARAJAN  
(Signature of Publisher)