



Shrimathi  
Devkunvar Nanalal Bhatt  
Vaishnav College  
For Women  
Madras - 600 044



**MAGAZINE**

Vol. X  
1978

Shrimathi Devkunvar Nanalal Bhatt  
Vaishnav College For Women  
Madras - 44



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## THE COLLEGE CREST

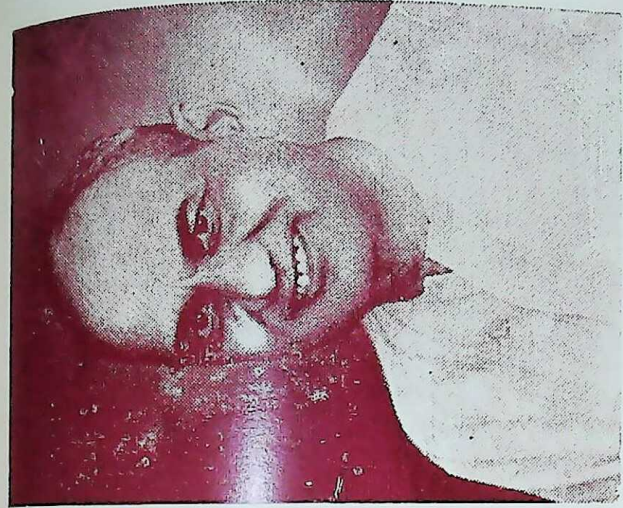
The College Crest is enshrined within a lotus in full bloom to represent the cult of devotion preached by Maha Prabhu Shri Vallabhacharya. At the centre of the Crest is sacrificial fire, which symbolises the Lord Himself, ("Yagno Vai Vishnu") The Lord is reached by the three steps of the altar signifying **KSHARA, AKSHARA** and **POORNA PURUSHOTHAMA**. The volume at the foot of the altar stands for the Book 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 Revered Founder-Chairman With His Wife**



Shrimathi DEVKUNVAR NANALAL BHATT



Shri NANALAL BHATT

.. May they enjoy a long and healthy life .. is our prayer to the Almighty



स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।  
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥  
यतः प्रवृत्तिभूतानां येन सर्वमिदं ततम् ।  
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

*Bhagavad Gita : XVIII Chapter.*

Man reacheth perfection by each being  
Intent on his own duty. Listen thou how  
Perfection is won by him who is intent on  
His own duty.

He from Whom is emanation of beings,  
By Whom all this is pervaded,  
Worshipping Him by his own duty a  
Man winneth perfection.

Doing one's duty should be the primary  
Concern of everyone. The one who strives  
To perform his or her duty in all sincerity  
And with dedication will surely be rewarded  
with "perfection".

Perfection in all our endeavours is the key to success. With utmost  
faith in the Almighty, we pledge to serve the cause of Humanity.

(Sd.) S. N. BHATT

# कलाशाला प्रार्थना



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

—श्रीभागवतम् (२०-२-२६)

- (२) वाणी गुणानुकथने श्रवणौ कथायां हतौ 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



## Editorial Committee

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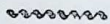
## EDITORIAL

Various kinds of efforts have been put in by eminent citizens to awaken a sense of indebtedness in the 'haves' towards the upliftment of the masses. To haul in every possible resource material available for this purpose, the centre has launched a mammoth programme to eradicate adult illiteracy as the first step towards the betterment of their lot and to achieve the ideal within a period of five years! Will it be a mere Utopian ideal? Much will depend on the kind of steps taken by the states to achieve this target. Though the various counselling centres are busy chalking out a programme to impart only suitable knowledge, dependent on the requirements of the people of the given region, much will depend on the teacher and taught. The teacher needs to be oriented to the living conditions, traditional values and see to it that no sensibilities are hurt in the process of imparting knowledge. In addition to this mental adjustment on the part of the teacher, the teacher has to be introduced even to the nature of the subject to be taught, involving considerable amount of time preparing the teacher to handle the situation. And most important of all, much will depend on the receptivity of the learners. As they have lived and earned their livelihood without any education - primary or secondary, formal or non formal or functional will they be willing to spare time everyday after a day's labour and come out of their groove to learn 'new tricks'? What incentives do we give them to make them willing participants in this scheme?

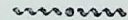
".....the age is grown so picked that the toe of the peasant comes so near the heel of the countier, he galls his kibe" — observed Hamlet, dissenting the trend of the common man catching up with the courtier, aping his ways. What would be his reaction to the present trend in bridging the gulf by levelling the economic, social, cultural and educational background of all the people? Gonzalo, the sceptic of 'letters' a Shakespearean creation, considered education the sum of all evil and decided

to banish education in his commonwealth if he were the king! Perhaps the effort of the Renaissance led him to think that education teaches man to get in and out of trouble substantiated by the apple legend!

The purpose of education, if it fails to bring man out of his self-imposed limitations, serves no end. Has it been able to eradicate the greatest of all evils, Superstition and illogical adherence to hampering thinking? Dr. Narasimaiah, Vice-Chancellor of Bangalore University rightly observed that education has failed to bring man out of his out dated values. The educated is often no better than the uneducated for even he is being led by the nose. The only school where one really gets educated, both mind and soul, is life-living it through experiences with an awareness, which brings the individual out of his own groove. Education is not what is taught but what is learnt out of life, a longer arena, than the fields we, the haves, seem to introduce into a state of natural congenial existence. Do we have the right to carry the discontent, the greed, and other ills with us to cure illiteracy amongst the masses breeding various other ills in the process? Or do we, like the medical literature which is provided to doctors along with the medicines, proclaim even the side effects and leave it to the user to use his common sense when repercussions occur?



**Vaishnav College for Women  
Madras - 600 044**



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

(Sd.) D. THANGAM SESHAN  
 Signature of Publisher

## COLLEGE ANNUAL REPORT FOR THE YEAR 1977-'78

His Excellency Shri Prabhudas B. Patwari, the Governor of Tamil Nadu, Pujya Shri Acharya J. B. Kripalani, Miss Radhika, the grand daughter of H.E. the Governor of Tamil Nadu, Revered Founder-Chairman Shri Nanalal Bhatt, Revered Shrimathi Devkunwar Nanalal Bhatt, Respected Chairman, Respected Shri Shobakant Das, Members of the Managing Committee, other Distinguished Guests of the evening and Parents.

On this memorable occasion of the Tenth College Day Celebration of Shrimathi Devkunwar Nanalal Bhatt Vaishnav College for Women, it is my special privilege to extend a most warm welcome to the distinguished guests of evening. This year's College Day is unique in that it marks the completion of a decade of progress in our educational endeavour. Before I present the annual report of the College, I would like to express, on behalf of the Management, Staff and Students our great happiness in having in our midst His Excellency Shri Prabhudas B. Patwari, Shri Acharya J. B. Kripalani and Miss Radhika. We are indeed grateful to them for having so graciously consented to participate on this happy occasion, making it a memorable one.

I wish to avail myself of this opportunity to convey on behalf of my colleagues, students and myself, my sincere thanks for the laudable service rendered in the cause of education, by our Revered Founder-Chairman Shri Nanalal Bhatt.

न चोरहार्यं न च राजहार्यम्  
 न भ्रातृभाज्यं न च चारकारि ।  
 व्यये कृते वर्धत एवं नित्यम्  
 विद्याधनं सर्वधनप्रधानम् ॥

“Learning is the wealth that cannot be stolen by a thief; it can neither be confiscated by the ruler, nor divided among the brothers, nor is it a burden. The more it is spent, the more it increases. Learning is the most precious of all forms of wealth”.

True to the precepts enunciated by our traditions, our Revered Founder Chairman had deemed it proper to dedicate himself to the noble cause of furtherance of education, with particular emphasis on women's education. It is in perfect harmony with the lofty ideals of the Father of the Nation - Mahatma Gandhi. Fully appreciating the need for a first grade college for women in Chingleput area, our benevolent Founder-Chairman expended a large amount of money and valuable time to the founding of this institution, which bears the name of his beloved spouse, Shrimathi Devkunwar Nanalal Bhatt. We can look back with reasonable pride upon the achievements of this institution within the short span of a decade. We pray to the Almighty to continue to shower His Grace on our Founder-Chairman and his wife so that we may in turn continue to enjoy the full benefits of his guidance and blessings to this institution.

Quite a number of prizes for proficiency has been instituted by the Management. Many private bodies also have made endowments for

scholarships and prizes to the students. We are grateful for this generosity shown by them.

**Results:** We are consistently maintaining good results year after year both at the Pre-University and Degree levels.

**Staff:** There has been an increase in the strength of the staff, both teaching and non-teaching to meet the needs consequent to the increase in the strength of the College.

**Courses of Study:** We now have three B.A. Degree Courses, a B.Sc. Course in Mathematics and the B.Com. Course in this College. However it is our earnest prayer that the much needed B.Sc. Course in Chemistry be favourably considered by the Madras University and affiliation granted early for the same. Otherwise we may have to face the grave problem of some of the staff being thrown out of employment due to the shedding of P.U.C.

**Library:** Fresh additions in the various branches of study have been made to provide our students with up-to-date reference facilities. Special mention has to be made of the Book Bank Scheme that helps many poor and deserving students.

**College Union:** The College had its elections for the new office bearers for the academic year. Kum. S. Nityakalyani of III B.A. (Litt.) was elected Student-Chairman for the year. Kum. R. J. Sumathy, II B.A. (Hist.) and Kum. Gunavathi, P.U.C. 'B' batch were elected as Secretary and Joint Secretary respectively. The inauguration of the College Union took place on 2nd August 1977. Shri Ramamurthy, I.A.S., Chairman and Managing Director, Poompuhar and Shrimathi Ramamurthy were the Chief Guests of the afternoon. This institution can be justly proud that apart from academic work, the students show a keen interest in religious activities, thereby enabling themselves to achieve an

elevation of spirit. This year Gokulashtami Day was celebrated under the auspices of the Sanskrit Association. Students provided a variety programme of 'Bhakthi Songs and Bharathanatyam'.

On 29th October 1977, our students received their Diplomas at the convocation arranged in our college. Justice Sadasivam, Retd. High Court Judge, distributed the Diplomas. 161 of our students received their Diplomas.

**Associations:** All our Associations were active right through the year. A special feature of this year is the 'Literary Week' conducted by the English Association, which consisted of presentation of Literary Characters, Oratorical and Elocution Contests and Dramatic Competitions. We had some distinguished professors as our guests during the Literary Week. Another outstanding feature was the Muthamizh Vizha during which a Kaviarangam and a Pattimandram were held, and distinguished speakers were invited to address the students. "Human Rights Day" was celebrated and Professor Vasudeva Rao gave a very enlightening talk on the importance of 'Human Rights' in the world.

More than 110 saplings of Eucalyptus were planted to purify the air and to fight the mosquitoes in the area under the 'Vanmahotsav Scheme'. Besides this, efforts are being made to make the students and the general public take an aesthetic interest in plants.

**The National Service Scheme:** We are happy to report that we have started the N.S.S. Programme in our College this year. The N.S.S. was inaugurated by Capt. Subbaraman, Director of N.S.S., University of Madras on 17th October, 1977. There was much enthusiastic enrolment on the part of our students. They have attempted a many-pronged attack on the existing defects found in our society. As a first step, the N.S.S. adopted Moovarasampet, near Meenamakkam

Surveys have been conducted in this locality regarding the social conditions of the residents.

The College Planning Forum, besides its social activities, has extended its help and co-operation to the N. S. S. by conducting surveys to enable the N. S. S. to proceed with their development schemes.

The members have taken up the 'Helping Youngsters with Their Studies Scheme'. Under this scheme, science students are being sent every Saturday to coach the VIII Standard students in science subjects. Many steps are being taken to improve the sanitary conditions of the colony. On 26th January, we celebrated the Republic Day at the Panchayat Union School; the Commissioner of Chithalappakam hoisted the flag and spoke to the students. Pencils, notebooks and slates as also sweets were distributed to the children.

Another important activity of the members was their camp at Kovur. The members took immense pains to inculcate in the minds of the local residents the need for personal and public hygiene. To this effect, as a first step our members helped in the cleaning and sweeping of the streets and in digging of channels to allow for the proper draining of water.

An audio-visual programme on Health was also arranged. The members established a Ladies Club, inaugurated by the eminent social worker Mrs. Padmini. Nutrition classes and demonstrations were conducted.

The N.S.S. fixed a R.C.A.P. Latrine in the High School hoping that this would propagate cleanliness and better sanitary conditions in the village.

Again, in the field of fine arts also, our N.S.S. members have made a mark. Our girls participated in a variety programme of dance and music at Mahabalipuram on the

occasion of the Pongal Tourist Festival held on 17th January, 1978.

Last, but not least, mention must be made of the services of the N.S.S. at the time of the recent flood situation in the Chingleput area. A large collection of old clothes and utensils was made and distributed among the needy. In addition to this Rs. 2,500 was collected and handed over to the Chief Minister's Flood Relief Fund.

We wish to say that these are but the beginning of large plans we have in mind. In the years to come, we hope to labour hard for the welfare of all in society, in the sincere hope that the depressed and downtrodden of today may achieve a position on par with the rest of society at least in the morrow.

We only hope that the laying of the approach road from our College to the foot-over-bridge of the Chromepet Station, will be completed at least by the beginning of the next academic year. This is very essential for the safety of our College students in particular and the public in general. In this connection, we solicit the co-operation of the authorities concerned.

**Prizes in the Inter-Collegiate Competitions:** This year too our students have won laurels in the field of Inter-Collegiate competitions. Our College secured the Team Prize-Silver Rolling Cup in the Inter-Collegiate Recitation Competition in Sanskrit conducted by the Mylapore Academy on Satyamoorthy Day.

In the Inter-Collegiate Tamil Debate at Ethiraj College, our students have bagged the Rolling Cup.

In the Inter-Collegiate Quiz Competitions conducted by the A.I.R., our students have obtained the first and second places many times.

**Athletics and Games:** Our students have come out in flying colours in the field of sports also.

Our teams have keenly participated in the Womens' Inter-Collegiate Athletic Association matches in Volley Ball, Badminton, Table Tennis and Hockey. It is with pride that we record our victory in the Inter-Collegiate Ball Badminton Tournament. Again, this year, we are the winners of the Ball Badminton Tournament arranged in connection with the Stanley Medical College Sports Festival. Our team won the Rolling Shield and Individual Prizes.

Another important achievement of this year is that there has been a marked increase in the number of our students selected for representation in the Madras University teams. Four of our Hockey Players were selected to represent the Madras University at the Inter-University Hockey Matches held at Faizabad (U.P.) For the University Ball Badminton team, two of our girls were selected. Kum. Chitra has again been selected to participate in the International Women's Sports Festival conducted on state basis, at Bangalore.

This year we have been given the privilege of hosting the Women's Inter-Collegiate Athletic Association Tournaments and the Inter-Collegiate Sports Meet.

The Tenth Annual Sports Meet was held on 24th January, 1978. Mrs. Rathi Vinay Jha, Collector of Madras, was the Chief Guest of the afternoon.



I once more wish to express our profound thanks to His Excellency, and Shri Acharya J.R. Kripalani for having graced the occasion and seek their blessings to this Institution. We are also grateful to Miss Radhika for having kindly consented to distribute the prizes. To our Revered Founder - Chairman and his wife, our Respected Chairman and Members of the Managing Committee, we express our indebtedness for the keen interest evinced by them in the welfare of our College.

Thanks are due to the various organisations and individuals for the great help rendered by them by way of scholarships and proficiency prizes. I trust that we will continue to receive their help in the coming years; I also hope that many more will follow the good example set by these organisations and individuals and come forward to give assistance for more prizes and scholarships.

The staff, both Teaching and Non-Teaching, have been giving unflinching support to me right through the year. I thank them for the same. I am sure that the same co-operative spirit will prevail in the future too.

We are happy at the ready response shown to our invitation by many parents, friends and well-wishers and I thank them for their presence.

In conclusion, I take this opportunity to wish all the students the very best in the coming University Examinations.

## COLLEGE UNION OFFICE BEARERS

### President



S. MITYAKALYANI, III B.A., LIT.  
Best Out-Going Student, 1977-78

### Secretary



R. J. SUMATHI, II B.A., HIST.

### Joint Secretary



N. GUNAVATHY, P.U.C.



M. PADMAJA, I B.A. (Eco.)  
Hockey - Varsity



BANUMATHY, III B.A. (Eco.)  
Hockey - Varsity



USHA, I B.Sc. (Maths)  
Hockey - Varsity



S. CHITRA, I B.A (Eco)  
Ball Badminton & Hockey - Varsity



MEENAKSHI, II B.Com.  
Badminton - Varsity

## List of Gold Medals

1. Shrimathi Devkunvar Nanalal Bhatt  
Gold Medal for Proficiency in Mathematics (University Examinations) R. Aparna B.Sc.
2. Sri Mahajan Gold Medal for Proficiency in Mathematics (University Examinations) K. Mahalakshmi B.Sc.
3. Kapoorchand Memorial Gold Medal for Proficiency in Mathematics (University Examinations) G. Meenakshi B.Sc.
4. Sri Sankarlal Jain Gold Medal for Proficiency in Mathematics (University Examinations) R. Usha B.Sc.
5. Sri S. N. Bhatt Gold Medal for Proficiency in Mathematics (University Examinations) S. Kalavathy B.Sc.
6. Sri Chandrakant M. Tolia Gold Medal for Proficiency in Mathematics (University Examinations) K. Vijayanthimala B.Sc.
7. Srimathi Sushila Dalmia Gold Medal for Proficiency in History (University Examinations) P. Usha B.A.
8. Sri Jayanthilal R. Shah, Gold Medal for Proficiency in Economics (University Examinations) K. Lalitha B.A.
9. Viswanathan Memorial Gold Medal for Proficiency in English Literature (University Examinations) P. Chandanbala B.A.
10. Viswanathan Memorial Gold Medal for Proficiency in Group-I Pre-University C. Revathi
11. Dr. Mrs. Nirmala Alavandar Gold Medal for Proficiency in Group-II, Pre-University C. M. Nalini

12. Sri T. Subbaiah Gold Medal for Proficiency in Group-III A (Arts)	Sajini Geetha	
13. Sri Subbarayalu Reddiar Gold Medal for Proficiency in Group III (b) Commerce	S. Radha	
14. Smt. Kola Saraswathy Amma Prize for best outgoing student	S. Nityakalyani	
<b>General Proficiency Prizes for Degree (College Examinations)</b>		
Part-III	Sri S. Sampathkumar Prize for Proficiency in Part III Mathematics	V. N. Ratnaprabha
	History	V. Kousalya
	Sharma Brothers Prize Proficiency in Part-III Economics (Com. & Stat. Anc.)	E. Hemalatha
	Sharma Brothers Prize for Proficiency in Part-III-Eco. (Hist. & M.E.D. Anc.)	N. Kaveri
	English Litt.	S. Nityakalyani
Ancillary	B.A. Hist. Anc. I	V. Usha
	„ Anc. II	{ V. Kousalya { L. Gowri
	B.A. Eco. Anc. I Hist.	K. Mythily
	„ Anc. II Med.	K. Mythily N. Vljayalakshmi
	„ Anc. I Commerce	K. Muthumeena
	„ Anc. II Stat.	R. Vijayalakshmi
	B. A. English Litt. Anc I	Patricia Morris
	V.S. Menon Memorial Prize for B.Sc. (Maths.) Anc. Physics.	S. Bhuvanewari
	Dr. V. C. Menon Memorial Prize for B.Sc. (Maths.) Anc. Stat.	R. Meera Bai
		III B.A. Litt.
		III B.Sc.
		III Hist.
		III Eco.
		III Eco.
		III Litt.
		III Hist.
		III Hist.
		III Eco.
		III Eco.
		III Litt.
		III B.Sc.
		B.Sc.

Part-I	Tamil	R. Jayashree	III B.Sc.
	Hindi	S. Vasumathi	III Eco.
	Sanskrit	{ V. Kameswari { S. Nityakalyani	III Eco. III Litt.
	English	V. N. Ratnaprabha	III B.Sc. Maths.
Part-II	<b>Prizes in Subjects for P. U. C.</b>		
Part-I	Tamil	C. Revathy	'A'
	Hindi	V. Revathy	'G'
	Sanskrit	S. Savitri	'G'
Part-II	English	Sajini Geetha	'F'
Part-III	Mathematics	C. Revathi	'A'
	Physics	C. Revathi	'A'
	Chemistry	C. M. Nalini	'D'
	Natural Science	Renuka Devi, K.	'C'
	History	S. Jayanthi	'F'
	Economics	R. Aruna	'G'
	Commerce	S. Radha	'G'
	Advanced English	Sajini Geetha	'F'
	Advanced Tamil	Savithri, M.	'E'
<b>Prizes for Extra-Curricular Activities:</b>			
	Sloka Recitation for Pre-university	I Prize	S. Anandavalli
	„	II Prize	K. Geethabanu
	Gita Recitation for Degree	I Prize	V. S. Srimathi
	„	II Prize	N. Kaveri
	Gita Exam:	Senior Level	S. Vijaya
		Junior Level	S. Radha
		Sub-Junior Level	S. Hemamalini
			P.U.C. 'G'
			P.U.C. 'G'
			II B.Com.
			III Eco.
			II B.Sc.
			I B.Sc.
			I B.Com.

**Essay Writing in English**

Degree :	I Prize	V. Nagalakshmi	III Litt.
	II Prize	K. Sujatha	III Litt.
P.U.C.	I Prize	Sheila Nair	'G'
	II Prize	B. Harini	'A'

**Creative Writing in English**

P.U.C	I Prize	K. G. Shambavi	'A'
	II Prize	B. Harini	'A'

**Debate in English**

	I Prize	Patricia Morris	III Litt.
	II Prize	Usha, S.	II Litt.

**Recitation in English for P.U.C.**

	I Prize	M. K. Vijayanthi	'G'
	II Prize	N. Gunavathi	'B'

**Short Story Writing in English**

	I Prize	V. N. Ratnaprabha	III B.Sc.
	II Prize	S. Janaki	II Litt.

**Presentation of Literary Characters**

Degree	I Prize	P. K. Padma	II Litt.
	II Prize	R. J. Sumathi	II Hist.
P. U. C.	I Prize	N. Gunavathi	P. U. C. 'B'
	II Prize	P. M. Jamuna	P. U. C. 'F'

**Quiz Contest :**

I Prize	P.U.C. Arts Group	M. S. Mahalakshmi
II Prize	III Litt.	V. Jayanthi

**Rolling Cup for English Dramatic Contest—Degree**

I & II Degree (Litt)	Grace Florence	I Litt.
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**Individual Prize**

I Prize	M. Padmaja	I Eco.
II Prize	S. Janaki	II Litt.

**Rolling Cup for English Dramatic Contest - P. U. C.**

R. Vidya	P. U. C. 'A'
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**Individual Prize**

I Prize	K. G. Shambavi	'A'
II Prize	N. Gunavathi	'B'

**Competition in Bharati Songs**

I Prize	{ V. S. Srimathi G. Ganga	II B. Com. III Eco.
II Prize	K. Jayalakshmi	P.U.C. 'G'

**Oratorical Contest in Tamil**

I Prize	K. Latha	II B. Com.
	C. S. Vedavalli	P.U.C. 'G'

**Kavithai Potti**

I Prize	R. Jayashree	III B.Sc.
II Prize	{ S. Lakshmi S. Usha	III B.Sc. II Litt.

**Dramatic Contest in Tamil Individual Prizes—P. U. C.**

I Prize	Radha Srinivasan	P.U.C. 'G'
II Prize	N. Gunavathy	P.U.C. 'B'

**Dramatic Contest in Tamil Individual Prizes—Degree**

I Prize	{ S. Janaki T. Uma	II Litt. I B. Com.
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**Oratorical Contest in Hindi**

I Prize	Ameeta Alu	I B.A.
II Prize	V. Revathi	P.U.C. 'G'

**Essay Writing in Hindi**

I Prize	S. Pushpha	I B.Sc.
II Prize	V. Revathi	P.U.C. 'G'

**General Prizes**

Best Speakers in English	... .. S. Nityakalyani & M. K. Vijayanthi	III Litt. P.U.C. 'G'
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Best Speakers in Tamil	... ..	N. Kaveri
		C. Prameela
Best Singer	... ..	V. S. Srimathi
Best Dancers	... ..	V. N. Rathnaprabha
		A. Usha
		B. Harini
Best Athlet	... ..	G. Malini

**Special Prizes**

Players selected for the University Teams	1. Banumathi, K.
	2. S. Meenakshi
	3. R. Usha
	4. S. Chitra
	5. M. Padmaja
Tamil - Poet of the College	R. Jayashree

**1. Wild Life Week Celebrations 1977-78**

Essay Competition	N. Sevaimani
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**2. Importance of Tree Planting 1977-78**

Essay Competition	N. Sevaimani
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**Group Prize for Gujarathi Dance**

Usha Harilal
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**Planning Forum Debate**

I Prize	G. Padmini
II Prize	S. Malathy

**Essay Competition**

I Prize	B. Kamakshi
II Prize	S. Nityakalyani

**Consolation Prize**

Special Prize awarded to the Best outgoing Student by the first set of staff members.

S. Vasumathy
S. N. Saraswathy
S. Nityakalyani



III Eco.  
P.U.C. 'B'  
II B.Com.  
III B.Sc.  
III B.Sc.  
P.U.C. 'A'  
P.U.C. 'D'

III B.A. Eco.  
II B.Com.  
II B.Sc.  
I B.A. Eco.  
I B.A. Eco.  
III B.Sc.

II B.Com.

II B.Com.

III Eco.

II B.Com.

II Eco.

II B.Com.

III Litt.

III Eco.

'G'

III Litt.

# Union Report for the year 1977-'78

Respected Chief guest, Principal, Staff and my dear friends! Mankind it is said, is never tired of recollecting pleasant memories and I am no exception to it. The very first step for an active year was taken with the elections of the office bearers of the College Union and other allied association for the year 1977-78, which was conducted in July 1977.

The following students were elected and the following staff members nominated for the different associations.

The Principal will be the President for the Union and other associations. The Union Vice-President is Miss. V. Muthulakshmi, the Union Students' President is Miss. S. Nityakalyani. III B.A. Literature, and the Union Students' Secretary is Miss. R. J. Sumathy, II B.A. History. The Union Joint Secretary is Miss. N. Gunavathy, P.U.C. 'B' Batch. The Vice-President of the English Association is Mrs. Kanagamani Balasubramaniam and the Secretary is Miss. Patricia Morris. III B.A. Literature. The Tamil Association's Vice-President is Mrs. S. Indra and the Secretary Miss. R. Jayashree, III B.Sc. Mathematics. The Vice-President of the Hindi Association is Mrs. Jayalakshmi, Subramaniam and the Secretary is Miss. Sureetha Alu, II B.A. Economics. The Sanskrit Association's Vice-President is Miss. A. Uma and its Secretary is Miss. R. Bhama, II B.A. History. The Vice-President of the Mathematics and Statistics Association is Mrs. Chandra Madhavan and the Secretary Miss. A. Usha, III B.Sc. Mathematics. The Science Association's Vice-President is Miss. V. Alamelu and its Secretary Miss. C. N.

Hemalatha, III B.Sc. Mathematics. The Vice-President of the Arts Association is Mrs. Kalyani and Miss. Prabha Raman of II B.Com. is its Secretary. Mrs. Mythili Sankaran is the Vice-President of the Planning Forum and Miss. Vasumathy, III B.A. Economics and Miss. A. Chitra, I. B.Sc. Mathematics are the Secretary and Joint-Secretary respectively. The Vice-President of the Social Service League is Miss. T. V. Jayalakshmi and the Secretary and Joint Secretary are Miss. N. Sevaimani, II B.Com. and Miss. Jalaja. II B.A. Economics respectively. The Fine Arts Association's Vice-President is Miss. Uma Natesan and the Secretary is Miss. V. N. Ratna Prabha, III B.Sc. Mathematics. Mrs. Lakshmi Rao is the Vice-President of the Games Association and Miss Meenakshi, II B. Com and Miss. Sudha Rao, P.U.C. 'F' Batch are the Secretary and Joint Secretary respectively.

The Union was inaugurated by Shri V. Ramamurthy, Managing Director of Poompuhar, on the 2nd August 1977. He spoke both in Tamil and English emphasising the significance education has in our lives.

Following this the inauguration of the various Associations took place. The English Association was inaugurated by Miss. Rajalakshmi, Additional Professor of English in Presidency College on 20-8-1977. The Hindi Association was inaugurated by Mr. Suresh Srivatsan on 19th October, 1977. The Sanskrit Association was inaugurated by Miss. Sudha Rao, Assistant Professor of Statistics in our College on Gokulashtami Day. The Science Association was inaugurated by Dr. Raja

sekharan of A.C. College on 18th October 1977. Captain Subbaraman, Director of N.S.S. on 17th October 1977. Humanities Association was inaugurated on 18th October, 1977 by Mrs. Lakshmi Krishnamoorthy, an eminent politician and social worker. The Mathematics and Statistics Association was inaugurated by Dr. Gift Siromani, Professor and Head of the Department of Statistics in Madras Christian College on 28th October, 1977.

The most outstanding activities of the year includes the Literary Week conducted by the English Association, Muthamizh Vizha conducted by the Tamil Association, Gardening in the College under the auspices of the Gardening Association, and the Human Rights Day celebrated under the auspices of the Humanities Association. The presentation of literary characters, a dramatic competition, a Quiz contest and a debate, besides a special meeting with Mr. Joseph Reader in English, Madras University, as Chief Guest were some of the high lights of the Literary Week. The Judges for the various contests were invited from other colleges.

The Muthamizh Vizha was celebrated in December 1977. On the first day, a Kavi Arangam with Erode Thamizhanban as the Chief Guest, on the second day a Patti Mandram which had Chitsabesan as the Chief Guest and on the third day the Karuth-arangam with our Principal Mrs. Thangam Seshan as the Chief Guest were held. The Gardening Association also saw new developments this academic year. In connection with the Vanamahotsava Week in 1967, a few saplings of shade giving trees were planted. We are glad to find them thriving well. In November 1977 a hundred and ten saplings of Eucalyptus were planted in our grounds with a view to purify the air and to fight out the mosquitoes in the area. The Rajeswari Vedachalam Government Arts College,

Chingleput conducted an essay competition at the district level, under the auspices of the intensive Tree Planting Scheme. N. Sevaimasi of II B Com won the first prize in the English Contest and C. Pramila of P.U.C. 'B' Batch won the third prize in Tamil Essay Contest. Mr. Vasudeva Rao was the Chief Guest for the Human Rights Day.

The activities of the Planning Forum started with a visit to the Industrial Estate at Thiruvanniyur, Madras, on 23rd August 1977 by ninety members of the forum and three staff members. They learnt about the products of the Estate, their export and the profits of the Company through exporting them. Three seminars were conducted on 23rd November, 29th November and 3rd December. All the degree students took part enthusiastically in three seminars. During the Plan Week celebrations a debate was conducted on the 1st December 1977 both for the Pre-University and Degree Classes. On the same occasion an Essay Competition was conducted on 2nd December 1977. Mr. Krishnamoorthy and Professor Ravi both Indian delegates at the World Vegetarian Congress visited our College and introduced the foreign delegates on the 2nd December, 1977. The foreign visitors presented their ideas on the advantages of being a vegetarian. Prof. Swaminathan, Joint Director of the Indian Institute of Natural Therapeutics, who had come to Madras to take part at the 'World Vegetarian Congress' visited our College on 6th December 1977. He gave us some hints on how to keep ourselves healthy. In co-operation with the members of the National Service Scheme, a camp was arranged for a period of ten days from 21st December 1977 to 2nd January 1978 at Kovur. Fifty students attended the camp. Surveys, laying roads, tidying some old temples, and reconstructing the houses damaged by the cyclone were some of the activities at the camp. A survey conducted on 11th January, 1978 at Sastri Colony, Chromepet to estimate the

percentage of literacy prevailing there. The colony consisted of two hundred villagers with 90% of the population being illiterates. Thirty members of the Planning Forum went to the Paduvai Colony, near our College on the 12th and 16th January 1978 to find out the level of literacy prevailing there. Here too 90% of the population were illiterates.

A special feature of this academic year, is the introduction of the National Service Scheme. After the inauguration of this scheme, a survey was conducted at Moovarasampet Meenambakam, the village adopted by the N.S.S. wing of our college. We have adopted the 'Helping Youngsters with Their Studies Scheme'. Under this Scheme students are being sent every Saturday to coach the 8th Standard students of the Moovarasampet Corporation School, in science subjects. Rs. 2,500 and some old clothes were collected for the Chief Minister's Flood Relief Fund. The students of our College were inoculated against Cholera on 23rd November 1977 with the help of the N.S.S. Members of the N.S.S. camp, at Kovur in December, 1977. During that camp, sanitary conditions were improved in the Harijan Colony and in the village proper. An audio-visual programme on health was arranged to help the village folk there. Collapsed walls of houses were rebuilt and the Vishnu temple cleaned. Mrs. Padmini inaugurated the Ladies Club established by the N.S.S. members. A Rangoli competition and some cooking demonstrations were held. An R.C.A.P. latrine was fixed in the High School and three neat children and three neat houses were awarded prizes with a view of propagating cleanliness.

The N. S. S. members work every evening in our College to keep the campus clean and to raise a kitchen garden. Our students took part in the Cultural Programme, during the Pongal Tourist Festival on 17th January 1978, at Mahabalipuram. We invited Mr. Sundararajan, District Savings Officer of Madras, to address

the students on small savings scheme. On 26th January, Republic Day was celebrated at the Panchayat Union School, Moovarasampet. The Commissioner of Chitapakkam hoisted the flag. Mrs. Jayalakshmi Subramaniam, Head of the Hindi Department in our College, addressed the students of the school. The President of the Village Panchayat distributed prizes to the students.

Sports Day was celebrated on January 24th, 1978. Mrs. Rathi Vinay Jha, Collector of Madras, presided over the function and distributed the prizes. She encouraged the students and said that they should continue to participate in sports actively.

Our improvement in sports can be seen in the trophies won by our students in inter-collegiate tournaments. We have won the shield for the inter-collegiate Ball Badminton Tournament conducted by both the Women's Inter-Collegiate Athletic Association and the Stanley Medical College. S. Chitra, M. Pdmaja, Bhanumathi and Usha were selected to represent the Madras University in the Inter-University Hockey Tournament held at Faizabad. S. Chitra and S. Meenakshi represented the Madras University in the Inter-University Ball Badminton tournament held at Annamalainagar. S. Chitra once again was selected to participate in the National Sports Festival for Women held at Bangalore. The Staff Badminton Team was equally successful. They have emerged winners, this year beating the Women's Christian College Staff Team.

The College students have been equally enthusiastic about their participation in extra-curricular activities. R. Jayashree, N. Kaveri and C. Pameela have won laurels in Inter-Collegiate contests in Tamil. M.K. Vijayanthi was good at debating in English and was also the recipient of a sum of Rs 501/- awarded by the Guru Nanak College. Our students bagged the II Prize in the Inter-Collegiate Dramatic

Competition held at the W.U.S. Auditorium on the 10th of February. S. Janaki and S. Chitra won the first and second prizes respectively. S. Janaki won the first prize for mono-acting conducted by the Ethiraj College.

On the 7th February our College Day was celebrated. The Governor of Tamil Nadu, His Excellency Shri Prabhudas Patwari presided over the function. He said that India was one of the first countries to recognise the role of women in society. As a mark of maintaining this tradition we should fight against the evils against women, especially the Dowry System. It was with great pleasure that we received Pujya Shri Acharya J. B. Kripalani who also attended the function and unveiled the Statue of Lord Krishna in the front portion of our College. He supported the equality claimed by women and added that the equality should be in skill and moral integrity and not on succumbing to evil ways. Miss. Radhika, the grand daughter of His Excellency, distributed the prizes

This year our College had the privilege of hosting the Women's Inter-Collegiate Athletic meet conducted on 27th and 28th of February



in the YMCA grounds. It was inaugurated by our Principal, Mrs. Thangam Seshan, on the 27th and Mrs. K. Gariyali distributed the prizes on 28th.

The elections for the President and Secretary and Joint Secretary from the degree classes for the year 1978-79 were conducted on the 18th February.

N. Sewai Mani of II B.Com has been elected President. M. Padmaja of I. B.A. Economics, has been elected Secretary and D. Prabha of I. B.Sc. Mathematics, as Joint Secretary from the degree classes.

A sum of Re. 1/- was paid by all the students towards the Brahmotsav conducted by Shri. Jayaprakash Narayan.

The activities of the year 1977-78 came to a close with the Valedictory meeting on 11th February with Dr. Mohan as the chief guest. He expressed great satisfaction at the activities of the year. With this came the end of a glorious year and the students returned with confidence to improve themselves in the forthcoming year.



Mr. Ramamurthy receives the memento from our Chairman, Shri S. N. Bhatt



Mrs. Ramamurthy lights the lamp

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AND



Dr. Mohan lights the lamp and



Delivers the Valedictory Address

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Mr. Scott Nearing expounds his view on Vegetarianism

Miss. Sandra McLanahan ideas about Vegetarianism



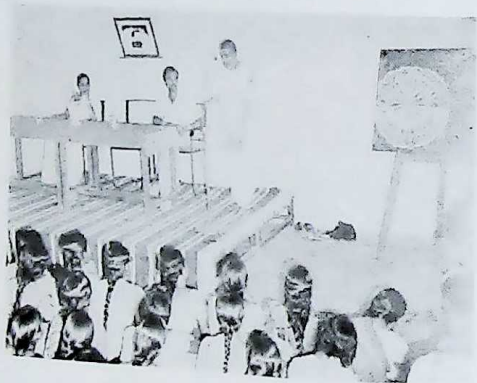
After the inauguration of the College Planning Forum, all activities of the forum started on a full swing.

Ninety members of the Planning Forum along with three staff members of the College paid a visit to the Industrial Estate at Thiruvanniyur, Madras on 23rd August 1977. During the visit the students came to know about the manufacture of cassettes which can be used in cars, sophisticated hearing aids, cycle-radio-cum-light and other electrical equipments like condensers, etc. The students also gathered information regarding the import of raw materials and export of the products and the amount which they get in the form of profits.

#### Plan Week Celebrations

The Planning Week was inaugurated by Mrs. Indumathi Parthasarathi, Professor of Economics, Meenakshi College on 21st November 1977. She gave a speech on "The Land Marks of 30 years of Planning". It was a revealing talk with facts and figures on the drawbacks of Indian Planning.

To make the student population conscious of the change in the political and social set



Professor Swaminathan speaks to the Students about Vegetarianism

## Report on the Activities of the College Planning Forum for the year 1977-'78

The College Planning Forum was inaugurated on the 2nd August 1977 by Dr. V. Ramamurthy, Director of Poompuhar. He gave a short speech both in Tamil and in English making it clear to the students that a person should do his duty at any cost. He stressed the importance of character in one's life which can be achieved through a disciplined way of living.

up of the country, lectures, seminars, debates and essay competitions were conducted.

Two seminars were conducted on 23rd and 29th November. The topics for the seminars were "Achievements of Public Sector in Indian Economy" and "Economic Factors underlying Economic Development" respectively. Another seminar was conducted on 3rd December 1977, the topic for which was "The Effect of Nationalisation of Banks in India." All the degree students took part in the seminars.

Under the Plan Week Celebrations a debate was conducted on 1st December 1977 both for the PUC students and the degree students. The topic of the debate for the PUC students was "Backwardness of India—Is it due to under production or over population." The topic for the degree students was "Rolling Plan—Is it a practicable proposition." Ten students took part in the debate.

On the same occasion, an essay competition was conducted on 2nd December 1977. The topic for the essay competition was "The impact of floods and cyclones on Indian Economy". Thirty students came forward with enthusiasm to take part in the competition.

Mr. Krishnamurthy and Professor Ravi, both Indian delegates of "World Vegetarian Congress" visited our College and introduced foreign delegates on 2nd December 1977. The foreign visitors presented their ideas on

the advantages of being a vegetarian and leading a simple life.

Professor Swaminathan, Joint Director of the Indian Institute of Natural Therapeutics, who had come to Madras to take part in the "World Vegetarian Congress", visited our college on 6th December 1977. He gave us a few hints on how to keep ourselves healthy and told us that we should do some exercises everyday to maintain our health.

In co-operation with the members of the National Service Scheme a camp was arranged for a period of ten days, from 21st December 1977 to 2nd January 1978 at Kovur. Fifty Active Members of the Planning Forum attended the camp and conducted surveys, helped the villagers in laying roads, tidying some of the old temples and reconstructing the houses damaged by floods.

Surveys were conducted on 11th and 12th January 1978 to find the level of literacy in

Sastri Colony, Chromepet. The colony consisted of 200 villagers and 90% of the population residing there was illiterate.

Another survey was conducted on 16th January 1978 at Pudukai Colony situated near the College, to find the level of literacy prevailing there. 90% of the population was illiterate.

Money and old clothes were collected in the first week of December for distribution in the flood affected areas in Tamil Nadu.

About 100 students visited the Printing Press of the leading newspaper in Madras, "The Hindu" on 1st February 1978. They observed the methods and the way the newspaper was being printed.

About 40 students visited Nagarjuna Sagar Dam (A.P.) on 3rd March 1978. They were impressed very much by the amazing spectacle of the huge size of the dam.



## THE WOMEN'S INTERCOLLEGIATE ATHLETIC ASSOCIATION ANNUAL REPORT

Honourable Chief Guest, President of the Association, dear Colleagues, Officials of the Meet and Athletes.

I deem it my privilege this evening to present the report of the activities of the Association this year. In July 1977, Shrimathi Devkunvar Nanalal Bhatt Vaishnav College for Women, Chromepet, took over the Convenorship of the WIAA, with Smt. Thangam Seshan, Principal of the College, as the President and Smt. Radhamma Gopalakrishnan, Physical Directress, as the Vice President and Treasurer, Miss Meenakshi, the Sports Secretary of the

College, became the Student-Secretary of the Association.

Nineteen colleges in the city and suburbs have been members of the Association this year, D.R.B.C.C. College, Pattabiram, being the new entrant. Four general body meetings have been conducted at the Vaishnav College for Women, which were attended by the Physical Directors and Directresses of the Member - Colleges.

Tournaments in eight (8) major games were conducted this year. All the participating teams evinced keen interest. Many of the matches were keenly contested.

### THE RESULTS OF THE TOURNAMENTS

	<i>Winners</i>	<i>Runners</i>
1. Volley ball	... Women's Christian College	S.I.E.T. College
2. Table Tennis	... Stella Maris College	S.I.E.T. College Stella Maris College
3. Ball Badminton	... Vaishnav College	Queen Mary's College
4. Basket Ball	... Stella Maris College	Ethiraj College
5. Shuttle Badminton	... Women's Christian College	Stella Maris College
6. Tennis	... Ethiraj College	Stella Maris College
7. Hockey	... Women's Christian College	Ethiraj College.
8. Cricket	... Women's Christian College	
9. Championship in Major Games—	goes to Women's Christian College	
10. Championship in Athletics	goes to Stella Maris College	
11. Individual Championship	is won by Miss P. R. Ramasaraswathi	
12. Staff Ball Badminton	Winners—Vaishnav College, Chromepet Runners—Women's Christian College	
13. Table Tennis	Winners—Queen Mary's College Runners—Stella Maris	

The Championship in Major Games was won by the Women's Christian College with 20 points to their credit, closely followed by the Stella Maris College with 19 points.

We were able to finish on time all the tournaments as per fixtures this year, though we had to work against many odds, like heavy rains, busmen strike, etc.

At the Inter - Divisional Athletic Meet, the Madras Division, comprising the WIAA Members, won the Championship. In Basketball, Shuttle Badminton, Table Tennis and



Lawn Tennis tournaments also, the Madras Division teams emerged Winners.

Six Member - Colleges participated in the Inter-Collegiate Staff Ball Badminton and Table Tennis held at Vaishnav College in February 1978. Vaishnav College and Women's Christian College became the winners and runners-up respectively in Ball Badminton; Queen Mary's College won the Table Tennis tournament and Stella Maris College the runner up.

At the WIAA Annual Sports Meet conducted over 125 Athletes represented eight City Colleges. The participants showed real sporting spirit.

## The National Service Scheme

Capt. Subbaraman, the Director of the N.S.S. Madras University, activated the N.S.S. at our College on October 17th, 1978. The first step of the N.S.S. was to adopt the village of Moovarasampet, off Meenambakkam. A survey was conducted and at the request of the Headmaster a few girls were appointed to visit the village every Saturday to help the students appearing for the E.S.L.C. examination this year.

Our concentration was diverted from Moovarasampet village to the City of Madras which faced the problems of floods a second time within two years. The N.S.S. appealed to the staff and students of the College and raised Rs. 2,500/- towards the Chief Minister's Flood Relief Fund. Besides money, the N.S.S. also collected old clothes to be distributed among the needy.

In the wake of storm and floods, the N.S.S. had a Camping Programme. Kovur, a pleasant and picturesque village near the historically famous place, Kunrathur acted as magnet drawing the N.S.S. towards it. The N.S.S. camped there for ten days.

Religion does play a vital role in every human being's life. The N.S.S. piqued at the sight of a neglected Vishnu Temple, decided to clear the place of the shrubs and bushes. A clean path was laid to and around the temple. The eerie mysterious atmosphere of yore was replaced by a neat clean devotional atmosphere.

The N.S.S. tried to bring how certain values to the slum dwellers during the brief span-

In order to promote health and cleanliness, competitions were conducted. Prizes were given to healthy children and people who maintained their houses well. The N.S.S. swept the streets and dug a channel to allow a free flow of the stagnant water. There was involvement of the people in all these demonstrations of the N.S.S.

Not stopping with tempting and demonstrating, the N.S.S. went a step ahead and arranged for an audio - visual programme on Health since we remembered what we see.

The mud walls had collapsed during the recent floods and since there was no co-operation among the Harijans, those mud-walls remained prostrate, kissing the ground. The N.S.S. raised the walls, trying to break the barriers between the various people by advising them that all are one and if any one is in need, immediately the rest should rush to that person's rescue.

Deviating from the Harijan Colony the N.S.S. entered the village proper carrying the spirit of co-operation, unity and love. I, established a Ladies' Club which would function as a unifying factor in the village of Kovur, binding all the families of different sects and communities.

Not satisfied with the advocacy of moral and physical growth of the human beings the N.S.S. tried to focus the importance of the preservation of Nature. Trees were planted on both sides of streets and unwieldy bushes and shrubs were trimmed.

The N.S.S. fixed an R.C.A.P. latrine in the Government High School at Kovur, stressing the importance of Hygiene

Time came for the N.S.S. to bid adieu to Kovur (since its services are required elsewhere also). The contact, nevertheless, will continue.

Soon after its return to the Capital, the National Service Scheme was provided with an opportunity to celebrate a function of national importance - The Republic Day.

The N.S.S. decided to celebrate it in its adopted village Moovarasampet. The Commissioner of Chitlapakkam Panchayat Union consented to grace the occasion. The President of the village gave away the note books (bought by the N.S.S.) to the students.

The N.S.S. giving equal importance to the cultural aspect of life put up a variety entertainment at Mahabalipuram on the 17th of January in connection with the Pongal Festival.

The N.S.S. had a Small Savings Drive in the London Rubber Factory at Pallavaram. Nearly hundred members were persuaded to join the scheme.

Not forgetting 'Home', the N.S.S. started growing a kitchen garden. The surroundings of the college were cleaned.

The N.S.S. has recently adopted two villages Pudhuvai Nagar and Shastri Colony (both in Chromepet) where it will try to propagate literacy among the illiterates for which reason Mr. Mohan was invited to instruct the N.S.S. students as to how they should approach it.

These are only the beginning of what the N.S.S. wants to achieve. Its main objective is to create a happy society where all will have all 'where all will come under the common label of Human Beings' with different castes and communities disregarded. The day, the N.S.S. fervently hopes, is not far off.



## THE GHOST WHICH SCREAMED

BIRINDER KAUR THANDI  
P. U. C. 'D' Batch

"Curiosity is killing me", said Anil, a well built boy of fifteen. "I really want to find out whether the house which we vacated a month ago is really haunted - or is it just a rumour?" Sheetal shrugged her shoulders and said, "You would not like to go alone, would you?" She was his twin and didn't like to be left out of anything. Anil smiled. "As a matter of fact I have been thinking of including Rajesh and Rekha as well," he said. "That's really a good idea," said Sheetal, "provided they don't have other engagements." A shadow of doubt crossed Anil's face and he said, "I don't trust the house keeper's son." Sheetal laughed and said, "Study first, suspect later." Then she asked Anil why the house was called a haunted house. Anil told her, that on some nights passers-by had heard someone scream but no one had dared to investigate and most of the times the screams had seemed to be the distress cries of a woman. He knew this was very queer as they had stayed in that house and had shifted temporarily till the old house was redecorated and furnished and a month later there were rumours about its being haunted. He had decided to investigate this matter along with his sister and his friends, Rajesh and Rekha.

Sheetal said, "Let's go down and contact Rekha and Rajesh over the phone and ask them to come over tomorrow morning and discuss our plans about the trip." Anil nodded and both went down to contact their friends and have their dinner. Their parents agreed to their plan and their father told them that they could use his car as he did not need it. Rekha and Rajesh agreed to come over the next

morning. Anil and Sheetal went to sleep with their heads full of ghost stories.

The next morning the telephone rang and Anil answered it. The caller said in a commanding tone without any salutation, "Keep away from the haunted house," and the line went dead even as Anil said, "Hello!" Sheetal saw his jaw set with determination and asked him the reason and he told her that there was something sinister about the call. But before he could say anything more Rajesh and Rekha arrived and the anonymous caller was forgotten as the foursome made their plans and it was decided that they would go that very evening.

Everything was checked and rechecked to the minutest detail and their parents wished them 'Good Luck' as the drove away. After ten minutes or so they noticed a car following them and when they stopped at the old house it drew up beside their own. The man behind the steering wheel was dark, tall and slim with eyes which seemed to be smiling. He leaned out of the car and asked, "Who is Anil Gupta?" Anil stepped forward cautiously, trying to size up the man. The man said in a relaxed tone, "I am Mr. Ashok Mehta, a ghost story writer, I would like to write about the ghost you are going to meet. Please let me know, will you?" "You bet, we will," grinned Anil. Then the writer waved good-bye to them and drove away. "I do like that man," said Rajesh. "So do we," chorused the other three.

The watchman came slowly towards them and after greeting them took their luggage in

and told them that he had swept and dusted the ground floor room for their use. When they asked him about the screams, a look of fear and dismay came into his eyes and he told them that he went to his room at eight every night, locked the door and on no pretext would he come out before the sun rose. He told them that his son was away for a few days. The four friends were relieved, though they didn't show it, because they had never liked the sour-faced man. The sun had set and as the house grew dark Anil and Rajesh prepared to go around and have a look around for prowlers while the girls got the dinner ready. When Anil and Rajesh returned, Sheetal found out from Anil's face that they hadn't found anything worthwhile. The four decided to take turns guarding till anyone of them heard the scream. Round about midnight, Sheetal heard a scream and clutched at Anil. Rekha and Rajesh too woke up with a start. Anil put out his hand to switch on the light but the room was pitch dark and a dumb, senseless, inexplicable fear gripped their hearts. Mustering up courage, they pounded up the steps ducking their heads as bats flew past and when they reached the terrace their heart beats were on the increase but a shock awaited them—the terrace bathed in moonlight was empty. They paused to get back their breath and calm down and later they went down to their room. On



their way down, they noticed that the watchman's door was locked from inside.

The next day passed quickly and at night they decided to sleep on the terrace. After the watchman had gone, they took their beds rolls to the terrace and lay down comfortably. At midnight the scream was heard again but they could not see anything as the moon was behind a cloud. Two more screams issued forth before Rekha groped for her flashlight, switched it on and shone it towards the spot from where the sound came. She threw her head back and started laughing - a peacock and a small black bird were perched on the chimney. They gave startled cries before they flew away. "The black bird is a loon," said Rajesh after he had stopped laughing. "Its cries are similar to those of a woman" Giggling at their airborne ghosts, all of them went to bed.

The next day Sheetal remembered the anonymous call and told Rajesh who laughed and told her that he had done that to make the adventure more thrilling than ever. Then Anil told them that they had to do something very very important and that was telling Mr. Ashok Mehta their story of the Airborne Ghosts and also state that they did not and would not ever believe in Ghosts after this experience.

## THE TWO ROADS

S. NITHYA KALYANI  
III B.A. (Litt.)

The bus swung past the little temple. 'Shambho Maha Deva', I chanted, so that my journey would bear fruitful results. Yes, I was going to my college to collect my grade sheets. I sat restless in the bus, my heart thumping.

A jerk and the cool breeze told me we were on the main road. The huge roaring machine now glided over the road without any bumps. The travellers relaxed into comfort and gossip, unlike the uneasy jerks, experienced in the narrow lanes earlier. The bus stopped, and hearing unusual noises we all turned to see what it was. About three boys of nine years, dressed in rags got into the bus, led by a boy of twelve who was also clad like his comrades. With great excitement they questioned the conductor if the bus would take them to a park, nearby. Their joy knew no bounds when the conductor answered in the affirmative.

Meanwhile, my fingers were numb and I shivered with fear. Oh, could not the bus go faster! Then I could reach College in no time. My friends would be waiting for me. All of us together would push through the crowd of girls and get our marks. What would they be? Encouraging? I hoped so with all my heart. Yet, I could not be sure. I had gone wrong in answering a question in the very first paper.

Or perhaps it all depended on my fate! But very soon this question was to be answered.

Another bump and I had to put out my hand to keep myself from hitting against the seat in front of me. I looked around to find the young boys getting off hurriedly, the eldest being the first one to do so. He ran behind the bus without hesitation and crossed the road. Then, a howl, a screech and screams of some ladies. I looked out of the window, the eldest boy was struggling against the weight of a lorry. Unconsciously I let out a scream. Some ladies even started crying. With blood splashed all around and with only a shapeless body, that was once the excited visitor to the park, life all around was at stand still. I regained my senses after a few minutes, as did the others. Then it was all clear to us. The boy in crossing the road, with the bus obstructing the view of the vehicles going in the opposite direction, did not see the lorry coming. As he ran across to reach the park, he dashed into the rushing lorry.

Our bus left the sad spectacle, with men rushing to help the boy. The scene kept intruding my thoughts. As I had prayed earlier it did strike me how fate depended much on our actions, however small. The

little boy's life had come to an end by his crossing the road from behind a bus. O, thoughtless boy! it wouldn't have happened had you crossed in front of the bus. To think that the boy's fate was waiting for him just behind a bus .....! Oh, if a moment of carelessness in a trifle act could cause a thing so fatal as death, then I reckoned how much could my marks depend on my efforts. It was only then, that I was one with the smoothness of the main road, after experiencing the fluctuating emotions of a crude path.



## THE ADVENTURE AT MUDUMALAI FORESTS

V. N. RATNAPRABHA  
III B.Sc. Maths

It was a bright Sunday morning and it had just struck seven. The school bus seemed to be beaming with pride as it carried fifty smart Scouts on an adventurous trip to Mudumalai forests. They were led by their Scout Master Mr. Rangadurai and his assistant, Mr. Ganesh. Gopal, a smart and efficient boy, was their leader. Ramu who was equally smart, was his best friend. Both being a bit reckless and bold in nature, had been looking forward eagerly for this trip.

The boys cheered jubilantly as the bus started. After saying their prayers, they began to sing songs. They enjoyed the travel thoroughly. They reached the forests in the afternoon. They found a cool shady spot with a stream running by and set up their tents there. They set the camp fire ablaze and then had a good lunch.

After taking some rest, they set out for sight seeing. Their masters warned them to keep close to them always. They saw the huge wonderful elephants walking majestically, the ferocious tigers and the playful monkeys jumping about like clowns in a circus. The young boys were in high spirits and it was a difficult task for the master to keep them together.

Gopal and Ramu, however, wanted to explore the forests by themselves. Gopal whispered in Ramu's ears, "Let us give a slip to our master and run away." Ramu whispered back, "No, master will never allow us to go out of his sight." Gopal suddenly had a flash. He said, "We will tell him that

we want to answer calls of nature and run out of his sight as quickly as possible!" Gopal told the master so and he little realising their plan allowed them to go. The birds flew away from their safe nest, not aware of the dangers of the forest.

They avoided the footpaths so that the master could not follow them easily. They scrambled through bushes and trees and began exploration on their own. They were soon very far away from their camp.

They saw a herd of elephants just below them. Fascinated and thrilled, Gopal said, "Are they not like the ones we saw in 'King Elephant'?" Ramu said, "They might do tricks, just like those in the movie." Suddenly they heard some rustling behind. They turned round only to see a small monkey staring intently at them. They stared back, made faces at it and ran away.

Meanwhile, the master realising that the two boys had not come back, began to call them by their names. Not getting a reply, he was perplexed and was soon gripped with fear. He called aloud "Gopal! Ramu! Come back to the camp!" He didn't know which way to take and realised his folly in having allowed them to go. Half walking, half running, he went on shouting their names. There was nobody there.

Ramu heard the master's voice and said, "Gopal! master is searching for us. Let us run away farther". So, hand in hand, they ran farther away among the bushes. They were

now in a maze of trees where only wild animals would tread. There they saw a big elephant along with its calf walking slowly. They were overjoyed at having seen the baby elephant and Gopal said, "Come Ramu, let's go near it." So they ran close to it. The elephant turned and looked at them. Then it started coming towards them.

All this time, the master, mad with fear, was running all over the place in search of them. Meanwhile Mr. Ganesh, his assistant had gone to the forest office and sought their help to search for the lost boys. An officer, along with four forest guards set out in search by dispersing in different directions.

Ramu and Gopal were now full of awe, seeing the elephant coming towards them. Gopal said, "Come Ramu, let us run away." And they both started running as fast as they could. They were panic-stricken and began to call desperately for their master and friends.

The officer caught up with Mr. Rangadurai and he being well acquainted with the forest, was more confident of finding the boys. Then suddenly they heard the faint voices of the boys crying for help. But the cries were echoing all over the place and they were unable to locate the direction from which the sounds came.

The little boys now lost all their energy and their voices became hoarse. They called out "Ganesh Sir! Come to our help!" Their voices, full of anguish, must have evoked the sympathy of Lord Ganesha. What a miracle! The elephant suddenly stopped charging at them and turned back. The boys were still in

mortal fear of the elephant and couldn't do anything but run and shout and cry. Tears streamed down their faces. It was getting dark.

The master and officer lost all hope of finding them. Meanwhile Mr. Ganesh took the other boys to their tent and everybody began praying sincerely for the return of their friends. It was indeed a pitiful sight, to see some boys crying openly and some other 'brave ones' trying to push back their tears.

Gopal and Ramu were running in a haphazard manner, not knowing where to go. They lost all hope of meeting their friends again. Suddenly they saw a light and smoke at a distance. They began running towards it, shouting again.

The boys in the camp heard some voices. They ran towards it. Gopal and Ramu were in sight of the light now. Oh! What a joy! It was their own beloved camp fire and all their friends were there. They ran into the hands of their waiting friends. Now there were tears of joy in all the faces.

The officer and master entered the camp site with bent heads. There they saw what they had longed to see for the past five hours. The ordeal was over at last. They lifted Gopal and Ramu on their shoulders and danced with joy forgetting their rank and age.

A most exhausted, but most happy set of people were returning from the Mudumalai Forests.

## BUTTERFLY

N. SHYAMALA  
P. U. C., 'C' Batch

Oh! Beautiful young butterfly,  
You fly so fast in the sky;  
You seem so friendly, so full of art;  
You seem so true, so full of heart;  
You travel too quick out of sight;  
That my eyes can't follow your flight;  
I've watched you one day full hour;  
Sitting on that yellow lily flower;  
You—a little butterfly indeed—  
I know not whether you sleep or feed;  
How still you are than the frozen seas;  
More still and then, when  
Happiness awaits you  
When the breeze has found you  
Out through the trees  
And calls you back again.  
This garden of flowers you see is mine  
My plants they are and my flowers;  
They are for you to rest your dainty wings  
Like a lodge whenever you please  
Come every day, fear no fall  
Sit near me on this wall  
We'll talk of sun and of song.  
And summer days that are young.  
These sweet days are long,  
As days are now—and happy  
Whenever you are seen flying around.



## THE STRUGGLE

B. HARINI  
P. U. C., 'A' Batch

There lived a family near the shore  
And they were, a fisherman, his wife and child.  
The child who was of age six years  
Had the habit of waiting for her father's  
Return at sun set (5)

And used to dine with her parents.  
One day as usual the fisherman went down into the sea  
But did not return even after sunset.  
So, the child and the mother grew worried  
And went out near the sea (10)

With a dim light in hand.  
The night was dark with sky full of clouds  
And the noise of thunder joined that of the waves.  
It was nearly midnight  
But the child showed no sign of fear. (15)

She neither felt hungry nor did she want to sleep  
Until her father's return.  
When they saw the sight of their boat, safe with the fisherman  
Their joy knew no bounds  
Though he came empty handed. (20)

Inspite of the noisy sky and sea  
And of course their stomachs too!  
That family had a peaceful sleep  
After giving thanks to the Almighty  
Who had helped the fisherman to return home safely. (25)

## IN SEARCH OF PEACE

K. G. SHAMBAVI  
P. U. C., 'A' Batch

How my life has become  
A desert without an oasis,  
Which induces me to run away  
From this scorching world.  
Beyond the west, the Sun had gone,  
To their nests, the birds had gone:  
But this mind bird alone travels  
In search of mental peace.  
How vast this ocean is!  
How greedy these waves are  
To touch my legs!  
How mad those trees are  
To sing a lullaby to the sea,  
A rustling sound in the shore.  
How happy this fisherman is!  
How merrily he sings!  
Oh, I too would like to join him  
In his happy song.  
Oh! what is this?  
I... I want to live!  
Yes, this 'Nature' has changed me!  
Nature doesn't change,  
But it has changed me.  
I ask myself, where is peace?  
Oh, its here, in this nature.

## THE HUM OF THE BEE

It was an autumn's eve,  
When I took my leave  
To visit a flower show,  
And ask what roses know.

Many were the bowers there,  
Of roses that were rare,  
Many their hues and shades  
As if they never shall fade.

Aloft they stood with pride,  
Spreading fragrance wide,  
And expressed to me, their joy,  
At being His chosen toy!

"We wink at passers by  
Without feeling shy  
To make them happy ever  
Is all that we endeavour!

Happy we are to feel,  
That God has put His Seal  
On us to spread His love,  
At a loss to thank Him how".

Another autumn day  
Again I went that way;  
I saw in all the roses  
Miserable weeping faces!

"What has happened since?"  
And they replied at once:  
"In yonder garden, many  
Flowers varied, with honey

Jasmine, lotus bright  
And lillies standing straight  
Many they, new and old  
As if made of gold.

But we are always roses,  
May be, with different faces  
Bored of such monotony  
Only roses, though we're many!

As I heard their woes,  
I saw those bees in rows,  
Just, entering one of them,  
And flew out with a hum.

In that hum of the bee,  
A secret I could see,  
The rose has learned the same,  
As happy he became.

Weep out to be like others,  
Always in borrowed feathers,  
Having the life you have,  
Is blessings all God gave.

N. ANANDHI  
P. U. C. 'A' Batch

## GURU NANAK AN EMBODIMENT OF HUMANITY

M. K. VAIJAYANTHI  
P. U. C. 'G' Batch

In the mounting years of man's known history, some of the most pregnant and social movements have been filled by the lives of inspired teachers of universal truths. Such movements are significant in so far as they confirm and accelerate the laws of charity and progress and thus enlarge the human estate as a whole. In the historical sense, they mark the response of situations potent with fervour and challenge. One such challenge arose in India in the 15th century. In Guru Nanak's life were realized full meaning and potentiality. He evoked from the situation then prevailing a new humane way and meaningful living and made it the medium of bringing into this world intimations fresh and holy.

Guru Nanak cut himself adrift from all associations with prevailing sectarian religions, although his approach to God was through love and devotion. He did not adopt the imagery or symbolism of Vaishnavism or of any other creed. His was the first and also the last successful attempt to bring together the Hindus and Muslims in a common fold of spiritual and social brotherhood.

In one of his Shabads he says ;  
"If there be palaces made of Pearls,  
And they be studded with gems & jewels,  
Their plaster may be mixed  
with musk, sandal & saffron,  
And their very sight should  
fill the heart with delight  
Even then may I not not be enticed  
And neglect to remember Thy Name."

Guru Nanak's teaching took in man as a whole and sought in his improvement the advancement of the society in general. In the midst of a plethora of mysterious faiths and practices he raised songs in praise of one supreme being adjuring the people to worship Him and Him alone. He preached a simple gospel of love, service and equality. Religion was presented as a matter of heart and of ethical conduct and not of mere outward formalities.

He says as follows in one of his shabads:  
"There is but one God, He is all that is  
He is the creator of all things and  
He is all pervasive.  
Make body the field, the mind  
the ploughman  
Honest labour the irrigating water  
Sow the seed of the Lord's Name  
Let contentment be the leveller and  
humility the fence,  
With deeds of love the seed will fertilize"

Guru Nanak transcended the pervading atmosphere of gloom and brought forth a vision of hope and fulfilment. He perceived clearly the symptoms of his age and marked out clearly what was stagnant and degenerate, from what was living and energetic. He wanted to completely erase the superstitious beliefs. His sacred poetry, human and tender in tone, alluded to these short comings.

(Continued Page on 12)

# A DOUBLE WAIT

The shining Sun sailed up the eastern sky,  
 From the tree tops the birds flew high ;  
 The gushing stream sang noisily as it ran, farther  
 The wind and the trees whispered secrets to each other ;  
 When the morning world was so engaged,  
 She waited and waited, gloomy and enraged.  
 The tired world bid, "Goodbye" to the Red Sun :  
 And greeted, "Hullo" to the Pale Moon,  
 The sprinkled stars spankled, and twinkled bright !  
 In the velvety carpet of the black black night !  
 When the earthly beings were deep asleep  
 But for her ; She could only weep  
 She'll wait even if the sea turns red ;  
 She'll wait even if the sky turns green ;  
 But who'll tell her, that her young soldier was dead  
 Who waits for her in God's abode, sighing unseen !

(Continued Page from 11)

Guru Nanak added elements which were characteristically his own and which empowered current trends with wholly new possibilities of fulfilment. Life in all its different aspects was the subject of Nanak's attention. Guru Nanak did not accept, like many of their protagonists, man ever attaining in his mystical progress, equality with Divinity.

His compositions reveal an abounding imagination and a subtle aesthetic sensibility.

The language in which his hymns were composed was Punjabi. This choice itself was significant. For the first time Punjabi was used extensively and consistently for literary expression of this order.

Thus, Guru Nanak sought in for the improvement, rather he gave shape-embodied the whole atmosphere, religion, culture, literature, society, etc., And for sure he said "An embodiment of Humanity,"

S. JAYANTHI  
 P. U. C. 'F' Batch

முத்துநாள்  
 கவியரங்கம்

தலைமை திரு. தமிழன்பன்  
 அவர்கள் தலைமையில்  
 நடைபெற்றது.



இரண்டாம் நாள்  
 படமணல விழா

தலைமை  
 திரு. சிற்சபேசன் அவர்கள்



மூன்றாம் நாள்  
 கருத்தரங்கம்

தலைமை  
 திருமதி. தங்கம் சேஷன்

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'A' BATCH

The Damsel in Distress is "Eliza Doolittle", charmingly portrayed by Shambavi Vidya, as Professor Higgins remains unmoved while Anandhi, as Colonel Pickering looks perplexed.

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LITERATURE

Janaki, Chitra, Mythili, Grace, Sumithra. Padma and Revathy — can you guess which of these "The Rivals" are ?



Food for thought—disarmingly served by Mr. Joseph, Reader in English, University of Madras.

LITERARY



WEEK

"Waterfall Venkamma" almost brought the roof down and won the I Prize too. P. K. Padma, II B.A. Litt. receives the prize from Mrs. Chandar.



"Olivia" touched their hearts! Mrs. Meenakshi attempting to "console" Chitra, II B.A. Litt.



Gunavathi, P.U.C., as Satan. She bellowed her way to the first place. Mrs. Rajath hands over the prize.



Wonder, which of the literat...



### Short Stories :

- I Prize—V. N. Ratnaprabha, III B.Sc. Maths
- II Prize—S. Janaki II B.A. Lit.
- III Prize—J. Padma, II B.A. Lit.
- Consolation Prize—Birinder Kaur, P.U.C. 'D' Batch.

### Presentation of Literary Characters :

This competition, held on the 14th, after the Literary Week was formally inaugurated by Prof. Nagarajan, Principal, D.B. Jain College, was made a success by the overwhelming number and variety of 'characters' presented. somehow, as in the case of Lucy, of 'A Talk' (C. E. M. Joad!) fame, 'literary' seems to bring to the minds of many of our students Shakespeare more than anyone else. Characters like the Potter's Widow of "Akbar's Bridge" are not even thought of. P. K. Padma proved an exception, though, and her portrayal of "Waterfall Venkamma" was a roaring success. N. Gunavathi's unabashed dressing-up and acting-out of "Satan" too, stood her in good stead. Others worth mentioning are P. M. Jamuna (as Don Quixote), who had taken pains about her costume, S. Jayanthi (as Betsy Trotwood) and the trio S. Nityakalyani, J. Amudha and V. Chitra (the Three Witches) who pranced in devilish excitement and uninhibited abandon around a real fire! The Judges were Mr. Panchapakesan from the Dept. of English, Vivekananda College, and Miss Jayanthi Rajaram, an alumnus of our College. Mr. Nagarajan and Mr. Panchapakesan were delighted by the presentations and were lavish in their praise, while Jayanthi, herself thrilled at being invited to judge a competition held at her beloved Alma Mater, returned the compliment by performing a delightful and hilarious Mono-Act.

### Prize Winners :

Degree: I Prize—P. K. Padma,

II B.A. Lit.

II Prize—R. J. Sumathi.

Consolation Prize—B. Chitra, II B.A. Lit.  
P. U. C. : I Prize—N. Gunavathi,

II Prize—P. M. Jamuna,

Consolation Prize—Ranju Ninhas,

A Quiz Competition was held on the 15th and proved to be more lively than anyone would have hardly dared hope for. Organized by Miss Maya and Miss Usha Gopalan, and conducted by Miss Maya, it turned out to be exceedingly entertaining and enjoyable, besides being instructive, mainly due to certain novel ideas introduced by Miss Maya. There was thereby an Enacting-of-Famous-Titles intelligently assisted by T. P. Vijayalakshmi of I.B.A. Economics and S. Janaki of II B.A. Literature. This was a Quiz with a difference, in that, besides the general knowledge and memory power of the participants, their power of observation, shrewdness, and alacrity were also put to test.

### Prize Winners :

I Prize : P. U. C. Arts team, comprising of P. Vadani 'E' Batch, P. M. Jamuna, 'F' Batch and M. S. Mahalakshmi 'G' Batch.

II Prize : Literature team—A. N. Lakshmi I Year; B. Kalavathi, II year and V. Jayanthi, III year.

The topic for the Debate for the Degree students was "Is literature, like all other arts, a mere play of the imagination?" Mrs. Jayalakshmi Subramanian, Mrs. Lakshmi Rao and Mrs. Tharoor were the Judges, and Mrs. Lakshmi Rao pointed out, the general standard was mediocre. The topic had been announced earlier, the debaters deliberated

prepared speeches, with pauses only when they forgot something.

V. Kameshwari's speech, conversational in style and very relevant, was remarkable because she managed to stick to the point while others wandered... and got lost.

### A few words about prepared debates :

When the topic is announced well in advance, it is only to help the prospective participants prepare the points and organize them, to a certain extent, in support of their arguments. It is absolutely essential that the delivery of these points be spontaneous, their order shuffled perhaps, or something else added in favour or defense of the argument being propounded. A debate will be one in the real sense of the word, only if the debator is able to listen carefully to and understand what is being said, answering any question that may have been raised by the previous speaker, and not relying too much on points that may have been already stressed to the maximum, by previous speakers. How many of our participants understand this? Another notable lapse was the poor diction of many of the participants.

### Price Winners :

I Prize : Patricia Morris, III B.A. Litt.

II Prize : S. Usha, II B.A. Lit.

Of the Recitation Competition for the P.U. students, the less said the better. The poem to be recited was Browning's "Incident of the French Camp". Browning's punctuation, chaotic on a large scale, was bad enough, even on such a small scale, and the participants tripped and stumbled all over.

### Price Winners :

I Prize : M. K. Vaijayanthi, 'G' Batch

II Prize : N. Gunavathi, 'B' Batch

On the 22nd was held an Association Meeting, presided over by Mr. Joseph, Reader

in English, University of Madras. A lively discussion of W. H. Auden's "The Quarry" took place, with the students participating to the maximum extent. All such discussions are instructive, but what was noteworthy about this particular discussion was the fact that it was stimulating, thought-provoking and enjoyable!

### Inter-Class Dramatics :

This competition, the most interesting as far as the audience was concerned, was held on the 26th, and Mrs. Rajaiah, Mrs. Chandur and Mrs. Balakrishman were the judges. Even though left on their own, the students managed to put up quite a good show on the whole, though the language problem cropped up even here, resulting in poor diction and stilted dialogue delivery. N. Gunavathi, not to be put out by such trifles, managed to produce, direct and act in a "One Word Play", quite an innovative and praiseworthy idea. K. G. Shambavi stole the show by her charming portrayal of Eliza Doolittle. There certainly is more to her than meets the eye, as she looks too quiet and unassuming to possess such histrionic talents. M. Padmaja's excellent portrayal of a drunkard was abetted by her customary drawl and uninhibited clowning. H. Saraswathy, though in a supporting role, was impressive too. The best thing about these two was that they could 'act naturally'—spontaneous and unselfconscious that they could be, on stage. No matter what role she takes up, S. Janaki is bound to impress. She was Mrs. Malaprop to the core, so much so that many of the students, who didn't even know what was going on, were able to laugh at her! This ability to 'get through' to the audience is rare, and it is no wonder that everyone looks forward to seeing anything in which Janaki takes part. "Abu Nawas And His Wife", put up by the I.B.Sc. students, deserves special mention, in that all the four

participants, D. Prabha, S. Pushpa, S. V. Vijayalakshmi and B. Shyamala were word-perfect, and besides, had a pleasing diction. It was, moreover, the only play that was well prepared. The sincere effort put into its making was obvious, and Kudos to the students. Its drawback, besides the rather simple, ordinary story, was too many scene changes in quick succession, which taxed the patience of the audience.

**Prizes: Degree-Best Play:**

'The RIVALS', I & II B.A. Literature

Individual Prizes:

I—M. Padmaja, I B.A., Economics

II—S. Jankai, II B.A., Literature

P.U.C.—Best Play:

Scenes from 'My Fair Lady'—'A' Batch

Individual Prizes:

I—K. G. Shambavi, 'A' Batch

II—N. Gunavathi, 'B' Batch

With this comes the end of the 'Week', and this report. May the 'Literary Week' become a regular feature, and if possible, at the inter-collegiate level too.



## YOU CAN MAKE A HEAVEN OF HELL, A HELL OF HEAVEN

NAGALAKSHMI  
III B.A. Litt.

"The mind is its own place, and in itself, can make a heav'n of hell, a hell of heav'n," says Satan in Milton's Paradise Lost, Book I. Satan was given the post of the Arch Angel in Heaven; but strange are the workings of the mind, and he became conceited. As a punishment for making Heaven unpleasant, Hell was created and Satan was relegated to it. Though Hell and Heaven are Scriptural terms, they have their symbolic meaning—Hell standing for the crooked way of thinking and making existence impossible; and Heaven standing for the mind's wonderful way of working out pleasant things even out of unpleasant experiences.

Heaven, where everything is bright and gay and where virtue is the predominant element, is a contrast to Hell which is a referent to anything dark and bleak and in which place Vice is the head. Again Hell and Heaven are nothing but the conceptions of the human mind. George Bernard Shaw goes to the extent of mocking Milton and Dante for creating Hell and Heaven and making people shudder at one thing and look upon the other place as the ultimate aim of human beings. The reference here is not to the Journey after the death. It can as well apply to earthly existence. A mind, of which evil thoughts have taken possession, makes trouble for others as well as for its own self. In the others case the good thoughts easily control the evil thoughts thereby not only benefitting the person concerned but also others.

None other than Milton could have stated a more appropriate statement. Apart from

being a strict puritan and a poet, he has also established himself as a psycho-analyst through this statement. It is the words 'the mind is in itself' that give significance to the statement that follows. It is the crooked ways of thinking of his mind, which at one time praises the Creator and at another time justifies his own action against the Creator that is beyond the endurance of Satan, so much so that he cries out, 'I myself am Hell'. When he finally comes to decision, he can declare, "Evil, be thou my good" indicating that it all depends on the working of the mind alone. When we analyse the workings of the mind of a being, we cannot but agree with Milton. Right from the Classicists to the modern psychologists and philosophers everyone is concerned with the nature of human beings. The Gospel warns people not against those that kill their body but against those that kill their soul. To this we can add that people should also fear those who kill their minds. Otherwise a thing which is impossible to be thought of by one person cannot in any way become the daily work of another man. It is just the way one's mind works. What the mind accepts can be pleasant to that mind; it is only what it cannot that becomes unpleasant. As Wordsworth has said, "The child is the father of the man". The mature mind is conditioned by its childhood surroundings and some harsh incidents do impress themselves upon molten young mind, and when the child becomes a man, the mind is still haunted by those memories. This is what the psychologists of today have found out. Since this theory has been proved and

accepted, why not accept the theory of Milton?

The Classical age experienced the fruits of high civilization in that there were many philosophers and thinkers who analysed the nature of human beings. Sir Richard Livingstone states that the term 'modern' is applied with reference to being contemporary in spirit alone and nothing else. Again when we move through History we come to a halt at the Elizabethan Age. That great dramatic genius Shakespeare presents human nature on a large scale. It can be said that he was not vexed with the behaviour of his society and was more concerned with the study of characters than with anything else. His contemporary Ben Johnson on the other hand looked at the other aspects of society and whipped them with a lash so as to make them realise their mistakes. The reason for this? what! but the mind? Let us take the case of Lady Macbeth. What T. S. Eliot says of the mind—that a man dies to himself each day because each day an action takes place as a consequence of which the train of his thoughts changes direction and at times forces him to change the preconceived conception regarding the same idea, so that the next day he is a little changed from what he was the previous day—is quite true, and can be applied to our Lady Macbeth. She has fantastic visions, incited by the prophecy of the witches, that her husband would become the king and immediately foresees a Heaven awaiting her and even the horrible action of murdering the king and incurring Hell cannot prevent her dreaming of her Heaven. Still we know not what causes her to change so much when her dream has come true, and when she is actually leading the life of the queen, that she almost becomes mad. It is nothing but her mind which has made a Heaven of Hell thereby

inflicting pain on Macbeth also and afterwards has made a 'Hell of Heaven' thereby toppling not only herself, but Macbeth too.

We can see another example in the Victorian age. The age as such was prosperous and there was progress in almost every field of life. But in the world of literature the writers' minds were gloomy for they felt that their faith in religion was shattered because of the scientific progress and they could never be redeemed. Arnold heard of 'eternal note of sadness' when the waves of the sea broke on the Dover Beach and hopelessly he cried "Ah, love, let us be true to each other"; Tennyson yearned for the past and was ready to give anything "for the touch of the vanished hand". They could see only Hell around them. On the other hand, Browning who in his poems described the journey of the Soul and was quite confident that "God is in His heaven".

And all is right with this world. He looked at the country with a different eye and he could see Heaven around him in spite of the fact that his age was only materially prosperous and spiritually had nothing.

Making a hell of heaven and a heaven of hell has happened in real life also. As is explained by Henry Charriere in his 'Papillon' his autobiography, the prisoner who were kept in solitary seclusion found out that if they were to avoid becoming mad, they had to have some habits and 'Papillon' made it his practice to walk all day long stopping altogether the 'running' of his mind, trying to make a heaven of hell. Some other prisoners really succeeded in making a heaven of hell for, as Henry Charriere tells us, they repeatedly told themselves that since they could not vie with the others in competitive outside world, as they belonged to the lower strata of society, they might as

well stay inside and be happy about it. They were not even ready to accompany Henry in his efforts to escape.

There is also a moralistic aspect to the statement that the mind can make a heaven of hell or a hell of heaven. This conception of doing good or bad it all depends on the mind. It is the human mind, which for the betterment of the society, invented a code of conduct that is religion - and endowed human beings with a supernatural sanction—their conscience. If this is so, the conception of Hell and Heaven as symbolic of bad and good, also depends on the working of the individual mind. If one feels that according to his circumstances, what, generally is decried as bad, is good, he is justified in thinking so. For instance, if a man steals knowing that stealing is bad to provide medicine for his dying mother, we are in a dilemma as to whether to consider him good or bad. Still, since man is a social animal as put by Rousseau he should consider his position in the society and making a Hell of a Heaven will not do; he is welcome only to make a 'Heaven of a Hell'. Politically speaking, the statement as a whole cannot hold water. "Heaven of a Hell" is passable in this society, and nobody makes a secret of it. The politicians enjoy the situation in which they are in and once they come out of it, they would not be their own selves. It is also possible for the opposition party, who

being prejudiced can make a hell of a heaven and thus make things difficult for those in power. This is what is happening in day-to-day political life.

Shaw has biting remarked that a misanthrope in one who sees in others things that are not to be seen in him, either good or bad, and hates the world and the others for it. Another writer has put it in this way: "Two men looked out of prison bars, one saw the mud and the other saw the stars". In this way it all depends on the mind whether hell is made a heaven and vice versa. This quotation is more applicable to the Modern Age where the need for spiritual vision is very urgent though we have made rapid advances in the field of science, T.S. Eliot feels that we are just 'hollow men' with 'stuffed heads', and though we lack understanding of the working of the mind, our mind desires to know that is working is such that there is quite a rush for psychiatrists and psychologists. If we believe that everything depends on the mind, we should also admit that a mind can make a 'Hell of Heaven and a Heaven of Hell'. We agree with Theseus of 'A Midsummer's Nights Dream' fame that "the lunatic, the lover and the poet are of imagination compact", and the poet are of imagination compact", that they can bring down Heaven to the earth and take the earth to Heaven. Qualifying this statement, I would like to say that it does not apply only to these three sections, but to humanity as a whole.

*Adjudged the best in the English Essay Writing Contest  
conducted during the Literary Week.*

## SANKHYA YOGA- THE PRINCIPLE OF DISTINCTION

After giving a description of the renowned warriors on both sides and their blowing of conches, the first chapter states by way of introduction to the teachings of Gita, that Arjuna's chariot is placed between the two armies strongly reacts on Arjuna's mind in the form of grief and infatuation and the chapter is concluded by saying, how, refusing to fight and laying down arms, Arjuna sinks down in his chariot in utter dejection. In this circumstance, it being necessary to state how Bhagavan Sri Krishna tackles Arjuna and prepares him to enter the fight, Sanjaya begins the 2nd chapter with a description of Arjuna's mental state:

“तं तथा कृपयाडसविष्टमश्रुपूर्णाकुलक्षणम् ।  
विषोऽन्तमिदं वाक्यमुवाच मञ्जुसूदन ॥” II-1

“Sri Krishna then addressed the following words to Arjuna who was overwhelmed with pity, whose eyes were filled with tears and agitated and who was full of sorrow”.

When Arjuna, thus merged in distressing thoughts taking refuge in the Lord, sought for the way to overcome his intense grief, and declared that neither sovereignty over the earth nor lordship over the Gods would drive away that grief, the Lord considering him, a fit recipient for instruction and in order to remove his grief and infatuation for all time, first shows him what is real and what is unreal, and trying to prove that it is Arjuna's duty to engage in the fight even from the point of view of knowledge,

enters into a discussion of the path of knowledge.

The Lord, taking pity on Arjuna, advised him not to lament either for living or for the dead inasmuch as the Soul being immortal is not identical with the body which is external and transcient. The Lord continues that there are two kinds of souls, namely Jeevatman and Paramatman,

“न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपः ।  
न चैव न भविष्यामः सर्वे वयमतः परम् ॥” II-11

Sankara interpreted like this - “Never did I cease to exist; on the other hand I always did exist; that is through the past bodily births and deaths, I always existed. So, always, never did you cease to exist; on the other hand, you always did not exist. So, never did these rulers of men (we call take it as people in general) cease to exist; on the other hand, they always did exist. So, neither shall we ever cease to exist; on the other hand, we shall all certainly continue to exist ever after the death of the bodies. As the Self, the Atman, we are eternal in all the three periods of time” (past, present and future).

This body of ours changes for each and every second. Nobody is an exception to this cycle of childhood, youth and old age. The modern scientists say that within 7 years the whole body is changed and not even a single drop of the old blood remains in the

V. KAMESWAR  
III B.A. Economics

body. The body of ours is a dirty one. We are those who can clean it - it is with diseases; we are the ones who care for it. It is changeable - but we see its changings. It is destructible - we are its destructors. Even after knowing the contrasts between our soul and the body we like ourselves with our body and are lamenting for its death. So, Bhagavan says - “O, Partha! What is there for grief in this?”

“This body of ours is like a garment. As a person casts off worn-out garments and puts on others that are new, so does the incarnate soul cast-off worn-out bodies and enter into others that are new.”

“वातसि जीर्णानि यानि विहाय  
नवानि गृह्णानि नरोपराणि ।  
तथा शरीराणि विहाय जीर्णानि  
अन्यानि नवानि देही ॥” II-22

If the soul is to remain always with the same body, there will not be any growth; there will not be any joy. So, there is nothing to grieve for the destruction of the body. Whereas, our Soul is imperishable. It cannot be burnt, nor can be wetted. It cannot be cut. It is unmanageable, inconceivable and unchanging. It is like a cataract. It dwells in the bodies of all. It is eternal and can never be slain.

Now, in the next seven verses the Lord proceeds to demonstrate that it is unreasonable to grieve even according to the code of honour laid down for a Kshatriya. His grief and delusion arises out of the notion. “I am theirs and they are mine”. All creatures whose intelligence is swayed by grief and delusion and other evil influences, naturally abandon their proper duties, and they become egoistic and are prompted by a longing for reward. In their case, then owing to an accumulation of merits and demerits of Dharma and Adharma, the Samsara, which consists in

passing through good and bad births, happiness and misery, becomes incessant. This can only be brought about by self-knowledge added to renunciation of all works.

Against this foregoing view some say: Moksha cannot at all be attained by mere Atmajnana Nishtha (आत्मज्ञाननिष्ठा) by mere devotion of Self-knowledge preceded by the renunciation of all works-but absolute freedom can be attained by knowledge conjoined with works such as Agnihotra prescribed in Sruthi and Smrithi. This is the conclusive teaching of Gita.

The Lord has made a distinction between Jnana-Nishtha and Karma-Nishtha, between the devotion of knowledge and the devotion of works, as based respectively upon 2 distinct stand points. The real nature of the self as expounded in II-30 by the Lord is called Sankhya. And intellectual conviction of the truths produced by a study of that section-that the self is no doer, owing to the absence in him of such changes as birth forms the Sankhya standpoint.

Yoga consists in the performance-before the rise of the foregoing conviction-of works as a means to Moksha, requiring a knowledge of virtue and sin, and presupposing that the self is distinct from the body and is the doer and the enjoyer. Such conviction forms the Yoga standpoint, and the performers of the Yoga stand point, and the performers of work who held this view are yogins. Accordingly, two distinct standpoints are referred to by the Lord in II-39. Of these, He will assign to Sankhyas-the Jnana-Yoga, and also, He will assign to the Yogins the Karma Yoga.

We are born, it is a decided fact. So is the Swadharma. We are not using this Swadharma in proper way. Our passions for the worldly pleasures prevents us from doing Swadharma. We live in a world of

delusions, leading a secluded and sheltered life, drawing a limit to ourselves and thereby creating different castes, sects and classes. In this we have to learn two great truths, "I am not this destructible body! but I am the immortal Soul". When we learn these two, our mind becomes an even mind. Evenness in mind is called Yoga.

On the whole, (1) परधर्म and अधर्म so called wrong ways must be left and स्वधर्म the natural path must be followed by us. (2) This body of us is like a soap bubble, which is not constant, so we have to use this body always for स्वधर्म (3) Having in our mind the immortality of the Soul and its Vastness, we have to remove the base thoughts such as 'mine' and 'others'.

When we do a 'Karma' we have either one of these two concepts in mind. One is to enjoy the fruit of our action and the other one is to leave the Karma if there is not going to be any fruit. But Gita gives us a third idea. It tells us to do, our 'karma' but not to expect any fruit, as कर्मण्येवाधिकारस्ते मा फलेषु कदाचन The Rajoguna of the man intends him to 'get the fruit'. Whereas the तमोगुणः (thamoguna) says "If I leave the fruit, I will leave the Karma also". Lord Krishna wants us to reach the Satvaguna, leaving the above mentioned two gunas aside, that is 'do karma but leave the fruit and do not expect the fruit.' The man who is not expecting any fruit, involves himself in the work he does and thereby reaches the stage of meditation. He gets more joy than the others. सांख्यं and योगं (Sankhya and yoga) are completely explained here. Yet we are not getting a panoramic picture. So, Arjuna asks Krishna,

“सियतप्रज्ञस्य का माया समाधिस्थस्य केशव ।  
स्थितधीः किं प्रप्रावेन किमासीत ब्रजेन किम् ॥” ॥-54

“Krishna, what is the mark of a God-realized Soul, stable of mind, and established in Samadhi? How does the man of stable mind speak, how he sits, how he walks?”

For this, Bhagavan answers Arjuna in 18 verses. (55-71) These verses contain what is the main theme of this Gitopadesa is.

The Jeeva merged in ignorance does not know what is Brahma, who is God, what is the nature of this world, what is Maya, what is the relation obtaining between all these, what is He, where from has He come, what is His duty and What is He actually doing. This ignorance is known as 'Moha' or infatuation and the Jeeva has been labouring under this delusion from without beginning and it is due to this that he is moring in this writhing of worldly existence. Overcoming all egoism, sense of possession, attachment and desire when man at last succeeds in reaching the above state of God-realisation this delusion which has existed from time without beginning gets eradicated and will not appear again. This is what is meant by saying that 'having reached this state, the Yogi overcomes delusion'.

He, who succeeds in attaining this state during his life-time, is the best flower of humanity. He, who enjoys this Brahmic Bliss while living, is liberated in this very life and is termed as a Jivanmukta. But, even he who succeeds at the last moment of his life either suddenly or as a reward of his Sadhana, fixing his mind unshakably on Brahma or God alone, free from egoism, the sense of possession and attachment, yearning and desire, is able to enjoy the Bliss of Brahma existence. This in short is the सांख्य योग described in Gita by Lord Krishna.

## THE OLD GENTLEMAN

The sun having set, I started for my usual walk. I took my way to a quiet street which was "far from the maddening crowd". The street had neat rows of big bangalows and calmness prevailed in the whole area. The sweet scented fragrance of the Queen of Nights on either side of the street seemed to intoxicate the whole atmosphere. It was the full moon day. The moon had come out in all her graceful splendour. She cast forth her silvery rays over the silver oak trees which shone in the darkness. The great big shadows of the huge banyan trees were frighteningly beautiful.

Turning round the corner of the street, I came upon the old grey house. It seemed to be deserted. In spite of its loneliness, it had its grandeur. For a long time, I had a fancy for that house. The aspect of the house, though simple, was attractive. The house had shady trees all round and a rippling stream flowed behind the house.

As I was admiring the house, I fixed my gaze on one window. I saw that only one room had been lighted. Suddenly I saw a face. Being utterly dark outside except for the moon which had then gone behind the clouds, I could see clearly the profile of an old gentleman. He had clear-cut features. The next moment the gentleman looked eagerly down the street. He had a kind and beseeching look, what with spectacles with a silver frame over his long sharp nose, wisdom smiling on his broad forehead on which his silvery grey hair let itself loose, and a smile flickering now and then on his lips. His strange

behaviour was reminiscent of Mr. Dick in Charles Dickens' "David Copperfield." But on the whole he looked venerable. My mind occupied with thoughts of the face at the window; I resumed my walk.

The next day I learnt from my neighbour that he was a retired major who had decided to settle in Madras. Nothing was known of his family. The next day being a Sunday, I decided to go shopping. As I passed the old gentleman's house, I was surprised when he beckoned to me. He was having his tea in the garden. Without the slightest hesitation, I went up to him and wished him a good day. He responded so very kindly that I wished that he would start his conversation. He did start very abruptly, of course, but the fifteen minutes conversation was lively and worth mentioning. I came to know of his tastes, his love for the fine arts and his devotion to classical music. He proudly told me that he was a vigorous reader of the classics. He had superb tastes and genuine interests. He was a good critic and a commentator. I really doubted if he was an Army Officer for I was carried away by the wealth of his knowledge. He was honest like the spring mats, I could see that, and his child-like innocence moved me many a time.

Both of us grew friendly and I was happy to find a true confidant. He had dispelled the long shadows of boredom which I had been experiencing then. We had formal conversations, chats and petty quarrels too. Every now and then he would check my heavy ignorance on certain matters.

J. PADMA  
II B A (Litt.)

It is true that pleasure is mingled with pain. Sorrow comes very soon after one experiences happiness. One rainy afternoon I lay cuddled in my bed with my favourite novel. I heard a knock at the door and when I opened I saw the old gentleman's servant looking pale and worried. With great difficulty he poured out the mater which was very shocking indeed. The old gentleman had, it seemed, locked himself up in his room and gave no response to his servant. I hurried to the house and called out, but all in vain. With the help of some neighbours we broke open the door. There was more shock in store for me. I saw my kind old friend in a pool of blood. A revolver in his hand.....he had shot himself.....it seemed. On his breast lay the

photograph of his wife and daughter who was nearly of my age.....

I shall endeavour not to make things very melodramatic. The cause of the old gentleman's suicide was pathetic indeed. On the day his wife and his beloved daughter were to arrive. A few days before, both of them had succumbed to serious injuries after a sudden earthquake in Assam. The old gentleman was informed that both had expired. I wondered why my friend had kept this secret from me so long. It seemed that he wanted to give me a surprise. Well he did.....I didn't expect such a drastic deed from him.



## AN EXPENSIVE EXPERIENCE

A certain horrible experience, gained at an expense of thousands of Rupees, remains more vivid in our minds, than the fun and joy we had with our T.V. set.

The 15th of August, 1976 dawned usually as the Independence Day for India, but with a special significance for Madras, for it was the day on which the Doordharsan, inaugurated its Madras centre. This special significance had its effect in our house also for relations from in and around Madras began to infiltrate into our house to have a look at the first T.V. set. We do not belong to the high-class society for whom the T.V. set is a necessity, nor were we mad after it in the initial stages. It had all grown out of a little, or shall I say silly, conversation.

On Sunday morning, our drawing room was filled with our family members; my uncle had come from our native village to be with us for a couple of days. We were joined by one of our family friends who in the midst of his conversation, announced that he would get his T.V. set in a couple of days and added jokingly that he would not allow my uncle to see it. My uncle who was not to be put down, replied that he would take the lead in doing that. This conversation set us thinking too, and we decided to buy a T.V. set at any cost. Finally we retired for the day at 11 p.m., deciding that Uncle would advance the amount for the registration the next day, and Father would take a loan for effecting the full amount. On Monday, the sun rose very late, for we were ready to visit our friends even before sunrise. After much consultation and conver-

sation, we decided to buy the T.V. set manufactured by a firm with Government shares. After having made the advance, Uncle returned to his village, promising to join us on the 15th.

Our drawing room had been re-arranged to accommodate our new member. Carpets were spread to seat the children. Of course, all of us, had reserved our seats on the sofa. We were glad to see our Uncle back, a day in advance. All was ready and Uncle inaugurated it, turning on the switch, and all of us waited to see the miracle. The announcer's face appeared, followed by the face of His Excellency, Shri K. K. Shah, the Governor of Madras. But after a second, due to some disturbance, the face began to move up and down very fast. Irritated by this, my father rushed to the telephone to summon the assistance of the mechanic, but unfortunately, for 15 minutes the line was engaged. In the mean time, our neighbour rushed into the room complaining about the same trouble with his T.V. set and added that he had made a strongly worded complaint to the company. The whole house was by then in complete confusion. Hooting and whistling could be heard, as the children made their way home—totally disappointed.

In the initial stages, the TV programmes were not very interesting, except for a few feature films. However everything went well for a couple of months, but one day, in the middle of a feature film, the screen became completely dark and we could hear voices only. We switched off the set and dispersed.

My inquisitiveness tempted me to switch it on, and to my surprise, the face appeared again. By the time everyone reassembled, the screen went black again. We discovered that the set had blacked out when it became hot and worked when it had cooled down! Somehow we managed to see the film, with a number of links missing. Having rectified this mistake we had to encounter with the M.E.S. for our set failed to work from 7 to 10 p.m. due to low voltage. After complaining and meeting top officials, we managed to get over the situation.

Gradually there was an increase in the number of transmissions and films of various languages found a place in the programme. Our circle of friends also increased for many unknown faces were present in the room, very regular in their attendance. We were compelled to practise socialism, for we could not enjoy any special programme without the presence of a battalion of urchins of all ages. Their encroachment compelled us to remove the carpets and move the furniture to make more space.

During the last vacation, we went to our native village, and after quite a long time returned with our good old Uncle. It being Sunday, a good Tamil movie awaited us on

the T.V. The crowd surged in, and a few even had the audacity to complain that they had missed two good movies, due to my absence. Having come after 2 months, I insisted on cleaning the room and dusting the furniture. As the room was full, it was a great nuisance for our servant maid. The remarks of uninvited guests, the noise of both the children and their parents, infuriated my Uncle, who shouted at the top of his voice, and saw to it that all of them left the room. Some went out at once, while some hesitated, and slowly moved, challenging that they would see the film in another house, if not here. Standing by the gate they showed abuses, and later huge stones, on us. My Uncle ran out with his stick, but they were all soon out of sight, though the shower of stones continued at intervals. My Uncle blamed us for having given them such liberty right at the beginning. We had to lock our gate, close the doors and windows before we switched on the TV. This bitter experience we gained at the expense of thousands of rupees, is, I think, more difficult to forget than the fun and joy we had with our TV set. Today we see the programmes with a limited set of friends immersed in our own TV world, now and then thinking of and thanking our good old "TV Uncle"!



## ".....AND NO MAN IMPROVES"

Miss. SUDHA RAO  
Lecturer in Statistics

It started the way most stories start. Leaving the bustle of the city often, I would wander past the comparative quiet of the seemingly endless runways of the airport. It was in one of these walks that I saw him first—tall, smiling, radiating happiness.

It was no kind of conventional friendship at all. I would walk past with an uninterested glance, and he would look hopefully, but timidly at me. However the fact that he saw me often made him bold. It was, perhaps, a month or so later, that he called out "Amma, why don't you buy some?" There he was, as always, tall and smiling, radiating happiness. He was leading against his usual lamp post-the closed tin box suspended from his shoulder, the wire threading those delicious crunchies "the murku" in his left hand. He was keeping away the ubiquitous flies with his right hand.

I resisted at first, later I contemplated just giving him money—but finally I gave in. I am glad I did, for as our acquaintance deepened I realised he would accept no alms. It was not all for selfless reasons either. Those "murkhus" were simply delicious! When I finally managed to drop the "sophisticated young miss" mantle, I would perch on the culvert crunching to my hearts' content—all health rules gone with the wind.

He was obviously a gregarious person. Before long I was as familiar with his family as I was with him. Blood relatives—he did not think he had any. An old woman who had brought him up, was to him his mother. She was the wizard who conjured up those mouth-

watering snacks. Surprisingly she was clean (far beyond my expectations) perhaps cleaner than most of us. I confess that it was only after seeing her that I finally quietened my irritating conscience, which had been repeating health rules.

What attracted me most was not so much those snacks or his 'mother', but the rest of his family. I met them on my first visit to his place. What a motley assembly, but what a lovable lot! There were big dogs, small dogs, hairy dogs, bald dogs, white dogs, brown dogs, of every hue and description representing many breeds but not one recognisable. Only one thing was common—they were all well-cared for, and happy. He was a real collector of 'lame' dogs. I was surprised! After all for him, getting one meal a day, even for himself was not easy. Slowly I realised why he was so happy, half-starved though he was.

I was determined to make him explain, but he was a simple boy. He did not have the eloquence to paint his thoughts. One day he made a fresh effort, "They are my brothers, Amma. If I don't look after them, who will?" My ears were bred on a city diet "after all animals", "animals should be preserved, so that there will be some for future generations to kill" — Verbatim quotes of people whom I would otherwise consider "kind and good". I was from a city where boys practised and perfected their aim on boys, frightened animals, where they enjoyed fleeing, frightened animals, where they enjoyed "harmless" fun at the expense of the poor creatures, where I have heard well-educated

people justifying the torture of animals (often without anaesthetic) leading to an eventual ghastly, but merciful death. After all this long terrible road of despair to them, leads us to "discoveries". "Animals are, after all, a paltry price to pay for the betterment of science".

My friend's earnest words moved me. What this modern world needs is not so much "the betterment of science" but a little more humanitarianism, a little more love. It might seem a bit too sentimental, may be silly. Perhaps even a shocking conclusion for a student of science-but I have reached it.

Most of us do not think of animals at all! Worse still, we might even hate them. One cannot like everything, but to hate without ample justification is bad. (I have reached, perhaps a biased opinion that anyone who can hate without reason, is not very lovable himself) we cannot feel complacent either, if all we do is to restrain from hurting animals. If we do not try to prevent wanton acts of cruelty, if we remain silent spectators, we are guilty. Every parent who does not advise his innocent children against such acts is guilty. So is anyone who has influence but does not exercise it. If we consider ourselves pious we have to admit "God made all creatures, great and small, He loves them all equally". Can we rise to the level of my 'lady' friend who said, "They are my brothers"? It is indeed ironical that religion-wise we accept animals, perhaps even worship them but feed them, care for them, love them? No! During my

recent literary pursuits I discovered that there were others who thought like me, and I was glad.

Religion apart-they say a man can be judged by the way he treats his inferiors. What better way can these be to judge him than by the way he treats animals? We try to use the defence mechanism when so many people are suffering why bother about animals. Because most people can help themselves, unlike the dumb creatures and anyway are we doing our best to help the down-trodden?

I was far away, immersed in my thoughts. A sudden chill breeze across the runway brought me back. I looked around and saw my friend. He was squatting in the dust at my feet. My eyes filled with tears as I thought of his selfless service. He was not even making a virtue of it. Seeing my tears the simple boy that he was, asked, "Is the murkhu too hot today, Amma?" I tried to smile at him, conscious of a deep sense of shame, I was guilty myself! What all my education, and all my thoughts, what I achieved? Had I done an iota of what the half-starved illiterate youth had done? He was not even past his teens. I got up slowly and started to walk back. I was promising myself-I must do something.

"All men plume themselves on the improvement of society, and no man improves it" (Emerson). Even while writing this, I am conscious I have done nothing. I have only added one more voice to the babble clamouring for exchanges.



## INDISPENSABILITY OF INTENSIVE TREE PLANTING-ITS PRESERVATION

SEWAI MANI  
II B. Com.

Trees are a nation's asset and today this green vegetation is in a deplorable condition. Reduction of trees is on the increase. What much concern is expressed over the reckless felling of trees and reduction in the forest area in the country is leading to imbalance in the eco system.

Trees planted on a large scale on an extensive area is known as a forest. When we have a group or cluster of trees we term it as a 'grove'. A grove may be wild, tended or cultivated. 'Woods' resemble a forest, but is a smaller tract of land. However, it still comprises of trees and shrubs (perennial plant smaller than a tree).

These terms forest, grove, cluster, woods etc. all contribute to the family of trees.

Tree planting not only enhances the natural beauty of any place, but satisfies certain commercial and economic purposes. Moreover, trees are suitable for ornament and protection. The use of trees to provide protection to crops, farms and domestic animals are well known and so the need for tree planting and its preservation.

Painting, cooking, writing, etc. are all arts. Tree planting is also one such art. Trees should be planted taking into consideration the various ecological, environmental factors and soil structure. Ecological factors are the varying conditions which affect the growth and consequent distribution of plants and they

determine the nature of plant varieties. The ecological factors are namely climatic, physiographic, edaphic and biotic. Thus, temperature, rainfall atmosphere humidity and soil structure contribute to the well being of tree planting and its preservation.

Tree planting does consume a considerable amount of finance, but it should not be neglected for this reason alone. We can reduce the expenses of tree planting by adapting suitable techniques and methods for in an under-developed country like ours we cannot be investing much on tree planting.

Further we should also make a selection and choice of trees that are to be planted. Trees like teak, nandi, rosewood and short term species such as bamboo and canes serve a number of useful purposes. People make a living out of these canes. Trees like 'Betj Hebbalarui (Bennett) grown in Coorg district has been found most suited for veneer and plywoods. These species also provide slate frames for slate manufacturers.

'Kotte', a soft timber variety, is in great demand by the match industries. To encourage tree planting the forest department authorities have been encouraging planters and private forest holders by giving quick growing, profit earning species of plants, saplings at a very nominal cost. Another five lakh saplings have been supplied to the public. Due to favourable conditions like heavy rainfall, fertile soil and water in certain regions of

our country, the trees reach gigantic heights, themselves presenting a picturesque scene to visitors.

Trees, on attaining maturity are permitted for felling. Maturity of trees is measured by the growth of 15 to 20 feet in girth at the bottom portion and it is likely to get hollow inside if allowed for one or two years more.

Tree planting does not mean only the planting of commercial trees. Tropical ever greens should also be planted, because these ever greens help preserve balance in the eco system. Following an increase of demand for bamboo from paper mills and from the people the forest department has taken up intensive bamboo cultivation. Trees are also raised for using certain parts of it for interior decoration and panelling and in the manufacture of cabinets.

Trees constitute the forest of any country and forestry in our country is amalgamated with the agricultural sector for the assessment of employment potential. If forests are required to play a meaningful role in providing employment to a substantial segment of our population and consequently in contributing to our economic growth, large sources of inputs are needed to negate the neglect of the past. It is necessary to meet the fast raising demand for industrial wood and fuel wood and so trees should be planted on a large scale. Mr. Sanjay Gandhi, to quote the importance of tree planting, once said that felling down of one tree should be replaced by four trees!

At present the forestry sector plays a very significant role in economic development as it employs as low as 0.2% of the work force in the country. Of the 3 million workers employed in this sector about 80% are engaged

in primary forestry activities, viz., planting, harvesting, including hand sawing, transport of forest produce, silviculture, road construction, extraction of minor forest produce, including honey, bee wax and allied occupations. And the preservation of these trees is a 'must'.

Since distant past, man has been encroaching upon the natural eco system by lumbering, clearing forest for habitation, etc. Forests have suffered from reckless exploitation by the over zealous timber traders and millers.

Modification and destruction of forest, range, pasture and aquatic eco systems have proceeded at such a pace that only a few natural eco systems have remained untouched in the world.

The Governments of different countries have realised the importance of the conservation of these natural sources in the wild form since it has many important implications, viz., scientific, aesthetic, recreational and economic.

In view of this the governments have marked out certain natural eco systems for their countries in several areas (protected areas) and have designated them as wild parks.

In our country, trees are planted in National Parks for the welfare of the public, to relax under the shade of trees.

Scientific management of the forest on ecological principles has become a necessity in modern times. Different species of trees are planted for different purposes such as for timber fence posts, erosion control, watershed protection and for acting as a wind break.

So tree planting and its preservation is very essential in a developing country like ours!

## THE ROLE OF THE U.N.O. IN THE SERVICE OF HUMANITY

SAJINI GITA  
P.U.C. 'F'

God created the world as a paradise, where peace and good-will flourished. But the Devil's competition with God drove peace from earth and plunged the world into chaos and confusion. The History of early mankind is filled with wars and humiliation of God's best creation—Man. It was only after the First World War that man longed for peace and it was this need that gave rise to the League of Nations, for the maintenance of peace. This was however a sad failure.

During the last stages of the Second World War, on October 24th, 1945 another instrument of peace—the U.N.O. was formed. This organisation which aims solely at promoting peace and human values, has played a tremendous role in the service of humanity.

The Great Assembly, Security Council, Economic and Social Council, Trusteeship Council, International Court of Justice and the Secretariat along with the specialized agencies like the I.M.F., W.H.O., U.N.E.S.C.O., F.A.O., etc., have so far successfully helped mankind in all fields of life. In the event of a threat to peace, the Council can direct the member states to supply forces to maintain order. It can also apply economic sanctions and cut off diplomatic relations.

In the political field the U.N.O., we can say, has avoided a Third World War. It sent a peace-keeping force to the Middle East and Congo and ended the rivalries there. The U.N.O., interfered in the affairs of Korea,

and prevented it from becoming a victim of communist aggression. By the Geneva Agreement of 1954, it stopped fighting in Indo-China. It has also helped in the withdrawal of Soviet troop from Iran. The Security Council was able to settle amicably a border dispute between Greece and Albania, Bulgaria and Yugoslavia put an end to fighting in Palastine between the Jews and the Arabs. In 1956, it stopped the aggression of Britain and France against Egypt when Nassar, the Egyptian President, nationalised the Suez Canal.

In the social field, the specialised agencies of the U.N.O. have made a lot of progress in the world for the welfare of the people. The U.N.I.C.E.F. has tried its best to prevent children from suffering. It has fed and clothed millions of children. Even we are given a chance to help the miserable children of the world, by buying U.N.I.C.E.F.'s greeting cards, etc. The W.H.O. has stopped the outbreak of cholera and malaria and done a lot for the health and hygiene of the people of the world. The U.N.E.S.C.O., has helped cultural, scientific and educational progress. The Universal Declaration of Human Rights is an important step in the direction of human progress.

In the economic field, the U.N.O. has done good work. Backward countries have received technical assistance for economic development. Assistance has been given to maintain high living standards. The World

Bank has been giving financial assistance to several countries and the International Monetary Fund has helped to maintain parity of international exchanges.

The achievements of the U.N.O. are remarkable indeed for an organisation which came into existence only three decades ago, but there are some matters in which it has not been successful. It has not been able to put an end to the Cold War between the Western democracies and the Communist Countries. It was not able to prevent the Six Days' War in 1967 and the recent Eighteen Days' War between Israel and the U.A.R., nor has it been able so far to resolve the West Asia Crisis. The policy of racialism or apartheid followed by South Africa has so far warded off the peaceful hands of the U.N.O. which has however brought ordinan-

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## WOMEN

Countless proverbs like "moon-faced", "swan-waisted", "lotus-eyed," etc., define the charm and beauty of a woman. It is said that Brahma when He created a woman took the curve of the creepers outside His house and gave woman her gracefulness of poise and carriage. To her eyes, He gave the glance of the deer. She is the creator of the human race and motherhood is glorified by everyone. Traditionally she is expected to work at home and help her husband for the maintenance of the family. According to Manu, the law-giver of ancient times, the best place for a woman is only her house.

Between 500 BC to 500 AD the position of woman started deteriorating considerably, upto 300 BC they enjoyed a high status. Between 700 AD—1800 AD it degraded to such an extent that they played the role of one entirely dependant on men. After 1800 Indian Social reformers like Rajaram Mohan Roy and Swami Vivekananda spearheaded a struggle against such discrimination. Later Gandhiji played an important role regarding the emancipation of women. After independence, Nehru, a great champion of the cause of women's emancipation was responsible for the passing of many acts and statutes to give them a legal status. Theoretically the equality of women has been established. Constitutional equality of the sexes had been ensured, more and more women have been entering educational institutions, professions, and public life.

But the actual day to day life of an Indian Woman has been and is sordid. In spite of the quantitative changes in the education of

women and an increase in their job opportunities, the plight of women has remained unchanged. Our society is still a male dominated society. Many Indian families still prefer a male child for a female child. Age old attitudes and customs have made women accept their position as natural law. The parents think twice, before they allow a girl to enter the University even if she is bright and promising in her school career. They are worried about the provision of expenses and acceptability for marriage. As far as the middle and upper classes are concerned, the problem of marriage has become very complicated. In the middle classes, the women are expected to be qualified and work in order to supplement the family budget. As far as the low classes are concerned, it is common for women to be engaged in the most physically exhausting tasks of manual labour. Their men-folk often "sit back" while the women slave away.

Among educated women, the ratio of employment of women to man is lower than for the others. The statistical data regarding employment of women is disappointing when we consider the need to educate more and more girls. Even our University-trained women workers have no status in the academic or professional life of our society. Until education is given vocational bias a number of educated women will remain unemployed even though they are eager to work. In case of those who do not seek jobs because of family obligations the answer lies in part-time employment. India is a developing country,

and yet we have few facilities like creches, nursery schools, etc., in this country.

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No doubt there has been tremendous change in her position as compared to the one which persisted till the beginning of 19th century when a widow was burnt alive on the funeral pyre of her husband. Yet the social prejudices against a widow remain basically the same. In spite of more than a century of the Widow Remarriage Act of 1856, legally permitting a widow to re-marry, even today the percentage of widow re-marrying and of men marrying widows is still very nominal. Even today, widows are expected to lead the lives of ascetics. What one cannot understand is why people expect such things only of a woman and not of a man? Why reserve such things only for women? Why is this one-way traffic? It is a pity that even the present day Indian society has not condemned and disowned such hypocrites.

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such values on her and only on her. The films also often depict and approve the submissive sacrificing suffering woman. Working women is shown as a superficial, immoral person who in the end is defeated. Such images are still being produced and in no way they are an asset to the improvement of the status of women.

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## "BUT SHE IS IN HER GRAVE AND ON THE DIFFERENCE TO ME"

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Having lost my legs and my military services, I am here sitting by the window of No. 7, Kalpatharu Flats. There was a sudden outburst of laughter on the platform. My eyes rushed to see the happy ones of God's creation. Oh! There they are, the school kids. All of them were in cream coloured uniforms with a brown tie around their neck. Their hearts as clean as their uniforms, they enjoyed the morning very much. The whiteness of innocence shone in all their faces. I took pleasure in watching them. Children are far better than adults. The purity of their minds and the benevolence of their hearts are soothing to the heart which is wounded by the corrupt men around.

I remember, how people treated me on my arrival to this place. With all artificial sympathy and love they came to help me. I had come here to forget my handicap, but I was reminded of it more and more by these synthetic souls of God's creation. Often I struggled with my tears. My lips parted, angry words were ready to jump out. Thank God! I had more patience than rage.

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## "WONDROUS - WORDS" 'THE PANACEA'

SUMITRA, II L

It seemed the dead end to me. It was the third time I was laid up with this raging fever. It was only a matter of months before that I had recovered, but now I was down again with it, insensible to everything except the terrible loneliness that surrounded me. The doctor was stumped. His efforts remained unrewarded. Everybody was unnerved. The persistent illness, burning fever, the tormenting headaches, and sleeplessness affected not only me but my parents too. I could see the tiny lines of worry that had appeared on their faces. I knew that it would be weeks before I would be up again and to be laid up for weeks on end seemed no pleasant prospect. I watched my friends with envy. I could no longer share their bubbling enthusiasm, their infectious laughter. These saddened me, and deep down I was hurt, hurt that I had been ignored. I felt badly cheated in them. They proved themselves unable to respond to my feelings. The emotional conflict that I experienced reflected in my temper too. I became moody and disagreeable, offering little or no co-operation to the doctor. I was fed up with life—its varied affections. I lost trust in people. The castle I had built, of love and trust, was destroyed. I had neither the hope nor the inclination nor even the

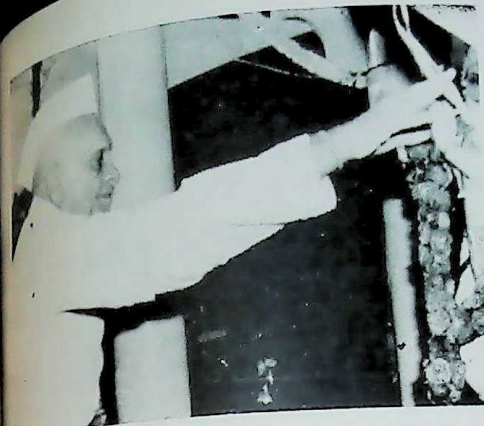
patience to build another. I looked forward to death as the most welcome change.

It was then that this letter arrived as a bolt from the blue. It was not elaborate. The language was not high flown. It was a simple letter indeed. A girl I had scarcely known had written it. We hardly knew each other's name. Our smiles were the only rapport of friendship between us. Yet she had taken the pains to write to me. Three little words "I Miss you"—exhilarated me. My joy knew no bounds. She had exactly understood my feelings. She had gauged the depth of my loneliness and held out a sympathetic hand to help me out. She had readily offered me the love and friendship that I had been craving for.

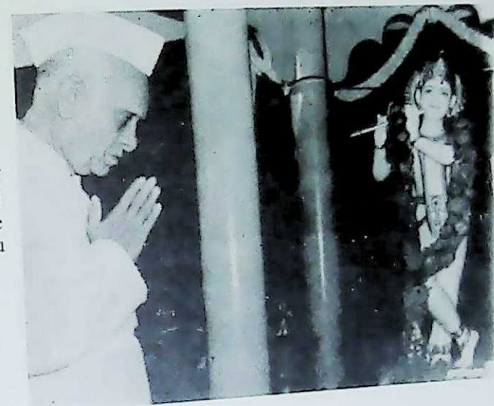
My old distrust disappeared and I even became less cynical. I felt a new vigour and made a headway towards a speedy recovery. The simple letter with its sincerity, had touched me to the core. It also set me thinking. I realized that simple sympathetic words give a great way in the alleviation of a troubled soul. It costs nothing to spare such soothing sympathy. So friends, why not give an abundance to the needy?



## TENTH COLLEGE DAY CELEBRATION



The Governor, Shri PRABHUDAS PATWARI, unveiling the statue of Lord Krishna installed on the occasion of our Tenth College Day Celebrations



"Lord! make me an instrument of Thy peace"..... the Governor of All Mankind and the Governor of Tamil Nadu



Lord Krishna smiles benignly at our Honoured Guests of the evening



Shri Mahajan garlanding our revered Founder-Chairman, Shri Nanalal Bhatt



Shrimati Sushila Dalmia garlanding Shrimati Devkunvar Nanalal Bhatt?



His Ex. Shri Prabhudas Patwari the Governor hands over our memento on the occasion of the Tenth College Day Celebrations to our revered Founder-Chairman,

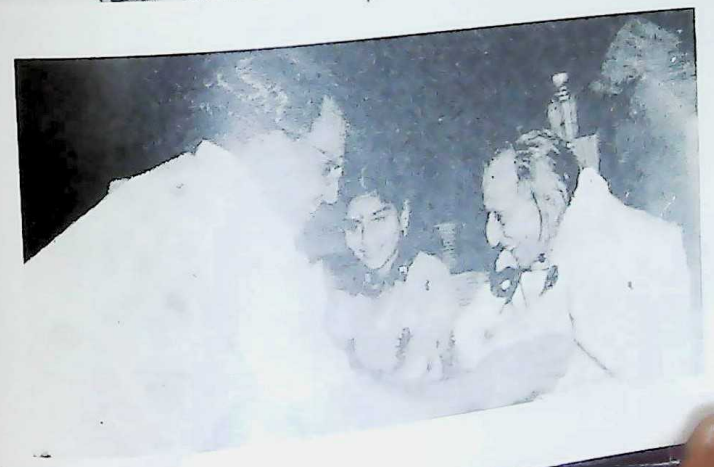


† On their way to deliver thought-provoking speeches and enjoy the simple but entertaining programmes put up by our students.



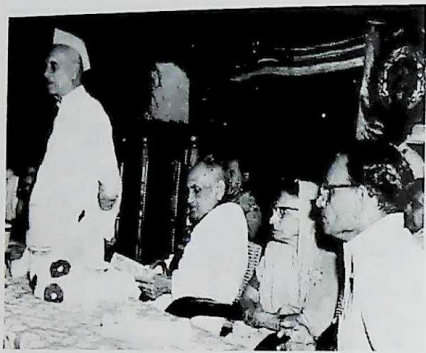
Our revered Founder-Chairman, Shri Nanalal Bhatt, takes pleasure in garlanding the Governor

Our Chairman, Shri S. N. Bhatt, garlanding Pujya Shri J. B. Kripalani





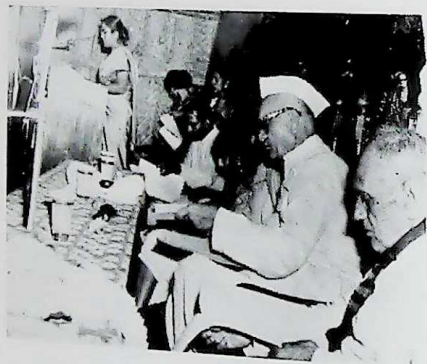
Welcome Address by our revered Founder Chairman



His Excellency the Governor of Tamil Nadu delivered a thought-provoking speech



Pujya Shri Acharya Kripalani waxed eloquent too .....



Our Principal reads out the College Annual Report for the year 1977-78



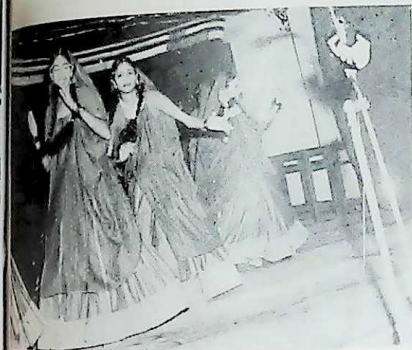
Vote of thanks by our Chairman Shri. Bhatt



Nityakalyani, III B.A., Litt. receiving the 'Best out-going student' prize from Miss. Radhika



Ratnaprabha, III B.Sc., (Maths.) receiving the 'Best Dancer' prize from Miss. Radhika



"Dance away your blues ....."  
—the Gujarathi Dance.



"A father's duty done ....." Participants of the Tamil Dance Drama in a relaxed mood.



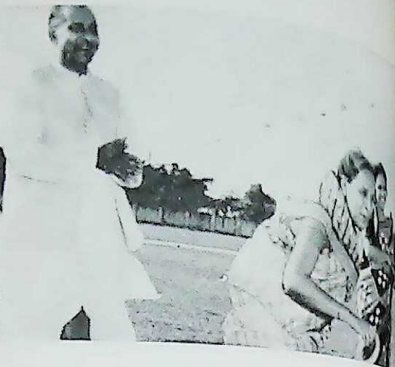
Caught unawares ... a scene from the Tamil Play.



... a scene from the English Play.



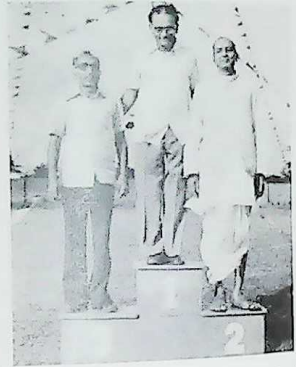
The Chief Guest, Mrs. Rathu Vinay Jha was not a mere spectator. Here you see her participating in one of the guest items



Not to be out-done..... Mrs. Sushila Dalma



They also ... er ... ran—the staff item. In the forefront is Mrs. Anandhi, the winner



Our Chairman smiles victoriously, flanked by Shri Babubhai and Shri Shankarlal Jaim



G. Malini was declared the Best Athlete, 1977-78



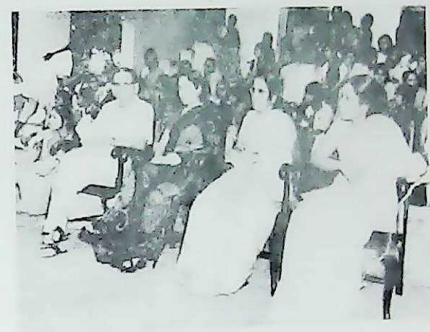
Our Principal Mrs. Gariyali, welcoming the Chief Guest Secretary to the Governor of Tamil Nadu.



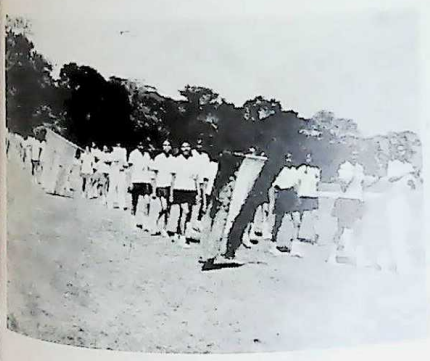
Mrs. Radhamma, our Physical Directress, reading the report.



Mrs. Gariyali addresses the sports enthusiasts.



Silent, but interested spectators.



Students from various Colleges marching past.....



G. Malini receiving a Certificate from Mrs. Gariyali.

IT WAS NOT JUST FUN AND FROLIC.....



Inaugural Address: Capt. Subbaraman



The N.S.S. Officer receiving a memento from our Education Minister



Digging canal in the Harijan Colony, Kovur



An Adult-Literacy Survey was conducted at Kovur



Let us hope she has green fingers!  
— Tree Planting, Kovur



Mrs. Jayalakshmi presided over the Republic Day Celebrations at Moovarasampet



The N.S.S. Secretary receiving the certificate from the Collector, Chengalpattu District

NOR WAS IT ALL WORK AND NO PLAY

GLIMPSES OF THE ENTERTAINMENT PROGRAMMES PUT UP BY OUR N.S.S. MEMBERS, AT MAHALIPURAM



Andal Thiruppavai by B. Harini



Sivathandavam by Rathnaprabha and Usha



Puppets, but not on strings!  
S. Janaki and Nityakalyani



"Let's get together yea, yea, yea"

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# இன்பத்தின் எல்லை

இரா. அயிர்தவல்லி  
தமிழ்த்துறை

இன்பத்திற்கும் எல்லை உண்டோ? கடலை உயமாகவும், விண்ணைத் தாளாசவும், காலத்தைக் கருத்தாகவும் கொண்டு எழுத முயன்றோம் எல்லை காணாததன்மை. இதுவே இன்பத்தின் எல்லை. துன்பத்தின் தன்மையும் அதுவே. சுப்பியாயின் எது இன்பம்? எது துன்பம்? எவராலும் விடை பகர இயலா நிலை. அதே தருணத்தில் மனத்தில் எண்ணங்களின் கூத்து. அக்கூத்துக்கு மறுபெயர் சிந்தனையாம். இந்த விஷய சிந்தனையில் ஆழ்ந்து சிக்கலை வளர்த்து விடும் தன்மையைக்கொண்டு திகழ்வதே இன்பமும் துன்பமும். இவ்விரண்டையும் வெவ்வேறாகக் கருதுபவர் பலர். உண்மை யாதோ வெனின் இவையிரண்டும் நாணயத்தின் இரு பக்கங்கள் போன்றவை.

ஆழ்கடல் போல் ஆற்றலைக் கொண்டு, ஆனந்தமாக தரணி போற்ற வாழ்ந்து, பொங்கும் இன்பம் எங்குமே அவர்களுக்கு நல்கிட எங்கு முள்ள இறைவன் தானே என்றும் பணிபவரும் இன்பத்தில் வாழ்வவராகவே கருதப்படுவர்.

அவனியில் ஆற்றிவுடன் படைக்கப் பட்ட யாவருக்கும் குன்றின் மேலிட்ட விளக்கென மனத்தில் சுடர்விட்டு விளங்குவது 'நான்' என்ற அகந்தை. அவ்வகந்தையால் மனிதன் வாழ்க்கையை ஓர் போராட்டக்களமாகக் கருதுகிறான். அவன் பார்வைக்குத் தான் ஒரு கட்சி, மற்ற எல்லோரும் மாற்றுக்கட்சியினர். தனது இன்பத்திற்காக பிறரைத் துன்பத்தில் ஆழ்த்துகிறான். இது இன்பமாகுமா? சிந்தித்துப் பாருங்கள்..... உங்களுடைய முடிவே முடிவு.

அகந்தையின் காரணமாக வஞ்சகப் புகழ்ச்சியையும், புகழையும் செவிப்பறை கேட்டு, அவை 'தான்' என்ற எண்ணத்திற்கு மதிப்பளிப்பதால் மனம் அதை நாடிச் செல்கிறது. போற்றுகிறது. இன்பத்தில் மூழ்குகிறது. இதன் விளைவு நல்லதா? தீயதா? என்பதைப் பொருளற்றதாகக் கொண்டு, அதனால் நம் அகந்தைக்கு

ஊட்டமா? வாட்டமா? இதையே சிக்கலாகக் கொண்டு ஊட்டம் என்றால் மனம் இன்புறுகிறது. வாட்டம் என்றால் துன்புற்று வானா வீருக்கிறது. இது சரியல்ல.

'நான்' என்னும் அகந்தை நம்மையொருமை ஆதிக்கம், கொடுமை, இறுமாப்பு, தன் முனைப்பு போன்ற மனித இன்பத்தின் பலவினத்திற்கே இழுத்துச் செல்லும். அவ்வகந்தை அழிய வேண்டுமாயின் அனைத்தையும் படைத்த இறைவன் அனைவருக்கும் ஆற்றலையும் அளித்திருப்பான் என்பதை உணர வேண்டும். எல்லோரிடமும் குற்றமும் உண்டு. குணமும் உண்டு. முற்றிலும் குற்றமற்றவன் இறைவனைத் தவிர வேறு எவருமில்லர். எங்குமில்லர் எனத் தேற்றாமல்க் கூறுவேன். குழம்பில் அகப்பையை இட்டால் கொடாமல் இருக்கும். மனிதன் கை பட்டாலோ, அது ஊசிப் போகும். கை பட்டால் ஊறுகாய் புழுக்கும். பாயசமோ நீற்றுப்போகும். அகப்பைக்கு இருக்கும் தகுதி கூட மனிதன் கைக்கு இல்லை, என்பேன். நாயு கின்ற உடம்பு நமது. உயிர் போனால் புடையுமும் விடும்பான். இத்தகைய நிலையில்லாத பயனற்ற யாக்கையைப்பெற்ற மனிதன் நிலை பெற்ற இவ்வுலகில் தானே முயன்று அவன் உழைப்பினால் பெற வேண்டியதே இன்பம்.

இத்தகைய இன்பத்தை எங்குக் காண்கிறோம் என்றால் பிரமனால் படைக்கப்பட்ட அழியக் கூடிய மனிதன் (Mortal beings) தன்னுடைய உழைப்பால் முயன்று படைக்கும் அழியாப் புகழ் உடம்பினால்தான், அவைதான் கவிஞரின் உயிர்த்துடிப்பு நூல்கள். இவற்றை மரண மில்லாப்படைப்பு (Immortal beings) என்பேன்.

“கலைமகள் வாழ்க்கை முகத்தது என்னும் மலரவன் வன்டம்மோர்க் கொவ்வான் —மலரவன்செய் வெற்றுடம்பு மாய்வன போல் மாயா புகழ் கொண்டு மற்றிவர் செய்யும் உடம்பு.

எனவே இலக்கியம் ஒன்றைத்தான் வேறு பயன் சுருதாது பயில்கிறோம். இலக்கியம் தரும் இன்பத்தை 'முருகியல் இன்பம்' (Aesthetic Satisfaction) எனலாம்.

இன்பத்திற்கு என ஏதேனும் வழியோ, பொருள்களோ உண்டோ என்றால்?— கிடையாது. அப்படி இருப்பினும் அவையாவும் இன்பம் பயக்குமா? தேன் என்றதும் நாக்கு இலிக்கவா செய்யும்? மாதவிக்கு இன்பமுட்டிய நிலவு கண்ணகிக்கு இன்பத்தையா நல்கியிருக்கும்? காதலரை மயக்கும் தென்றல், நோயாளிக் குச் சுகத்தையா கொடுத்திருக்கும்? எழுவானின் எழில், அதில் மயங்கும் தாமரை, விழுவானின் அழகு, அதில் மலரும் அல்லி, இவை யாவும் காண்பாரின் கண்ணெளிக்கும் உள்ளப் பண்புக்கும் வாழ்க்கைச் சூழலுக்கும் ஏற்ப மாறுகிறது.

மனித உள்ளமோ உன்னதமானது, ஆனால் விசித்திரமானதும் கூட. எதைப் பன்முறை சிந்திக்கிறதோ அதையே மையமாகக் கொண்டு ஆமைகிறது. எனவே இன்பத்தின் திறவுகோல் நம்மிடமே உள்ளது. எப்போதும் எதிலும், எங்கும், எவரிடமும் குறைகளை விலக்கி, நிறைகளை நாடி, நம் உள்ளமாகிய அகன்ற தேரைச் செலுத்தினால், அப்பயணமே நமக்கு நீடித்த இறவா இன்பத்திற்கு வழிகோலி இழுத்துச் செல்லும்.

“யான் எனது என்னும் செருக்கு அறுப்பான்  
வானோர்க்கு உயர்ந்த உலகம் புக்கும்”



குறைகளிலும் நிறைவு காண்பதா? இது எப்படி இயலும் எனச் சிந்திக்கலாம். சிந்திக்காமல் இன்றியமையாத ஒன்று. சிந்திக்காமல் சிந்திக்கத்தான் மனம் தெளிந்து மனிதன் முழுவதும் சிறப்படைகிறான். எவன் நமக்கு சிந்திக்கும் வாய்ப்பை வகுக்கிறானோ, அவன் நாம் வாழ்த்தக் கூடமைப்பட்டவர்களானோரும் இத்தன்மையை மேலாட்டு அறிஞர் ஒருவர்: 'இன்று காலை நான் ஒரு வித்த தனிமையை என்னுள் உணர்ந்தேன். எனவே செகப்பிரியக் (ஷேக்ஸ்பியர்), நூல் ஒன்றைத் திறந்து அதில் 'இன்பம் கண்டேன்' என்கிறார். இத்தகைய இலக்கியக் குமுறல்களான ஆசை-நிராசைகளின் அடிப்படையில் மலரும் அற்புத வினையாட்டுகளிலே இன்பம் காண்கிறேன்.

குறைகளில் நிறைவைக் காண்பது என்பது முடியக்கூடியதுதான். கசக்கும் வேப்பம்பூள் விருந்தும் தேனீ தேன் எடுக்கவில்லையா? தேனீயைப் போலத் தீமைகளில் இருந்தும் நன்மைக்கு வழிதேடக் கற்றுக்கொண்டால் நமக்கு வாழ்க்கை பேரின்ப நிலைக்களமாகத் திகழும் என்பதில் ஐயம் கொள்பவர் எவரும் இருக்க இயலாது என்பதைத் துணிவுடன் பகர விரும்புகிறேன்.

இவற்றால் இன்பத்திற்கு வழி எங்கே, எங்கே!—எனச் சிந்தித்துப்பாருங்கள்.

## “ இருந்தென்ன பயன் ? ”

ச. பா. பரிமளா, இளமறிவியல் முதலிடை (கணிதம்)

கடல்நீர்	மிகுந்தென்ன ?	கருவேல்	பழுத்தென்ன ?
காட்டிலவு	மலர்ந்தென்ன ?	காளில்மழை	பெய்தென்ன ?
குருவை	ஏசும் சீடன்	இருந்தென்ன ?	எதற்கும்
குல்லாய்ப்	போடும்	கோழை	இருந்தென்ன ?
நல்ல நூல்	படிக்கா	இலைஞர்	இருந்தென்ன ?
நாட்டின்	நலம்பேணு	அமைச்சன்	இருந்தென்ன ?
நான்கு	குணம்பெரு	மங்கை	இருந்தென்ன ?
நாயகனே	தெய்வமென்று	தொழாமனைவி	இருந்தென்ன ?
எல்லாம்	எனக்கே ”	என்றெண்ணுவோன்	இருந்தென்ன ?
எதற்கும்	அஞ்சியே	வாழ்பவனும்	இருந்தென்ன ?
வாய்ப்பேச்சும்	ஊர்வம்பும்	உள்ளவன்	இருந்தென்ன ?
திருட்டும்	வஞ்சமும்	உள்ளவன்	இருந்தென்ன ?
உழைக்காது	கூலிகேட்கும்	தொழிலாளி	இருந்தென்ன ?
உழைத்தாலும்	கூலிகொடுக்கா	முதலாளி	இருந்தென்ன ?
வரம்பிலாப்	பணமிருந்தும்	குணமிலாதான்	இருந்தென்ன ?
வேலைசெயா	தூன்வளர்க்கும்	உதவாக்கரை	இருந்தென்ன ?

“ தீது ஒழிய நன்மை செயல் ”



# இறைவா ! இறைவா !

ஐ. அமுதா, மூன்றாம் ஆண்டு (இலக்கியம்)

இறைவா குறைகேள் இறைவா  
குறைகள் பலவும் சொல்வேன்கேள்  
முறையே எனவே நினைந்திட்டு  
குறைகளை ய வாராயோ இறைவா ?

மாணிக்க கிரீடம் பலவுண்டு  
பொன்னும் மணியும் மிகவுண்டு  
சாண் வயிற்றுக்கு (கு) அலையுமிப் பாழலகில்  
இறைவா ஏழைக்கு இரங்காயோ ?

பாலெனத் தேனெனப் பன்னீரெனப்  
பல்வேறு அபிடேகம் உனக்கென்ன  
சொல்லாயோ ? ஏழைக் கிங்கே  
கூழமில்லை ஒருவேளை குடிக்கவே

காணி நிலங்கள் பலவுண்டு  
கல்லான கோயில் மிகவுண்டு  
கோணியிலே ஆங்கோர் ஏழை  
முடங்குகிறான் முறையோ சொல்வாய் ?

வறுமை நிலைகண்டு இரங்காயோ ?  
வைரமோ ? உன் நெஞ்சம்  
சிறுமை நிலைஒழிக்க வாராயோ ?  
மாந்தர் பெருமை எய்திடவே !

“வையம்தோறும் தெய்வம் தொழு”

# கன்னியின் கனவு

கோ. கௌசல்யா தேவி, இரண்டாம் ஆண்டு (பொருளாதாரம்)

வசந்த காலம் வருகுதடி கண்ணம்மா—நீ  
வம்பு அளக்காம கேட்டுக்கோ கண்ணம்மா  
பட்டணத்து மச்சான் வருவான் கண்ணம்மா—அவன்  
பறந்து கொண்டு வருவாண்டி கண்ணம்மா.

கண்டாங்கி சேலை தருவான் கண்ணம்மா—நான்  
கண்டதுமே மயங்கி நிற்பேன் கண்ணம்மா  
தைமாசம் கொட்டுமடி இனிய மேளம்—என்  
கழுத்தினிலே கட்டுவாண்டி அழகு பொன்றாம்.

பூத்துக் குலுங்கும் கதிரறுப்பான் கண்ணம்மா  
புத்துணர்வுடன் வாழ்வைத் தொடங்க கண்ணம்மா  
குழந்தை ரெண்டு வேணுமடி கண்ணம்மா—அவர்களின்  
குறைவறப் பேணி வளர்ப்பேண்டி கண்ணம்மா.

பள்ளிக்கு அனுப்ப வேணும் கண்ணம்மா—நாட்டு  
பண்பாட்டைக் கற்கவேணும் கண்ணம்மா  
உயர்ந்தவராய் மாற்றிட வேணும் கண்ணம்மா—அவர்களை  
ஊருக்கு உழைப்பவராய் ஆக்கிடணும் கண்ணம்மா.

காந்திவழி நடக்க வைப்பேன் கண்ணம்மா—அவங்க  
காதலுக்கு முதலிடம் கொடுப்பேண்டி கண்ணம்மா  
கலப்புக் கண்ணுலத்தை ஆதரிப்பேன் கண்ணம்மா—பின்  
கடலைப் போல் ஆர்ப்பரிப்பேன் கண்ணம்மா!

“பெண்டிர்க்கு அழகு எதிர் பேசாதிருத்தல்”

## நன்றியைச் சொல்ல

இளங்கலை இரண்டாமாண்டு ஆர். சி.மலர் (பொருளாதாரம்)

மக்கள் ஆங்காங்கே கூட்டம் கூட்டமாக நின்று கொண்டு, போலீஸ்காரர்களும், சீரண்ப்பு படையினரும் கூறும் செய்தியைக் கேட்டுக் கொண்டு நின்றிருந்தார்கள். ஒரு சிலர் அவர்கள் கூறியதைக்கேட்டுச் சிரித்துக்கொண்டே "ஆமாம் வருஷா வருஷம் இவங்க இப்படித்தான் புயல் வருதுன்னு சொல்லுவாங்க, நாமும் இருக்கறதையெல்லாம் போட்டுவிட்டு ஓடுவோம். கடைசியிலே புயலும் வராது, புலியும் வராது. திருடனும் இதுதான் சமயமின்னு, கிடைக்கிற தெல்லாம் சுருட்டிகிணு போய்விடுவான். அதனல் இந்தத் தடவ புயல் வந்தாலும் பரவாயில்லை. இங்கிருந்தே சமாளிப்போம்" என்று சொல்லி நடைபயணம் கட்டிவிட்டார்கள்.

அன்றிரவு காற்றும், மழையும், தங்களுள் யார் பலசாலி என்று பார்ப்பதற்குத் தங்கள் மலையுத்தத்தைத் தொடர ஆரம்பித்தன. காற்றின் கை ஓங்க ஓங்க, மழையும் தன் ஆற்றலைக் காண்பிக்க ஆரம்பித்தது. அழகான நடைபயணம் காவிரியும், கோபுரம், ஆவேசமும் கொண்ட கண்ணகி போல் தன் ஓயிலான நடையிலிருந்து மாறிப் பெருக்கெடுத்து ஓட ஆரம்பித்தாள். சிறிது நேரத்தில் காவிரியாறு, காவிரிக் கடலாயிற்று. அது ஊருக்குள் வந்து அவட்சியப்படுத்திய மக்களுக்கு அறிவு புகட்டத் தொடங்கியது. எங்கும் மக்களின் கூக்குரல்.

இவற்றுக்கிடையே நமது சுதாநாயகன் கேசவன் தன் நண்பர்களுடன் தங்கியிருந்த ஓலைக்குழுசை, காற்றிலே பிய்த்துக் கொண்டு பறந்தது. கேசவன் ஒரு போக்கிரி, ஆனால்

அவன் உள்ளத்தில் கருணை நிறைந்திருந்தது. அவன் தன் சகாக்களை எழுப்பி, "எழுந்திருங்கள், ஊர்நிலையைச் சென்று பார்த்து வரலாம்" என்று கூறியவாறு மற்றவர்களுக்காகக் காத்திராமல் நீரில் நீந்திச் செல்லத்தொடங்கினான்.

வீட்டிலிருந்து மக்கள் எல்லாம் பீதியோடு தங்கள் வீட்டு மாடிகளுக்குக் செல்லத் தொடங்கினர். அப்போது கையில் இரண்டு வயங்குழந்தையையும் மற்றும் இரண்டு பையன்களையும் ஒரு இளமங்கையையும் அழைத்துக்கொண்டு ஒரு பெண் பத்திரயான இடத்தை நோக்கிப் போய்க்கொண்டிருந்தாள். திடீரென்று வந்த வெள்ளத்தால் நிலைகுலைந்த அந்த இளமங்கையை வெள்ளம் அடித்துக்கொண்டு போக, அதைக் கண்ட அந்த அம்மாள் கத்த, அந்த வழியே வந்த கேசவன் காதில் அந்த அழகை ஓலி கேட்டது. உடனே அவன் பாய்ந்து சென்று நீரில் அரைமணி நேரம் போராடி, பிறகு இரண்டு கைகளிலும் இருவரைத் தாங்கி வந்து நிறுத்தினான். ஒன்று அந்தப் பெண் மற்றொன்று ஒரு சிறுவன். இருவரும் மலக்க மடைந்த நிலையில் இருந்தார்கள்.

மயக்கம் தெளிந்த அந்தப்பெண், தன் சொன்ன விவரங்களைக் கேட்டு ஆச்சரியம் அடைந்தாள். பின்னர் அவனுக்கு நன்றிகூட்டு சொல்லவில்லை என்பதை அறிந்து வருத்தம் அடைந்தாள். அவளை மறுபடியும் பார்த்ததற்கான தானே நன்றி சொல்ல வேண்டும் என்ற எண்ணிக் கொண்டாள்.

இரண்டு நாட்கள் சென்றதும், சிலர் அவன் தாக்கீதுவதைக் கண்ட அவன் வந்தபோது இருவர் கேசவனைப் பிடித்துக்கொண்டு செல்வது காதில் மக்களை வெள்ளத்தி லிருந்து காப்பாற்றும்போது, களைத்து வெள்ளம் மீட்டும் அவர்போது நீந்த முடியாமல் நீரால் அடித்துச் செல்லப்பட்டு ஒரு கரையில் இறந்து

விடத்ததாகவும், மாலை கூடக்கம் செல்லும் போலததாகவும் பேசிக் கொண்டனர். அதனைக் கேட்ட அவன் தன் மகப்பெண் போக்கில் போனது, 'இந்த கதைத்தொடர் நன்றி சொல்ல முடியவில்லை, அந்த கதைத்தொடர் லாவது போய் நன்றியைச் சொல்லலாம்' என்று எண்ணி அவனைத் தேடிப் போனது போலிருந்தது.

— "உற்ற இடத்தில் உயிர் வழங்கும் தன்மைபோல் பற்றுணைக் கண்டால் பணிவரோ" —



## எழிலரசி நீ!

சேக்தபிழ்ச்சி செல்வி, இளமறிவியல் (கணிதம்) முதல்கலை

அறிவில்லை! திவவுக்கு அறிவில்லை ஆராயினால் வந்திரங்கு உலவுகிறான் இன்பத்தைக் கொட்டியவன் சிந்திட்டாலும் ஈடில்லைச் செம்மேனி உன்னெழிற்கு! உருவமெல்லாம் ஓளியாய் இருந்தாலும் ஊடுருவும் பனிங்குமேனி உனதாமோ? என்னவென்று சொல்லிடுவேன் அழகுக்கோலம் உன்னை ஏனிந்த நிலவுக்கன்னி பொருமுகிறான். ஐயமில்லை! நிச்சயமாய் நியொரு எழில் தேவதை ஒரு நிலவு வானத்தில்; மறுநிலவு வையத்தில்; ஒதியுணர்ந்த புலவர்கள் ஒப்பிட்டுச் சென்றுவிட்டார் ஓளவையைப்போல் மதிமுதிர்ந்த கவியில்லை நானெனினும் எழிலரசி நீ!

— "மாதர் முகம்போல் ஓளிவிட வல்லையெல் காதுலை வாழி மதி" —

## எது கடமை?

இளங்கலை முதலாண்டு (வரலாறு)  
க. பிரபாகர்

இரவு மணி பன்னிரண்டு. இதோ, டாக்டர் நிர்மல் வீட்டுத் தொலைபேசி அழைக்கிறது. "ஆம், டாக்டர் தான் பேசுகிறேன். ரொம்ப அவசரமா? சரி இதோ உடனே வந்து விடுகிறேன்". டாக்டர் தொலைபேசியை வைத்து விட்டார். தம் மனைவி, தூங்கிக் கொண்டிருக்கும் அறைக்குச் சென்றார், அவள் அருகே குழந்தை அசோக் அமைதியாக தூங்கிக் கொண்டிருந்தான். தம் குரலைக் கேட்டாலே விழித்துக் கொள்வான் என்று அறிந்து மிக மெதுவாகத் தமது மனைவியை நெருங்கினார். "மஞ்சு டியர் நான் ஒரு அவசர கேசுக்குப் போய்விட்டு வந்து விடுகிறேன், விரைவாக வந்து விடுவேன்", என்று கூறிவிட்டு, அவள் பதிலுக்குக்கூடக் காத்திராமல் சென்றார்.

மணி இரண்டு ஆகிவிட்டது அவர் வீடு வந்து சேர. மறுநாள் குழந்தை அசோக்கிற்குப் பிறந்த நாள் என்பதை மஞ்சு அவருக்கு மீண்டும் ஒரு முறை நினைவு படுத்தினார். கேட்டதும் நிர்மல், "டியர், உனக்குத் தெரிந்தவர்களை எல்லாம் அழைத்துக் கொள்" என்றார். "நீங்களும் கட்டாயம் சரியாக ஐந்து மணிக்கு வரவேண்டும்" என்றார். "சரி" என்று தலை அசைத்தார் டாக்டர் நிர்மல்.

மணி நான்கு. நர்ஸ் திலகத்தை டாக்டர் அழைத்தார். "நர்ஸ் நான் வீட்டிற்குப் போக வேண்டும். பேஷண்டை நன்றாகப் பார்த்துக் கொள். பங்ஷன் முடிந்ததும் மீண்டும் வந்து விடுவேன்" என்றார் "சரி. டாக்டர்! நான் பார்த்துக் கொள்கிறேன்" என்ற பின்புதான் நிம்மதியுடன் வெளியே சென்றார். மிகவும் நெரிசல் மிக்கப் பாதையில் அவரது வண்டி ஓடிக் கொண்டிருந்தது. நேரமாகி விடுமோ? இனி நெரிசல் இல்லாத சிறு சாலை வழியாகவே தாம் போக வேண்டும் என்று அவரது அம்மம், அப்படியே இயங்கியது

சரம். ஆனால் எதிரில் ஓடி வருகிறேன். தயார்? உடனே பிரேக் போடப் பின்பு போலீசுகள் ஓடிவருவது தெரிகிறது. அது காவலாளிகளில் ஒருவன் டாக்டர் நிர்மல் தெரிந்து பழக்கமும் உடைவன். அவன் கூறுகிறான்: பாருங்கள் டாக்டர், இந்த அபாயத்தை! இவன் பக்கத்திலிருந்து துணிக்கையில் திருடிக்கொண்டிருப்பதை நமக்கண்டேன், பிடிக்கப் பாயும்புள் இவன் முந்திக் கொண்டான். நீங்கள் எதிரில் வந்தீர்களா இவன் பிடிபட்டான். இல்லையா? முடியுமா?" என்றார்.

வந்திருப்பவர் டாக்டர் என்றதும் திருடன் மன்றாடினார். அவன் சொன்னால், "ஐயோ! என் மனைவிக்கு நாலு நாளா குளிர் சுரங்கம், முடக்கூடத் துணி இல்லீங்க, அதை இத்தனை ஒரு புடவையை மட்டுமே எடுத்தேனுங்க" என்றபடித் தனது கந்தல் ஆடைக்குள் இருந்த ஒரு நூல் புடவையை எடுத்துக் காண்பித்தார்.

வறுமை எத்தனை பேரைக் கொடியவனா மாற்றுகிறது என்று எண்ணிய நிர்மல், "சரியப்பா, நீ திருடியது தப்பு; எனினும் நீ இங்குள்ளோடு செல். நாளை காலை உன்னை நான் வந்த மீட்பேன். உன் வீடு எங்கே சொல்? உன் மனைவியைக் காப்பாற்றுகிறேன்" என்றார். அவன் வழியைக் குறிப்பிட்டான்.

அந்த ஏழையின் ஓலைக் குடிசையைத் தேடிப் பிடித்து அந்த நோயாளியின் நிலையறிந்து மருந்தும், மாத்திரையும் கொடுத்தார். அவளுக்கு ஓர் ஆடையும் தந்தார். வீடு வந்த சேர்ந்த போது மணி எட்டு ஆகிவிட்டது.

மகனின் பிறந்த நாள் விழாவைக்கூடப் பார்க்க வரவில்லையே என்ற கோபத்தோடு நின்றார் மஞ்சு. டாக்டர் நடந்ததைத்

கூறியபோதும் அவள் மனம் மாறவில்லை. தனக்கிய குழந்தையைப் பார்த்துவிட்டு, "உங்களுக்கு ஏன் இந்த வீண் வம்பு" என்றார் மஞ்சு. இவளைத் திருத்தவே முடியாது என்று எண்ணி அமைதியாக நின்றபோது தொலைபேசி மீண்டும் அலறியது. மருத்துவமனையில் அவசரமாக அழைப்பு வந்திருப்பதாக

நர்ஸ் திலகா அறிவித்தாள். உடனே வருவதாகக் கூறி தொலைபேசியை வைத்தார்.

"எனக்குச் சரி எனப்பட்டதை, என்கடமையைத் தான், நான் செய்தேன். அதற்காக யாரிடமும் பாராட்டுதலையோ, பரிசாசத்தையோ நான் எதிர்பார்க்கவில்லை என்று மனைவி மஞ்சுளாவுக்கும் தமது மனத்திற்கும் கூறியபடியே வெளியேறினார் டாக்டர் நிர்மல்.

"உடன் பிறவா  
மாமலையில் உள்ள மருந்தே பிணிதீர்க்கும்  
அம்மருந்து போல் வாரும் உண்டு."



# அழகுத் தெய்வம்

ரா. உமா, இளங்கலை முதலாண்டு (வரலாறு)

தணிகைமலை  
தனியரசு  
தனித்துநின் (று)  
எட்டுக்குடி  
எங்கள் குற  
ஒளவைக்கு  
அகத்தியர்க்குத்  
அருணாகிரிக்கு  
குழந்தையாம்  
கலியுகத்தில்  
அன்னைபரா  
குன்றுதோர்  
செந்தாராம்  
கதிர்காமத்து  
கார்த்திகைப்  
கன்னியர்  
தந்தையாம்  
பிரமணைச்  
பிரணவப்  
குன்றுதோர்  
கூறுமடி  
அண்டத்தில்  
அவனிருதாள்

வீற்றிருக்கும்  
செலுத்திவரும்  
சூரர்களை  
வேலவனாம்  
வள்ளியுடன்  
உபதேசம்  
தமிழுதம்  
அருள்கரந்  
குருபரின்\*  
கண்கண்ட  
சக்தியிடம்  
ஆடிவரும்  
பதியினியிலே  
உறைந்திருக்கும்  
பெண்களின்  
இருவரிடம்  
சிவனார்க்குக்  
சிரசிற்சூட்டி  
பொருளுரைத்த  
ஆடிவரும்  
யார்களின்  
அவணைப்போல்  
வாழ்த்தி

தண்டபாணித்  
தென்பழனித்  
வதைத்தபெருந்  
எழில்மிகுந்த  
குளிர்ந்திருக்கும்  
செய்தபெருந்  
அளித்திட்ட  
தானப்பெருந்  
குறைதவிர்த்த  
கந்தசாமித்  
வேல்பெற்ற  
குழந்தைவடி  
சிரித்திருக்கும்  
கருணைமிகு  
கண்மணியாம்  
அன்புநிறை  
குருவான  
சிறையிட்ட  
பீடுடைய  
குழந்தைவடி  
வினைதீர்க்கும்  
தெய்வம்  
அகமகிழ்ந்து

தெய்வம்  
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குமரன்  
வேலவன்  
அழகன்  
கந்தன்  
முருகன்  
குமரன்  
குமரன்  
செல்வன்  
வேலன்  
வேலவன்  
பாலன்  
வேறில்லை  
வாழ்வோம்.

\*குமரகுருபரர்

“கல்விக்கு அழகு கசடுஅற மொழிதல்  
செல்வர்க்கு அழகு செழுங்கிளை தாங்குதல்”

NOT MERE BOOK WORMS



Cricket Team



Hockey Team



Table Tennis Team



பணம் எங்கிருந்து வந்து விடப்போகிறது. மேலே இருந்தா குதித்து விடும? அவன் உயிரே அந்த மாந்தோப்பு ஒன்று தானே?]

[ரவி மற்ற் குழந்தைகளுடன் தெருவில் வீரையாடிக் கொண்டிருக்கிறான். பார்வதி அம்மாள் தின்னைப் படியில் உட்கார்ந்திருக்கிறாள். பரந்தாமர் உள்ளே ஊஞ்சலில் அமர்ந்திருக்கிறார். கந்தசாமி அத்தெரு வழியே நடந்து வந்து கொண்டிருக்கிறான்.

ரவி: [கந்தா, கந்தா, என்றழைத்தபடி அவன் அருகில் ஓடி.] இப்போ நீ எங்க வீட்டுக்கு வரவேயில்லையே? ஏன்?

[கந்தசாமி ஒன்றும் பேசாதோன்றாமல் கண்ணில் நீர் பல்கியபடி நிற்கிறான்].

[இதற்குள், சத்தம் கேட்டு வெளியில் எட்டிப் பார்த்த பரந்தாமர் குழந்தையை உள்ளே அழைத்துக் கொண்டு வரும்படி பணிக்கிறார்.]

பார்வதி: [குழந்தையை உள்ளே அழைத்து வந்தபடி] என்னங்க? நம்ம கந்தன் தானே!

பண்ணை (பரந்): [தன் மனத்திற்குள், தான் மெதுவாகப் பேசுவதாக நினைத்துக் கொண்டு] எல்லாம் தெரியும்டி. கையிலே காசில்லேன்னு எல்லாம் செய்யத் தோணும். குழந்தைக்கு நகைவேற போட்டிருக்கே...

[இதை வெளியில் நின்று கொண்டு கேட்டுக் கொண்டிருந்த கந்தசாமி, கண்களில் நீர் மல்க, தளர்ச்சியுடன் தன் வீடு நோக்கி நடக்கிறான்].

[ரவியும் பக்கத்து வீட்டு மீனாவும், பரந்தாமர் வீட்டுப் பின்புறத் தோட்டத்திலே வைக்கற் போருக்கு அருகில் அமர்ந்தபடி, அம்மா, அப்பா. விளையாட்டு விளையாடிக் கொண்டிருக்கிறார்கள்.

ரவி, மீனாவுக்குப் பின்புறம் உட்கார்ந்திருக்கிறான். குழந்தை மீனா திக்குச்சியை உரசி அதனுள் போடுகிற துரதிர்ப்பு வசமாக அந்நெருப்பு, அப்ப சிதறிக் கிடத்த வைக்கலின் மீது படுகிற இதைக் கண்டதும் மீனா ஓடி வந்து வருகிற ரவி நிலைமையை உணர்வதற்குள் திடீர் விட்டதால், அவன் தியினிடையே அகப்பட்ட கொள்கிறான்].

சிறுவனின் குரல் கேட்டு ஓடி வந்தவன் ஒன்றும் தோன்றாமல் நிற்கிறான். அனைவருக்கும் அருகில் நெருங்க அச்சம் ஆனால், அவ்வழியே சென்று கொண்டிரு ஒரு உருவம் குழந்தையின் குரல் கேட்டு சற்றுத் திகைப்படைகிறது. பின்னர் கட்டை வைக்கிக் கொண்டு, தியினிடையே போய்கிறது. குழந்தையை மீட்டுக் கொண்டு வெளியில் வந்ததும், அவ் உருவம் மயங்கி கிழே சாய்கிறது. சுற்றியிருந்தவர்கள், அங்கு சென்று அவ்வுருவம் யாரென்று பார்த்துத் திகைப்பினால் வாயடைத்து நிற்கிறார்கள்,

கந்தசாமியும், ரவியும் கிழே கிடத்தப் பட்டிருக்கிறார்கள். ரவி சிறு காயங்களுடன் இருக்கிறான். கந்தசாமிக்குப் பலத்த எய் பட்டிருக்கிறது.

பண்ணை (பரந்): கந்தசாமி! நீயா! தன் உன்னை என்னவெல்லாமோ நினைத்தேன். எனது உயிராகிய மகனைக் காப்பாற்ற, உன் யிரைத் துச்சமாக மதித்துக் காப்பாற்றினால் உண்மை உழைப்பாளி நீயே என்பதை நீ நாங்கள் அறியும் வண்ணம் செய்து விட்டால் உன்னைக் குத்தகைக் காரனாகவே நினைத்தால் எங்கே, என் மகனை உன்மகன் போல் நினைத்த நீ எங்கே, என்று கண்ணீர் பெருக புலம்பும் கொண்டிருந்தார். ஆனால் இதையெல்லாம் கேட்பதற்கு அவன் உயிரோடு இருந்தான் தானே!

# காட்டாற்று வெள்ளம்!

இரா. ஜெயமூர். (முன்னுமாண்டு - கணிதம்)

தோற்றம் எவர்க்கும்மின்னும் துல்லியமாய்ப் புரியவில்லை. தோற்றம் கரைபுரண்ட சில சிந்தனைத் திவலைகள் - சுயநல நோற்றம் எடுக்குமிந்த நலிவுற்ற சமுதாயத்தைத் தீர்த்து நசித்திடத் துடிப்புடனே திரண்டுவர - இளமைக்

காற்றும் அதற்குக் கைகொடுத்து உதவிசெய்ய - தர்மம் மாற்றுருக் கொண்டு மயானக்கரை சமைக்க காட்டாற்று வெள்ளமெனக் கரைமீறிப் புறப்பட்டது! சாம்பல் பூத்துநின்ற நெருப்பின்மீது பொட்டுநீர் தெறித்துவிட்டது!

வறுமைப் படத்திற்கான விளம்பரம் போஸ்டர்கள் உரிமைத் தத்துவத்தை உரசிப்பார்க்கும் உரைகற்கள்! சொற்புத்தி சுயபுத்தியின்றி நடமாடும் உயிர் பொம்மைகள்! இவை உற்பத்தியாகும் இயந்திரச் சாலைகளை உமக்குத் தெரியுமா?

ஆம்! பாதையோரம் கிடக்கும் பஞ்சணை மெத்தைகளைத்தான் சொல்கிறேன் சிதையோ கண்ணகியோ எனச் சிந்திக்கவைக்கும் கேள்விக்குறிகள் வயிற்றுப் பசியோடேதம் வளர்ச்சிப் பசியையும் தீர்த்துக் கொள்ள கயிற்றுக் கட்டிலுக்குள் முடங்குகின்ற கதை நடக்கும் அரங்கங்கள்!

முரணான வாதங்களோ அதன் முடிவான தொல்லைகளோ முட்டிப் பார்க்காத ஆனால் பரிணாம வளர்ச்சிக்குத் தத்துவம் பரிசாசமாய் நடைபெறும் பாதையோரக் குடில்கள் தான்! அந்தப் பாதையோர சாம்ராஜ்யம் ஒருநாள் பரபரப்பில் ஆழ்ந்தபோது... கடன் கொடுத்துச் சென்றவன்போல் ஓட்டுக்கைமேல் வாங்கிச் செல்ல

உடன் சிலபேர் ஒத்தூதிவர ஒருநாள் வந்து சென்றவன் பின்னர் உடைமை சேர்க்க மட்டுமே ஓய்வாகப் பதவியேற்ற அமைச்சராய்க் கடமை என்ற பெயரினிலே ஏதோ கண்துடைப்புச் செய்வதற்காய் உடன்பிறப்புச் சிலருடனே ஊர் திவறி வருவதற்கே ஊரைப்

"சிறியோர் எல்லாம் சிறியரும் அல்லர்."

புடம் போட்ட விளக்கெனவே புதிதாய் மாற்றும் முயற்சியில்  
அடம் பிடித்து அகலமறுத்த ஏழைகளின் ஆஸ்திகளைக் காவலர்  
தடம் புரட்டித் தம் விருப்பம் போல் தாறுமாறும் எறிந்த அவலம்  
பதவியேறும் வரை இந்தப் பாமரமக்கள் கால்பிடித்தவன் இன்றிவரை

உதறிவிட்ட பரிதாபம் நெஞ்சை உலுக்கிவிட்ட பரபரப்பில்  
முலையில் முடங்கி முக்காடிட்டு நின்ற நியாய உணர்வுகள்  
சூளைநெருப் பெனவே இளைஞரைச் சூழ்ந்து தகித்தபோது சிதறிய  
சில்லறையான சிந்தனைத் திவலைகள் சிறுதுளியாய்ச் சேர்ந்து கயவர்

கல்லறைச்சுவர் நுகர கட்டாயத் தேதி குறித்து விட்டன!  
புலனுக்கு எட்டாத புரட்சிப் பின்னணியில் நிழல் காட்டி நின்ற ஊமை  
சலனத்திரைகள் கிழிபட்டு நெஞ்சின் சகுனத்தடைகள் நீங்கியபின்  
காலங்காலமாய் நெஞ்சப் புதைகுழிக்குள் கனன்று கிடந்த திக்கங்குகள்

காட்டாற்று வெள்ளமெனக் கரைபுரண்டு வரும் காலம் வாய்த்து விட்டது!  
விரைக்கின்ற குளிர்நிலை இதுநாள்வரை விழுந்துகிடந்த எண்ண உடலங்கள் எழுந்து  
உரைக்கப் போகும் உண்மைகள் ஒருநாளிந்த உலகத்தையும் விழுங்கிவிடும்! அதுவரை  
உணர்ச்சிகளின் மரணப்படுக்கைகளில் ஒடுங்கிவிட்ட சில மிச்சங்களின்  
உறால் கூப்பாடுகள் என்றுமட்டும் இவற்றை ஒதுக்கி விடாதீர் நண்பர்களே!

• (மீனாட்சி மகனிர் கல்லூரி நடத்திய கவிதைப் போட்டியில் முதற்பரிசு பெற்ற கவிதை)

“மலரவன் செய்  
வெற்றுடம்பு மாய்வன போல் மாயா, புகழ்கொண்டு  
மற்றிவர் செய்யும் புகழ்உடம்பு.”

நா, காவேரி

இளங்கலை முன்றும் ஆண்டு  
(பொருளாதாரம்)

## “பாரதிதாசனும் தமிழ் உணர்வும்”

“பெருக்கெடுத்தோடும் மலையருவியின் வேகம்,  
பின்னின் விரைந்து தாக்கும் கூர்மை,  
உண்டதும் உயிர்ப்பிக்கும் உயிர்ப் பன்பு,  
புறநீரின் தூய்மை, கொம்புத்தேனின் இனிமை,  
புயக்கும் மலர் மணம், தாழா நகைச்சுவை —  
இவற்றின் இன்பச் சேர்க்கையே பாரதி  
தாசனின் கவிதை”.

வையமெல்லாம் வாழிய வண்டமிழ் மாண்பு  
என்று வாயார வாழ்த்திய லரிக்குயில்! பைந்  
தமிழ்த் தேனூற்றைப் பட்டிதொட்டி பெய்கும்  
பாச்சி பரவசமடைந்த பாவேந்தன்! தீட்டிய  
சீதைகளில் மேலோங்கி நிற்பது தமிழ்  
உணர்வே!

தமிழன் தமிழை மறக்கத் தலைப்பட்ட நாளில்  
தமிழ் வளர்ச்சி குன்றிய நாளில்தான், அரியணை  
இழந்த நாளில்தான் வந்தேறிகளால் இந்தச்  
சமுதாயத்தில் சாதிமடச் சாக்கடை கலந்தது.  
இந்தச் சமுதாயத்தில் மண்டிக்கிடக்கும் முடை  
நாற்ற மெடுத்த மூடக் கொள்கைகள் எல்லாம்  
முத்திலும் மாறவேண்டுமானால் அதற்கு ஒரே  
ஒரு வழி தமிழன் தமிழ் உணர்வைப் பெற  
வேண்டும் என்பதிலே அசைக்க முடியாத  
நம்பிக்கை கொண்டிருந்தவர் பாவேந்தர்.

எனவேதான் தமிழ் உணர்ச்சி தங்குதடை  
யின்றி இந்நாட்டு மக்களின் நெஞ்சங்களில்  
எல்லாம் நீக்கமற அலை மோதவேண்டும் என்று  
ஆவேசப் பாடல்களை அள்ளிவிடுகிறார். “தமிழ்  
தமிழினம் தமிழிலக்கியம் இவற்றில் ஒன்றுபோ  
மெனில் மற்றவும் ஒழியும் எனவே “செந்தமிழ்  
சாத்தல் சிறந்த கடன் நமக்கு” என்று குறிஞ்சித்  
திட்டில் தெளிவுபட எடுத்துக் காட்டுகின்றார்.  
“பிறமொழி தமிழில் சேர்க்கும் பேடிகள்  
நுழைந்த தில்லை என்று பண்டைய தமிழகத்தின்  
பாங்கினை எடுத்துக்காட்டி அதனையே

வலியுறுத்தி, “செந்தமிழ் என்னும் தேனூறு  
பாயாத உள்ளம் ஒன்றும் இல்லை அதனால் இந்  
நாட்டில் பிறரால் இறக்குமதி பெற்ற சாதி  
நினைப்பிலும் தங்காதகன்று” என்று சாதிமத  
மற்ற தமிழகத்தின் பெருமையை உணர்ச்சி  
கொப்பளிக்கக் காதலா? கடமையா? என்ற  
நூலில் எடுத்துக் காட்டுகின்றார்.

“தமிழை இசுழ்ந்தவனைத் தாய்தடுத்தாலும்  
விடேன்” என்று வீறுகொண்டு எழுந்த அவர்—  
“சாம்போதும் தமிழ் படித்துச் சாவேண்டும்  
என்றன் சாம்பலினும் தமிழ் மணமே கமழ  
வேண்டும்” என்று உணர்ச்சிகளின் ஊற்றுக்  
கால்களாக உற்பத்திக் கேந்திரமாக இருக்கும்  
அவர் உள்ளம் “என்னால் நாட்டின் தமிழை  
நலிவுற இசுழ்ந்ததற்கு நின்கொடு நாவினை  
இன்னப் படுத்துக” என்று எரிமலையாவதைக்  
காண் முடிகின்றது.

இத்த மண்ணை ஆள்வதற்கும் மன்னுதமிழ்  
தான் வேண்டுமென்று எக்காளமிட்ட கவிஞர்  
பாவேந்தர்!

“செந்தமிழை செந்தமிழ் நாட்டைச் சிறைமீட்க  
நந்தமிழர் உள்ளத்தில் வையம் நடுநடுக்கும்  
வெந்தனைல் ஒன்று விரைந்து வளர்ந்ததென்று  
குந்திக் குரல் கொடுத்துக் கூவாய் சுருங்குயிலே”

“இளைஞர் துடிக்கின்றார் தமிழன் நிலைஎண்ணிக்  
கிளைஞர் அடைகின்ற கேடுபொருள் இங்கு  
வினையாட வேண்டாமே” என்று மாற்றார்  
மருளப்

பாட்டுப் படைநடத்திக் காட்டுகின்றார்  
பாவேந்தர்!

எது வாழ்வு? அந்த வாழ்வும் எப்படி வாழ வேண்டும் என்று கூறும்போதுகூட "பச்சைப் பசுந்தமிழ் நாட்டில் தமிழ் பாய்ந்திட வாழ்வது வாழ்வு" என்று அங்கேயும் தமிழ் உணர்ச்சியைப் பாய்ந்தோட விட்டிருக்கின்றார்.

"உமிழ்ந்த சிறு பருக்கையினால் உயிர் வாழ் வாறும் உரமிழ்ந்து சாக்காட்டை நண்ணு வாறும் தமிழ் என்று தமிழரென்று சிறிது தொண்டு தாம் புரிவார் அவர் பெருமை அரசர்க்கில்லை" என்று எச்சில் பருக்கையில் இன்னுயிர் வாழ் வோர் தமிழ் என்று எண்ணிச் சிறு தொண்டு செய்தால் கூட மன்னவர் புகழை இந்தமண் மீது நிறுத்த முடியும் என்று எடுத்துக் காட்டு கின்றார்.

தன்னுடைய குருநாதன் — மகாகவி பாரதி யைப்பற்றி அவரது உள்ளத்தின் அடித்தளத்தில் உறைந்திருக்கும் உணர்வுகளைப் பற்றி அவர் உலகறிய வாழ்ந்த வாழ்வு பற்றி எல்லாம் கூற வந்த கவிஞர் "செந்தமிழ் வாழிய" வாழிய — நல்ல செந்தமிழ் நாடென்று வாழ்ந்தார் என்றும் "பைந்தமிழ்த் தேர்ப் பாகன்—அவன் ஒரு செந்தமிழ்த் தேவீ" என்றும் சித்தரித்துக்

"நலம்மிக்க நல்லார் சொல் கேட்பதும் நன்றே."



காட்டிய அவர், "அழுந்தி இருந்திட்ட கை எழுந்த தென்றே ஆணையிட்டுச் சொல்லு வோம் அன்னை மீதில்" என்றும் கோட்டி காட்டு கின்றார்!

"தமிழ் என்ற உணவினைக்குவியடா வாங்கும் தமிழருக் கிங்குள்ள குறையெலாம் தீர்க்கும்" என்று ஏற்றத்தாழ்வு கொண்டு இந்தச் சமுதாயத்தின் முடக்கொண்ட களை எல்லாம் ஒரு குறையாகக் கருதி கவிஞரின் உள்ளம் அந்தக் குறையும் தீர்த்து உணர்வாலே போய் விடும் என்பதை "தமிழ் என்ற வன்மையைக் கூட்டா தொண்ட தமிழர்க்கு நலமெலாம் வரும் ஒரே நாளில்" என்று உறுதி கூறுகின்றார்.

எனவே, பராதிதாசனின் படைப்புக்கள் உள்ளீடாகவும் வெளிப்படையாகவும் மேலோங்கி நிற்பது தமிழ் உணர்வே, என்பது வெள்ளிடை மலை.

(சென்னை மாணவர் மன்றம் நடத்திய அனைத்துக் கல்லூரிப் பேச்சுப் போட்டியில் முதற்பரிசு பெற்றது).

## கோவூரில் கல்லூரி மாணவியர்

வை. விஜயா  
இளங்கலை - முதல்கலை  
(பொருளாதாரம்)

கல்லூரியின் தேசியப் திட்டப்பணிக்குழு (N. S. S.) முதன்முதலில் 1977-ம் ஆண்டு அக்டோபர்த் திங்கள் துவக்கப்பட்டது. இத்திட்டத்தின் கீழ் எங்கள் சமூகநலப் பணியின் தொடக்கக்களமாகக் கோவூர் என்னும் கிராமம் அமைந்தது. இது கன்னி முயற்சி எனிலும் எங்களுக்கு மிக்க இன்பத்தையும் மேன்மேலும் சேவை செய்ய முன் வரவேண்டும் என்ற ஆர்வத்தையும் அளித்தது.

சமையலறையிலே காலத்தைக் கழித்தும் உண்டும் உறங்கியும் வினோ காலத்தையோட்டி வந்தவர்க்கு நாங்கள் மாதர் சங்கம் ஒன்றை திருமதி. பத்மினி அவர்கள் தலைமையில் அமைத்துக் கொடுத்தோம். அச்சங்கத்திலுள்ள அங்கத்தினரிடையே திறமையை வளர்க்கும் பொருட்டு 'கோலப் போட்டி' ஒன்றினை நிகழ்த்தினோம். சத்துணவு திட்டத்தைப் பற்றி எடுத்தக் கூறியதோடு சிலவற்றைச் செயல்முறையிலும் விளக்கிக் காட்டினோம்.

கலைக் கோயிலாம் பள்ளிச் சாலையினைத் துப்புரவு செய்தோம்; அங்கிருந்த புல் பூண்டு களை நீக்கினோம். பாழடைந்த வைணவத்தலம் ஒன்றினைச் சீர்தம் செய்து மக்களின் அன்பைப் பெற்றோம்.

சுத்தம், சுகாதாரம் ஆகியன பற்றி அறியாது இருந்த அரிசனக் குடிகளுக்கு அவற்றின் அவசியத்தை எடுத்துக் கூறிப் பின்பற்றும்படி செய்தோம். அத்திட்டத்தின் கீழ் நிறுத்த வீடுகளுக்கும் ஆரோக்கியமான குழந்தைகளுக்கும் பரிசளித்து அவர்களை ஊக்குவித்தோம்.

குடும்பக் கட்டுப்பாட்டுத் திட்டத்தினையும், பரவும் கொடிய நோய்களைத் தடுக்கும் முறைகளையும் அவர்கள் உணரும் வகையில் படக் காட்சிகளைக் காண்பித்தோம்.

கோவூரின் மக்கள் தொகையினையும், அவர்களின் கல்வித்திறனையும், கணக்கெடுத்தோம். அவர்கட்கு வேண்டிய வசதிகள் எவை என்பதைக் குறித்துக் கொண்டோம்.

பலத்த மழையின் காரணத்தால் வீடிழந்திருந்த ஒரு சில அரிசனக் குடிகளுக்கு மண் வீடுகளைக் கட்டிக் கொடுத்தோம். சாலையின் இருபக்கங்களிலும் மரங்களை நடட்டோம்.

முதல் முயற்சியின் செயல் வடிவங்களாக இவை அமைய, அடுத்து வரும் ஆண்டுகள் முழு முயற்சியின் செயல்களாக அமையும் என்ற நம்பிக்கையை எமக்களித்து உள்ளத்தின் உணக்கத்திற்கு உரமுட்டியது கோவூர்.

"என்கடன் பணி செய்து கிடப்பதே!"







Outgoing Students — III B.Sc., Mathematics.



Out going students of III B.A., Economics

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## साहित्य के प्रयोजन

सच्चा साहित्य कड़ी मेहनत की उपज है। कदाचित् है कि "वार अण्ड पोस" लिखने टागोराय को सात साल लगे। साहित्य का एक वांछित ध्येय होता है। बिना लक्ष्य के साहित्य की रचना नहीं होती। साहित्य का ही अर्थ है—हितसहित—यानी लोगों की हित करनेवाली कृति। ज्ञान और विज्ञान जीवन को सुगम बनाते हैं, साहित्य जीवन को सुन्दर बनाता है।

रामधारी सिंह दिनकर ने ठीक ही लिखा है "कलम देश की बड़ी शक्ति है भाव जगानेवाली दिल ही नहीं दिमागों में भी भाग लगानेवाली।" सचमुच कलम वह काम कर सकती है जो तलवार नहीं कर सकती। कानून के हाथों से जो काम असफल है, वह काम कलम के द्वारा साकार हो पाता है। हैरिचर स्ये की "याम काका की टुकिया" ने गुलामी प्रथा के निर्मूलन के लिये जो कार्य किया, उसे शायद कानून ने भी नहीं किया होगा। 'दिनकर' की गंभीर वाणी के लिए यह सजीव प्रमाण है।

साहित्य के अनेकानेक उपयोग हैं। उन सबको अंकित करने की क्षमता हम में नहीं है। यह उक्ति साहित्य की महत्ता पर खूब प्रकाश डालती है—

"काव्यं यशसे अर्थकृते, व्यवहारविदे  
सद्यपरनिवृत्तये शिवेतरक्षयिते  
फान्तासम्मितो पदेशयुने"

साहित्य से मानव आनन्द की उपलब्धि करता है। वह आनन्द दो प्रकार के हैं—स्थूल और सूक्ष्म। समाज में लोगों के विचारों का परिमार्जन साहित्य ही

करता है। जनता की रुचि को रामचरितमय बनाने के लिये तुलसीदास ने "रामचरितमानस" महाकाव्य की रचना की। अपनी इस रचना के सहारे उत्तर भारत में धार्मिक आन्दोलनों को भी रोक दिया। इस प्रकार उन्होंने लोगों के भावों को परिपक्व बनाया है। अवतारी राम को मर्यादा पुरुषोत्तम राम भी बनाया है।

"गलबाहें हो या कृपाण  
चल चितवन हो या धनुष बाण  
हो रस विलास या दलित त्राण  
वीरों का कैसा हो वसन्त ?"

स्वर्गीय श्रीमती सुभद्राकुमारी चौहान की इन पंक्तियों ने भारतीय वीरों में कर्तव्य की याद दिलाकर उन्हें कर्म पथ पर अग्रसर करने की जो अमूल्य सेवा की थी वह किसी सिपाही की सेवा से कम नहीं।

देश के गौरवपूर्ण इतिहास को अपनी कवित्व शक्ति द्वारा और भी ज्योतिर्मय बनाकर हम में देशभक्ति पैदा करनेवाली श्री श्यामनारायण पांडेय की ये अविस्मरणीय पंक्तियाँ उल्लेखनीय हैं—

"तू सन्धी पत्र लिखनेका कह कितना है अधिकारी  
जब बन्दी माँ के दग से अब तक आँसू हैं जारी"

यह राणा प्रताप की पत्नी का उससे कथन है। उनकी कलम भाग उगलती है। उनके शब्दचिनगारी बन गये हैं।

राजा जयसिंह के जामोद प्रमोद को रोक उनमें कर्तव्य की याद दिवानेवाले कवि को हम भूल नहीं सकते हैं। देखिये उनकी वाणी कितनी तेज है—

नहिं पराग नहिं मधुर मधु,  
नहिं विकास इति काल  
अली कली ही सो वन्यौ,  
आगे कौन हवाल ।

यही नहीं साहित्य मानवीय भावनाओं के विकास का इतिहास है। अतः वह कोरा इतिहास नहीं है, रुचिकर इतिहास है। किसी समीक्षक ने यह विचार प्रकट किया है कि भविष्य में शायद भारतीय इतिहास प्रेमचन्द के उपन्यासों के द्वारा ही पढा जाए। हमारे पूर्वजों की सभ्यता और संस्कृति के विभिन्न पहलुओं से परिचित होने साहित्य का अध्ययन बहुत उपयोगी है।

भावप्रश्न में साहित्य की सेवा का उल्लेख असंभव है। कठोरतम दिल में भी प्रेम की नमी पैदा करनेवाली श्रीगामनरेश त्रिपाठी की 'प्रेम' नामक कविता नास्तिक में भी भक्ति पैदा करनेवाली श्रीमती सुभद्रा-कुमारी चौहान की ठुकरा दो या प्यार करो" या अकर्मण्य को भी कर्मपथ पर लानेवाली श्री नियाराम-शरण गुप्त की 'दुर्वार' कविता आदि स्वर्ण अक्षरों में अंकित किये जाने योग्य है।

हमारी सौन्दर्याभिरुचि की पूर्ति करनेवाले श्री जयशंकर प्रसाद की ये पंक्तियाँ हमें ऊर्द्धगामी बनाते हैं—

“शान्त नदी का स्रोत विडा था अति सुखकारी  
कमल कली नृत्य हो रहा था अति मनहारी  
बोल उठा जो इस देवकर कमल कली को तुरंत रोकना पडा

गूँजकर चतुर अलि को ।” जड प्रकृति में भी चेतना के दर्शन करनेवाले कवि हमें भी उसी आनन्द का भागीदार बनाते हैं। साधारण विषय भी कवि की अभिव्यक्ति में सुन्दर दीखता है।

इसके अतिरिक्त साहित्यकार अपनी रचनाओं के द्वारा जो समता और सहृदयता स्थापित करता है वही उसकी सबसे प्रमुख सेवा है प्रसाद के 'कानन-कुसुम' को पढ़ते समय पाठक अपने अस्तिव को भूलकर, अपने पराये का भेद भूलकर जिस विशेष काव्यानन्द का स्वाद पाता है, वह केवल साहित्य से प्राप्त आनन्द हो सकता है। सांवरिक झंझरों से दूर होकर इस आनन्द को पाना एक रसानुभव है जिसके लिये हम प्रसाद के ऋणी हैं। साहित्य का यह अपना विशिष्ट पहलू है कि उसका सेवन करनेवाले पाठकों को आनन्द की चमत् सीमा को छे जाता है। इसलिये यह स्पष्ट होगा कि सच्चे साहित्य के अभाव में मानव जीवन लोका रहेगा।

यह बात सत्य है कि किसी भी देश की सभ्यता और संस्कृति का मान, उस देशका साहित्य है। यही कारण है कि काम की जगह भक्ति अर्थ छोड़कर की जगह संतोष, क्रांति की जगह शांति स्थापित करनेवाला भारतीय साहित्य विदेशी साहित्यों के सामने अपने विजय का पताका अब तक फहरा रहा है। हम यह आशा कर सकते हैं कि हमारे साहित्यकार अपनी अनमोल रचना रूपी मणियों से साहित्य रूपीमाला को पिरोकर भारत के गौरव को बढ़ाते रहेंगे।

पस. पुष्पा, बी एस. सी. (प्रथम की)

## आओ सच्चेवीर

देश का मस्तक ऊँचा करो,  
देश के लिए लड़ो मरो ।  
हाथ में अस्त्र-शस्त्र धरो,  
जग में अपनी ख्याति करो ।

अर्पण कर दो अपना तन-मन,  
करते रहो सदा माता का भजन ।  
कृत्यों से अपने शहीद बन,  
साबित करो जग में अपना फन ।

माता की वन्दना करो आओ,  
जग में सोई चेतना को जगाओ ।  
जग के दीन-दुखियों को अपनाओ,  
विश्व-भर में सच्ची शांति फैलाओ ।

दलितों का साथ दे अमरत्व पाओ,  
धरती पर सचमुच स्वर्ग बसाओ ।  
सबको सच्चे देशभक्त बनाओ,  
देश की पुकार सुनने दौड़े आओ ।

गरीबी अशांति सबको भगा दो,  
माता की वेडी-जजीर कटवा दो ।  
जग में अपना धर्म निभाओ,  
कर्मों से पुण्य सदा कमाओ ।

आओ सच्चे वीर,  
बँधाओ सबको धीर ।

एस. लक्ष्मी II बी. ए. अर्थशास्त्र

## गुरु की महिमा

उपनिषद् काल से ही गुरु की महिमा चली आ रही है। गुरु के व्यक्ति का प्रभाव शिष्य पर पड़ता है। कबीर ने गुरु के महत्व का वर्णन मुक्त कण्ठ से किया है। उनके लिए तो गुरु तथा गोविन्द दोनों में कुछ भी भेद नहीं है। गुरु तो गोविन्द का ही दूसरा रूप है। इसलिए जो व्यक्ति गुरु की सेवा में अपने आग को मिश्र देता है वही ईश्वर को प्राप्त कर सकता है। गुरु ने अनन्त उपकार किया है। कबीर अपने गुरु पर अपने प्राण भी न्यौछावर करने को प्रारतुत हैं—

“गुरु गोविन्द तो एक है, दूजा यह आकार।  
आप मरे जीवन मरे, तो पावै करतार ॥”

कबीर ने गुरु को साधक के लिए पथ-प्रदर्शक माना है। गुरु के बिना ज्ञान की प्राप्ति असंभव है। इसीलिए कबीर ने सर्वप्रथम गुरु की ही वन्दना भी है।

“सगुरु की महिमा अनंत, अनंत किया  
उपकार।  
लोचन अनंत उवाडियाँ, अनंत दिवावणहार ॥”

कबीर के अनुसार सद्गुरु की महिमा अपार है। उसने कबीर के लिए अगाध उपकार किये हैं। उनका कथन है कि उनके सांपारिक नेत्र प्रभु के दर्शन कराने में असमर्थ थे इसलिए गुरु ने उन्हें दिव्य दृष्टि देकर प्रभु की अनन्त सत्ता के दर्शन करा दिये।

“कविशा ते नर अन्य है, गुरु को कहते और।  
हरि रुठै गुरु ठौर है, गुरु रुठै नहि ठौर ॥”

यदि हरि मनुष्य से रूठ जाय तो कोई सोचने की बात नहीं है लेकिन यदि गुरु ही रूठ जाय तो मनुष्य को इस संसार में कोई स्थान नहीं है।

“गुरु कुम्हार मिय कुम्भ है, गदि गदि काढेखोट।  
अन्तर वोह सहार दे, याहर बाहे चोट ॥”

उनके अनुसार गुरु ही शिष्य की साधना में सहायक होता है। वही तो उनके अन्ध-विश्वास को दूर करता है। यद्यपि भी वह बाहर से टोकता है उसे एक मनुष्य के रूप में वही निर्माण करता है।

“सिख तो ऐसा चाहिए गुरु को सब कुछ देय।  
गुरु तो ऐसा चाहिए, सिख से कुछ नहीं लेय ॥”

मुक्ति का मार्ग गुरु ही दिखाता है इसीलिए शिष्य को अपना सब कुछ गुरु के लिए त्याग करना चाहिए लेकिन गुरु को शिष्य से कुछ नहीं लेना चाहिए; वह स्वार्थी नहीं हो।

“दीपक दीया तेल भरि, बाती दई अग्रह।  
पूरा किया बिसाहुणा, बहूरि न आँखोंहह ॥”

सद्गुरु ने अपने शिष्य को प्रेम रूपी तेल से भरा हुआ दीपक दिया और उसमें ज्ञान की अटूट बत्ती को डाल दिया। अब उसका संसार रूपी हार का क्रय-विक्रय समाप्त हो गया और वह अब फिर जन्म-मरण के चक्कर में कभी नहीं पड़ेगा। उसकी मुक्ति हो जायेगी।

“बूडे थे परि ऊबरे, गुरु की लहरि चमकि।  
मेरा देख्या भुरसुरा, (तब) ऊबरि पडे फरकि ॥”

हमारी आत्मा माया और अम के कारण इस संसार रूपी समुद्र को पार करने में उद्यत रहती है। गुरु की कृपा लहर के बल पर वह पारावार पार कर जाती। अन्यथा निश्चय है कि संसार सागर में वह डूब मरेगी। अतः केंद्रकारी इस राह को पार करने के लिए गुरुकी शरण-रूपा पानी ही है।

“माया दीपक नर पतंग, अमि अमि इवै पडन्त।  
कहै कबीर गुरु ग्यान हैं, एक आध अवरन्त ॥”

साधक को गुरु का साक्षात्कार हो गया—यह अच्छा ही हुआ अन्यथा बड़ा अनर्थ हो जाता। जिस प्रकार पतंग दीपक पर गिर कर अपने प्राणों को खो देती है, उसी प्रकार। बिना गुरु के पथप्रदर्शन के माया के क्रन्दों में पड़कर अपने लक्ष्य से अष्ट हो जाता है।

“अली भई जु गुरु मिल्या, नहीं तर होती हौंणि।  
दीपक दिष्टि पतंगजू पड़ता पूरी जाँणि ॥”

कबीर अपनी विवशता प्रकट करते हैं कि जिस गुरु ने उनको राम के महत्व को बतलाया, उस गुरु के उपकार का बदला चुकाने के लिए उसे गुरु दक्षिणा देने कोई वस्तु नहीं। उनके हृदय में यह अभिलाषा बर्षी चलवती है कि गुरु को किय प्रकार सन्तुष्ट किया जाय।

“राम नाम के पंतरे, देवे कौ कुछ नौहि,  
ब्याले गुरु संतोपिये, होस रही मन माँहि ॥”

कबीर अपने अनेक दोहों में गुरु के निस्वार्थ भावना और अन्य सद्भावनाओं का वर्णन किया है। यह सतमत और कबीर पंथ की एक मुख्य विशेषता है जो पावर्त्ता सभी भक्ति-वृत्तियों में भी भिन्न भिन्न रूपान्तरों में प्राप्य है।

के. ललितापारमेस्वरी बी. ए. अर्थशास्त्र (द्वितीयवर्ष)

## अमूल्य

वचपन में खिलौना अमूल्य है  
तोन उच्च में मिठाई अमूल्य है  
विद्यार्थी के लिए विद्या अमूल्य है  
स्कूल जीवन के बाद कालेज विद्या अमूल्य है  
पास होने के बाद प्राप्त नौकरी अमूल्य है  
युवक के लिए अपनी प्यारी पत्नी अमूल्य है  
गरीबों को खाना मिलना अमूल्य है  
धनवान को शांति प्राप्ति अमूल्य है  
खाने के बाद स्वप्निल निद्रा अमूल्य है  
लेकिन लोग नहीं जानते  
जीवन भी अमूल्य है।

जी महेश्वरी, पी. यू. सी.

## वह नन्ही बालिका

उन दिनों सर्दी कड़के में थी। घर से बाहर जाने का बिलकुल मन नहीं करता था। आग के पास बैठी मैं शरद व्रत का आनन्द उठा रही थी। एकाएक मेरी नजर खिड़की के बाहर उस सड़क पर पड़ी जहाँ पर एक भी प्राणी का आना-जाना नहीं दीख पड़ा। सड़क के दोनों ओर लम्बे-लम्बे हवा से बात करनेवाले देवदार के वृक्ष बड़े ही शानदार रूप में खड़े थे। सड़क बिलकुल सुन-जान था। वातावरण भी गंभीर और रहस्यमयी थी। मन्द मन्द पवन और सायंकाल का समय कुछ भयानक लग रहा था। लेकिन उस भयंकरता में भी एक विशेष सुन्दरता छाई हुई थी।

जैसे ही मैंने चाय पीने के लिये अपनी नजर सड़क से हटा दी तब अचानक मैंने एक कुत्ते के भोंकने की आवाज सुनी। सड़क घर दृष्टि दौड़ाने पर मैंने देखा कि एक छः सात बरस की लड़की सिर में लकड़ियों की गठरी लिये अपने पिन्हे के साथ जल्दी जल्दी रस्ता नाप रही थी। वह अतायास अपने पिन्हे से बातें कर रही थी आर पिन्हा मातो उतही बातों को समझते हुए तथा उसके विरुद्ध न बोलते हाँ य हाँ मिला रहा था। वह नन्हीं लड़की मेरे घर के निकट आ रही थी। उसका रूप अब स्पष्ट रूप से दिखाई दे रहा था। लड़की पहाड़ी थी, गेहुआ साध रंग, खिळा मुख तथा मोटी मोटी अकिर्षक आँखें और सबसे ज्यादा उसकी भोली मुस्कान। ऐसा लुभावना स्वरूप था उस नन्हीं लड़की था। वह लड़की अभीर घरोत की तो नहीं लग ही थी और इतनी गरीब भी नहीं देखती थी। वस्त्र उसका साफ-सुथरा म होने पर भी वह सुन्दर लग रही

थी। सुल्व पर बचपन की मासूमियत टपक रही थी। मैं दरवाजे को खोलकर बाहर आ खड़ी हुई और सुने देखने ही वह मेरी ओर आने लगी। उसका पिन्हा स्वामीभक्त होकर उसका पीछा कर रहा था। आते ही बालिका ने मुझसे उस घर की पूछताछ की जहाँ मैं खड़ी थी। जब मैंने उसे बताया कि किराये पर मैंने घर लिया है तब अपने हर्ष प्रकर किया और घर को अच्छा बताया। बिना किसी हिचके से वह झट से चल दी। मेरे प्रकारने पर वह लौट आई। उसके नाम पूछने पर अपना नाम श्वेता बताया। मेरे कुछ और प्रश्न करने पर उसने अपने पिन्हे का नाम तिम्मी बताया। उसे बात करने में एक विशेष आनन्द का मैं अनुभव कर रही थी। उससे यह पता चला कि उसके माँ के बीमार होने के कारण उसे लकड़िया लाने पड़ी।

बात करते-करते रात चढ़ गई और अचानक श्वेता रो पड़ी। मैंने उसे सांतवना ही और घर ताला लगाये उस घर तक पहुँचाने चल पड़ी। रास्ते में फिर से उसने भोली-भाली बातें शुरू कर दी। घर आती दू या लेकिन मैं उसकी बातों में इतनी यग्न थी कि समय और परिश्रय का ज्ञान ही नहीं था। श्वेता ने एक छोटे से घर की ओर संकेत किया। घरना कोई आलिशान मकान था या गन्दी झाँपड़ी। घर छोटा था औ साफ था। श्वेता भेरे जाने से पहले ही भागी जिसका पीछा तिम्मी ने स्फूर्ति से किया। घर में तो जैसे हेगाथा और शोट राज करने लगे। जैसे ही मैं घर के अन्दर घुसी, मैंने देखा कि श्वेता की माँ उसे डांट रही थी और थोड़ी ही देर में एकाव वयव भी

जाने के एक दिन पहले वैने ही सर्दी पड़ रही थी और मुझे श्वेता की याद आई। उससे विदाई लेने में अपनी सहेली सहित उनकी घर चल पड़ी। घर पहुँचने पर देखा कि ताला लगा हुआ था आस-पास के लोगों ने बताया कि श्वेता को अस्पताल में चिकित्सा के लिये भर्ती कारवाया गया। मैं धड़कते दिल लेकर सहेली के साथ अस्पताल के लिये खाना दुई। बड़ी कठिनाई से श्वेता का वाई दूढ़ निकाला। लेकिन यह क्या! श्वेता की माँ फूट-फूटकर से रही थी और नर्वस उन्हें सांतवना दे रही थी। मैं तो भय के कारण कांपने लगी और थोड़े ही देर में मेरे सामने वह अग्रिय सत्य सामने आ ही गया।

श्वेता ने दुनिया छोड़ दी। सबको तड़पट हुए छोड़कर वह संसार से विदा हो गई। इन छोटी सी उमर में लीवर आपरेशन के कारण उसे दुनिया छोड़ना पड़ा। हाय! नया कष्ट अन्याय। यह फूट सी बच्ची जो हमेशा मुस्काती और सभी को अपनी भोली-भाली बातों से सुगंध कराती, वह चली गई। उस जगह जहाँ से कोई आज तक लौटा वही है। मैं भी नैनीताल छोड़ आई और मुलाने पर भी श्वेता और उसके भोले मुख को भूल नहीं सकती।

जे. पद्मा, बी. ए. ॥ (कट)

## देन वही नारही की

एक नजर से माँ का अधिकार देकर  
एक नजर से दुल्हन का श्रृंगार देकर  
एक नजर से बंधन को बांधकर  
एक नजर से पति का आधार कर

एक नजर से अपनी जगह मांगकर  
एक नजर से संसार को चुनौती देकर  
एक नजर से दूसरों की आँखे लड़कर  
एक नजर से सब का साथ देकर

एक नजर से विश्व प्रेम का आधार कर  
एक नजर से स्वयं मातृत्व का उपहार कर  
एक नजर से दया क्षमा ममता को सुदृढ कर  
एक नजर से भूखे पुत्र का आर्लिमत कर

बनती नारी सुमना देवी ही  
रहती नर के डर में सदैव ही ।

आर. मीनाक्षी, पी. यू. सी.

## ‘पंडित की पंडिताई’

पंडित रामलाल शास्त्रों के पंडित थे पर  
हृत्निचादारी वे नहीं समझते थे । बनारस  
में रहकर पंडितजी ने शास्त्रों को पढ़ा था  
हजारों श्लोक रह लिये थे । वे हर बात  
का प्रमाश श्लोकों में खोनते थे । अपनी बुद्धि  
को कम काम में लाते थे ।

पंडित रामलाल का विवाह हो चुका था ।  
एक दिन उनकी माँ ने कहा था, “बेटा !  
बहू को भायके गये साल-भर हो गया । अब  
तुम जाकर उसे बूला लाओ” । पंडित जी  
दूसरे ही दिन अपनी ससुशल जा पहुँचे । वे  
पहली बार अकेले अपनी ससुशल गये थे ।

जब ससुशल गये तो वहाँ उनका बहुत  
समान हुआ । उनके समुर ने एक कमरे में  
गद्दे पर चादर बिछा कर उनको बैठने के लिये  
कहा । पंडित रामलाल सोचने लगे कि मुझे  
ससुशल में कहाँ पर बैठना चाहिये । शास्त्र  
में इस सम्बन्ध में क्या कहा गया है । आखिर  
उन्हें याद आया—

“उच्चैः स्थानेषु पूज्यन्ते ।”

इसका अर्थ है कि ऊँचे स्थान पर रहने वाला  
पूजनीय होता है ।

यह याद आते ही उन्होंने सोचा कि उन्हें  
जमीन पर बिछे गद्दे पर नहीं बैठना चाहिये ।  
बैठने के लिये कोई ऊँची जगह खोजनी चाहिये ।  
इधर उधर देखा । कमरे में गेहूँ-चने से भरी  
कुछ बोरियाँ दिखाई दीं । वे उनकी ओर

गये और उछलकार उन वारियाँ में सबसे ऊँची  
बोरी पर जाकर बैठ गये ।

उनके समुर हैरान रह गये । वे समझ  
नहीं पाये कि उनके दीमाद को क्या हो गया ।  
क्यों, गद्दे पर न बैठकर बोरियों पर जा बैठे ।  
समुर ने कहा “आप यहाँ बैठिए न । वहाँ  
बोरियों पर क्यों बैठे हैं ? यहाँ आपको आराम  
रहेगा ।”

पंडित रामलाल को बहुत भुस्सा आया ।  
सोचने लगे, उनके समुराल वाले बिलकुल मूर्ख  
हैं । वे बोले उच्चैः स्थानेषु पूज्यन्ते ।” मैं  
आपका पूज्य हूँ । इसलिये मुझे यहाँ ऊँचे  
स्थान पर ही बैठना चाहिये ।”

समुर ने पूछा, “कुंवर साहब ! घर पर  
सब आनन्द में हैं ?”

पंडित रामलाल को क्रोध आ गया । वे  
बोले, “समुर साहब, आप वृद्ध हैं पर आपका  
मेरा अपमान नहीं करना चाहिये ।”

“मैंने आपका क्या अपमान किया है ?”

“आप मुझे गाली दे रहे हैं ।”

“शाली ?”

“जी हाँ, बिलकुल गाली ।”

मैंने बचा गाली दी ?”

“आपने अभी कहा है ‘कुंवर’ । जानते  
हैं ‘कु’ का अर्थ होता है, बुरा और ‘वर’ का  
अर्थ होता है लड़की का पति । क्या मैं बुरा  
पति हूँ जो आपने कुंवर कहा ?”

“वेच ! मैंने कुवर नहीं कुंवर कहा था ।”

“नहीं, आप मुझे सुवर कहिए ।”

“क्या ?”

“सुवर...सुवर...”

“मुअर...मुअर । नहीं यह मैं कैसे कह सकता हूँ ?”

“मुअर नहीं, सुवर । सु का अर्थ अच्छा और वर का अर्थ मैं समझा चुका हूँ ।

रामलाल के ससुर साहब बड़े चक्कर में पड़ गये कि उनके दामाद से तो बात करना भी भुसीवत है । ससुर भी थोडा बहुत पढ़े लिखे थे । उन्होंने सोचा मैं क्यों इस कुंवर-सुवर के चक्कर में पड़ूँ । उन्होंने एक नया सम्बोधन निकाला ।

वे बड़े स्नेह से बोले “वत्स ! घर पर सब कुशल पूर्वक है ?”

“अच्छा, आपने एक दूसरी गाली दी ।”

“दूसरी गाली ?”

“जी हाँ, विलकुल गाली और बहुत बुरी गाली ।”

“मैंने कौव सी गाली दी है ?”

“आपने मुझे ‘वत्स’ कहा है ।”

“वत्स’ गाली कैसे हो गई ? इसका मतलब तो प्रिय होता है ?”

“साहब ‘वत्स’ का मतलब वैल का पुत्र बछडा भी होता है । मैं जानवर नहीं मनुष्य हूँ ।”

तभी यह लडाई-झगडा देखकर उनको सास उसे कमर में आई । उन्होंने सोचा कि किस तरह इस ‘तू-तू मैं-मैं’ को वन्द किया जाये । उनकी सास कानी थी । उनको देखते पंडित रामलाल को याद आया “एकाक्षी कुल नाशिनी ।”

अर्थात् कानी स्त्री कुल का नाश करनेवाली होती है । यह ध्यान होते ही उन्होंने पास पडी एक लोहे की सलाखा उठा ली और बोले “ससुर साहब ! यह स्त्री कुल नारिनी है । इसकी दूसरी आँख भी पोड दो नहीं तो तुम्हारे कुल का नाश हो जायेगा ।” ससुर साहब उन्हें रोके रहे थे और पंडित रामलाल उनके कुल कोलचाने के लिये अपनी सास को कानी से अंधी बनाने पर तुले हुए थे । शोरगुल सुनकर अडोसी चडोसी आ गये । जब उन्हें सारी बात का पता चला तो सभी मुँह छिपाकर हँसने लगे ।

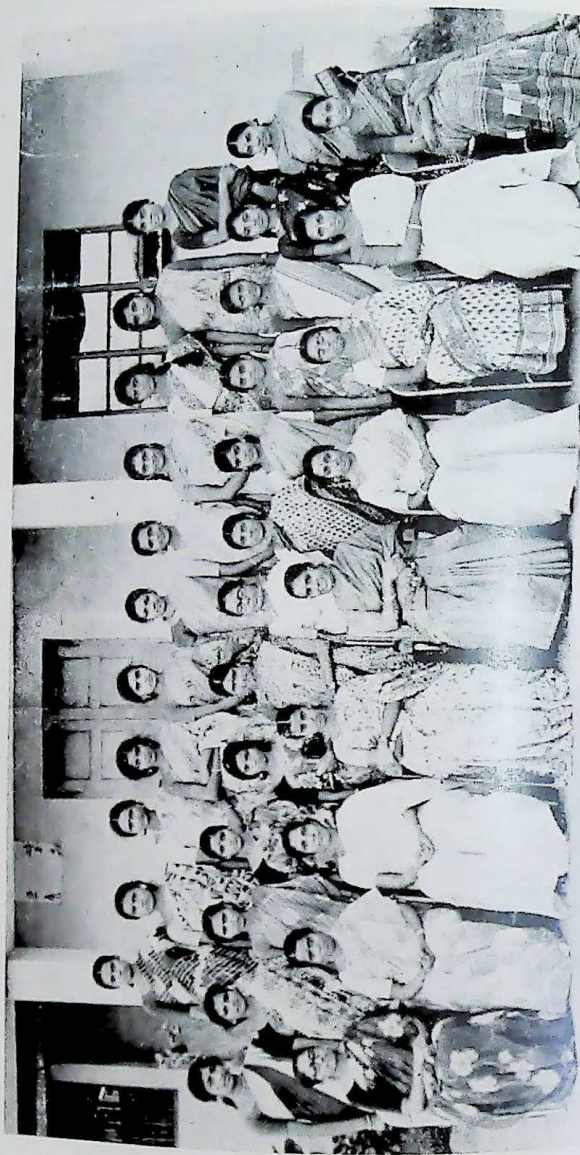
पंडित रामलाल ने उन्हें मुँह छिपाकर हँसते देख लिया । उन्होंने अच्छी तरह समझ लिया कि उनकी ससुशल में सभी भूखें वसते हैं । उन्हें याद आया कि—भूखें हमेशा दूसरो पर हंसा करते हैं । पंडित को कभी भूखें के बीच नहीं रहना चाहिये ।

यह सोचकर बिना कुछ कहे वे उठे और अपने घर की ओर दौड पड़े । घर आकर रामलाल वे अपनी माँ को सारा किस्सा सुनाया माँ ने अपना माथा पीट लिया और कहा—  
“तुम पंडित नहीं पढ़े लिखे मूखे हो ।”

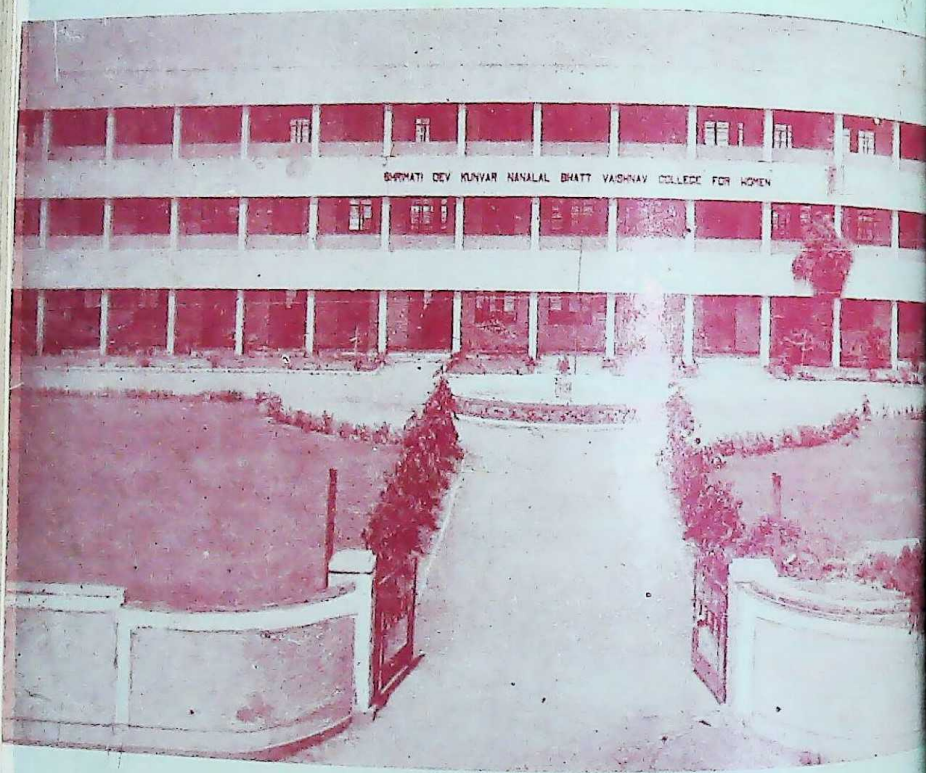
सि. एन. मञ्जुला. पी. यु. सि



Outgoing Students of III B.A., History



Out going students B.A., English Literature



SARVATI DEVI KUNWAR NANALAL BHATT VADHNAY COLLEGE FOR WOMEN