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: Swami Vivekananda's Philosophy Of Service To Humanity :

JOGIRAJ BASU, M.A. (Triple)

Swami Vivekananda gave a practical shape to Vedanta in his philosophy of service to humanity. His conception of selfless service and execution of the same may be termed 'Vedanta in action'. Vedanta is the quintessence of all the Upanisads. Upanisads assert in unmistakable terms that the whole universe of names and forms, the world of being and becoming springs from the Supreme Godhead and at the time of dissolution returns to its fountainhead. The universe is the visible expression of the invisible Supreme Spirit or Paramatma. 'Sarvam Khalvidam Brahman' i. e. the whole creation is nothing but Brahman. Creating the universe Brahman pervades and permeates it through and through. Thus man is a spark of God. The eternal and boundless Supreme Soul is, as it were, limited by the Sense organs and the body through nescience or ajnana. The All-soul shackled by the body, senses and mind becomes the individual soul ; Paramatma becomes Jivatma. Thus along with other objects of creation man is an expression of God. Hence Service to man is, in fact, service to God. 'Servire et Orare' goes the Latin adage which means 'Serve and pray, i. e, serve man and pray to God. I would like to put it thus. 'Servire est Orare' ; i.e., service to man is prayer to God. Service to humanity is the best form of worship of God. He who does not serve his fellowman his prayer does not reach God

Scriptures of all religions, messiahs and prophets of all times and climes preach the great truth that man is a spark of the divine and religion is the expression of divinity in man. Human body is the abode of the Lord. We are the living temples of God. Says Lord Sankaracarya, 'Deho devalayah proktah, jivah Siva

eva na parah' i' e., 'human body is the temple of God and man is identical with the Lord'. Addressing his followers Jesus Christ says in the Bible, 'Ye are the living temple of the Lord'. Lao Tse, the Chinese saint avers, 'God becomes man when He puts on the garb of flesh,' Hafiz, the God-intoxicated sufi poet of Persia sings in the same strain : -

'Manjil—e Hafez Kanun

Vajam gah - e Badsah ast :

'O Hafiz, this body of yours is the arena of the sport of the Lord'. As man is the living temple of God he who serves man really serves God. If we shirk our responsibility towards our fellowmen, neglect them and worship God, God will never hear our prayer nor bless us. Confucius, the renowned Saint of ancient China utters this great truth when he says.—'It is better to do an act of service at home than walk a mile to burn incense at the shrine.'

Not only did saints and prophets preach this great truth but they also practised the same. If we go through the biographies of prophets who moved the world we shall find that almost all of them served their fellowmen with their own hands. King Rantideva is a glorious illustration in point. He says,—'I do not want to attain to the status of Supreme Spirit : I do not crave for 'Mukti' or final emancipation. I want to be born again and again in this World to share the sufferings of the poor and sick men and animals'. He used to serve the poor and nurse the Sick both men and animals. Zoroaster the founder of Zoroastrian religion, Lord Buddha and Mahavira the founders of Buddhism and Jainism respectively served needy people and nursed the sick. They exhorted their followers to do the same. Several chapters of Zend Avesta, the Veda of Zoroastrisms record the injunctions of Zoroaster regarding service to humanity and kindness to animals, Jesus Christ tended the Sick and even cleansed Lazarus, a leper. Sri Chaitanyadeva served human beings of all communities and nursed the leper Vipradasa.

Swami Vivekananda not only exhorted his disciples and followers to serve humanity but also practised the same. He was deeply moved at the pathetic sight of the hungry millions of India. He travelled from one end of India to the other to gather a first hand knowledge of the pecuniary and moral condition of the people. His experience convinced him that unless poverty and starvation were removed it was useless to preach religion and morality to a hungry nation. Hence he conceived a bold plan to organise and train up a band of selfless Youths to render

sincere service to the people. The famous Belur Math and Sri RamKrisna Mission with its selfless monks and Brahmacharins were the practical expression of that coception. Swamiji served the Sick and fed poor people with his benign hands. He called the poor 'Daridra-Narayan', i. e. the Supreme God in the Shape of man; One day he entertained a large number of poor people. The menu included Puris, Sweets, Curd and a number of delicacies. When the meal was over the Swami told them, 'You are veritable God. You are so many Narayanas; by entertaining you I have actually entertained the Lord Himself. 'Shortly after, to the monks and Brahmacharins of the Math he said; 'See how Simple-hearted and guileless these poor illiterate people are! Can you mitigate their misery a little? If not, of what use is your putting on the Gerua (ochre) cloth and adopting sannyasa? Sacrifice everything for the good of others—this is true Sannyasa, true renunciation. Alas! How can we have the heart to put a morsel of food in our mouths, when our countrymen have not enough wherewith to feed or clothe themselves.'

When the Buddhist monk Angarika Dharmapala of name and fame visited the Belur Math Swamiji wanted to wash his feet with his own hands. He said to Dharmapala, 'You are my guest, and I must have the privilege of serving you.' All those who witnessed the Scene were amazed at Swamiji's utter humility and spirit at service. 'Service before self' was the guiding motto of his life. A few days before the Maha-Samadhi he insisted on serving the morning meal (Prasada) to some disciples. At the end of the meal he poured water over their hands and even dried the hands with a towel. One disciple said, 'It is I who should do these things for you, Swamiji, not you for me!' Swamiji gave a brief but startling reply,—'Remember, Jesus washed the feet of His disciples!' Thus to the last day of his noble life he remained as a dynamic illustration of selfless service to humanity and infused this spirit of service and renunciation in the hearts of his followers. He dedicated his life at the altar of service and complete renunciation. According to him selfless service is impossible without renunciation or Sannyasa. Renunciation is the very bedrock of sincere and disinterested service. Even the craving for salvation or Mukti stands a bar to selfless service. Deeply shocked by the misery of common man one day Swamiji said to the disciples,—'I do not want Mukti. Desiring Mukti by neglecting the poor and downtrodden smacks of base selfishness.

The life of a Sannyasin is meant for alleviating the suffering of people, for the good of the World.' His entertaining the poor who are incarnations of the Lord has been narrated in the foregoing lines. On that day exhorting the monks and students of the Math he said, — 'Let us, throwing away all pride of learning and study of scriptures, throwing away all Sadhanas for the attainment of personal Mukti, go from village to village devoting our lives to the service of the poor. Let us through the force of our Character and spirituality and our austere living convince the rich of their duty to the masses and induce them to contribute their mite for the service of the poor and the distressed. Alas ! Nobody in our country thinks of the low, the poor and the miserable ! These are the backbone of the nation, whose labour produces our food.'

Knowledge, par excellence, and selfless service lead to the same goal of God-realisation. This truth has been clearly explained by the Swami. Through Supreme Knowledge or Brahma-jnana one realises the presence of God in every object of creation : he realises the unity underlying the seeming diversity. Gradually the differences merge in One Spirit and the aspirer Sees One and not many. Likewise through selfless service one realises that every human being or animal is the visible expression of the Supreme Spirit. Every finite object is the manifestation of Infinite God in a limited form. Thus the person who serves humanity in a selfless manner realises the Divine Presence in all. Through this realisation he strikes out the differences of caste, creed and community and embraces with equal love and no difference the rich and the poor, the learned and the unlettered, the Hindus, Mahomedans, Christians, Indians and non-Indians. Thus his horizon of thought broadens and purifies his mind. He rises above superstitions, above untouchability and other baser angles of vision. As every one is the manifestation of Godhead no one can be untouchable. Every created being is instinct with divinity. His heart glows with divine warmth and ultimately through this realisation, universal love and selfless service he attains final emancipation from the worldly bondage. Not only does one realise the fruit of Supreme Knowledge through service and sacrifice but he also realises the fruit of the highest penance or Tapasya. Through penance one realises Divine Presence and attains purification of mind. Through selfless and sincere service also one realises Divine Presence and loves all human beings and animals impartially and whole heartedly. This universal love purifies his mind

SWAMI VIVEKANANDA'S PHILOSOPHY

and makes it fit for final emancipation. Thus the apparently different paths of knowledge, penance and service lead to the same goal of God-realisation and emancipation. This is why the great Master declares in categorical terms, 'Selfless service is Supreme Knowledge ; selfless service is the highest penance. It is the highest virtue and greatest pilgrimage.'



: New Arab Dawn--A Blow To Imperialism :

QUAMRUZ-ZAMAN AHMED.
2nd Year B.A. (T.D.C.)

The very word 'Arab' flashes before our eyes a land of curious mixture—a land of dreary desert—lonely and melancholy—a land of fertile oasis—a land of Caliphas, Sheikhs and Emirs—as well as a land of poverty and distress. It reminds us of that medieval Arab which was the centre of science, philosophy and literature. But this picture is gradually fading away. A new Arab comes to the scene—with new hope and aspiration. It is a product of the Twentieth Century. It is not now a small area covered by the red sea and the Persian Gulf only. The mighty caravan of this new Arabism rolls onward from the Persian Gulf to the Atlantic ocean—from Persia to remote Algeria. All the eyes of politically conscious people are fixed on this new land—a land which breaks the chain of feudal imperialists and marches steadfastly towards Socialism.

The leader of this caravan is Gamel Abdul Nasser, a tall, well-built figure with a pair of shining eyes. He is the one and only man who with his powerful hand has thrown to the winds all the hopes of luxury-and-pomp loving capitalists. The blow came when in 1952 Egypt was liberated by General Naguib with the help of Colonel Nasser. But two years later General Naguib was dismissed being proved to be a Pro-American. From 1954 onward Nasser came to Power as the President of Egypt. A great storm overcast the sky of Egypt when in the middle of 1956 Nasser nationalised the international Canal of Suez as the national property of Egypt. Nasser came out as a brilliant star in the political sky of the land of pyramids. It was a death-blow to the imperialists—especially for the British and the French and so they attacked Port Said in November, 1956 but the ultimatum

A BLOW TO IMPERIALISM

of the Soviet Union and the world-wide popular protest of the people had an effect on the Anglo-French Power. After the Suez-canal incident Nasser became one of the heroes of Afro-Asian countries. The tides of the Arab revolution against imperialism under Nasser swept along on all sides within a few years. In 1958 under Brigadier Kassem, the imperial regime of the King of Syria was overthrown and in that very year United Arab Republic was formed but in 1961 under the Baathistes, a French and American trained luxury loving professional politicians, an armed revolution broke out and Syria's tie with Arab Republic was cut off. Again a great change has over in Syria, Yemen and Iraq in these months of this year. Kassem has been annihilated from the political scene of Syria and Major General Luay Attassi has come to power. In Iraq Colonel Abdul Saalam Aref and Brigadier Hussan Buck rose to power as the President and the Prime Minister respectively. The imperial regime of Yemen is the next victim to the Revolutionary spirit of the Arab people. And this ended in the massacre of the Royal family of Yemen. All these revolutionary upheavals that took place in the Arab World are completely Nasserite in type. They were led by the young officers of the armed forces. 17th April 1963 was the red letter day for the Afro-Asian countries. On that very day Egypt, Syria and Iraq signed for a joint Arab Federation. In the joint conference of this federation these three countries solemnly promised to proceed to a Common cause — towards the cherished goal of Socialism. The demand for a joint military command for these countries is nothing but a new step to dynamite Arab unity Algeria the newly liberated country of the extreme North Africa has every possibility to join the U. A. R. and unfold a new Arab dawn under the leadership and ideology of President Nasser. Once again Nasser, the magnificent image of Arab Nationalism, makes a new history of Arab land. How the prophecy of a true socialist like Nasser is going to be true when he said in 1958: "The Arab people were always one no matter in what part of the Arab home land they happened to be. They were one nation, having same hope, suffering the same pain It was imperialism that divided this land then making artificial barriers then putting all powers in the hands of its stooges, thinking that they would in this way destroy Arab Nationalism"

But the Nasserites are not without opposition. The so-called Baathist "Socialist" Party which spreads its nets over

Egypt, Syria and Iraq is one of the main Anti-Nasser organisations. They call themselves socialists and they proclaim their so-called socialism as "democratic". Their brand of democracy consists in murdering only the Reds. But these firm anti-Reds, fake socialists were put in the dock when Nasser recommended nationalisation of foreign monopolies of Syria in 1959. Against this reformation act the Baathists led the opposition. This exposed the true and naked picture of the Baath "Socialists." The Baathists consider Nasser as the real stumbling block to the Arab Unity. "Al Ahram", the Cairo newspaper, spotlights the fact that the Baathists are conspiring to "isolate" Nasser and his followers. No doubt, these fake-socialists of the Arab world are inspired by the Western Bloc and the imperialists because there is looming large a great danger to the Anglo-American capitalists, as oil—the main nerve of Arab's foreign trade has been in the hands of the Western millionaires and the revolutionary Government of U.A.R. may nationalise it at any time. The Baathists by their hatred campaign against the Progressives are digging their own graves themselves and shall soon be buried therein.

Saudi Arabia and Jordan are the only two royal families that are still existing in the Arab Scene. Saudi Arabia is protected by the Anglo-Americans but the time of imperialism and capitalist regime has gone. The Dooms day of the capitalist regime of Saudi Arabia is nearing. Already a hot wind overcasts the sky of Saudi Arabia. One of the brothers of Saudi Arabia came down from the palace of pomp and splendour of aristocracy and accepting the humble citizenship, joined the opposition group against the royalists. This is, no doubt, a sign of great danger which shakes the very foundation of the Royal throne.

Next is Jordan. The condition of Jordan is more pitiable than Saudi Arabia. After the formation of Arab Federation, the Jordanians claimed the annihilation of the imperial regime and were eager to shape their destiny with the rest of the Arab world. The seismograph of Jordan slightly shook up when the annihilation of imperialism took place in Iraq in 1958. But at that time the King of Jordan managed to save his head somehow for the timely help rendered by the British army. The political observers firmly believe that the downfall of King Hussain of Jordan is imminent — nor a second Suez Crisis will likely to be staged in the Jordanian soil in near future. Same condition is of Israel. She is not pleased

A BLOW TO IMPERIALISM

in the recent happenings of the Arab world. On the whole, the stooges and Satellites of imperialism of these countries are on the brink of fall and they must have to immerge in the vast ocean of Socialism and it is as natural as day follows night and there lies their salvation.

In conclusion we are going to discuss about Nasser's Socialism. The Socialism of Nasser is moderate in type—Marxism influences it partly. Private ownership without exploitation and public ownership without confiscation of property—is the main doctrine of Nasser's socialism. The very conception of Nasser's socialism is responsible for his neutral policy road and so he makes his way in between the Communist group of the East and the capitalist group of the West. The neutral policy of the Arab World helps the peace-loving nations of the world tremendously — especially India gets a good friend in the person of Nasser — indomitable hero of Afro-Asian Group. The firm stand of Nasser in the recent calamities of the boarder conflict with Red China once more proved the validity of eternal friendship and Indo-Arab and Nehru—Nasser alliance of peace. No power of the Western bloc can shake the indomitable rise of Arab nationalism and Arab unity --which goes to make a new chapter in the political history of Arab as well as the world — and this is affirmed by those unforgettable words of Nasser in the Suez Canal crisis of 1956, which even moved Khrushchev of Russia, when the lion of the desert roared against the Anglo French invaders — "Gone are the days when Britishers ruled and every body was afraid of them we will fight to the last to defend our mother land". These are the magic words and deeds — which are going to build a new Arab Land — an Oasis — a—Pyramid of fame and glory in the vast desert of Arabia.

: Politics Alone Cannot Achieve National Integration :

MISS SARADA DEVI,
1st Year T.D.C.

The triumph of successful British Administration for nearly two centuries can be largely attributed to certain inherent weaknesses in our countrymen based on religious, linguistic and social inequalities already existent in the country before the establishment of the British rule in India. The British took full advantage of these weaknesses of our people and conveniently divided the sub-continent of India into so many states some under direct administration and others under the ruling princes. Our ex-rulers believed in what is called 'divide and-rule' Policy and it worked magnificiently in the exploitation of our country's unexplored rich resources.

As soon as India attained independence, our national leaders—our ever-green Prime Minister Shri Jawaharlal Nehru, the departed iron man of India — late Sardar Ballav Bhai Patel and our recently lost ex-President of India Dr. Rajendra Prasad and others became seriously concerned about these deeply-rooted evils in our people. During the few years that he lived after independence, Sardar Ballav Bhai Patel most ingeniously but with solid determination performed the most impossible task of integrating with India so many independent ruling princely states, e.g. Patiala Bikaner, Jodhpur and others. Force had to be used against the Nizam of Hyderabad because he had stubbornly defied integration by exhibition of an armed conflict. He had however to yield in no time under military pressure of the Indian army and the state of Hyderabad thus became integrated with India. Pandicherry,—a French pocket within India, merged with India by mutual understanding and good will. But Portuguese administered colonies of Goa Daman and Diu resisted integration till December 1961 when India's military operation silenced the military challenge of the Portuguese and brought these colonies under the Union of India Administration.

NATIONAL INTEGRATION,

Notwithstanding these unique achievements in the course of last sixteen years or so after independence, the problem of total integration of the country divided by religious, social and linguistic differences yet remains unsolved and the task is not easy. Without integration social cultural and political inspite of religious and linguistic differences, we cannot expect to identify ourselves as "One Nation." Whether fighting in North-East N.E.F.A. or North West Ladakh or living and working in Madras in the South, we must all feel that we all belong to one large family and one nation irrespective of caste, community, language and religion.

Can we achieve integration of this character through politics.

For an enlightened country having literate and educated mass, many problems can be solved at a higher level through politics, but India has teeming illiterate millions having various religious faiths and multiplicity of languages. To formulate a common policy or principle for the uneducated people, it is a different matter altogether. The people can easily be misguided by the political interests of certain parties or groups.

Let us examine and scrutinizes how Politics stands in our country.

Political parties all over the world are generally constituted on economic ideologies. In the United Kingdom, the principal political parties are the Conservative, Socialist, Liberal and Communist parties. When democracy, in the British sense, was introduced into our country and limited power was transferred to provincial legislatures (Dyarchy,) political parties were formed not on the basis of any economic philosophy but on the basis of caste and religion. The Hindu Mahasabha, The Muslim League, the Dravida Kazhagam, the Dravida Munnetra Kazhagam the Justice party and the Jan Sangh thus came into existence in India besides the Congress Party, which happened to represent all the big minds of the country irrespective of caste, language, religion etc.

A country having so many languages and religions cannot expect national integration by allowing constitution of political parties on linguistic and religious ideologies. Principles and practices of one party are absolutely contrary to those of another party. The Hindu Mahasabha would like to preserve the interests of the Hindus and prevent slaughter of cow. This naturally meant hatred to Muslims and other minorities on a democratic country how is it possible to permit denial of contribution of Muslims to Indian art culture, architecture and administration? Similarly principles preached by the Muslim

League can do nothing but foster hatred and hostility against the Hindus. In the South, the Justice party has vanished but the Dravida Kazhagam has flourished. The Dravida Kazhagam stands for the uplift of non-Brahmin Hindus and abolition of caste. The uplift of the non-Brahmin Hindus should not mean suppression of the Brahmins and hatred towards them. Discrimination between communities and castes will strike at the very root of integration and eventually lead to national disintegration. We should rather encourage abolition of caste system and inter-provincial malice and hatred by promoting inter-caste, inter-provincial and inter religious marriages. The Dravida Munnetra Kazhagam (society for the Advancement of the Dravidians) is an offshoot of the Dravida Kazhagam. This party is essentially against the whole of North India. According to the ideals of this party the Government of India, being in the North, is dominated by Northerners and is neglecting and discriminating against the South and therefore, the South must secede from the Union. The Communist Party of India can hardly work for national integration as their field of activity extends outside geographical India. They would not even mind integration with Russia and China as they consider them as 'brothers'. Although they have officially condemned the Chinese aggression of India, some of them do not even disfavour Chinese occupation of thousands of square miles of Indian territory.

Education at school and college level should impart such discipline as to remove all distinctions and discriminations from the minds of boys and girls in respect of caste, religion, language etc. With this end in view, exchange of teachers between different universities may be of benefit in removing these distinctions... from the minds of the young—the future citizens of a healthy India breathing an air of purity and perfection in every walk of life. Re-orientation and radical changes in our system of education are, therefore, desirable and our Prime Minister is keenly interested in these changes. Compulsory N. C. C. and A. C. C. training is expected to contribute better discipline and feeling of oneness in the boys and girls of schools and colleges.

The multiplicity of Indian languages and diversity of religious faiths and social habits constitute a powerful deterrent force against intergration and therefore national integration cannot be achieved in our country through politics alone, in as much as political parties based on religion, caste and language have a tendency to create fragmentation of the country.

: Keats's Conception Of Beauty :

A. ADITYA.
4th Year Arts (Night).

Every poet must be a lover of beauty or else he would not be a poet. There is, of course, no foot rule for measuring beauty or beautiful aspects, for, it is a personal appreciation or recognition which cannot exactly be rendered in precise language. The study of the poetry of Keats reveals that his development as a poet his attitude to beauty gradually gave place to something far more profound and abiding. The all embracing beauty of spring captured the imagination of his earlier career and the beauty that found expression through his young mind is superb and unique. But after he had passed through the excruciating mental and spiritual agony—the death of his brother Tom and the pangs of love, his poetry takes on a human suffering and all that it means. Nature is not absent in these poems on the other hand it is present in more degree of importance no longer as pretty object that can tickle the fancy. Nature has now become an inseparable part of the whole mysterious scheme of things in which joy and grief pleasure and pain are but the different manifestations of beauty in all her varied forms. A close survey of his early poems reveals as to how the young poet rushed forward, changed and attained his full poetic manhood.

His early poems are filled with the exuberance of a feeling of beauty of nature which convinces the poet of the utility of living in this world of beauty of nature despite the "thorns of life."

"Spite of despondence, of the inhuman dearth
of noble features.....yes, in spite of all,
Some shape of beauty moves away the pall
from our dark spirits....."
His reaction to Homer was one of awe and wonder.

"Then felt I like some watcher of the skies, when
a new plannet swims into his ken."

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His eyes were being opened to the beauty and he wished to contribute to the wealth of poetic beauty that had been created by the other great poets and longs for a "golden pen" to capture poetry and infuse it with the life of immortality :—

"Give me a golden pen and let me lean
On heaped up flowers, in regions clear and far,
Bring me a tablet whiter than a star
Or hand of hymning angel when 'tis seen
The silver strings of heavenly harp atween."

It clearly unfolds poet's desire to create a delightful world through the medium of 'poesy' and his ardent desire to be an instrument in the hands of the poetic muse. But while composing poetry that is descriptive of the beauties of nature and the world around him as perceived by the five senses, he was not content to continue in the same direction indefinitely. The poem entitled "Sleep and Poetry" clearly and plainly unfolds the truth of the poet's realisation of the fact that poetry in order to be really great and profound must go on to deal with the inner realities of life—misery and grief of the humanity. The unhappy side of human life is considered by many as ugly and hence is not accomodated in their poetry, but to Keats this side is also beautiful because of his considering the thing as truth. The poetry that does not take into account the dark side of life is surely the poetry of evasion and not of conviction. Hitherto the poet did not participate in the unhappiness and the grief that all human beings have at sometime, or the other to partake of but later when he was himself a witness of the agony and anguish of his brother Tom, the experience made him a greater poet and also a greater man than what he was formerly. In a letter to his brother George he explains as to how futile and immature an attitude it is to endeavour to shrink away from the agonies of life. Suppose a rose to have sensation. it blooms on a beautiful morning, it enjoys itself—but there comes a cold wind, a hot sun— it cannot escape it, it can not destroy it's annoyances—they are as native to the world as itself....."

The sorrows, griefs and miseries are all embraced by a poet with the same zeal as is the case with the bright side of life i. e. happiness and peace. The tragedies of Shakespeare are finer and greater works of art than those of his comedies. It is natural to be asked as to how Othello is a beautiful play when Desdemona is brutally murdered or else Hamlet a big and beautiful play

when Hamlet himself was a good and noble person, when meanness, nakedness and treachery costed him his life. The plays are beautiful not because of these things but because of the existence of these things. They are beautiful because they are truthful. Jealousy, meanness, suspicion and treachery are a part of human nature and such seeds once sown, can germinate and give rise to so hideous a thing as murder.

It may not be correct to say that Keats was one of those poets who attained the full realisation of this profound and eternal truth but that he was very near it, is evidenced by his letter to Fanny Brawne when he knew that his case was hopeless.

"Shakespeare always sums up matters in the most sovereign manner. Hamlet's heart was full of such misery as mine is when he said "Ophelia, go to a nunnery, go, go".

This letter is of course from one of the later letters of the poet when he had already attained a considerable degree of maturity, but his letters written prior to his attainment of poetic maturity reveals his continuous march towards his full attainment of poetic manhood. In one of his letters he stoutly maintains that the conception of beauty through imagination is truth. The records presented about "Othello" through the medium of imagination are far more superior to those placed by the experts in the Scotland Yard. The truth, the poet Keats believes, which the imagination puts on record enables a probe into the very souls of the character so much so that readers can perceive their inner most thoughts as if through a microscope. No record can ever convince us of the anguish and the despair of Hamlet, of the remorse that floods the soul of Macbeth like a terrible torrent, of the evil process and machinations of a born demon like man—Iago.

In 'Sleep and Poetry' which was written about this time there are signs of the poet's movement towards the profound realities of life. "The mighty abstract idea I have of beauty in all things" and a few years later, "But I have loved the principle of beauty in all things—and the yearning passion that I have for the beautiful..... with the great poet sense of beauty obliterates every other consideration.

The poet we have seen does not recognise beauty in things detached from the hard realities of life but he is determined to grapple with the "agony and strife" of the humanity and to expose the beauty latent in it. He likes the arduous aspect of life to face with unflinching and dogged determination. The poetry, Keats says, "should be a friend to soothe the cares and lift the thoughts of man."

Keats heartily cherished the desire for writing poetry which will live for generations with a pen dipped in the crucible of suffering and experience. He disliked to be an escapist poet writing thin and dilute poetry. This sentiment of Keats, can be justified by a quotation from his remark ; 'even a proverb is no proverb to you till your life has illustrated it'.

The fatal illness of his brother Tom had baptised Keats in the waters of life's dreadfulness, agony and anguish and thus he emerged out as a new man, a poet with all his idea about beauty and truth blossomed. He is now in a position to identify oneness between beauty and truth.

The harsh savagery of the hawk over the robins, of the robins over the worms are no longer treated by him as ugly and hateful but these are considered by the poet as the great schemes of life and hence indisputable.

Keats, like Shakespeare, is passive and receptive to the beauties of life. He does not argue with the facts of life nor does he challenge it. but rather he accepts these as a great part of the scheme of life. He did never endeavour to reform the destined incidents in life, like Shelley who tried it valiantly and vainly.

"Poetry should be great and unobtrusive a thing which enters into one's soul and does not startle it or amaze it with itself but with its subject".

The poet finds beauty and charm in the autumn even though autumn is considered oftentimes by persons disgusted of it as one lacking beauty, but the poet reveals beauty in it, he says "Think not of them, thou hast thy music too."

As sorrow, agony and anguish are an integral part of the scheme of life ; Autumn also is a part of a whole cycle of seasons. This truth can never be denied and so the poet perceives beauty in autumn ; accepts her with a quiet happiness. The Ode to Autumn is full of mature serenity. The last lines of the Ode on a Grecian urn, "Beauty is truth, truth beauty that is all ye know on earth and all ye need to know" is the most sound comment on the Ode to autumn and the poet's conception of beauty.

Historicity of Purana

PROF. P. P. UPADHYAYA.

We Indians are more or less acquainted with the Puranas from our boyhood. It lends its kind hands to help us to know the tenets and facts of our ancient culture and heritage which is purely our own. At the outset of the discourse of the historicity of Purana we should have a fair idea about what a Purana is. The Vayupurana defines Purana as :—

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तरगतथा ।
वंशानुचरितं चेति पुराणं पञ्चलक्षणम् ॥ ४ । १०

The definition as explained by Prof. E. J. Rapson in the 'Cambridge History of India' Vol. 1, Chapter XIII, as 'Sarga, the evolution of the universe from its material cause ; (2) Pratisarga, the re-creation of the universe from the constituent elements into which it is merged at the close of each aeon (Kalpa) or day in the life of the Creator, Brahma ; (3) Vanca, the genealogy of gods and rishis ; (4) Manvantara, the groups of 'great ages' (Mahayuga) included in an aeon, in each of which mankind is supposed to be produced anew from a first father, Manu ; (5) Vancanucharita, the history of the royal families who ruled over the earth during the four 'ages' (Yuga) which make up one 'great age'. And another definition of Purana is :—

यस्मात् पुरा ह्यनिताद' पुराणं तेन तत् स्मृतम् ॥ (बायु० पु० १२४१

It means that 'Because it goes to describe which was living formerly in ancient time (पुरा), therefore it is termed Purana'. Descriptions of many royal dynasties are met with the Puranas but many doubt whether there is any authenticity in these Statements. Some people regard such narratives as mere figments of fancy : I cannot check myself to point out one

or two quotations which are sufficient I think to express Western thoughts on that issue, And I should be bold enough to express here so far my knowledge goes, it is no wonder for a westerner to make such remark as the very bedrock of conceptions and outlook of an Indian as the views of the west greatly differ in this regard. Because it cannot be denied that a man's thought is ever influenced by the natural atmosphere. There is no doubt that the climate plays a great part in forming the mind as well as the human nature and appearance. Therefore the different thoughts spring up spontaneously with different outlook in the mind of the inhabitants of different countries.

Moreover to understand India's quest and solutions thereupon, a mind should be moulded in the same cast of Indian thought as one who desires to realise the genius, wisdom and knowledge of Shakespeare must have a Shakespearean bent of mind and angle of approach. Mr. John Bentley remarks:—"The fabrication of the incarnation and birth of Krishna, was most undoubtedly meant to answer particular purpose of the Brahmins, who probably were sorely Vexed at the progress of Christianity was making, and fearing if not stopped in time, they would lose all their emoluments. It is therefore not improbable but that they conceived, that by inventing the incarnation of a deity nearly similar in name of Christ, and making some parts of his history and precepts agree with those in the gospels used by the Eastern Christians, they would then be able to turn the tables on the Christians by representing to the common people, who might be disposed to turn Christians, that Christ and Krishna were but one and the same deity; and as a proof of it, that the Christians retained in their books some of the precepts of Krishna, but that they were wrong in the time they assigned to him; for that Krishna, or Christ, as the Christians called him lived as far as back as the time of Yudhishthira and not in the time set forth by the Christians. Therefore, as Christ and Krishna but one and the same deity, it would be ridiculous in them, being already of the true faith, to follow the imperfect doctrines of a set of outcasts, who had not only forgotten the religion of forefathers, but the country from which they originally sprung." (A Historical view of the Hindu Astronomy by John Bentley London: Smith Elder & Co. Cornhill MDC XXV. Geeta pp. 48-49.) and 'I have thus endeavoured to explain, what I conceive the motives of the Brahmins to have been,

in their invention of the incarnations of Vishnu, particularly that of Krishna: nor have I any doubt but what the whole of the incarnations were invented at one and the same period; and as they were then destroying the old, and opportunity offered of referring to different portions of history, that the whole might have the appearance of reality. Krishna they artfully threw back to the time of Yudhishthira, because by that means they put the matter beyond the power of investigation etc. etc.' (Ibid, pp. 112-113) But we cannot help smiling merely at this wonderful invention which is absolutely based on an envious, fantastic and false investigation. And may I ask here why Mr. Bentley had no courage enough to omit the words 'Probably' and 'not improbable' from his remarks and if those are all fabulous why then the West have been researching after Puranas till to-day? One who can judge dispassionately will be able to realise the elements of history behind the myths of Puranas. No historian can deny the valuable contributions of the Vishnu, Vayu, Matsya, Kalika and the like Puranas to the history of ancient India; I do not want to add to the bulk of my short treatise by adducing proofs thereupon. I shall simply make an attempt to prove that the legends of Puranas are not wholly imaginary; they have lasting historic value.

A doubt crosses our mind that we do not meet the same type of history in the Puranas which is prescribed as syllabus in Schools and Colleges. Correct dates, political events and detailed biographies are to be supplied by history. How then are we to judge the historicity of Puranas? To this query my first rejoinder is that no hard and fast rule has been laid down on any universal principle to judge the history of every nation or every land. I cannot agree that the history of India will not be termed History if it is not modelled on the lines of Western conception of history. Such a notion is baseless and unacceptable. Blind imitation, want of proper judgement or power of discrimination is a mark of ignorance and unscholarly mind.

Secondly, if we discuss the real trend of Indian history, from time immemorial to this day we find religion to be the very bedrock of Indian life. This is why the history of ancient India possesses a completely different tone than that of modern world. Purana i.e., the real history of India does not regard history as a mere catalogues of dates and personal event. I admit that mention of dates in a history gives the stamp of authenticity and carries conviction to our mind; but at the

same time we should also realise that in the hoary of antiquity of a religiously conscious country like India people in their earnest search after the Supreme Bliss or Supreme Godhead did not give much importance to modern happenings and worldly life ; hence I aver that it would be a sheer foolishness to laugh away the Puranas as figments of fancy only because modern method of writing history has not followed. Rather the Puranas embody the real history and eternal message of mother India.

References to the doctrine of Karma, doctrine of knowledge, religion, political philosophy, Sociology etc., are met with in the Samhitas, Brahmanas, Upanisads, Darsana and Smritis ; nevertheless from a perusal of these abstruse Scriptures it is not possible to draw up a picture of Hindu public life and its relations to religion, Sociology, Philosophy and Politics. It is only through a perusal of the Puranas that we are able to gather a complete knowledge of the then Indian public life and learn the inner relation of man with the Scriptures. The practical application of the doctrines of the Veda, Vedanta, Yoga and other Scriptures in the life of the people can only be known from the Puranas. We also trace in them the development, progress and ramification of Indian thoughts through down the ages. In the Puranic age we find the earnest attempt of Indian Philosophy and religion to Strike a compromise between knowledge, action and devotion. Again, people of disciplined mind and sharp acumen alone are competent to study and understand the abstruse sacred text like the Veda, Darsanas etc. It is only through the Puranas composed in popular style that men and women of mediocre intellect can imbibe the teachings of Vedas and Darshanas. It is said in Mahabharata 'पुराणपूर्णचन्द्रेण श्रुतिज्योत्स्ना प्रकाशिताः' (आदिर्ष्व १।८६) It means that the light of in the shape of Vedic Lore is emitted by the full-moon like Puranas. Thus the Puranas are, in a sense, detailed statements of the Indian religion and philosophical systems in popular style. This is reason that the ideal characters delimited in the Puranas have deeply impressed Indian thought and public life since time immemorial and have become our national ideals. In this essay I call him an 'Indian', who has soul to soul communion with Indian cult and religion. I have used the phrase 'Immemorial' because the date of the composition of Puranas has not been fixed up. The dates of Puranas ascertained by Indologists of the East and the West are founded mostly on 'Probability', imagination and wrong

research. We cannot accept such fixation of dates as a final says. Due to this probability and stretch of imagination of the writers of the History of Literature we find widely diverging views regarding dates of Sanskrit literature.

I shall not discuss here about the dates of Purana; I shall conclude my essay by slight discussion of another point. One of the main handicaps in accepting the historicity of Purana is the Supernatural anecdotes narrated therein. It is a fact that some exaggerations are inevitable when historical facts are recast in the form of Epic, story, novel, drama or any literary form. I admit and fully agree with Prof. E. J. Rapson that a Purana is not wholly free from exaggeration or hyperbolic statements. He remarks on this point as :—

“When this pretence is set aside, and when all legendary or imaginary elements are removed, the last two Sections of Puranas afford valuable information as to the Geography and History of ancient India.”

(The Cambridge History of India, Vol 1, Chapter XIII). But by no way I can be unanimous with him on the word ‘Pretence’ and can never look eye to eye with them who think any and every Supernatural statement is shorn of authenticity. Any how, we can select by our intellectual investigation which in Puranas are fabulous. And also, it can not be denied that a fable has got prominent place in our day to day life to build up our mind and moral character as AESop’s fables. The term ‘Itihasa’ (इतिहास) may come into this Category as it is said :—

धर्मार्थकाममोक्षार्थमुपदेशसमन्वितम् ।
पुरावृत्तकथायुक्तम् इतिहासं प्रचक्षते ॥

It means that, that is a ‘Itihasa’ in which traditional fables with their high morals for attainment of virtue, the inner meanings of the Sacred Scriptures or wealth, longing for acquiring knowledge in those scriptures and Liberation. We will discuss later on that India does not the view that accept ‘Itihasa’ and ‘Purana’ in same sense.

It has already been stated that Indian life was rooted in religion and hence the people relied and even now rely more on the Supermundane, immortal Divine Spirit than on ephemeral worldly matter. Hence, it is no wonder that authentic statements of real Supernatural happenings will be recorded in true Indian history. It is mistake to regard Supersensible or Super-

natural events to be shorn of historicity only because they surpass our limited power of comprehension. Why should we falter or hesitate to accept the Supernatural narrations of the famous Joan of Arc of France or the miraculous devastation of Spanish Armada by an unthinkable terrific hurricane as facts of history? Similarly we shall simply expose our weakness and lack of intellectual comprehension if we explain away the Supernatural narrations of Puranas as pure imagination. Let alone Supernatural happening, today man is circumnavigating the space and trying to discover the unexplored worlds of the moon, Mars and the like, — a fact which a man of today could never dream of even few decades back, If due to some unforeseen calamity these aeromantical machinery is destroyed or its Scientific formulae are lost to the world on account of the ravages of time will be explorations of space and upper region by first aeromant Gagarin be proved false or called fantastic? The answer is 'NO' in capital letter. Only people of abortive intellect shorn of the power of judgement after a few generations may leugh away the achievement of Gagarin a fantastic and baseless, whereas we of the present generation know these achievements to be wholly true and historical. Was not there a tireless effort to vote out the Indian civilization till the discovery through an excavation of Mohen-jo-daro and Harappa, Elora and Ajanta caves and so on? Had those not been discovered from under the ground then the antiquaries would have been in deep darkness of those annals and it might have continued among some of the so-called scholars a dogmatic conspiracy to place the date back of the civilization of India than that of the West. I therefore think that it would be a dire foolishness to disbelieve all the facts which are stated in Puranas which has undoubtelly got their historical value. I like to quote here again Mr. E. J. Rapson as he says:—

"The critical study of the Puranas, which has inaugurated by Mr. Pargitar's dynastics of Kali age (1913) is still in its infancy, When this important branch of the literature has been examined by the methods which have been applied to the Vedas and Brahmanas, there can be little doubt that valuable historical results to be obtained." and again,— "In recent years a reaction has set in, and there is growing belief that these works are worthy more serious attention than they have hitherto received. It has been shown that the historical information which they convey is not so untrustworthy as was formerly supposed. Dr. Vincent Smith, for example was able in 1902

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(Z. D.M.G , pp. 654, 658 ff.) to prove that both the dynastic list of the Andhra Kings and duration of different reigns as stated in Matsya Purana are substantially correct." Cambridge History of India. Chapter XIII.) In this connection I am reminded the following sloka of the Vishnupurana :—

‘भगीरथाधाः सगरः ककुत्स्थो दशाननो राघवलक्ष्मणौ च ।
युधिष्ठिराद्याश्च वभूवुरेते सत्यं न मिथ्या क्व नु ते न विद्यः ॥ (४।२।७५)

The existence of Bhaginatha, Sagara, Sons of Kakutstha, Ravana, Rama, Lakshmana, Yudhisthira etc. is real and not imaginary but we do not know where they reside. Hence we should be alert to evaluate the historicity of the Puranas with dispassionate study and discussion.

I wish here to point out one thing to the readers that the conception of ‘Itihasa’ (इतिहास) to an Indian was different from that of the ‘History’ of to-day. We come to know from our Scriptures that in counting various branches of learning ‘Purana’ and ‘Itihasa’ are taken in a different sence. As follows :—

प्रजायते ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वोऽङ्गिरस इतिहासः पुराणं विद्या उपनिषदः इलोकाः
(बृहदारण्यक उपनिषत् ४-१-२)

‘इतिहासपुराणाभ्यां वेदं समुपवृंहयेत्’ (महाभारत १।१।२६)

‘इतिहासपुराणाभ्यां तत्पररूपं प्रचक्षते ।’ and so on.

By this way ‘Itihasa’ and ‘Purana’ are mentioned differently. We have already stated at the very outset of this discussion the definition of a Purana. But the ‘Itihasa’ is as said in Vishnupurana :—

‘आर्यादिवहुधर्मानां देवविचरिताश्रयम् ।

इतिहासमिति प्रीक्तं भविष्याद्भूतधर्मधृक् ॥ ३।४।१०

It means that in which the statements are narrated about gods and Rishis, which beholds the religion of the Aryans as well as of others and which is guidance for the future, those religious statements are taken as ‘Itihasa’. But a Purana is narrated ‘यथादृष्टं यथाश्रुतम्’ by ‘Suta’ a particular class of people as it is supposed who were the narrators of Puranas. They narrated

the 'Puranas' as they witnessed the facts or heard by themselves from the authorities.

The word इतिहास is derived from the word 'इतिह' The Vishnupurana says as :—

‘इतिहेत्यव्ययं पारम्पर्योपदेशाभिधायि ।

तस्यासनम् आसः अवस्थानमेतदिति ॥ (१११४४)

The word 'इतिह' is an indeclinable (अव्यय) word which means the traditional hearsays and from the derivation 'इतिह+आस = इतिहास' that means the stories or hearsays which have come down to us by tradition. Though we find in अमरकोष — 'इतिहासः पुरावृत्तम्' (१११५४) which means the narration of the past occurrences but those are not taken as historical accounts in strict sense of the term.

Some present day scholars think that the word इतिहास should be derived as 'इति+ह+आस = इतिहास'. 'इति' means 'this'; 'ह' is an indeclinable word means 'certainly' and 'आस' means 'was or happened in distant past' i.e., 'certainly it had happened so long before.' By this second derivation 'इतिहास' may be accepted in the sense of 'History'. But according to the more authoritative Vishnupurana as referred to above we find that 'इतिह' is taken there as one word not two and no commentator of yore derived the word as 'इति+ह+आस' but it is derived as 'इतिह+आस' which has already shown such above. Thus we see that to-day the word इतिहास is taken in the sense which is diametrically opposite to its derivative sense. Hence we may now come to the conclusion that 'इतिहास' may not be the correct translation of the English word 'History' according to our conception. A Purana is the real history of our ancient India.

Therefore I earnestly appeal to my Indian brothers and sisters that at least we Indians should not regard the Puranas as shorn of historicity and we should not be indifferent to peruse them and carry on research. We should be proud of our past glorious history. We should shake off all our weaknesses from our mind to account for the historical value of Puranas. We should try wholeheartedly to keep up the prestige of our forefathers, so that they are not betrayed by us and their prestige may be handed down from generation to generation to keep our line intact. And it is my firm conviction that neither preaching nor any brutal attack is sufficient to side track one from his or her own tradition if he or she is aware of his or her glorious cultural heritage.

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I would now like to close this short treatise with a quotation from V. Smith as it occurs in his 'The early History of India' in connection with the invasion of Alexander the Great :—

"The campaign although carefully designed to secure a permanent conquest was in actual raid on a gigantic scale, which left upon India no mark save the horried seers of bloody war. India remained unchanged. The wounds of battle were quickly healed.India was not hellinized." That is the result of our teachings. An Indian should always be charged with the spirit of fearlessness, equity and Self-contentment. India should embrace all the invaders boldly and should welcome all of them being upright and keeping her prestige intact. May God bless us to remain ever unmoved in Truth.

‘हिण्मयेन पात्रेण सत्यस्यापिहितं मुखं ।
तत्त्वं पूषःनपाबृणु सत्यधर्मोय दृष्टये ॥’

The face of Truth is concealed with a golden cover. O Sun the nourisher, remove that cover from (me) the worshipper of Truth in order that, I may realise the Truth. "सत्यमेव जयते नानृतम् ।" ओं शान्तिः ।



PRIDE OF HIMALAYA

MISS ROOMI DEAR II.
1st Year B.A. (T.D.C.)

I am master now over earth and sea
And even death cannot conquer me ;
For I speak a language more potent than he
In paint and poem and rhapsody.

My touch furns life to names and hours
I shall mark with names your snowy towers
Shall touch with measure of month and year
Your timeless trance, your dream austere.

If I fall I will scar your side
With memory, and my death shall guide
Summon storm and shadow blow wild your lashing gale
Avalanche upon me with snow and sleet and hail.
To others on, till soon enough, in time to come
My strength shall drive my conquest home.

And there upon your topmost snow
The banner of my triumph shall blow,
Over your slope and ridge and cliff
My feet shall stumble on till muscle and bone grow stiff.

MEN ARE BUSY

PRABUDH Kt. BARUAH.

(Student)

The sound of Phantom II Jet Plane
Reminds once more the progress of men,
Even it weeps and cries with fear,
Thinking the unpleasant future coming near :

There will come the cosmic ray.
Men are ever busy ;
I am also happy.

The blood of the humane men
Thirst-killing to the soul of men !
Their thirsty soul is to be filled
With the blood of the baby shrilled.

Men are busy,
Making me unhappy.

The woman afflicted with her lost-son grief
No time, no-money with none to give her relief.

Men are busy ;
I am unhappy.

The love in the hearts of the cultivators
Burns to help even the landlords,
To see and help them in distress
To pay to God for their sorrows redress.

Men are busy ;
I am lazy.

I worship, I praise, I may or may not support,
For fear, the "Mississippi-Speeches" of the throat ;
The ideas even the speakers cannot support,
Their action disobeys their speeches' purport.

Men are busy.
I am unready.

MEN ARE BUSY

The so-called greatmen in prostitution and liquor-sales
You will see their beauty in their nasked faces.

Yes ; men are busy,
Therein lies the mystery.

To worship whom or to neglect whom,
That's a problem enveloped in gloom,
Dragging to the paradox of heavy confusion :
Whether better to support the deplomats failing for conclusion.

Men are busy
I, too, to find it out, busy.

Note :—The word “Mississippi-Speech” is used to mean long
long speeches of the leaders in the political arena.

*Smaller than the smallest, greter th in the gre test, this Salf
forever dwells within the hearts of all Though seated, he
travels far ; though at rest, he moves all things.....*

*Formless is he, though inhabiting form. In the midst of the
fleeting, he abides forever. All-pervading and supreme is
the Self.....*

[KATHA UPANISHAD] Translated by—
Swami Prabhavananda & F. Manchester.

THE LUCKY GHOST

MANI KUL ALAM.

3rd Year B. A.

There has never yet been a ghost that did anyone any good in all the ghost stories I have heard—and I have heard plenty! Yet it was a ghost that intervened at a moment when I was at the crossroads between success and failure and brought me success. You smile sceptically. Very well then, here's my story, a true one. Decide for yourself.

It was a Friday, in the month of May, some thirteen years ago, I was seated on a bench in a small park. The park with green velvety central lawns, was surrounded by a few flower beds and a couple of bushes here and there. Bordering this park were many tall, leafy trees sheltering the wooden benches popular with cooing couples.

That Friday evening there was only one couple in the garden besides myself as the monsoon sky was threatening. The old mali had made a half-hearted unsuccessful effort to get them to leave before he locked up, and then slowly went home without even noticing me. Dusk crept over the lawn and swallowed the faint shadows of the trees. The clouds grew darker and the gloom deepened to attune itself to my thoughts.

For I faced ruin, and I also needed a paltry sum of three hundred rupees. I was an ordinary contractor by profession. I seldom got a good contract because I was new to the place. I had migrated from the south and settled here. In a short span of time I made a few friends who helped me quite a lot. Collecting workers was a big problem and an expensive one. After bringing them from different places I had to pay for their food and lodging and as I hardly got a big contract this was

very expensive for me. Every time I went to the Post Office to withdraw some money I felt sad. Because I had saved up quite a lot so as to be able to marry Neelo, my sweetheart.

I kept going to the Executive Engineer's Office almost every day with a hope of securing a contract for which I had submitted my tender. The tender was approved, I had to deposit rupees one thousand as earnest money before nine next morning, or the job would be given to someone else. I was both lucky and unlucky, lucky because after a long time a big chance came my way and unlucky because I didn't have the money. I withdrew all the money I had in the Post Office. And My friends helped me with as much as they could, but I was still short of rupees three hundred. I didn't go home nor did I tell Neelo as I didn't want to upset her. Disgusted and worried I thus went to the Park.

Now it was quite dark except for one light at the centre of the park. A light drizzle started and the cooing couple left the garden. As I looked at the garden my eyes came across a figure not very far away from me. I thought it was all my imagination and so rubbed my eyes and looked again. But the figure was still there and I thought it to be a spirit.

My first inclination was to bolt, but some strange fascination held me rooted to my bench and I watched spellbound. It looked like a huge bat waving its great wings over its body and moving slowly towards me. Soon it would pass within a few yards from me. My hands became clammy with moisture that was not rain.

Once more I had that urgent desire to be absent but seemed to have lost control over my limbs. A fantastic plan formed in my head—the thing was either human or supernatural. I could not let it pass without finding out and as far as I was concerned, the result did not matter very much. When it was five yards from me I sprang up and planted myself squarely in its path, my right first raised to strike.

All in a flash, even as my first was crashing into the thing I saw it was a young woman, stark naked, waving a black raincoat which was thrown over her shoulders. I

could not stop my punch, but pulled it. The woman crashed back and lay still.

I flew to the bench and callapsed for a moment with awful strain of reaction. Then I wrapped the woman in the raincoat, lifted her bodily, and hurrying towards the road called a rickshaw. We drove to the Police Station and I carried my strange burden into the O. C's Office. He was talking to an elderly gentleman and they both jumped up when I entered and helped me to lay my ghost on a bench. Whilst I told my story to the O. C. the old gentleman rubbed the limbs of the unconscious woman. Then he came over and took hold of my hand.

“My friend,”—he said, “this poor girls is my daughter. She occasionally gets fits of insanity, and sometimes we lose her. This time she has been missing for two days. I don't know how I can repay you. I'm not a poor man, so if there is some token I can give you, I will write a cheque now. Shall we say rupees five hundred?”

“No”.—I almost shouted. “Three hundred only—in cash?” I would almost have died with relief as I slipped the three new hundred rupee notes into my packet.

“Thank you, Sir !” I replied. “You too have saved my life.”



THE ETERNAL TRIANGLE.

RADHIKA PRASAD KHOUND.

3rd Year B. A.

It was a cold wintry morning. With his dog, Rex-following at his heels, Bipin Chowdhury, a well-to-do businessman was out on his usual morning walk. The birds were chirping on the tree tops. Beyond the hills, the sun was peeping out, its first rays of light, lighting up the clear cold sky.

He looked at his watch.
It was 5 a. m.

As he neared a field his dog suddenly left his side and headed straight towards some thick bushes. Thinking that it must have seen a rabbit he continued his walk. He had gone but a few steps when he heard his dog bark excitedly. He whistled. The dog obviously well trained returned to his side and dropped something at his feet.

Bipin picked it up, took one look, hurried towards the bushes, and then with a terrified look in his face he sprinted towards his home.

Arriving there, out of breath, his hand shaking with shock and excitement, he picked up the receiver of his phone.

“Hello operator ! This is an emergency ! Give me the Police quick !”

At Police Headquarters, Inspector Shekhar was enjoying himself a cup of coffee when the Phone rang. He frowned, laid down his cup and lazily reached for the phone.

“Hello, Inspector Shekar speaking..... what ? Don't touch anything ! We will be right there !”

He jotted down the name of the place and then reached for the other telephone at his desk.

Rabin Barua, rolled over in bed, stretched, yawned and turned so that he could see the face of the alarm clock ; then got up, reached over to the windows and opened them. He stood looking out of the windows at the early morning traffic. He was tall twenty seven years and well built. It's two years since he was made chief of Detectives C. I. D. within a few minutes the phone rang. He took the receiver.

"Hello ! Is that you Shakar ? Whats up this time Is that so ? Well then take an ambulance and get there immediately. I'll be down directly."

Arriving at the scene of murder, Robin found that Inspector Shekar already had the situation well in hand. He got down and looked around.

"Find anything yet ?" he turned to Shekar. "Nothing so far. The rain last night washed out all signs of tracks. A very discouraging start indeed ! Nothing to give us a clue to the murder."

They were joined by the doctor. "The girl has been murdered round about 8 P.M. She has been stabbed five times with a knife. I estimate her age to be about 20 years."

Once at his office Robin set to work in real earnest.

Investigation revealed that the victim was a college student by the name of Anita Devi. She lived with her sister and brother-in-law, and was engaged to a class mate Ashim Dass.

Robin and Inspector Shekar questioned him. "Well Mr. Dass," Robin began "Do you mind telling us where were you on the night of December 26th ?"

The boy hesitated. "Do you believe that I murdered her ? Why I was going to marry her !"

"Thats not answering my question ! Do you realize that until the criminal is apprehended, everyone is liable to be under suspicion ?"

Well I was away to attend a wedding of a friend at Digboi and only got back at about 4 a.m. You can enquire from my friend. I'll give you his name and address.

"Alright we'll do that. You can go now," He was interrupted by Detective Shankar entering and leading a man by his arm,

THE ETERNAL TRIANGLE

"Excuse me Sir for bursting in like this. I caught this chap snooping around the place of murder." Says that his name is Charlie.

Inspector Shekar walked across to the man, "What were you looking for Mr. Charlie?"

"Eh..... nothing!"

"What did you find?"

"A knife." Robin broke in suddenly.

"With your finger prints on it?" Shot out Inspector Shekar.

"Yes! I mean No!"

"Why did you murder the girl?"

"I did not" screamed the man.

"Then why were you snooping around?"

"I was looking for some clues to help the police and demand a reward for my service!"

"The only reward you are to get is a cell! Lock up till we are sure" ordered Robin.

Then there was a knock on the door. "Come in" grunted Robin.

A handsome young man entered. He introduced himself as the victim's brother-in-law.

"I'm Chief Detective Robin and this is Inspector Shekar" said Robin pleasantly.

"I have been away from home to Calcutta on a business trip and just got back by the 1-30 plane. I came as soon as I heard the news from my wife. Have you found out who might have done such a thing?"

Robin leaned back and sighed. "Not yet Mr. Sarma, but we hope to, within a short time."

Days passed and still there was nothing for the police to go on, to solve the mystery. Then suddenly they got the lead.

A man came to the police Headquarters with a strange but important information.

He told the police that the victim had lived for one year with her sister and brother-in-law. They were a happy two until a few months ago. Mr. Sarma seemed to love his sister-in-law and often took her out to pictures and shopping. In fact the victim was seen more often in the company of her

brother-in-law, than with her boy friend. This has caused the two sisters to hate and quarrel with each other.

"I think Mr. Sarma had something to do with the murder!" ended Mr. Dutta "I have heard them quarrelling on the night of the murder."

"Do you mean that this is another case of the eternal triangle?" asked Robin.

"I think Yes!" Robin reached for his phone.

"Inspector Shekar. Get down to the Sarma's house immediately and search every inch of the house especially the cellar! Take along a search warrant. If you find anything rush them to the lab and get them tested, without their knowledge. Then report to me. Is that clear? O Kay Good luck!"

Three hours later Inspector Shekar submitted his report.

Chief Detective Robin was serious when he said grimly after reading it, "Let's not delay to bring this case to a close."

"Why this is ridiculous! What proof you have of accusing my wife of murder?" fumed Mr. Sarma "What reason she'd have for killing her own sister?"

Robin produced a piece of warm cloth. "This piece comes from the coat of the late Miss Anita. You use the wheel barrow to carry manures don't you? This was found sticking in one of the corners of the wheel barrow. Test in the lab. proves that the manure and dust sticking to this piece is the same found sticking on the girl's coat and the wheel barrow. Further the texture of this piece and colour matches the texture of the girl's coat and colour."

"Secondly Mr. Sarma," broke in Inspector Shekar, producing some blood stained garments. The blood on these blood stained garments of your wife happens to be the blood of the victim. These were buried in the cellar together with this knife with her finger prints on it.

There was a minute of silence. Then it was broken by the sobs of Mrs. Sarma.

Robin walked up to her.

"Come along Mrs. Sarma" he said quietly.

:A SHORT HISTORY OF D.H.S.K. COLLEGE, D.H.S.K. (COMMERCE COLLEGE AND MANOHARI DEVI KANOI GIRLS COLLEGE, DIBRUGARH. :

L. P. DUTT, M.A., B.L.,
Principal,
D.H.S.K. College, Dibrugarh.

It has been my pleasure to continue the short History of our Colleges year after year.

In view of increase number of Girls students seeking admission to different courses, it was considered necessary to have a separate Girls College under the aegis of D. H. S. K. College Society (Now being re-named Kanoi Education Society). Shri D. K. Borooah, Education Minister, Assam, encouraged and assisted the move and accordingly Foundation Stone of a Two Storeyed Building for the Girls College was laid in the compound of Dibrugarh Divisional Forest Officer's Bunglow adjoining our College campus on 5th July, 1963 by Dr. K. L. Shrimali, the then Education Minister of India. The Girls College has been named "Manohari Devi Kanoi Girls College" in respectful memory of late Manohari Devi Kanoi, wife of Rai Sahib H. B. Kanoi, Patron of our Institutions and of the proposed University at Dibrugarh. Classes in Manohari Devi Kanoi Girls College were formally inaugurated by Dr. H. J. Taylor, Vice-Chancellor, Gauhati University on 25th July, 1963.

With the opening of the Girls College, Principal, J. R. Basu took charge of the Girls College with Prof. S. C. Dutta as Vice-Principal, Principal L. P. Dutt took charge of D.H.S.K. College and Prof. N, K. Basu of D.H.S.K. Commerce College as Principal.

The first batch of Post-Graduate students in Sanskrit, History and Economics sat for the last M. A. Examinations (Previous and Final). The results were satisfactory. The Gauhati University have now accorded permission to this

KANOI COLLEGE ALOCHANI

College to admit students to Post-Graduate Classes. The College authorities are taking steps for securing affiliation and financial assistance.

D. H. S. K. College has been granted affiliation in Honours in English and D. H. S. K. Commerce College in Honours in Business Management. Honours Classes in Mathematics have been started in D. H. S. K. College. D.H.S.K. College has also been affiliated in Zoology in B. Sc. and T. D. C. Course, in Anthropology in Pre-University and T.D.C. Course and Geography in T.D.C. Course.

The Two Storeyed D. H S. K. Commerce College Building and the Two Storeyed Boys Hostel Building of D.H.S.K. College, are under construction. The constructions have made sufficient progress and the Buildings are nearly half complete.

The results of the Colleges have been satisfactory. The only student who secured the 1st Division in the last I. A. Examination was from D.H.S.K. College. A student got Distinction in B.Sc. In Pre-University Science Examination two students secured 4th and 10th position in the University Examination. One student secured highest marks in Chemistry. Two students secured Honours in History, two students secured Honours in Economics and one student secured Honours in Sanskrit. A student of D.H.S.K. Commerce College secured Honours in Accountancy.

The staff and the students of the Colleges participated as usual with enthusiasm and success in co-curricular activities e. g., excursions, Games and Sports, Music and Drama, Radio Play, Literary Societies and Study Circles, Planning Forum activities and N.C.C. etc. etc.

Our cherished University Project at Dibrugarh is very near realisation to-day. The University Site Selection Committee consisting of Rai Sahib H. B. Kanoi, Shri S. C. Rajkhowa, D.P.I., Shri D. Das, Commissioner of Divisions, Upper Assam, Shri B. K. Bhuyan, Deputy Commissioner, Lakhimpur, Dibrugarh and Principal L. P. Dutt have already finalised Site Selection and submitted Report recommending a plot of about 2,500 bighas of land within half a mile of Dibrugarh for the University. The technical investigation reports in respect of this land confirm its suitability as a University Site.

A SORT HISTORY

Further, members of the Sponsoring Committee of the Dibrugarh University, Dr. A. C. Joshi, Vice-Chancellor, Punjab University, Dr. H. J. Taylor, Vice-Chancellor, Gauhati University, Shri S. C. Rajkhowa, D.P.I., Assam, met at Dibrugarh on 16th and 17th February, 1964 and conferred with Shri M. Rahman, Education Secretary, Assam, Rai Sahib H. B. Kanoi, Commissioner of Divisions, Addl. Deputy Commissioner, Principals of local Colleges, Educationists, Officials, Businessmen, Industrialists and Leaders of Public opinion on University and connected matters and saw the University Site. Dr. Joshi, Dr. Taylor, D. P. I. and Education Secretary in a Reception held in their honour in our Colleges assured that Dibrugarh would soon have the University. We also feel that way. By the time we report on developments next year, we hope that the Dibrugarh University Legislation will have found place in the Statute Book and the work of University Buildings constructions will have commenced.

There will be hard work for all concerned in the years to come, should it be desired that our Colleges should be worthy constituency of the Dibrugarh University and that the University should be a real Temple of Learning, Research and Culture. We have no doubt that the clarion call of the times is unmistakably to re-dedication to the above high objectives.

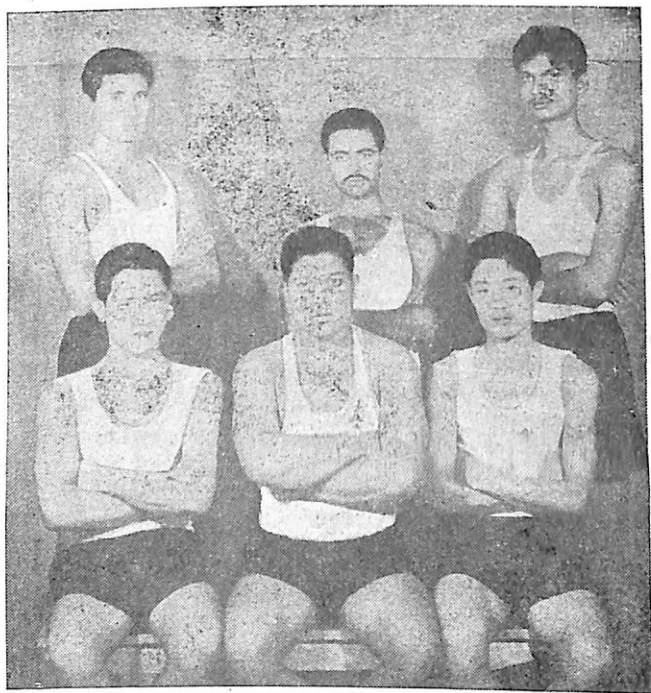
Best Group in One Act Play
in 1963



Sitting (L to R) G. Goswami, [Best Actor,] G. Khouand,
Miss H. Hazarika, P. Das.

Standing (L to R) B. Barah, P. Barah, P. Bordoloi.

Champion of Volley Ball Competition
held in 1963,



Sitting (L to R) :— P. Sonowal, P. Rajkonwar,
B.Baruah.

Standing (L to R)—I. H. Chowdhury,
M. Bhattacharjya, N. Hazarika.

THOUGHT—POWER CHANGES DESTINY

(from "Thought Power"—

by H. H. Sri Swami Sivananda)

Man sows a thought and reaps an action. He sows an action and reaps a habit. He sows a habit and reaps a character. He sows a character and reaps a destiny.

Man has made his own destiny by his own thinking and acting. He can change his destiny. He is the master of his own destiny. There is no doubt of this. By right thinking and strong exertion, he can become the master of his destiny.

Some ignorant people say : "Karma does everything. It is all destiny. If I am destined by my Karma to be like this or like that, why then should I exert ? It is my destiny only."

This is fatalism. This will bring inertia, stagnation and misery. This is perfect misunderstanding of the laws of Karma. This is a fallacious argument. An intelligent man will certainly not put such a question. You have made your own destiny from within by your thoughts and action.

You have a free will to choose now. You have got Swatantrata in action. A rogue is not an eternal rogue for all times. Put him in the company of a saint. He will change in no time. He will think and act now in a different way and will change his destiny. He will become saintly in character.

Dacoit Ratnakar was changed into Sage Valmiki. Jagai and Madai were transformed. They were rogues of the first water. You become a Yogi or a Jnani. You can make your destiny. You can make your Karma in any way you like. Use the power of Thought. Think rightly, think nobly.

You will have only to think, and to act. By right thinking, by right desiring, by right acting, you can attain the position of Indra and Brahman by good thought and action, by good Karma. Man is not a helpless being. He has a free will of his own.

Thoughts Cause Physiological Disorders

Every change in thought makes a vibration in your mental body and this when transmitted to the physical body causes activity in the nervous matter of your brains. This activity in the nervous cells causes many electrical and chemical changes in them. It is thought-activity which causes these changes.

Intense passion, hatred, long standing bitter jealousy, corroding anxiety, fits of hot temper actually destroy the cells of the body and induce diseases of the heart, liver, kidneys, spleen and stomach.

It is a point worthy to note with care that every cell in the body suffers or grows, receives a life impulse or a death impulse, from every thought that enters the mind, for you tend to grow into the image of that which you think about most.

When the mind is turned to a particular thought and dwells on it, a definite vibration of matter is set up and often more of this vibration is caused the more does it tend to repeat itself to become a habit, to become automatic. The body follows the mind and imitates its changes. If you concentrate your thought the eyes become fixed.

Thought-Power Creates Environment

It is often said that man is the result of his environmental forces. This is not true. We cannot believe this, because the facts always prove the contrary. Many of world's greatest men have been born in poverty and in adverse circumstances.

Many who have been born in the slums and filthy surroundings have risen to the highest status in the world.

THOUGHT—POWER

They have won laurels of fame and distinguished themselves in politics, literature and poetry. They have become brilliant geniuses and beacon-lights of the world. How do you account for this ?

Sir T. Muthuswamy Aiyar, the first Indian High Court Judge in Madras was born in absolute poverty. He had to study at night under municipal lanterns. He had not sufficient food. He was clad in rags. He struggled hard and achieved greatness. He rose above the environmental forces by his strong will power and iron determination.

In the west, sons of cobblers and fishermen have risen to very high position. Boys who did polishing of boots in the streets and who were selling beer in bars and were cooking in hotels have become famous poets and able journalists.

Johnson was placed in quite adverse environments. Goldsmith was "passing rish with 40 pounds a year" Sir Walter Scott was very poor. He had no place to live in. The life of James Ramsay Macdonald is worth mentioning. He was a man of great "purushartha." He rose from poverty to power—from the field of labour to the status of Prime Minister of Britain. His first job was addressing envelopes for 10 shillings a week.

He was too poor to buy tea, so he drank water instead. His main meal every day for months was a three-penny beef-steak pudding. He was a pupil—teacher. He took great interest in politics and Science. He was a journalist. He gradually through right exertion (Purushartha) rose to the position of a Prime Minister.

Sri Sankaracharya, the exponent of Adwaita philosophy, a spiritual giant and a brilliant genius was born in poor, unfavourable environments and circumstances. There are thousand and one instances like these. It is quite obvious, therefore, that unfavourable environments cannot annihilate the potential greatness and excellence of the future geniuses and that one can outgrow environments by diligent application, patience, perseverance, truthfulness, honesty, integrity, sincerity of purpose, iron-will and strong determination.

Every man is born with his Samskaras. The mind is not a tabula rasa or a blank sheet of paper. It contains the impressions of thoughts and actions of the previous births. Samskaras are the latent potentialities. These goods Samskaras are valuable assets for man. Even though he is placed in unfavourable environments, these Samskaras give him protection from extraneous, undesirable hostile influences. They help his growth and evolution.

Miss not any opportunity. Avail yourself of all opportunities. Every opportunity is meant for your uplift and development. If you see a sick man lying down on the roadside in a helpless condition, take him on your shoulders or vehicle to the nearest hospital Nurse him. Give him hot milk or tea or coffee. Shampoo his legs with Divine Bhav.

Feel the all pervading, all permeating, inter-penetrating indwelling God in him. See divinity in the glow of his eyes in his cry, to his breath, in his pulsation and motion of his lungs.

God has given this opportunity for you to develop mercy and love, to purify your heart and to remove Ghrina, hatred and jealousy. Sometimes if you are very timid, God will place you in such circumstances wherein you will be forced to exhibit courage and presence of mind by risking your life. These world figures who have risen to eminence have utilised all opportunities to the best advantage. God shapes the minds of human beings by giving them opportunities.

Remember that in your weakness lies the strength, because you will be always on your alert to safe guard yourself. Poverty has got its own virtues. Poverty infuses humility, strength, power of endurance and luxury begets laziness, pride, weakness, inertia and all sorts of evil habits.

Do not grumble, therefore, of bad environments. Create your own mental world and environments. That man who tries to evolve or grow in adverse environments will be a very strong man indeed. Nothing can shake him. He will be of a sterner stuff. He will have strong nerves.

THOUGHT—POWER

Man is certainly not a creature of environments or circumstances. He can control and modify them by his capacities, character, thoughts, good actions and right exertion (Purushartha). Theevra Purushartha can change the destiny. That is the reason why Vasishtha and Bhishma have placed "Purushartha" above destiny. Therefore, dear Brothers ! exert. Conquer nature and rejoice in the eternal Satchidananda Atma.



THUS SAYS THE MASTER

by SRI SWAMI SIVANANDA

Humanity

There is only one caste—the caste of humanity. There is only one religion—the religion of love. There is only one Dharma—the Dharma of truthfulness. There is only one Law—the law of cause and effect. There is only one language—the language of heart or language of silence.

Goodness

To be childlike is good, to be childish is not good. To be devotional is good; to be emotional is not good. To have strong will is good; to be self-willed is not good. To stick to one's ideal is good; to be obstinate is not good. To be courageous is good; to expose another's faults is not good.

Love

Love is divine. Love is nectar. Love is the greatest power on this earth. Love alone can transform the world. Love alone can bring peace on this earth. Love alone can conquer the hearts of others.